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COMPRISING ITS

ANTIQUITIES, BIOGRAPHY, GEOGRAPHY, AND NATURAL HISTORY.

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REgem-MeLech to Zuzims.

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** The new portions in the present edition are indicated by a star (*), the editorial additions being distinguished by the initials H. and A. Whatever is enclosed in brackets is also, with unimportant exceptions, editorial. This remark, however, does not apply to the cross-references in brackets, most of which belong to the original work, though a large number have been added to this edition.

ABBREVIATIONS.

Ald. The Aldine edition of the Septuagint, 1518.
Alex. The Codex Alexandrinus (5th cent.), edited by Barber, 1816–28.
A. V. The authorized (common) English version of the Bible.
Comp. The Septuagint as printed in the Complutensian Polyglott, 1514–17, published 1522.
FA. The Codex Friderico-Augustanus (4th cent.), published by Tischendorf in 1846.
Rom. The Roman edition of the Septuagint, 1587. The readings of the Septuagint for which no authority is specified are also from this source.
Sin. The Codex Sinaicus (4th cent.), published by Tischendorf in 1862. This and FA. are parts of the same manuscript.
REGEN-MELECH

REGEN-MELECH (עֶגֶּמֵ-מֶלֶךְ) [friend of the king]: "אֱרָבָשֶׁה אוֹ בַּּאֲשֵׁכָא: אֶלַּךְ אֲרָבָשֶׁה אוֹ בַּּאֲשֵׁכָאוָא: רֶגֶּמֶלֶךְ]. The names of Sherezer and Regem-melech occur in an obscure passage of Zechariah (vii. 2). They were sent on behalf of some of the Captivity to make inquiries at the Temple concerning fasting. In the A. V. the subject of the verse appears to be the captive Jews in Babylon, and Bethel, or "the house of God," is regarded as the accusative after the verb of motion. The LXX. take "the king" as the nominative to the verb "sent." Considering the first part of the name Regem-melech as an appellative and not as a proper name. Again, in the Vulgate, Sherezer, Regem-melech, and their men, are the persons who sent to the house of God. The Peshito-Syrice has a curious version of the passage: "And he sent to Bethel, to Sherezer and Rabmag; and the king sent and his men to pray for him before the Lord." Sherezer and Rabmag being associated in Jer. xxxix. 3, 13. On referring to Zech. vii. 5, the expression "the people of the land" seems to indicate that those who sent to the Temple were not the captive Jews in Babylon, but those who had returned to their own country; and this being the case it is probable that in ver. 2 "Bethel" is to be taken as the subject, and Bethel, i. e. the inhabitants of Bethel, sent." The Hexaplar-Syrice, following the Peshito, has "Rabmag." What reading the LXX. had before them it is difficult to conjecture. From its connection with Sherezer, the name Regem-melech (lit. "king's friend," comp. 1 Chr. xxvii. 33), was probably an Assyrian title of office. W. A. W.

REGION-ROUND-ABOUT THE (כַּוּּר דִּרְפָּרַּן). This term had perhaps originally a more precise and independent meaning than it appears to a reader of the Authorized Version to possess.

In the Old Test. it is used by the LXX. as the equivalent of the singular Hebrew word הַכָּר כָּרָא (כָּרָא, literally "the round"), a word the topographical application of which is not clear, but which seems in its earliest occurrences to denote the circle or oasis of cultivation in which stood Sodom and Gomorrah and the rest of the five "cities of the Circles" (Gen. xiii. 10, 11, 12, xix. 17; 25, 28, 29; Dent. xxxiv. 3). Elsewhere it has a wider meaning, though still attached to the Jordan (2 Sam. xviii. 23; 1 K. vii. 46; 2 Chr. iv. 17; Neh. iii. 22, xii. 23). It is in this less restricted sense that περικέφαλα occurs in the New Test. In Matt. iii. 5 and Luke iii. 3 it denotes the populous and flourishing region which contained the towns of Jericho and its dependencies, in the Jordan Valley, inclosed in the amphitheatre of the hills of Quenaouna (see Map, vol. ii. p. 664), a densely populated region, and important enough to be reckoned as a distinct section of Palestine—"Jerusalem, Judea, and all the region of Jordan." (Matt. iii. 5, also Luke vii. 17.) [UDEN, WILDERNESS OF, Amer. ed.] It is also applied to the district of Genezareth, a region which presents certain similarities to that of Jericho, being inclosed in the amphitheatre of the hills of Hattin and bounded in front by the water of the lake, as the other was by the Jordan, and also resembling it in being very thickly populated (Matt. xiv. 35; Mark vi. 55; Luke vi. 17, xvi. 17).

REHOB

REHOB (כַּוּּר בִּלְּבַּר, street, martplace): "Pâth, [Lat.] Alex. Panóba, in 1 Chr. xxviii.; Pâbô, Alex. Panóba, 1 Chr. xxiv.; Pâbôb, Alex. Panóba, 1 Chr. xxvi.: Robôbô, Robôbô in 1 Chr. xxvi.) The only son of Eliezer, the son of Moses, and the father of Joshua, or Jehoshua (1 Chr. xxiii. 17, xxiv. 21, xxvi. 25). His descendants were numerous.

REHABIAH (כַּוּּר אַבִּי), in 1 Chr. xxiii.; elsewhere אֲבִי [whom Jehovah calygizes]: "Pâbôr, [Vat. Alex. Panóba, in 1 Chr. xxiii.; Pâbôr, 1 Chr. xxiv.; Pâbôr, Alex. Panóba, 1 Chr. xxvi.: Robôbô, Robôbô in 1 Chr. xxvi.). The son of Eliezer, the son of Moses, and the father of Joshua.

REJOICE (כַּוּּר בַּנָּר, street, martplace): "Pâbô, [Pâbô, Robôbô, 1. The father of Hadadezer king of Zobah, whom David smote at the Euphrates (2 Sam. viii. 3, 12). Josephus (Ant. vii. 5, § 1) calls him 'Agdor, and the Old Latin Version Arcodon, and Blayney (on Zech. ix. 1) thinks this was his real name, and that he was called Rehob, or 'charioteer,' from the number of chariots in his possession. The name appears to be peculiarly Syrian, for we find a district of Syria called Rehob, or Beth-Rehob (2 Sam. x. 6, 8).

G.

a Thus Jerome—"regions in circuita per quos medietas Iscabanæ collat."
REHOB (רְהוֹב) [as above]. The name of more than one place in the extreme north of the Holy Land.

1. (Rom. Psalm: Vat.) Psalm: Alex. Psalm: Rehob. The northern limit of the exploration of the spies (Num. xiii. 24). It is specified as being near Shechem, but here it seems to be identified with Beth-rehob. On the mountain called Beth-rehob in the plain of Jericho, the modern Bashari, with an ancient fortress on the southern slope. The name means "broad" and is said to have been given to the place because it is broad as compared with the neighboring mountains. The name is also found in the Old Testament as the name of a place in Samaria.

2. (Psalm: Alex. Psalm: Rehob.) Beth-rehob, one of the towns allotted to Asher (Josh. xix. 30). From this place, mentioned in connection with Maon, which was also in the upper district of the Shephelah, the Israelites concluded a treaty with the Philistines. The place was a strategic point for the defense of the Israelites against the Philistines. The name means "broad" and is said to have been given to the place because it is broad as compared with the neighboring mountains.

REHOBOAM (רְהוֹבָאָם) (Eng. "enlarger of the people") — see Ex. xxxiv. 20, and compare the name Ephraim: Rehoboam, son of Solomon, by the Ammonite princess Naamah (1 K. xiv. 21, 31), and his successor (1 K. xi. 43). From the earliest period of Jewish history we perceive symptoms that the confederation of the tribes was but imperfectly centralized. The powerful Ephraim could never have possessed a position of inferiority. Throughout the Book of Judges (viii. 1, xii. 1) the Ephraimites show a spirit of resentful jealousy when any enterprise is undertaken without their concurrence and active participation. From them had sprang Joshua, and afterwards (by his place of birth) Solomon might be considered theirs, and though the tribe of Benjamin gave to Israel its first king, yet it was allied by hereditary ties to the house of Joseph, and by geographical position to the territory of Ephraim, so that up to David's accession the leadership was practically in the hands of the latter tribe. But Judah always threatened to be a formidable rival. During the earlier history, partly due to the physical position of the kingdom in this region, its props tend to maintain the identity of it with Hinnom, an ancient fortress in the mountains N.W. of the plain of Huleh, the upper district of the Jordan Valley. But this, though plausible, has no certain basis.

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3. (Psalm: Alex. Psalm: Ephraim: Psalm: Rehob.) Asher contained another Rehob (Josh. xix. 30); but the situation of this, like the former, remains at present unknown. One of the two, it is difficult to say which, was allotted to the Gershonite Levites (Josh. xvi. 31; 1 Chr. vi. 55), and one of its Canaanite inhabitants retained possession (Judg. i. 34). The mention of Aplik in this latter passage may imply that the former belonged to it, and the latter to that of Josh. xix. 30. This explanation of the name is confirmed by the memories of the spies, and the place four Roman miles from Smythopolis. The place they refer to still survives as Rehob, 3 miles S. of Beisan, but their identification of a town in that position with one in the territory of Asher is obviously inaccurate. G.

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burdens imposed by Solomon, and Rehoboam promised them an answer in three days, during which time he consulted first his father's counsellors, and then the young men "that were grown up with him, and which stood before him," whose answer shows how greatly during Solomon's later years the character of the Jewish court had degenerated. Rejecting the advice of the elders to conciliate the people at the beginning of his reign, and so make them "his servants forever," he returned as his reply, in the true spirit of an eastern despot, the frantic bravo of his contemporaries: «My little finger shall be thicker than my father's loins. . . . I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions» (i.e. scourges furnished with sharp points). Thereupon arose the formidable song of insurrection, heard once before when the tribes quarreled after David's return from the war with Absalom:—

What portion have we in David? What inheritance in Jesse's son? To your tents, O Israel! Now see to thy own house, O David!

Rehoboam sent Adoniram or Adoniram, who had been chief receiver of the tribute during the reign of his father and his grandfather (1 K. iv. 6; 2 Sam. xx. 24), to reduce the rebels to reason, but he was stern to death by them: whereupon the king and his attendants fled in hot haste to Jerusalem. So far all is plain, but there is a doubt as to the part which Jeroboam took in these transactions. According to 1 K. xii. 3 he was summoned by the Ephrimites from Egypt (to which country he had fled from the anger of Solomon) to be their spokesman at Rehoboam's coronation, and actually made the speech in which a remission of burdens was requested. But, in apparent contradiction to this, we read in ver. 20 of the same chapter that after the success of the insurrection and Rehoboam's flight, "when all Israel heard that Jeroboam was come again, they sent and called him unto the congregation and made him king." But there is reason to think that ver. 3 has been interpolated. It is not found in the LXX., which makes no mention of Jeroboam in this chapter till ver. 20, substituting in ver. 3 for «Jeroboam and all the congregation of Israel came and spoke unto Rehoboam," the words καὶ ἀληθεὺς ἄλος τῶν διδακτῶν ρήματα. So too Jeroboam's name is omitted by the LXX. in ver. 12. Moreover we find in the LXX. a long supplement to this 12th chapter, evidently ancient, and at least in parts authentic, containing fuller details of Jeroboam's biography than the Hebrew. [JEROBOAM.]

In this we read that after Solomon's death he returned to his native place, Saphir in Ephram, which he fortified, and lived there quietly, watered the finest vineyard till the long-awaited rebellion broke out, when the Ephramites heard (doubtless through his own agency) that he had returned, and invited him to Shechem to assume the crown. From the same supplementary narrative of the LXX. it would appear that more than a year must have elapsed between Solomon's death and Rehoboam's visit to Shechem, for, on receiving the news of the former event, Jeroboam requested from the king of Egypt leave to return to his native country. This the king tried to prevent by giving him his sister-in-law in marriage: but on the birth of his chik Abijah, Jeroboam renewed his request, which was then granted. It is probable that during this year the discontent of the N. tribes was making itself more and more manifest, and that this led to Rehoboam's visit and intended insurrection.

On Rehoboam's return to Jerusalem he assembled an army of 180,000 men from the two faithful tribes of Judah and Benjamin (the latter transferred from the side of Joseph to that of Judah in consequence of the position of David's capital within its borders), in the hope of reconquering Israel. The expedition, however, was forbidden by the prophet Shemaiah, who assured them that the separation of the kingdoms was in accordance with God's will (1 K. xii. 24): still during Rehoboam's life time peaceful relations between Israel and Judah were never restored (2 Chr. xii. 15; 1 K. xiv. 39). Rehoboam now occupied himself in strengthening the territories which remained to him, by building a number of fortresses with the number of cities given in 2 Chr. xi. 6-24, forming a circle of "fenced cities" round Jerusalem. The pure worship of God was maintained in Judah, and the Levites and many pious Israelites from the North, vied at the cultic-idolatry introduced by Jeroboam at Dan and Bethel, in imitation of the Egyptian worship of Meneve, came and settled in the southern kingdom and added to its power. But Rehoboam did not check the introduction of heathen abominations into his capital: the lascivious worship of Asheroth was allowed to exist by the side of the true religion (an inheritance of evil doubtless left by Solomon), "images" (of Baal and his fellow divinities) were set up, and the worst immoralities were tolerated (1 K. xiv. 22-24). These evils were punished and put down by the terrible calamity of an Egyptian invasion. Shortly before this time a change in the ruling house had occurred in Egypt. The XXIst dynasty, of Tanites, whose last king, Pisham or Ponsennes, had been a close ally of Solomon (1 K. iii. 1, vii. 8, ix. 16, x. 28, 29), was succeeded by the XIXth of Behistites, whose first sovereign, Sheshonk, S. of Shesheshet, S. of Solomon, by his brother, was connected with us, have seen, with Jeroboam. That he was invited by him to attack Judah is very probable: at all events in the 5th year of Rehoboam's reign the country was invaded by a host of Egyptians and other African nations, numbering 1,200 chariots, 60,000 cavalry, and a vast miscellaneous multitude of infantry. The line of fortresses which protected Jerusalem to the W. and S. was forced, Jerusalem itself was taken, and Rehoboam had to purchase an ignominious peace by delivering up all the treasures with which Solomon had adorned the temple and palace, including his golden shields, 200 of the larger, and 300 of the smaller size (1 K. x. 16, 17), which were carried before him when he visited the Temple in state. We are told that after the Egyptians had retired, his vain and foolish successor comforted himself by substituting shields of brass, which were solemnly borne before him in procession by the body-guard, as if nothing had been changed since his father's time (Ewald, Geschichte des V. l. iii. 548, 464). Shishak's success is commemorated by sculptures discovered by Champollion on the outside of the great Temple at Karnak, where among a long list of captured towns and provinces occurs the name Μελδία Ιβαυ (kingdom of Judah). It is said

\[\text{So in Latin, *scorpio*; according to Tertullian, *Oriens*. (v. 27.), is "virga nodosa et acutamina, quia acutum vulnera in corpus inflicitur." (Pacuvillius, s. v.)}\]
that the features of the captives in these sculptures
are unmistakably Jewish (Rawlinson, *Herodotus* , ii. 326, and *Henrya Letters*, p. 126; Bunsen, *Egypt*, iii. 242). After this great humiliation the moral condition of Judah seems to have improved (2 Chr. xii. 12), and the rest of Rechobam’s life to have been unmarked by any events of importance. He died b. c. 585, after a reign of 17 years, having ascended the throne b. c. 575 at the age of 41 (1 K. xiv. 21; 2 Chr. xii. 13). In the addition to the LXX, already mentioned (inserted after 1 K. xii. 24) we read that he was 16 years old at his accession, a misstatement probably founded on a wrong interpretation of 2 Chr. xii. 7, where he is called "young" (i.e. new to his work, inexperienced) and "tender-hearted" (ספקיה זרה, wanting in resolution and spirit).

He had 18 wives, 60 concubines, 28 sons, and 60 daughters. The wisest thing recorded of him in Scripture is that he refused to waste away his sons’ energies in the wretched existence of an Eastern zemana, in which we may infer, from his helplessness at the age of 41, that he had himself been educated, but dispensed them in command of the new fortresses which he had built about the country. Of his wives, Mahalath, Abihail, and Maachah were all of the royal house of Jesse; Maachah he loved best of all, and to her son Absalom he bequeathed his kingdom. The text of the LXX, followed in this article is Tischendorf’s edition of the Vatican MS., [not of the Vat. MS., but reprint of the Roman edition of 1837], Leipzig, 1850. G. E. L. C.

**REHO’BOTH (רֵיהוֹבָה) [streets, wide places]**: Sammar. רֵיהוֹבָה: εὐπαύσαβα: Veneto-Gk. at Μαιρίταιον: Lottinville). The third of the series of wells dug by Isaac (Gen. xxvi. 22). He celebrates his triumph and bestows its name on the well in a fragment of poetry of the same nature as those in which Jacob’s wives give names to his successive children. —He called the name of it Rechoboth (‘room,’ and said, —

"Because now Jehovah hath made-room for us And we shall increase in the land."

Jesse had left the valley of Gerar and its turbulent inhabitants before he dug the well which he thus consecrated to peace. From this same time he made a "went up" to Beer-sheba (ver. 23), an expression which is always used of motion towards the Land of promise. The position of Gerar has not been definitely ascertained, but it seems to have lain a few miles to the S. of Gaza and nearly due E. of Beer-sheba. In this direction, therefore, if anywhere, the wells Sitnah, Essek, and Rechoboth, should be searched for. A Holy Rechoboth, containing the ruins of a town of the same name, with a large well, is crossed by the road from Khem en-Nabid to Hebron, by which Palestine is entered on the south. It lies about 20 miles S. W. of Bir es-Nebi, and more than that distance S. of the most probable situation of Gerar. It therefore seems uncouth, without further proof, to identify it with Rechoboth, as Rawlins (in *Williams’ Holy City*, i. 455), Stewart (Tor and Khon, p. 292), and

Van de Velde’s (Memoir, p. 343) have done. At the same time, as is admitted by Dr. Robinson, the existence of so large a place here, without any apparent mention, is mysterious. All that can be said in favor of the identity of Nahalibeh with Rechoboth is said by Dr. Bonar (*Desert of Siwah*, p. 310), and not without considerable force.

The ancient Jewish tradition confined the events of this part of Isaac’s life to a much narrower circle. The wells of the patriarchs were shown near Ashkelon in the time of Origen, Antoninus Martyr, and Eusebius (Reland, *Pal.*, p. 589); the Samaritan Version identifies Gerar with Ashkelon, Josephus (Ant. I. 12, § 1) calls it "Gerar of Palestine," i.e. of Philistia.

G.

**REHO’BOTH, THE CITY (רֵיהוֹבָה הָנָּה), i. c. Rechoboth Ir [streets of the city]; Sammar. רֵיהוֹבָה הָנָּה: Sam. vers. רֵיהוֹבָה הָנָּה: ‘Pow’baθ πόλις: Alex. *Pow’baθ*: ἐποίησθα πόλις*. One of the four cities built by Asaiah, or by Nimrod in Ashur, according as this difficult passage is translated. The four were Nineveh, Rechoboth-ir; Calah; and Bosen, between Nineveh and Calah (Gen. xiv. 11). Nothing certain is known of its position. The name of Rechoboth is still attached to two places in the region of the ancient Mesopotamia. They lie, the one on the western, and the other on the eastern bank of the Euphrates, a few miles below the confluence of the Khobe. Both are said to contain extensive ancient remains. That on the eastern bank bears the affix of *wilk* or royal, and this Imru’el, or Kalah (Gen. xiv. 13) propose as the representative of Rechoboth. Its distance from Khobe-Sherghab and Ninivals (nearly 200 miles) is perhaps an obstacle to this identification. Sir H. Rawlinson (*Athensian*, April 15, 1854) suggests Selcumbh in the immediate neighborhood of Kalah, "where there are still extensive ruins of the Assyrian period," but no subsequent discoveries appear to have confirmed this suggestion. The Samaritan Version (see above) reads Sutem for Rechoboth; and it is remarkable that the name Sutean should be found in connection with Calah in an inscription on the breast of a statue of the god Nebu which Sir H. Rawlinson disinterred at Ninivals (*Athensian*, as above). This form of the name is commonly supposed to denote the Sittacene of the Greek geographers (Winer, *Rechelb; “ Rechoboth Ir”). But Sittacene was a district, and not a city as Rechoboth-ir necessarily was, and, further, being in southern Assyria, would seem to be too distant from the other cities of Nimrod.

St. Jerome, both in the Vulgate and in his *Questiones de Genesi* (probably from Jewish sources), considers Rechoboth-ir as referring to Nineveh, and as meaning the "streets of the city." The reading of the targums of Jonathan, Jerusalem, and Rabbi Joseph, on Gen. i 14, 18 and *Plutarch, Plutoltne*, are probably only transliterations of the Greek word πόλις, which, as found in the well-known ancient city Plataea, is the exact equivalent of Rechoboth. Kaplan, the Jewish geographer (Erata Kolomian), identifies

a Dr. Robinson could not find the well. Dr. Stewart found it "regularly built, 12 feet in circumference," and "completely filled up." Mr. Rawlins describes it as "an ancient well of living and good water. Those who shall be examinable so curiously contradictory.

b In his Travels Van de Velde inclines to place it, or at any rate one of Isaac’s wells, at Er E1, about six miles S. W. of Er-Rim (Sur. and Per. ii. 146).
REKEM

2701

Rekem-nuwh with Rehoboth-by-the-river, in which he is possibly correct, but considers it distinct from Rehoboth Ir, which he believes to have disappeared.

G. REHOBOTH BY THE RIVER (רֶהֶוֹבֹּת בִּהוּ הָרְבָּעֶן

1. [Psa. 46. 1. 2.] "Psa. 46. 3. 4.] Rehoboth, the name still remains attached to two spots on the Esprates: the one simply Rehoboth, on the right bank, eight miles below the junction of the Kibro, and about three miles west of the river (Chesney, Ezpr., 113. 119, ii. 610, and map iv.); the other four or five miles further down on the left bank.

The latter is said to be called Rehoboth-wilck, i.e. "right-hand" (Kalisch, Kaplan), and is on this ground identified by the Jewish commentators with the city of Saul; but whether this is accurate, and whether that city, or either of the two sites just named, is also identical with Rehoboth-ir, the city of Nemrod, is not yet known.

There is no reason to suppose that the limits of Edom ever extended to the Esprates, and therefore the occurrence of the name in the lists of kings of Edom would seem to be a trace of an Assyrian incursion of the same nature as that of Cherodомер and Annaphel. G.

* RE'HU, 1 Chron. i. 25 (A. V. ed. 1614).

[Rev.]

REHEM (רְפֶהֶמ [composizione]: Peqôa): [Vat. omit.: Alex. Iepqom: Rehuma]. 1. One of the "children of the province" who went up from Babylon with Zerubbabel (Exr. ii. 2). In Neh. vii. 7 he is called Nehum, and in 1 Esdr. v. 8 Korum.

2. [Vat. Psa. 26. Psa. 26.] * Rehuma, the chancellor," with Shmuel the scribe, and others, wrote to Artaxersex to prevail upon him to stop the rebuilding of the walls and temple of Jerusalem (Exr. iv. 9, 17, 22). He was perhaps a kind of lieutenant-governor of the province under the king of Persia, holding apparently the same office as Tamai, who is described in Exr. v. 6 as taking part in a similar transaction, and is there called "the governor on this side the river" (The Chaldean title, מֶשֶחְרְשָׂרִים, בֵּית-אַלְכְּמוֹן, lit. "lord of desire," is left untranslated in the LXX. Balaṭdu and the Vulgate Bealechom; and the rendering "chancellor" in the A. V., appears to have been derived from Kimchi and others, who explain it, in consequence of its connection with "scribe," by the Hebrew word which is usually rendered "recorder." This appears to have been the view taken by the author of 1 Esdr. ii. 25, 26 γράφον αὐτὸν προστίθοντα, and by Josephus (Ant. ii. 2. § 1). It seems to the Vulgate Brealechom. The order of some of these seems to be a gloss, for the Chaldee title is also represented by Bealechom.

3. [Psa. 46. 3.] (Vat. Bavon: F. B. Baoovod): * Rehuma.) A Levite of the family of Bani, who assisted in rebuilding the walls of Jerusalem (Neh. iii. 17).

4. (Pena: [Vat. Alex. F.A. (joined with part of the next word) Paoa.]) One of the chief of the people, who signed the covenant with Nehemiah (Neh. x. 25).

5. (2. Ov. 26, 5. 3.; also om. by Rom. Alex. F.A. 4. F.A. 3. Rehuma.) A priestly family or the head of a priestly house, who went up with Zerubbabel (Neh. xii. 3). W. A. W.

REI (רְפֶהֶא [friendly, sociable]): [Rom. Pega: Alex. Pega. B. Ret.] A person mentioned (in 1 K. i. 8 only) as having, in company with Zadok, Benaiah, Nathan, Shimei, and the men of David's guard, remained firm to David's cause when Adonijah rebelled. He is not mentioned again, nor do we obtain any clue to his identity. Various conjectures have been made. Jerome (Quast. Hebr. ad loc.) states that he is the same with "Hiram the Zairite," i.e. Ita the Jairite, a priest or prince about the person of David. Ewald (Besch. iii. 236 note) dwelling on the occurrence of Shimei in the same list with Rei, suggests that the two are David's only surviving brothers, Rei being identical with Hadai. This is ingenious, but there is nothing to support it; while the is the great objection to it that the names are in the original extremely dissimilar, Rei containing the Ain, a letter which is rarely exchanged for any other, but apparently never for Daleth (Georg. Theor., pp. 376, 577).

G.

REINS, i.e. kidneys, from the Latin renes. 1. The word is used to translate the Hebrew רְפֶהֶמ, except in the Pentateuch and in Is. xxxiv. 6, where "knees" is employed. In the ancient system of physiology the kidneys were believed to be the seat of desire and longing, which accounts for their often being coupled with the heart (I. viii. 3, xxvi. 2; Jer. xi. 20, xvii. 10, etc.).

2. It is once used (Is. xi. 5) as the equivalent of רְפָהְת, elsewhere translated "horns." G.

REKEM (רְפָהֵמ [variegated garden]: Poqom [Vat. Psa.]: Ravom: Alex. Pqom: Rovom). 1. One of the five kings or chieftains of Midian slain by the Israelites (Num. xxxi. 8; Josh. xii. 21) at the time that Balhan fell.

2. (Pena: Alex. Pqom.) One of the four sons of Hebron, and father of Shammua (1 Chr. ii. 43. 44). In the last verse of the LXX. have "Jor-kanum" for "Rekem." In this genealogy it is extremely difficult to separate the names of persons from those of places—Ziph, Maresiah, Tapputh, Hebron, are all names of places, as well as Maon and Beth-zur. In Josh. xviii. 27 Rekem appears as a town of Benjamin, and perhaps this genealogy may be intended to indicate that it was founded by a colony from Hebron.

REKEM (רְפָהֵמ [as above]: perhaps Kaq̄ar kal Naq̄.: Alex. Peren: Recem). One of the towns of the allotment of Benjamin (Josh. xviii. 27). It occurs between Mozah (homa-Motar) and Izreel. No one, not even Schwarz, has attempted to identify its territories named above, but it does not appear in the work of Col. Chesney.

* Reading א for א.
BRIMMON, Rimmon, Tochen e. G. 

BEMALIAH (במ"ליאיה) [between Jeroham and 4th. Ezra]. Pe'amalies in Kings and Isaiah, Pomeelia in Crit.: [Var. Pomelia (gen.) in Is. vii. 1]: Romeliet. The father of Pekah, captain of Pekahiah king of Israel, who slew his master and usurped his throne (2 K. xxv. 29, 37, xvi. 1. 3: 2 Chr. xxviii. 6: Is. vii. 1-9, viii. 6).

REMITH (רמ"ת) [height?]: Pe'amud: Alex. Raimod: Romanh. One of the towns of Issachar (Josh. xix. 21), occurring in the list next to Gammim, the modern Jenin. It is probably (though not certainly) a distinct place from the Ramoth of 1 Chr. vi. 75. A place bearing the name of Ramoth is found on the west of the track from Samaria to Jenin, about 6 miles N. of the former and 8 S. W. of the latter (Porter, Handb. p. 348: Van de Velde, Map). Its situation, on an isolated rocky hill in the middle of a green plain buried in the hills, is quite in accordance with its name, which is probably a mere variation of Ramah, "height." But it appears to be too far south to be within the territory of Issachar, which, as far as the scanty indications of the region can be made out, can hardly have extended below the southern border of the plain of Esdraelon.

For Schwarz's conjecture that Romanh is Ra-mathaid-zoimim, see that article (iii. 2672).

REMMON (רמ"ון), i.e. Rimmon (pomegranate): Pe'amud: Alex. Pe'amud: Remmon. A town in the allotment of Simeon, one of a group of four Josh. xix. 7). It is the same place which is elsewhere accurately given in the LXX as Rimmon: the inaccuracy both in this case and that of Remmon-Methoar: leaving no doubt as to whether the translators inadvertently followed the Vulgate, which again followed the LXX.

REMMON-METHOAR (רמ"מון-מדור), i.e. Rimmon ham-methoar (pomegranate): Pe'amud: Pe'amud: Remmon, Amotheh. A place which formed one of the landmarks of the eastern boundary of the territory of Zebulun (Josh. xix. 13 only). It occurs between Eth-Katshim and Nehus. Methoar does not really form a part of the name; but is the Pael of 

... to stretch, and should be translated accordingly (as in the margin of the L. V.) — "R. which reaches to Nehus." This is the judgment of Ges. mem. Thes. p. 1293 a, Reiger, 6. 491 A; First. Handb. ii. 512 a, and Hansen, as well as of the ancient Jewish commenator Rashi, who quotes as its authority the Targum of Jonathan, the text of which has however been subsequently altered, since in its present state it agrees with the L. V. in not translating the word. The latter course is taken by the LXX. and Vulgate as above, and by the Peshito, Ammon and Trenchell, and Luther. The A. V. has here further erroneously followed the Vulgate in giving the first part of the name as Remmon instead of Rimmon.

This Rimmon does not appear to have been known to Eusebius and Jerome, but it is mentioned by the early traveller Parchi, who says that it is called Runmarch, and stands an hour south of Sephoris (Zeno's Bengaum, ii. 433). If for south we read north, this is in close agreement with the statements of Dr. Robinson (Bibl. Res. iii. 110), and Mr. Van de Velde (Map: Hesnö; p. 344), who place Runmarch on the S. border of the Plain of Betthurat, 3 miles N. E. of Saffuriah. It is difficult, however, to see how this can have been on the eastern boundary of Zebulun.

Rimmon is not improbably identical with the Levitical city, which in Josh. xxvi. 35 appears in the form of Rimman, and again, in the parallel lists of Chronicles (1 Chr. vi. 77) as Rimmono (A. V. Rimmon).

REMPHAN (רמphon, [Lachm. Tisch. Treg.]): Pe'amud: Remphon, Acts vii. 49): and CHIUN (ךיוונ, [Choon]: Pe'a-mud: Poomay, Comple. Am. v. 26) have been supposed to be names of an idol worshipped by the Israelites in the wilderness, but seem to be the names of two idols. The second occurs in Ammon, in the Heb.: the first, in a quotation from that passage in St. Stephen's address, in the Acts: the LXX. of Ammon has, however, the same name as in the Acts, though not written in exactly the same manner. Much difficulty has been occasioned by this corresponding occurrence of two names so wholly different in sound. The most reasonable opinion seems to be that Chinn was a Hebrew or Semitic name, and Rempahan an Egyptian equivalent substituted by the LXX. The former, rendered Saturn in the Syr., was compared with the Arab, and Pers. سپان "the planet Saturn," and, according to Kircher, the latter was found in Coptic with the same signification; but perhaps he had no authority for this excepting the supposed meaning of the Hebrew Chinn. Egyptology has, however, shown that this is not the true explanation. Among the foreign divinities worshipped in Egypt, two, the god RENPU, perhaps pronounced REMPHU, and the goddess KEN, occur together. Being cognate, according to the passages in which Chinn and Remphan are mentioned, it will be desirable to speak, on the evidence of the monuments, of the foreign gods worshipped in Egypt, particularly Remphan and Ken, and of the idolatry of the Israelites while in that country.

Besides these divinities represented on the monuments of Egypt which have Egyptian forms or names, or both, others have foreign forms or names, or both. Of the latter, some appear to have been introduced at a very remote age. This is certainly the case with the principal divinity of Memphis, Pta'h, the Egyptian Hapheастes. The name Pta'h is from a Semitic root, for it signifies "open," and in Heb. we find the root מפם and its cognates, he or it opened, whereas there is no word related to it in Coptic. The figure of this divinity is that of a deformed pigmy, or perhaps unborn child, and is unlike the usual representations of divinities on

no trace in the Hebrew, but which is possibly the Tochon of 1 Chr. iv. 22 — in the LXX. of that passage Messes.
the monuments. In this case there can be no doubt that the introduction took place at an extremely early date, as the name of Ptah occurs in very old tombs in the necropolis of Memphis, and is found throughout the religious records. It is also to be noticed that this name is not traceable in the mythology of neighboring nations, unless indeed it corresponds to that of Ἰάρακου or Ἴαρακοί, whose images, according to Herodotus, were the figure-heads of Phoenician ships (ii. 37). The foreign divinities that seem to be of later introduction, and whose tombs are not found throughout the religious records, but only in single tablets, or are otherwise very rarely mentioned, and two out of their four names are immediately recognized to be non-Egyptian. They are RENPU, and the goddesses KEN, ANTA, and ASTARTA. The first and second of these have foreign forms; the third and fourth have Egyptian forms; there would therefore seem to be an especially foreign character about the former two.

RENPU, pronounced REMPU (?),a is represented as an Asiatic, with the full beard and apparently the general type of face given on the monuments to most nations east of Egypt, and to the REBU or Libyans. This type is evidently that of a she-bear. His hair is bound with a fillet, which is ornamented in front with the brand of an antelope.

KEN is represented perfectly naked, holding in both hands corn, and standing upon a lion. In the last particular the figure of a goddess at Mattheiye- yeh in Assyrta may be compared (Layard, Niniveh, ii. 212). From this occurrence of a similar representation, from her being naked and carrying corn, and from her being worshipped with KHEM, we may suppose that KEN corresponds to the Syrian goddess, at least when the Later and the character of Venus. She is also called KETESH, which is the name in hieroglyphics of the great Hittite town on the Orontes. This in the present case is probably a title, .prevent:. It can scarcely be the name of a town where she was worshipped, applied to her as personifying it.

ANTA appears to be Anatís, and her foreign character seems almost certain from her being jointly worshipped with RENPU and KEN.

ASTARTA is of course the Ashlorth of Canaan.

On a tablet in the British Museum the principal subject is a group representing KEN, having KHEM on one side and RENPU on the other; beneath is an adoration of ANTA. On the half of another tablet KEN and KHEM occur, and a dedication to RENPU and KETESH.

We have no clear to the exact time of the introduction of these divinities into Egypt, nor except in one case, to any particular places of their worship. Three names occur as early as the period of the XVIIth and XIXth dynasties, and it is therefore not improbable that they were introduced by the Shepherds. ASTARTA is mentioned in a tablet of Amenophis II., opposite Memphis, which leads to the conjecture that she was the foreign Venus there worshipped, in the quarter of the Phoenicians of Tyre, according to Herodotus (ii. 112). It is observable that the Shepherds worshipped SUTEKH, corresponding to SETH, and also called BAR, that under king APEPÉE, he was the sole god of the foreigners. SUTEKH was probably a foreign god, and was certainly identified with Baal. The idea that the Shepherds introduced the foreign gods is therefore partly confirmed. As to RENPU and KEN we can only offer a conjecture. They occur together, and KEN is a form of the Syrian goddess, and it is not surprising that the name be applied to the Egyptian god of productivity, KHEM. Their similarity to Baal and Ashlorth seems strong, and perhaps it is not unreasonable to suppose that they were the divinities of some tribe from the east, not of Phoenicians or Canaanites, settled in Egypt during the Shepherd-period. The naked goddess KEN would suggest such worship as that of the Babylonian Mylitta, but the thoroughly Semite appearance of RENPU is rather in favor of an Arab source. Although we have not discovered a Semitic origin of either name, the absence of the names in the mythologies of Canaan and the neighboring countries, as far as they are known to us, inclines us to look to Arabia, of which the early mythology is extremely obscure.

The name of Egypt, under Joseph's rule, appears to have fallen into a general, but doubtless not universal, practice of idolatry. This is only twice distinctly stated and once alluded to (Josh. xxiv. 14; Ez. xx. 7, 8, xxiii. 3), but the indications are perfectly clear. The mention of CHIHUN or REMPHAN as worshipped in the desert shows that this idolatry was, in part at least, that of foreigners, and probably some of those settled in Lower Egypt. The golden calf, at first sight, would appear to be an image of Aphis of Memphis, or Mucius of Heliopolis, or some other sacred bull of Egypt; but it must be remembered that we read in the Aposrypha of "the heifer Baal" (Tob. i. 5), so that it was possibly a Phoenician or Canaanite idol. The best parallel to this idolatry is that of the Phoenician colonies in Europe, as seen in the idols discovered in tombs at Camirus in Rhodes by M. Salzmann, and those found in tombs in the island of Sardinia (of both of which there are specimens in the British Museum), and those represented on the coins of Miletta and the island of Eubea.

We can now endeavor to explain the passages in which and Nemahm occurs. The Memphite text of Amos v. 21 reads thus: "But ye have the tent [or 'tabernacle'] of your king and Chinn your images, the star of your gods [or 'your god'], which ye made for yourselves." In the LXX. we find remarkable differences; it reads: ἄφιεται τήν σκήνην τοῦ Μαλέχ, καὶ τὸ ἑσπέραν τοῦ θεοῦ Ἡσαβαν, τῶν τύπων αὐτῶν ὧν ἐπιτύπωσε σεαυτὸν ηὐσωστέναι. The Vulg. agrees with the Masoretic text of Amos v. 21. There is no question of worshipping Chinn or Nemahm. "Et portatit tabernaculum Moloch vestro, et imagines idolorum vestrorum, sidis dei vestri, quae faecistis robis." The passage is cited in the Acts almost in the words of the LXX.: "Ye, ye took up the tabernacle of Moloch, and the star of your god Nemahm, images which ye made to worship them."
REMPHAN

"Remphan to Moloch, and to Astron to the stars of Remphan, and to Tophus, about the worship of Remphan." A slight change in the Hebrew would enable us to read Moloch (Malcolm or Molcom) instead of "your king." Beyond this it is extremely difficult to explain the differences. The substitution of Remphan for Chinn cannot be accounted for by verbal criticism. The Hebrew does not seem as distinct in meaning as the LXX., and if we may conjecturally emend it from the latter, the last clause would be, "your images which ye made for yourselves"; and if we further transverse Chinn to the place of "your god Remphan," in the LXX., the place of "was the tabernacle of Moloch would correspond to ἄρπα ὑπὸ τοῦ χριστοῦ τοῦ θεοῦ, but how can we account for such a transposition as would thus be supposed, which, be it remembered, is less likely in the Hebrew than in a translation of a difficult passage? If we compare the Masoretic text and the supposed original, we perceive that in the former ἀρπαίον ὑπὸ τοῦ χριστοῦ corresponds to ἄρπα ὑπὸ τοῦ χριστοῦ and it does not seem an unwarrantable conjecture that ἀρπαίον having been by mistake written in the place of ἀρπαίον by some exquisitely careless scribe was also transposed. It appears to be more reasonable to read "images which ye made," than "gods which ye made," as the former word occurs. Supposing these emendations to be probable, we may now examine the meaning of the passage.

The tent or tabernacle of Moloch is supposed by Gesenius to have been an actual tent, and he compares the σκήνη ἑκάτη of the Cartaginians (Isod. Sic. xx. 63; i.e. s. v. σκήνη). But there is some difficulty in the idea that the Israelites carried about so large an object for the purpose of idolatry, and it seems more likely that it was a small model of a larger tent or shrine. The reading Moloch appears preferable to "your king;" but the mention of the idol of the Ammonites as worshipped in the desert stands quite alone. It is perhaps worthy of note that there is reason for supposing that Moloch was a name of the planet Saturn, and that this planet was evidently supposed by the ancient translators to be intended by Chinn and Remphan. The correspondence of Remphan or Raiphon to Chinn is extremely remarkable, and can, we think, only be accounted for by the supposition that the LXX. translator or translators of the prophet had Egyptian knowledge, and being thus acquainted with the joint worship of Ken and Kenpu, substituted the latter for the former, as they may have been unwilling to repeat the name of a foreign Venus. The star of Remphan, if indeed the passage is to be read so as to connect these words, would be especially appropriate if Remphan were a planetary god; but the evidence for this, especially as partly founded upon an Arab. by Eutych. which the LXX. translator did not sufficiently strong to enable us to by any stress upon the agreement. In hieroglyphies the sign for a star is one of the two composing the word SEB, "to adore," and is undoubtedly there used in a symbolic as well as a phonetic sense, indicating that the ancient Egyptian religion was partly derived from a system of star-worship; and there are representations on the monuments of mythical creatures or men adoring stars (Ancient Egyptians, p. 30, a.). We have, however, no positive indication of any figure of a star being used as an idolatrous object of worship. From the manner in which it is mentioned we may conjecture that the star of Remphan was of the same character as the tabernacle of Moloch, an object connected with false worship rather than an image of a false god. According to the LXX. reading of the last clause it might be thought that these objects were actually images of Moloch and Remphan; but it must be remembered that we cannot suppose an image to have had the form of a tent, and that the version of the passage in the Acts, as well as the Masoretic text, it in the latter case we may change the order of the words, give a clear sense. As to the meaning of the last clause, it need only be remarked that it does not oblige us to infer that the Israelites made the images of the false gods, though they may have done so, as in the case of the golden calf: it may mean no more than that they adopted these gods.

It is to be observed that the whole passage does not indicate that distinct Egyptian idolatry was practised by the Israelites. It is very possible that the only false gods mentioned as worshipped by them in the desert should be probably Moloch, and Chinn, and Remphan, of which the latter two were foreign divinities worshipped in Egypt. From this we may reasonably infer, that while the Israelites sojourned in Egypt there was also a great stranger-population in the Lower Country, and therefore that it is probable that these sheepards still occupied the land.

R. S. P.

* Jablonski (Pantheon Egyptianum, Prolegomena. L.) makes Remphah the equivalent of regnum Coli, that is Lower, whose worship was maintained in Egypt at an early day. His attempt, however, to prove that this was an Egyptian divinity, in his learned treatise Remphah illustratus, is not borne out by the evidence of the monuments, the Asiatic type of countenance being strongly marked in the delineations of this god. He is represented brandishing a club. A good specimen is to be seen in the Museum of the Louvre at Paris (Salles des Monuments Religion, Armoire K), where is collected in one view a complete Egyptian Pantheon.

Movers (Die Religion der Phönizier) finds no traces of the worship of the gods of Tyre or Carthage. He makes Moloch the fire-god of the Ammonites, whose worship was extended through Assyria and Chaldea the personification of fire as the holy and purifying element.

Count Rongé considers Atesh or Ketesh and Anua or Anaxa to be different forms or characters of the same divinity, an Asiatic Venus, for though she wears the same head-dress and divinely as the Egyptian goddess Hathor, the Egyptians never represented their own goddesses by an entirely nude figure. Both forms of this divinity may be seen in the Louvre, as above. As Anua she appears as the goddess of war, wielding a battle-axe, and holding a shield and lance. Such was also the character of Anaxa, the war-goddess of the Persians and old Assyrians. According to Movers, Anaxa was a divinity of a universal character, whose worship, under various names, was world-wide.

J. P. T.

* REPETITIONS IN PRAYER. It is a characteristic of all superstitions devotion to repeat endlessly certain words, especially the names
REPHAIM, THE VALLEY OF 2705

4. [Sln. Παφαίαον.] Son of Bneoa, and descendant of Saul and Jonathan (1 Chr. ix. 43). In 1 Chr. vii. 37 he is called РАРИА.

5. The son of Hur, and ruler of a portion of Jerusalem (Neh. iii. 9). He assisted in rebuilding the city wall under Nehemiah.


REPH'AEL [2737]: h κοιλώς τῶν Ταρσίων [Var. Τέρεν.], and [1 Chr.] τῶν Γανγώνων; Κ. Ραφαίλ [Var. εὐων, Alex. εὐων.]; in Isaiah φαραγς στρεφέν, 2 Sam. v. 18, 22, xviii. 13; 1 Chr. xiv. 15, xiv. 9; Is. xviii. 5. Also in Josh. xv. 8, and xviii. 16, where it is translated in the A. V. "the valley of the giants." Την Παφαίαον και Ραφαίαον [Var. εὐων, Alex. εὐων.]

A spot which was the scene of some of David's most remarkable adventures. He twice encountered the Philistines there, and instilled a destruction on them and on their idols so signal that it gave the place a new name, and impressed itself on the popular mind of Israel with such distinctness that the Prophet Isaiah could employ it in connection with a later, as a term implying judgment of god—nothing less than the devastation and destruction of the whole earth (Is. xxviii. 21, 22.)

[PERHAIM, MOUNT.]

It was probably during the former of these two contests that the incident of the water of Bethlehem (2 Sam. xxii. 13, &c.) occurred. The word "valley" (21) in which David found himself is (though it is not clear) to have been the base of Adullam, the scene of the commencement of his freebooting life; but, wherever situated, we need not doubt that it was the same fastness as that mentioned in 2 Sam. v. 17, since, in both cases, the same word (2737, with the def. article), and not a usual one, is employed.

The story shows very clearly the predatory nature of these invasions of the Philistines. It was in "harvest time" (ver. 13). They had come to carry off the ripe crops, for which the valley was proverbial (Is. xvi. 5), just as at Pas-dammim (1 Chr. xiv. 13) we find them in the parcel of ground full of barley, at Lehi in the field of lentils (2 Sam. xxiii. 11), or at Keilah in the threshing-floors (1 Sam. xxiii. 1). Their animals were scattered among the ripe corn receiving their load of plunder. The "carrion," or the officer, in charge of the expedition, was on the watch in the village of Bethlehem.

This narrative seems to imply that the valley of Rephaim was near Bethlehem; but unfortunately neither this nor the notice in Josh. xv. 8 and xviii. 16, in connection with the boundary line between Judah and Benjamin, gives any clue to its situation, still less does its connection with the groves of mulberry trees or Raca (2 Sam. v. 23), itself unknown either to the historian (12, § 4) or later writers, as "the valley which extends (from Jerusalem) to the city of Bethlehem."

Since the latter part of the 16th cent. the name has been attached to the upland plain which stretches south of Jerusalem, and is crossed by the

worthy Syriac version of the rare word 2737 (2 Sam. xxiii. 13), rendered in our version "tropo."

c Note. The meaning is uncertain (see vol. i. 335, note).

d According to Tabor (Topographia, etc., ii. 94), Cotowcym is the first who records this identification.

A. V. Had it been 2737, "down" might have been added with safety.

This is the rendering in the ancient and trust-
road to Bethlehem — the el-Bak'ah of the modern Arabs (Tobler, Jerusalem, etc., p. 401). But this, though appropriate enough as regards its proximity to Bethlehem, does not answer at all to the meaning of the Hebrew word el-Bak', which appears always to designate an inclosed valley, never an open upland plain like that in question, the level of which is as high, or nearly as high, as that of Mount Zion itself. [VALLEY.] El-Bak'ah, (Omsbarr, Ombsbar, Papsas and Εμβασσαρι) calls it the valley of the Philistines (κοιλας Αλαμαήσαρω), and places it on the north of Jerusalem," in the tribe of Benjamin.

A position N. W. of the city is adopted by Dillmann (Handb. ii. 383 B), apparently on the ground of the terms of Josh. xiv. 8 and xvi. 16, which certainly do leave it doubtful whether the valley is on the north of the boundary or the boundary on the north of the valley; and Tobler, in his last investigations (Gute Wanderung, p. 292), conclusively adopts the Wady el-Jebel (H. M. Mohlendorf, in Van de Velde's map), one of the side valleys of the great Wady el-Belt Horm, as the valley of El-Bak'ah. This position is supported by the obvious objection of too great distance from both Bethlehem and the cave of Adullam (according to any position assignable to the latter) to meet the requirements of 2 Sam. xxii. 13.

The valley appears to derive its name from the ancient nation of the Rephaim. It may be a trace of an early settlement of theirs, possibly after they were driven from their original seats east of the Jordan by Chedor-lamon (Gen. xiv. 5), and before they again migrated northward to the more secure wooded districts in which we find them at the date of the partition of the country among the tribes (Josh. xvi. 12; A. V., "giant"). In this case it is a parallel to the "mount of the Amalekites" in the centre of Palestine, and to the towns bearing the name of the Zemaraim, the Avvim, the Ophubites, etc., which occur so frequently in Benjamin (vol. i. p. 277, note b).

**REPHIDIM (רַפִּדִים):** Pāpāsēr (Ῥαψίδια). Ex. vii. 1, 8; xix. 2. The name means "rest" or "stay," the place lies in the march of the Israelites from Egypt to Sinai. The "wilderness of Sin" was succeeded by Rephidim according to these passages, but in Num. xxxii. 12, 13, Dophkah and Alush are mentioned as occurring between the people's exit from that wilderness and the valley of Rephidim. That latter locality is nothing known of these two places which will enable us to fix the site of Rephidim. [ALUSH: DOPHKAH.] Lepsius' view is that Mount Sārāhā is the true Horeb, and that Rephidim is Wady Feiran, the well known valley, richer in water and vegetation than any other in the peninsula (Lepsius' Toun from Thebes to Sinai, 1845, pp. 21, 37). This would account for the expectation of finding water here, which, however, from some unexplained cause failed. In Ex. xvi. 6, "the rock in Horeb" is named as the source of the water miraculously supplied. On the other hand, the language used Ex. xix. 1, 2, seems precise, as regards the point that the journey from Rephidim to Sinai was a distinct stage. The time from the wilderness of Sin, reached on the fifteenth day of the second month of the Exodus (Ex. xvi. 1), to the wilderness of Sinai, reached on the first day of the third month (xix. 1), is from fourteen to sixteen days. This, if we follow Num. xxxii. 12-15, has to be distributed between the four march-stations, Dophkah, Alush, and Rephidim, and their corresponding stages of journey, which would allow two days' rest to every day's march, as there are four marches, and 4 × 2 + 4 = 12, leaving two days over from the fourteenth. The first grand object being the arrival at Sinai, the intervening distance may probably have been despatched with all possible speed, considering the weakness of the host by reason of women, etc. The name Horeb is by Robinson taken to mean an extended range or region, some part of which was near to Rephidim, which he places at Wady esh-Sheikh walking from N. E. to S. W., on the W. side of Gebel Feiran, opposite the northern face of the modern Mount Horeb, on the line of Joshua xiv. 1. The exact spot of Robinson's Rephidim is a defile in the esh-Sheikh visited and described by Buxtorf-Hardt (Syria, etc., p. 488) as at about five hours' distance from where it issues from the plain Er-Rotb, narrowing between abrupt cliffs of blackened granite to about 40 feet in width. Here is also the traditional "sett of Moses" (Robinson, i. 121). The opinion of Stanley (Israel, p. 49, vol. ii. 40, 42), on the contrary, with Bitter (xvi. 740, 741), places Rephidim in Wady Feiran, where the traces of building and cultivation still attest the importance of this valley to all occupants of the desert. It narrows in one spot to 100 yards, showing high mountains and thick woods, with gardens and date-groves. Here stood a Christian church, city and episcopal residence, under the name of Paran, before the foundation of the convent of Mount St. Catherine by Justianus. It is the finest valley in the whole peninsula (Buxtorf-Hardt, Archiv, p. 602; see also Robinson, i. 117, 118). Its fertility and richness accord, as Stanley thinks, for the Amalekites' struggle to retain possession against those whom they viewed as intrusive aggressors. This view seems to meet the largest amount of possible conditions for a site of Sinai. Lepsius, too (see above) dwells on the fact that it was of no use for Moses to occupy any other part of the wilderness, if he could not deplore the Amalekites of the only spot (Feiran) which was inhabited. Stanley (41) thinks the word describing the ground, rendered the "hill" in Ex. xii. 9, 10, and said adequately to express that on which the church of Paran stood, affords an argument in favor of the Feiran identity.

* Upon the other hand, however, it may be urged with much force, that since Wady Feiran is full twelve hours' march from Jebel Musa, Rephidim could not have been in that valley if the identity of Sinai with this mountain is maintained; have certainly recognized the true position of Rephidim (i.e. at Wady Feiran), and he did not pass by Wady Feiran with its brook, garden, and ruins — the most interesting spot in the peninsula — in order to see Sārāhā-ul-Charām (ibid. p. 22). And Stanley adjoins the objection of bringing the Israelites through the most striking scene in the desert, that of Feiran without any event of importance to mark it.

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for Rephidim was distant from Sinai but one day's march (Ex. xix. 2; Num. xxxii. 15), and the distance from Wady Feiran to Jebel Musir could not have been accomplished by so great a multitude on foot in a single march. Moreover, the want of water spoken of in Ex. xiii. 1, 2, seems to preclude the Wady Feiran as the location of Rephidim; for the Wady has an almost perennial supply of water, whereas the deficiency referred to in the narrative seems to have been natural to the sterile and rocky region into which the people had now come, and it was necessary to supply them from a supernatural source.

The location of Rephidim must be determined by that of Sinai; and the author of the above article, in his article on Sinai, seems to answer his own arguments for placing Rephidim in the Wady Feiran with Serabit as the Sinai, and to accept in the main Dr. Robinson's identification of Sinai and Horeb, which requires that Rephidim be transferred to Wady es-Sherik. The weight of topographical evidence and of learned authority now favors this view.

* REPROBATE (RSB: αδικοίοι), incapable of enduring trial, or when tested, found unworthy (with special reference, primarily, to the assay of metals, see Jer. vi. 30), hence, in general, corrupt, worthless.

The word is employed by St. Paul, apparently for the sake of the antithetic parallelism, 2 Cor. xiii. 5, 6, in the merely negative sense of "not approved;" "untested," with reference to himself as being left, supposedly, without that proof of his apostleship which might be furnished by disciplinary chastisements, inflicted upon offenders through his instrumentality. The same word, which is ordinarily in the A. V. translated "reprobate," is rendered 1 Cor. ix. 27, "a constancy," and Heb. vi. 8, "rejected." D. S. T.

RESEN (RSN: Δήσης; [Alex.] Δαρεχ: Resen) is mentioned only in Gen. x. 12, where it is said to have been one of the cities built by Aschar, after he went out of the land of Shinor, and to have lain "between Nineveh and Calah." Many writers, who have been inclined to identify it with the Rhesina or Rhescia of the Byzantine authors (Annum, Marc. xxxii. 5; Procop. Bell. Pers. ii. 19; Steph. Byza. sub roce "Pteis", and of Poleney (Geograph. v. 18), which was near the true source of the western Khabour, and which is most probably the modern Ras-el-Lain. (See Winet's Reisetwörterbuch, sub voce "Resen"). There are no grounds, however, for this identification, except the similarity of name (which similarity is perhaps fanciful, since the LXX. evidently read Ἀδρεσία for Δήσης), while it is a fatal objection to the theory that Resena or Resina was not in Assyria at all, but in Western Mesopotamia, 200 miles to the west of both the cities between which it is said to have lain. A far more probable conjecture was that of Rodari (Geograph. Succ. iv. 29), who found Resen in the Larica of Xenophon (Anab. ii. 4, § 7), which is most certainly the modern Nimevd. Resen, or Dosen — whichever may be the true form of the word — must assuredly have been in this neighborhood. As, however, the Nimrod ruins seem really to represent Cilicia, while those opposite Mosul are the remains of Nineveh, we must look for Resen in the tract lying between these two sites. Assyrian remains of some considerable extent are found in this situation, near the modern village of Selim-yek, and it is perhaps the most probable conjecture that these represent the Resen of Genesis. No doubt it may be said that a "great city," such as Resen is declared to have been (Gen. x. 12), could scarcely have intervened between two other large cities which are not twenty miles apart; and the ruins at Selim-yek, it must be admitted, are not very extensive. But perhaps we ought to understand the phrase "a great city," rather — i. e., great, as cities went in early times, or great, considering its proximity to two other larger towns.

If this explanation seem unsatisfactory, we might perhaps conjecture that originally Asshur (Kalhe-Shergbat) was called Calah, and Nimrod Resen; but that, when the west of empire was removed northwards from the former place to the latter, the name Calah was transferred to the new capital. In stances of such transfers of name are not unfrequent.

The later Jews appear to have identified Resen with the Kalhe-Shergbat ruins. At least the Fargums of Jonathan and of Jerusalem explain Resen by Tel-Assur (קְנַרין or קְנָרִים), "the mound of Asshur." G. R.

* RESH, which means "head," is the name of one of the Hebrew letters (א). It designates a division of Ps. exx. and commences each verse of that division. It occurs in some of the other alphabetic compositions. (Psalms, Hebrew; Writing.)

RESHEPH (RSHP: רָשֵׁף; Alex. Resep: Reseph) A son of Ephraim and brother of Rephael (1 Chron. vii. 25).

* RESURRECTION. The Scripture doctrine of the resurrection and of the future life are closely connected; or, rather, as we shall see in the sequel, are practically identical.

It will be proper, therefore, to begin with the notices and intimations of both, which are contained in the Old Testament.

I. RESURRECTION in the Old Testament.

1. The passage which presents itself first for consideration is Ex. iii. 6, the address of God to Moses at the burning bush, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." This text takes precise notice of all others, insomuch as it is expressly appealed to by our Lord (Matt. xxv. 31, 32; Mark xii. 28; Luke xx. 37) in proof of a resurrection, and in confirmation of the principles which he declared.

Now, our Lord argues that since God is not a God of the dead but of the living, it is implied that Abraham, Isaac, and Jacob were still living. That they were still living is undoubtedly a truth of fact, and expresses, therefore, the truth of the relation of the divine consciousness (so to speak) to Abraham, Isaac, and Jacob, as indicated in those words. Moreover, this argument from those words was in accordance with the received modes of Jewish thought. It silenced the Sadducees. It probably has a foundation and a force in the structure of the Hebrew language which we cannot easily or fully appreciate. To us it would seem inconclusive as a piece of mere reasoning, especially when we consider that the verb of existence (שָׁם) is not expressed in the Hebrew. But it is not a piece
of mere reasoning. The recognition in the Divine mind of the then present relation to Abraham, Isaac, and Jacob, as living, is declared on Christ's authority; and the evidence of it contained in the Hebrew text was sufficient for the minds to which that evidence was addressed. A deeper insight into the meaning of this text, and into the character of Jehovah as the ever-living God and loving Father, would probably not clear to our own minds more of the inherent force of this argument of our Blessed Lord in proof of the resurrection of the dead.

2. The story of the translation of Enoch, Gen, v. 22, 24, manifestly implies the recognition of a future, superannulable life, as familiar to Moses and the patriarchs; or, otherwise, how should we find here, as the Apostle to the Hebrews argues, any illustration of the second great article of faith in God, namely, "He is a rewarder of them that diligently seek Him"?

3. The rapture of Elijah, as related in 2 Kings ii., implies as certainly a recognition of the same truth.

4. The raising of the child by Elijah, 1 K. xvii. 21-24, implies the fact, and the then existing belief in the fact, of the continued existence of the soul after death, i. e, after its separation from the body. "O Lord, my God," says the prophet, "I pray Thee, let this child's soul (מְגוֹשָׁב, nephesh) come into him again."

5. The same truth is implied in the account of the raising of the child by Elisha, 2 K. iv. 32-36.

6. Also, in the case of the dead man resuscitated by the contact of Elisha's bones, 2 K. xii. 21.—And these three last are illustrations also of the resurrection of the body.

7. The popular belief among the Hebrews in the existence and activity of the souls or spirits of the departed is manifest from the strong tendency which existed among them to resort to the practice of necromancy. See the familiar story of the witch of Endor, 1 Sam. xxviii. See also the solemn prohibition of this practice, Deut. xviii. 9-11; where we have expressly יִמְסֹנֶה יִמְסֹנֶה, dawah el-ham-mathim, a seeker of a miraculous response from the dead, —a necromancer. See also Lev. xix. 31 and xx. 6; where the Israelites are forbidden to have recourse to the מְגֹשָׁב, cloth, "such as have familiar spirits," according to the received translation, but according to Gesenius, "soothsayers who evoke the souls of the dead, by the power of incantations and magical songs, in order to give answers as to future and doubtful things."

Such was the witch of Endor herself, 1 Sam. xxviii. 7. These necromancers are, under this name, very frequently referred to in the O. T.; see Isa. xiii. 3 and xxiv. 4; Deut. xviii. 11; 2 K. xxi. 6; 2 Chr. xxxiii. 6, &c. In Isa. viii. 19, this word is used in a very significant connection: "And when they shall say unto you, Seek unto them that have familiar spirits, the מְגֹשָׁב, and unto wizards that peep and that matter; should not a people seek unto their God? for the living to the dead (בֶּהָרוֹפֶה הָלָּמֶד) ? To the law and to the testimony."

Now, it is of no consequence to our present purpose whether these necromancers really had intercourse with departed spirits or not, —whether the witch of Endor really called up the spirit of Samuel or not; they may all have been mere impostors jugglers, mountebanks: —it is all the same to us; the practice of consulting them and confiding in them proves incontestably the popular belief in the existence of the spirits they were supposed to evoke.

8. The same belief is shown in the use of the word רַפְּחָן (בֶּהָלוֹפֶה), sometimes translated "giants," and sometimes "the dead," but more properly meaning Meses, or, perhaps, "the dead of long ago:" see Isa. xiv. 9; Ps. lxxviii. 10; Prov. ii. 18, ix. 18, xvi. 16; and Isa. xxvi. 14, 19. [Giants, vol. ii. p. 912.]

9. This belief is shown also, and yet more distinctly, in the popular conceptions attached to Sheol, (בֶּהָלוֹפֶה, or בֶּהָלוֹפֶה), i. e, Hades, the abode of the departed. Our word grave, used in a broad and somewhat metaphorical sense, as equivalent to the abode of the dead in general, may often be a proper translation of Sheol; but it is to be carefully observed that Sheol is never used for an individual grave or sepulchre: —a particular man's grave is never called his sheol. Abraham's burying-place at Mamre, or Jacob's at Shechem, was never confounded with Sheol. However Sheol may be associated and that naturally enough —with the place in which the body is deposited and decays, the Hebrews evidently regarded it as a place where the dead continued in a state of conscious existence. No matter though they regarded the place as one of darkness and gloom; and no matter though they regarded its inhabitants as shades; —still they believed that there was such a place, and that the souls of the departed still existed there: see Isa. xiv. 9, 10; 2 K. vi. 18; "Hail (Sheol) from beneath is moved for thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?" This may be said to be the language of poetic imagery and personification: but it is not merely expressive of popular ideas. Jacob goes down to Sheol to his sons, Gen. xxxvii., 35. Abraham cometh to his fathers in peace, Gen. xv. 15. And so in general, the familiar phrase, "being gathered to his fathers," means more than dying as they had died, or being placed in the family tomb; it means, joined to their company and society in Sheol: see Job iii. 19-21, and xiv. 13; Ps. xvi. 10, and xlix. 14, 15. For the further development of the idea, connected with the later conception of the bosom of Abraham," see Luke xvi. 22. [Hell: Abraham's Bosom.]

10. There are many indications, in the Old Testament, of the idea of a resurrection proper, of a reunion of soul and body, and a transition to a higher life than either that of earth or of Sheol. The vision of the valley of the dry bones in Ezek. xxxvii., though it may be intended merely to symbolize the restoration of the Jewish state, yet shows that the notion of a resurrection of the body, even after its decay and corruption, had distinctly occurred to men's minds in the time of the prophet, and was regarded neither as absurd, nor as beyond the limits of Almighty power. It is even employed for the purpose of illustrating another grand idea, another wonderful fact.

In Isa. xxxvi. 19, the prophet says: "Thy dead men (Heb. מְלַחְצֶק) shall live, together with my
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lead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead (\textsuperscript{23}N\textsuperscript{77}) Ps. xvi. 8-11: "My flesh also shall rest in hope; for thou wilt not leave my soul in hell (\textsuperscript{23}N\textsuperscript{69}) neither will thou suffer thy Holy One to see corruption." Ps. xvii. 15: "I shall be satisfied when I awake in thy likeness." Ps. xxiii. 4: "Though I walk through the valley of the shadow of death I fear no evil." Ps. lxxxi. 24-26: "Thou shalt guide me with thy counsel, and afterward receive me into glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion forever." Job xiv. 13-15: "Oh that thou wouldst hide me in the grave (Shedel), that thou wouldest keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me! If a man die shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou shalt have a desire to the rock of thy hands." Job xix. 23-27: "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer (\textsuperscript{23}N\textsuperscript{25}) God, — who, Gesenius says, is here God himself, liveth, and that he shall stand in the latter day upon the earth; and after my skin let them devise strangery this body, yet in my flesh shall I see God. It is true many attempts have been made, by varying translations and special interpretations, to assign to this passage some other reference than to the resurrection of the dead. But if this last is the natural sense of the words, — and of this every candid reader must judge for himself, — it is just as credible as any other, for it is only begging the question to allege that the idea of a resurrection had not occurred at that time. Dan. xii. 2, 3: "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here it can hardly with any reason be doubted that a proper resurrection of the body is meant. 11. This idea and hope of a future resurrection was not more distinctly implied during the period between the close of the Canon of the Old Testament and the Christian era. See 2 Mac. vii. 9, 14, 36; Wisdom, ii. 1, 23, and iii. 1-9.

12. If we compare the definition of faith in the eleventh chapter of the Epistle to the Hebrews, and the statement of the palpable truth that he who cometh to God must believe that he is, and that he is a "remember me," with the illustrations given in the rest of the chapter, drawn from the Old Testament, we shall see that it must be implied in the case of all of them, as well as of Enoch, that they looked for a future resurrection and everlasting life. See particularly vv. 10, 13-16, 19, 29, 35.

13. Four remarkable resurrection predictions in Ez. xxiv. 23, 24; xxvii. 24, 25; Jer. xxx. 7; and Hos. iii. 1: — where, in connection with a restoration of the Jews, we are told of "my servant David who shall be their prince," "David their king, whom I will raise up," etc. Also, the prediction in Mal. iv. 5: "I will send you Elijah the prophet," etc., with which compare Luke ix. 7, 8, 19. It seems that He, — with most other Jews, probably, — expected this last prediction to be fulfilled by a literal resurrection. The question is, Shall we find in such prophecies a resurrection, metempsychosis, or metaphor? Probably the last; see Matt. xii. 14, Mark viii. 13; Luke i. 17: John i. 21. Thus John the Baptist was Elias, and he was not Elias; that is to say, he was not Elias literally, but, as the angel said, he came "in the spirit and power of Elias;" and in him the prophecy was properly fulfilled, — he was the "Elias which was to come."

14. There are in the Classical as well as in the Hebrew writers, indications of the recognition not only of the continued existence of the souls of the departed, but of the idea of a proper resurrection; — showing that the thought does not strike the unsophisticated human mind as manifestly absurd. See Hom. ii. xxii. 54, and xxiv. 758 (\textit{aenarrat cororur}). See also Job.33, who uses the same word.

15. It must be admitted, however, that with all the distinct indications that the writers and scribes of the Old Testament looked for a future life and a final resurrection, they very often indulge in expressions of gloomy despondency, or of doubt and uncertainty, so regard to it; so that it is strictly true, for Jews as well as for Gentiles, that life and immortality are brought to light through the Gospel. For some of those gloomy utterances see Isa. xxxviii. 18, 19; Job xiv. 10-13; xvii. 14-16; x. 18-22; vii. 6-9; Ps. xxx. 9; xxxix. 12, 13; xlix. 19, 20; xxviii. 4-12; cih. 11, 12, 23-28; cih. 10-17; civ. 29-31; cix. 3-5; cix. 4-6; Eccles. iii. 18-22; iv. 4-10. But, on the other hand, see Eccles. xii. 7, 13, 14: "Then shall the dust return to the earth as it was; and the spirit shall return unto God that gave it." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

So then the soul, or spirit, neither perishes with the body, nor is absorbed into the Deity. It continues in conscious existence, a subject of reward or punishment.


1. There are five cases of the raising of dead persons recorded in the New Testament.


(b.) The widow's son at Nain, Luke vii. 11-15.

(c.) Lazarus of Bethany, John xi. 1-44.

(d.) Dorcas, or Tabitha, Acts xi. 36-42.

(e.) Eutychus, Acts xx. 9-12.

2. Several other references are made, in a more or less general way, to the power and the fact of miraculously raising dead persons: Matt. x. 8 (text disputed); xii. 5; Luke vii. 22; John xii. 1, 9, 17; Heb. xi. 39, 40.

It is to be noted that all these cases recorded or alluded to in the New Testament, like the cases of miraculous resurrections in the Old Testament, were resurrections to a natural, mortal life; yet they imply, no less, continued existence after death; they prolong, or rather, they presuppose a final resurrection.

3. The doctrine of a final general resurrection was the prevailing doctrine of the Jews (the Pharisees) at the time of Christ and his Apostles. See Matt. xxii.; Mark xii.; Luke xx. 33-39; John xi. 23, 24; Acts xxii. 6-8; xxiv. 14, 15, 21; and xxvi. 4-8. If, then, Christ and his Apostles gladly and solemnly assert the same doctrine. •
are not at liberty to give their words a strained or metaphorical interpretation. We must suppose them to mean what they knew they would be understood to mean. This is especially clear in the case of St. Paul, who had himself been educated a Pharisee.

The Jews seem to have also believed in *returning spirits*: Acts xii. 13-15; Matt. xiv. 24; Mark vi. 49; Luke xxiv. 35-39; but neither Christ nor his Apostles seem anywhere to have admitted or sanctioned this opinion.

4. The resurrection of Christ is the grand pivot of the Christian doctrine of the resurrection of the dead. Special characters of Christ's resurrection are: (1.) His body rose, which had not seen corruption. (2.) His body rose to immortal life—"to die no more," Rom. vi. 9, 10. (3.) His body rose a spiritual body—the same, and yet not the same, which had been laid in the tomb. John xvi. 19, 20; Luke xxiv. 13-22; Mark xvi. 12; 1 Cor. xv.; Phil. iii. 21; 1 Pet. iii. 21, 22. (4.) It is more consonant with the Scripture statements to hold that His body was a spiritual body, than that it was merely rising a natural, corruptible, mortal body, it was either gradually or suddenly consumed before or at his ascension, (5.) He was the first thus raised to a spiritual, immortal life in the body. 1 Cor. xv. 20, 23; for it is to be observed that, while the rocks were rent and thus the graves were opened at his resurrection, yet the bodies of the saints which slept did not arise and come out of their graves until after his resurrection. They, too, seem to have risen, not with natural bodies like Lazarus and others, but with spiritual bodies; for they are said to have "appeared unto many," but they do not seem to have lived again a natural life among men and to have died a second time. Neither were their "appearances" the apparitions of *returning spirits*; their bodies rose and came out of their graves—not out of "the grave," out of "Hades," or "Sheol," but out of "their graves." And, like their risen Lord, they soon disappeared from the scenes of earth.

5. There are several uses and applications, in the New Testament, of the words ἀνάστасις and θάνατος, which seem to be substantially synonymous. They are used in the figurative form often of the common thought, and which are alike translated "resurrection." The same is true of the verbs from which they are derived: (1.) They seem to import immortal life, in general, in a future world, Matt. xxii. 31, and the parallel passages in Mark and Luke: 1 Cor. xv. 18, 19. (2.) They signify distinctly the resurrection of the body, John v. 25, 29; xl. 23; 1 Cor. xv. 39-54, and all the cases where Christ's resurrection is spoken of, as John xv. 20-29; Luke xxiv. 3-7; Matt. xxvii. 52; xxviii. 13, &c., &c.: also 1 Cor. 1v. 20-23; and see Luke xvi. 31. (3.) They refer to a spiritual and moral resurrection, Eph. i. 20, comp. ii. 6; Phil. iii. 11 (?); Col. iii. 1; Rom. vi. 4-14; &c.

But here is to be noted, that, according to the ideas of the New Testament, we will be particularly seen in St. Paul's argument in 1 Cor. xv., the second signification is always implied in and with the first, as a condition or a consequence; and that the third is merely metaphorical.

6. The heathen or philosophic doctrine of immortality is to be carefully distinguished from the Christian doctrine of the resurrection. The *abstract immortality* of the human soul, its immortality independent of any reunion with the body, was indeed a favorite and lofty speculation of the ancient heathen philosophers. But they could never demonstrate its necessary truth by reasoning, nor establish its practical reality by positive evidence. It remained, and, for all human philosophy could ever do, must have continued, merely a beautiful vision, a noble aspiration, or, at least, a probable presumption.

The popular view of the Greek mind was developed in the ideas of Hades, Elysium, and Tartarus; and to this view may correspond also the popular Hebrew conception of Sheol; from which the veil of darkness—ever for the minds of inspired poets and prophets—was not entirely removed, until the glorious light of the Gospel shined upon it. The nearest approximation of heathen theories to the Christian doctrine of the resurrection, a kind of instinctive groping towards it, is found in the wide-spread philosophical and popular notion of *metempsychosis*. The immortality which the heathen imagined and to which they aspired, even in Elysium, was, for the most part, an external and impermanent immortality, which by to which they would unhesitatingly have preferred this present life in the flesh, if it could have been made permanent and raised above accident and pain. But their notions of metempsychosis could have afforded them at this point but meagre consolation. Instead of Paradise it was only an indefinite Purgatory.

But how has the Gospel brought life and immortality to light? By establishing as an indubitable practical fact the resurrection of the body. Thus the natural repugnance to annihilation, the indefinite longings and aspirations of the human mind, its fond anticipations of a life to come, are fully confirmed and satisfied. Immortality is no longer a dream or a theory, but a practical, tangible fact, a fact both proved and illustrated, and therefore capable of being both confidently and distinctly realized.

In the view of the New Testament, the immortality of the soul and the resurrection of the body always involve or imply each other. If the soul is immortal, the body will be raised; if the body will be raised, the soul is immortal. The first is the necessary and moral result of the second; the second is a matter of course. The Christian doctrine of immortality and resurrection is a convertible enthymeme.

And is not this plain, common-sense view of the Scriptures, after all, nearer the most philosophic truth, than the counter analytical abstractions? All we need care about, it is sometimes thought and said, is the immortality of the soul. Let that be established, and we have before us all the future life that we can desire. Why should we wish for the resurrection of this material incumbrance? But, though it is sufficiently evident that the human soul is somewhat distinct from the body—an immortal, thinking substance; and though we can easily conceive that it is capable of conscious activity in the form of internal activities, and of spiritual inter-communion, in a state of separation from the body; yet, inasmuch as all we have ever experienced, and all we thus positively know of its action and development, has been in connection with and by means of a bodily organization,—by what sort of philosophy are we to conclude that of course and of a certainty it will have no need of its bodily organization, either for its continued existence or even for its full action, progress, and enjoyment?
RESURRECTION

In a future state? How do we know that the human soul is not, in its very nature, so constituted as to need no bodily organization for the complete play and exercise of its powers in every stage of its existence? So that it would, perhaps, be inconsistent with the wisdom of its Creator to preserve it in an imperfect and mutilated state, a mere wreck and relic of itself and its noble functions, to all eternity? And so that, if the soul is to be continued in immortal life, it certainly is to be ultimately reunited to the body? Indeed, it would be quite as philosophical to conclude that the soul could not exist at all, or, at least, could not act, could not even exercise its consciousness, without the body; as to conclude that, without the body, it could continue in the full exercise of its powers.

Both these conclusions are contradicted by the Scripture doctrine of a future life. On the one hand, the soul is not unconscious while separated from the body, but is capable of enjoying the blissful spiritual presence and communion of Christ; for to be absent from the body is to be present with the Lord, and to be thus absent, and present with Christ, is "far better" than to be here at all; and, on the other hand, all the scriptural evidence, the full fruition, the first expansion, the power and the complete glorification of the soul, are not attained until the resurrection of the body is evident from the whole tenor of evangelical and apostolic instruction, and especially from the fact that the resurrection of the body—the redemption of the body—is constantly set forth as the highest and ultimate goal of Christian hope. As Christians, therefore, we should not prefer the abstract immortality of heathen philosophy, which, sad and shadowy as it was, could never be proved, to the resurrection-immortality of the Scriptures, which is revealed to us on Divine authority, and established by incontrovertible evidence. Nor should we seek to complete the heathen idea by engrafting upon it what we arbitrarily choose of the Scripture doctrine. If any portion of this doctrine is to be received, the whole is to be received; there is the same evidence for the whole that there is for a part; for, if any part is denied, the authority on which the remainder rests is annulled. At all events, our business here is to state, not so much what the true doctrine is, as what the Biblical doctrine is.

In saying, therefore, that if the body be not raised, there is no Scripture hope of a future life for the soul, we do not exalt the flesh above the spirit, or the resurrection of the body above the immortality of the soul. We only designate the condition on which alone the Scriptures assure us of spiritual immortality, the evidence by which alone it is proved. "As in Adam all die, even so in Christ shall all be made alive." Christ brought life and immortality to light, not by authoritatively asserting the dogma of the immortality of the soul, but by his own resurrection from the dead.

That the resurrection on which St. Paul so earnestly insists (1 Cor. xv.) is conceived of by him as involving the whole question of a future life must be evident beyond dispute. See particularly vv. 12-19, 29-32.

8. The New Testament doctrine of immortality is, then, its doctrine of the resurrection. And its doctrine of the resurrection we are now prepared to show involves the following points:

(1) The resurrection of the body;
(2) The resurrection of this same body;
(3) The resurrection in a different body;
(4) That, a resurrection yet future; and
(5) A resurrection of all men at the last day.

(1.) The New Testament doctrine of the resurrection is the doctrine of the resurrection of the body. That in the fifteenth chapter of his epistle to the Corinthians, St. Paul teaches the Christian doctrine of the resurrection of the body, we have already seen. His doctrine is supposed by some to be too refined, as they say, to be consistent with a proper resurrection of the body; and so they would contrastingly distinguish St. Paul's view from other and glossier views, whether in the New Testament or elsewhere. But on the other hand the truth seems to be that St. Paul does not give us any special or peculiar Pauline view of the Christian doctrine of the resurrection, but only a fuller exposition and defense of it than the New Testament elsewhere contains. The Pauline doctrine we accept as the Christian doctrine. And that the resurrection of which he speaks not only implies the immortality of the soul, but is, or necessarily and primarily implies, a resurrection of the body, is abundantly evident. That the resurrection of Christ, on whose doctrine the New Testament is based, was a resurrection of the body, would seem beyond dispute. Otherwise, if Christ's resurrection is to signify only the immortality of his soul, what means his rising on the third day? Did his soul become immortal on the third day? Was his soul shut up in Joseph's sepulchre that it should come forth thence? Did his soul have the print of the nails in its hands and feet? Did his soul have flesh and bones, as he was seen to have? Besides, if there is to be any proper sense in the term resurrection, that which has fallen must be that which is raised. The resurrection, therefore, must be a resurrection of the body. "He shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The doctrine of the resurrection, as taught by St. Paul, exposed him to the mockery of the Epicureans and Stoics; it must therefore have been a resurrection of the body, for the immortality of the soul would have been no theme of mockery to any school of Greek philosophers. The immortality of the soul has, for want of sufficient evidence, it might not be believed, was never rejected as incredible; but St. Paul's appeal is, "why should it seem a thing incredible with you that God should raise the dead?"

(2.) Moreover it is the resurrection of this identical body, of which the apostle speaks. The resurrection of Christ, which is the type and first fruits of ours, we have already seen. So the resurrection of his own body, of that very body which had been placed in Joseph's sepulchre. Otherwise, if it were merely the assumption of a body, of some body as a fit covering and organ of the soul, why is it said of his body that it saw no corruption? And what signifies his exhibiting to Thomas his hands and his side as means of his identification? When his disciples went to the sepulchre they found not the body of the Lord Jesus. What had become of it? That was the question. They felt that question properly and sufficiently answered when they found that he had risen from the dead.

"It is sown in corruption," says the Apostle: "it is raised in incorruption." What is raised
If it be not what is sown? and what is sown if it be not the body? — "This corruptible," the Apostle plainly adds, "this corruptible must put on incorruption, and this mortal must put on immortality." So then, it is not the corruptible soul that shall put on an incorruptible body, nor the immortal soul that shall put on an immortal body; but it is this corruptible and mortal body which is to put on — i.e., to assume, what it has not yet and in its own nature, an incorruptible and immortal constitution and organization, and so be reunited to the incorruptible and immortal soul.

It was suggested by Locke, and is often repeated by others, that "the resurrection of the body," though confused in the creed, is nowhere spoken of in the Scriptures, but only "the resurrection of the dead." — a statement which furnishes a remarkable illustration of the fact that a proposition may be verbally true and yet practically false. And, indeed, it can hardly be said to be even verbally true; for, besides the resurrection of our Saviour's body, we read in the Scriptures that "many bodies of saints which slept arose and came forth out of their graves," and his resurrection was "the first-fruits of them that slept," and, in general, that "our vile body shall be changed and fashioned like to his glorious body.

If the resurrection imports merely the assumption of a body, of some body, and not of the body, of this identical body, then why are the dead represented as coming forth, coming forth from their graves, coming forth from the body, of the plant grown up out of the earth, from the seed that has been deposited in it? What have they more to do with their graves, or with the mass of corruption which has been buried in the earth? The souls of the faithful departed are now with Christ; and to what end should they be made to come forth again from their graves at their resurrection upon his final appearing, — if they are then merely to assume a body, some body, which shall have nothing to do with the body which was laid in the tomb? — "We shall all be changed," says the Apostle. He certainly does not mean that we shall be changelings. He does not say that our bodies shall be exchanged for others, but "we shall be changed," i.e., our bodies shall undergo a change, a transformation whereby from natural they shall become spiritual bodies, so that this very corruptible itself shall put on incorruption.

Thus, though it is this very mortal body, this identical body, that shall be raised from the dead, it yet remains true that "flesh and blood," as such and unchanged, "cannot inherit the kingdom of God, neither doth corruption inherit incorruption." It is sown a natural body, it is raised a spiritual body.

(3.) And this brings us to the third point, that the resurrection of this same body is at once a resurrection in a different body.

But some will say, what sort of body is a spiritual body? Is not the expression a contradiction in terms? The answer is, that a spiritual body is a body fitted by its constitution to be the eternal habitation of the pure and immortal spirit. How a body must be constituted in order to be fitted for such a purpose, we do not know and cannot tell. But that for anything we do know or can urge to the contrary, there may be such a body — proper material body — without any contradiction or absurdity, St. Paul labors to demonstrate by a multitude of illustrations showing the vast diversity that exists among the bodies with which we are actually acquainted (1 Cor. xv. 38-44). Among all this variety of bodies, therefore, which Almighty power is able to constitute, there certainly may be, and the Apostle asserts that there certainly is, a spiritual body.

Some, supposing that the term spiritual was intended to describe the internal or essential constitution, rather than to indicate the use and purpose, of this resurrection body, have supposed that it would consist of some most refined and spiritualized kind of matter: and have suggested that it might be of an aerial, ethereal, or gaseous nature. But all such speculations transgress the bounds of our knowledge, and of our necessity; and are apt to end in something gross and grumbling, or subtitled and meaningless. The term spiritual, as already said, is here used by the Apostle to indicate, not the resurrection body is constituted, but that it is so constituted as to be a fit abode for the spirit in an eternal and spiritual world.

In the contrasted expression, "natural body," the term natural (ψωμι) means, in the original, animal or animated, physical, material, — if the word is not misapplied, which may not be assumed, that this body is composed of soul or of soul-like substance, but that it is fitted to be the abode and organ of the animal or animating part of man, of the sensitive soul. And thus we can understand the pertinence of the Apostle's allusion to Genesis, which otherwise must seem — as it probably does to ordinary readers — quite irrelevant and meaningless. Having laid down the assertion, "there is a natural body, and there is a spiritual body," he adds: "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit." Now the word which is translated natural is directly derived from that translated soul, and thus the connection and the argument become plain and obvious: as if the Apostle had said, "There is a soul-body, and there is a spirit-body; and so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit."

For it is to be observed that the Scriptures often make a distinction between soul and spirit, as well as between soul and body. Man, according to this Scripture philosophy, is viewed, not as bipartite but as tripartite, not as consisting of soul and body, but of body, soul, and spirit. So viewed, the body is the material organization, the soul is the animal and sensitive part, the spirit is the rational and immortal, the divine and heavenly part. It is true we are now, for the most part, accustomed to use soul as synonymous with spirit, — and so the Scriptures more frequently do, but they recognize also the distinction just pointed out. In Scripture phrase, the spirit is the highest part of man, the organ of the Divinity within him, that part which alone apprehends divine things and is susceptible of divine influences. Hence the Apostle says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." — where the term natural, is, in the original, against ψωμι, ψυκη, i.e., animal, pertaining to the soul. There are but two other cases in which the word is used in the New Testament, and in both it is translated sensual: James iii. 15, "earthly, sensual, devilish;" and Jude 19, "sensual, having not the Spirit." Thus, therefore, as the natural, or sensual, or animal, or psychical body, or the
soul-body, is a body, not constituted of soul-substance, but fitted for the use and habitation of the sensitive soul; so we conclude that the spiritual body is a body, not constituted or composed of spiritual substance—whereas which is a contradiction—but a true and proper body, a material body, fitted for the use and eternal habitation of the immortal spirit.

The thought is sometimes suggested, in one form or another, that these bodies of ours are vile and worthless, and do not deserve to be raised; and, therefore, that the spiritual body will have nothing to do with them. But it must be remembered that Christianity does not teach us to despise, to abuse, or to hate the body, vile and corruptible as it is. That is a Manichean and heathen notion. It is true, our present body may be viewed both as an organ and as an incumbrance of the soul. So far as it is an organ it is to be restored; so far as it is an incumbrance it is to be changed. This mortal is to put on immortality.

That which is sown in corruption is to be raised in incorruption. Christ at his appearing shall change our vile body, that it may be fashioned like unto his glorious body.” That the spiritual body is to be a modification of the natural body, being assumed or clothed upon it as a new and glorious form; that the one is to have a real, proper, and organic connection with the other, growing out of it as it were; so that each person will have, at the resurrection, not only an appropriate body, but his own body, seems sufficiently evident from the Apostle’s whole argument (1 Cor. xv.), and particularly from his illustration of the various plants which grow up from the seed cast into the ground. Each plant has an organic connection with its seed, and God gives “to each its own body.” It is the seed itself which is transformed into the plant which rises from it.

(4.) The resurrection of the body, of this same body, of this same body transformed into a new and spiritual body, is an event yet future.

“As in Adam all die, even so in Christ shall all be made alive.” But, “adds the Apostle, in many things we are as the vessel in his lifeworks, afterwards they are Christ’s at his coming.” Many men had died before Christ, men with immortal souls, yet none had been raised from the dead to immortal life before Him: He is the first fruits, the first-born, the first-zeuged from the dead. Nor is it said that any shall be raised after Him until his coming. Then the last trumpet shall sound, and the dead shall be raised incorruptible, and we who are alive and remain shall be changed. If the Christian doctrine of the resurrection were only this, that at the moment of death each soul receives a spiritual body fitted to its eternal state, why was not Christ raised till the third day? And why does the Apostle represent the resurrection of which he treats as both future and simultaneous for them that are Christ’s at his coming? Nor can we suppose the Apostle here to teach a merely spiritual resurrection, a resurrection from sin to holiness; for it so, why does he say that it shall take place at the sound of the last trumpet? And what would become of the distinction made between the dead who are to be raised, and the living who are to be changed? (5.) This future—resurrection of the body is to be a resurrection of all men at the last day.

This has partly appeared already under the preceding heads. We have seen that this is true of all that are Christ’s; but whether, in 1 Cor. xv., the Apostle teaches the final resurrection of all mankind may be a question. He does indeed say, “In Christ all shall be made alive,” but whether this means absolutely all, or only all who are in Christ, may fairly be doubted. Perhaps the Apostle’s meaning here might be thus paraphrased: “For as, by virtue of their connection with Adam, who, by sin, incurred the sentence of death, all men who are in him by nature, being sinners and actually sinning, die; even so, by virtue of their connection with Christ, who, by his righteousness, is the restorer of life, shall all men who are vitally united to Him by faith, be made alive, being raised from the dead in his glorious image.” But whatever may be the meaning of those particular words, it is, no doubt, the doctrine of Scripture that all, absolutely all the dead will be raised. St. Paul himself elsewhere unequivocally declares his belief—and declares it, too, as the common belief not only of the Christians, but of the Jews (the Pharisees) of his time, that “there shall be a resurrection of the dead, both of the just and unjust” (Acts xxiv. 15).

But it by no means follows that all will rise in the same glorious bodies, or be admitted to the same immortal blessedness. On the contrary, it was expressly predicted of old that “some shall awake to everlasting life, and some to shame and everlasting contempt” (Daniel xxv. 29), and everlasting death opposed to the everlasting life, but to shame and everlasting contempt, which must imply continued conscious existence. And our Lord Himself, having made the declaration: “the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live;—which may refer, and probably does chiefly refer, to a moral and spiritual resurrection;—expressly and solemnly adds: “Marvel not at this: for the hour is coming (he does not add, and now is), in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John v. 25, 28, 29).

The future resurrection of the wicked away, for ought we know, be as ignominious, hideous, and hateful, as perfectly fitted to be instruments and inlets of unending and most exquisite pain and torment, as the bodies of the saints shall be glorious and happy. The Scripture doctrine contains nothing positive on this point. St. Paul having briefly stated that “in Christ all shall be made alive,” even if in this he meant to include the wicked, gives us no further account of their resurrection; but goes on immediately to speak of those who are Christ’s at his coming; and thenceforth confines his attention exclusively to them. This was natural for the Apostle, who nevertheless certainly believed in a resurrection of the unjust as well as of the just; as it is still for Christians, who believe the same. The special Christian doctrine of the resurrection is a doctrine of hope and joy; but as such it is a doctrine in which those who are not Christ’s— who have not the Spirit of Christ,—have no share.

This resurrection is to be one general resurrection at the last day.

That such was the received doctrine in the time of our Lord is only doubted. “In the xi. 21, 24: Jesus saith unto her, thy brother shall rise again; Martha saith unto him, I know that he shall rise again in the resurrection at the last day.” Our Lord himself seems to recognize this doctrine in
his frequent use of the phrase, "I will raise him up at the last day," John vi. 39, 40, 44, 54. The same doctrine is distinctly taught by St. Paul (1 Thess. iv. 14-18). As to the date of the coming of the Lord, of which he speaks, and that it will have a reference to the wicked as well as to the just, see the first ten verses of the next chapter. See also the second epistle: particularly 2 Thess. i. 7-10. And for the date, see again 2 Thess. ii. 1-5. It is evident that the day of the coming of the Lord was, in St. Paul's view, in the uncertain future. It one sense it was always so, and in another sense it was not. 2 Thess. ii. 2. That he did not presume that he himself should be alive and remain unto the coming of the Lord, is plain from his solemn protestation (1 Cor. xv. 31) of his standing in such hourly jeopardy that he lived in the immediate prospect of death every day; while, in the very same connection and chapter (1 Cor. xv. 52) he associates himself with those who shall be alive at the sounding of the last trump as he had also done at 1 Thess. iv. 15-17. But it is not to be forgotten that elsewhere he expressly associates himself with those who will have departed before the coming of the Lord:—2 Cor. iv. 14: "Knowing that He which raiseth up the Lord Jesus shall raise up us also by Jesus, and shall present us unto Himself in the presence of His glory in the kingdom, both of this world and in the following chapter. Now this second epistle to the Corinthians was written almost immediately after the first. Nor does he afterwards betray the slightest symptom of disappointment in the prospect of his approaching martyrdom (2 Tim. iv. 6-8). If the Apostle had felt that he had been grossly deluded and deceived in regard to "that day," and "his appearing," and been left, "be the word of the Lord," to lead others into the same delusion and error, would he have retained this triumphant confidence at the last, and expressed it without one word of explanation or retraction of his (alleged) former delusive hopes? There is one passage in the Apocalypse which seems inconsistent with the doctrine of one general resurrection at the last day (Rev. xiv. 2). Here we have a "first resurrection," either of all the saints or of the martyrs only; and, after a long interval, a general resurrection and judgment. How this representation is to be interpreted is a subject of doubt and dispute. It may be difficult to reconcile it with the other statements of Scripture on the same subject. But, at farthest, it would separate into only two great classes of acts, that which is elsewhere regarded in one point of view.

III. THE CHRISTIAN DOCTRINE OF THE RESURRECTION NOT IMPOSSIBLE OR INCREDIBLE.

Before proceeding to defend this doctrine against objections, it may be proper to state distinctly what the doctrine is, and what it is not. It is, (1) that there will be a general resurrection at the last day of the bodies of all mankind.

(2) That the body in which each man will be raised will be the same as that in which he had lived: but changed, transformed at the resurrection, so as, from a natural body, to become a spiritual body: it will be at once the same and different.

Such is the doctrine; but how far and in what respects the spiritual bodies will be the same as the natural bodies—besides that they will have an organic connection with them: how far they will be like them in size, in form, in organization, in limbs, in functions; whether, e.g., they will have the hair, beard, nails, etc.; how far they may be subject to the physical laws of material things with which we are conversant; whether they will have the same senses as the natural bodies, or more or less; whether they will have fixed forms, or the power of assuming various forms; what will be their essential constitution, or how they may exercise their functions in relation either to the spiritual or the material world—except that they will be real bodies ("flesh and bones"); though not corresponding in "flesh and blood"; the doctrine neither affirms nor denies. These are all matters of mere speculation. To the question, "How are the dead raised up? and with what bodies do they come?" the Scriptures vouchsafe no further answer than "spiritual bodies," "like Christ's glorious body." His body retained the print of the nails, and the rent in the side after his resurrection, but it appeared also in various forms; he ate and drank with his disciples after his resurrection, but so did the angels with Abraham; that body at length rose above the clouds, disappeared from the gaze of his disciples, and ascended to the right hand of God; it was seen afterwards by St. Stephen in heavenly glory, and by St. Paul in a manifestation of overwhelming splendor. But after that, the body was all in all in this world, and the last days; and speculative questions; and the positive doctrine of Scripture is left within the limits already stated.

And now it remains to show that there is nothing impossible or incredible involved in this doctrine.

(1.) It is objected that a material organization cannot possibly be made incorruptible and immortal, and fitted to a spiritual state and spiritual purposes. But how does the objector know this?

(2.) It is said to be impossible that the identical body should be raised, because that body will have gone entirely out of existence, and in order for a resurrection or a restoration to take place, the thing so restored or raised must necessarily be in existence.

The latter sense cannot be intended by an objector who recognizes the law of nature, that no particle of matter is ever lost. And according to the former sense, the objector would make the restoration, reconstruction, reorganization of any body, under any circumstances, and on any hypothesis, a sheer absurdity; for, in order that a body may be restored, reconstructed, reorganized, he expressly makes it necessary that it should already exist, actually constructed and organized. Is this self-evident? or, perhaps the position of the objector is this: if a house, e.g., has fallen to ruin, and you restore it as it was before, it is not the same house; but if you restore it when it is not dilapidated, or reconstruct it without taking it to pieces—however great the changes you may make—it will be the same house. But does restoring mean merely repairing? And do reconstructing and reorganizing mean merely changing the existing structure and organization? If so, these words, as well as the word "resurrection," are commonly used in an abusive sense, or rather with no sense at all.

(3.) But it is thought that, even though the
body might be restored if it were simply resolved into dust, yet, inasmuch as it is resolved into elementary principles, into oxygen and other gases, which become mixed and confounded with the mass of gases of the same kind, or combined variously with gases of different kinds, it is impossible that the same portions of these gases should be segregated and brought together into the same body again. This will require careful consideration. We take for granted that the "elementary principles" into which the body is said to be resolved are matter, true and proper matter. This they certainly are unless our metaphysical analysis is prosecuted beyond all our chemical tests. At all events, they are either matter or not matter. If they are not matter, then masses of matter have been annihilated. If they are true and proper matter, then, like all matter, they are, or consist of, material particles. And the definite, identical, material particles of a cubic inch of oxygen are no more annihilated or absolutely lost or confounded by being mixed with other threads, or with ten thousand cubic feet of oxygen gas, than are the definite identical particles of a cubic inch of dust by being mixed with any quantity of homogeneous dust. It is certainly assuming more than is self-evident to say that omniscience cannot identify them and trace them through their new combinations, and that omnipotence cannot segregate them and restore them to their former connections. It is not here contended that this could be done by any human power or merely natural process, but it is insisted that the thing involves no contradiction, and therefore is not absolutely impossible. The case just stated involves precisely the pinching point of the objection, if it pinches anywhere. For, as to saying that one simple substance loses its identity by entering into composition with another simple substance, that is plainly false even on natural principles. Let us try a few instances.

If a certain number of grains of pure copper be combined with their definite proportion of oxygen, and this oxyde of copper be dissolved in nitric acid, we shall have the nitrate of copper, which may exist in a perfectly liquid form. But by decomposing this nitrate of copper the pure copper may be reproduced — the very same copper and no other — the identical copper with which the process was begun. Now copper is as truly an "elementary principle" as oxygen gas.

But gases themselves may be recovered from their combinations as well as metals. Let a quantity of oxygen and hydrogen be combined in the proportion for forming water. Let the water be decomposed by means of a quantity of potassium, and the hydrogen will be liberated, the very same hydrogen as at first; and the potash being afterwards decomposed, the original, identical oxygen may also be recovered. If, in these processes, some portion of the original, simple substances should escape from us, it would only show the imperfection of our manipulations, but would not in the slightest degree affect the applicability and force of the argument for the present purposes. That is a mere business of degrees. No principle is involved in the recovery of the whole, which is not involved in the recovery of a part. If, then, with our limited, practical powers, we can recover a part, surely it cannot be said to transcend the powers of omnipotence to recover the whole.

So much for the cases of inorganic combinations. Now take cases which involve the organic influence of the principle of life.

Let a quantity of calcium and a quantity of phosphorus be respectively combined with a due proportion of oxygen: let the lime be combined with the phosphoric acid; and let this phosphoric acid be mixed with a soil (or, rather, with a dust) which did not before contain a particle of calcium or phosphorus. Let some grains of wheat be planted in that soil: and, by an analysis of the product, we may obtain, in its original simple form, a portion at least of the identical calcium and phosphorus with which we began, mingled, perhaps, in this case, with a small proportion of each of those substances derived from the seed.

One case more: A takes certain crystals of arsenic, and, having pulverized them and combined the metal with the proper proportion of oxygen, mingles the poison with B's food, which swallows it and dies. Some time after, by an analysis of the contents andcontents of B's stomach, the arsenic is recovered and recrystallized. It either is or is not the arsenic which A gave. If it can be proved to the satisfaction of a jury that it is not the same, then the evidence that A is guilty of the alleged act of poisoning B, is not at all increased by the detection of this arsenic in B's stomach, for it is not the arsenic which A is alleged to have administered, but some other.

If it be said that the arsenic as a mass is indeed the same, but that the individual crystals are not "identical" with those originally pulverized, the answer is, that thus the specific point now in question is yielded, namely, that the alleged impossibility of the resurrection of the "identical" body cannot arise in any degree from the fact that the simple elements, into which it has been resolved, enter into new combinations. The whole difficulty is carried back to the point to which we have already referred it, namely, the fact that these simple elements become mingled with other quantities of homogeneous elements. We admit, in the case supposed, a very high degree of improbability that the reproduced crystals of arsenic are, each of them, identical, as a matter of fact, with some one of the original crystals. But can any one prove that, as a matter of fact, they certainly are not identical; still more, can we prove that it is absolutely impossible and self-contradictory that they should be? As to the supposition of mechanical marks or defects, they could not indeed be reproduced by crystallization; but the identity being in other respects restored, they could easily be reproduced, or very nearly approximated, by mechanical means.

We plant ourselves at one of those original crystals. It consists of certain individual and identical, though homogeneous, particles, arranged according to a certain law in certain definite relative positions. It is dissolved; and its particles are mingled with other homogeneous particles. Now the question is, can it be rationally conceived that those original particles should be segregated from their present mixture, and restored, each and all, to their original relative positions, and the whole to its original form? We freely admit that such a result cannot be secured by any skill of man; but we fearlessly assert that the accomplishment of such a result cannot be proved to transcend the power and wisdom of Almighty God, who can do whatever his every portion of wisdom, skill, and power, to which he has created, and control its movements from begin-
RESURRECTION

It, finally, it be insisted that, after all, the crystal so reproduced, i.e., with all its original particles in all their original relations, is not "identical" with the original crystal: then the word "identical" must be used in a sort of hyper-metaphysical sense in which it is not applicable to material, visible things at all. For, according to such a view, supposing an ultimate particle of water to consist of a particle of oxygen united to a particle of hydrogen (and the contrary cannot be proved), it would follow that, if this particle of water be decomposed into the two gaseous particles, the reunion of these same gaseous particles would not reproduce the "identical," original particle of water, but a different one; and it would follow that an ounce of water being decomposed and the same elements reunited, or being converted into steam, and that steam condensed, or even being poured out of one vessel into another, or merely shaken in the same vessel, the water which would result and remain would not be "identical" with the original water, but somewhat different. Hence it would follow that, as all visible material things are in a constant flux, the idea of identity would be absolutely inapplicable to anything in the physical universe, except, perhaps, to the elementary and unchangeable constituent particles. Nay more, it would follow that all such words as reproduction, reorganization, restoration, and even reminiscence itself, not speak of resurrection; involve a logical absurdity, and not only so, but the very terms "identical with" are nonsensical: for, inasmuch as, in every proposition which conveys any meaning, the predicate must be conceived, in some respect, diverse from the subject, to assert that the one is "identical with" the other is a downright and palpable self-contradiction.

(4.) The general resurrection of the bodies of all mankind is sometimes said to be impossible, for want of material wherewith to reconstruct them. It has been gravely asserted that after a few generations more shall have passed away, there will not be matter enough in the whole globe of the earth to reconstruct all the bodies of the dead.

To this it is sufficient to say that, even if such a construction as the objector presumes were necessary — which it is not — there is more than weight and mass enough of matter in the atmospheres which press upon the surface of the British Isles, or of the States of New England, New York, and New Jersey (as will be found upon a rigid mathematical computation, allowing the pressure upon each square foot to be 2,900 lbs., and the average weight of the bodies to be 75 lbs. each), than would be necessary to reconstruct all the bodies of mankind which should have existed upon the earth more than 2,000,000 years from this time, — and that, supposing three generations in a century all the way from Adam onwards, and a continuous population of 1,400,000,000 of inhabitants.

(5.) It is objected that the same particles may have constituted a part of several successive human bodies at the moment of their dissolution: and therefore it is impossible that each of these bodies should be raised identical with that which was dissolved. This brings the idea of the resurrection of the identical body nearer to an apparent contradiction than any other form of objection that we know of.

There are at least two ways of answering this objection. (a.) However likely the alleged fact may be, unless its absolute certainty can be demonstrated, there is room left for the possibility of the contrary. How can we know but that God so watches over the dust of every human body, and so guards it in all its transmigrations that it shall never be found to constitute a part of any other human body when that body dies? Thus the objection is answered by demanding proof of the alleged fact on which it is based. (b.) As our bodies are constantly undergoing change while we live without being thereby destroyed or losing their identity, so the "identical" body being raised, it may undergo an instantaneous change to an indefinite extent. It may, therefore, be instantly destroyed when it very well may be required at the reconstruction of another body; and this last being reconstructed, any needed particles may be transferred to a third; and so on, to any extent. We have only to suppose, therefore, that the bodies of mankind shall be raised successively, in the order of their dissolution (at intervals however small, infinitely small if you please, so that there shall be a practical simultaneousness); and though a certain particle should have been common to every one, having passed through the whole series in six or eight thousand, or million, of years, yet it may be caused to circulate through the whole number again, as they may be successively raised, in less than the millionth part of the least assignable instant of time; for no limit can be set to the possible rapidity of the process. The objection is answered, admitting the allegation on which it is based.

It may be said that these are violent suppositions. We may admit it; but at the same time we have four things to say with that admission. (c.) Neither of those suppositions is, like the creation of matter from nothing, absolutely inconceivable to our minds. (b.) If the objection alleged merely a high degree of apparent improbability instead of an absolute impossibility, we should not urge such suppositions in reply to it. (c.) Those suppositions are made in answer to the objection taken on its own principles, and entirely irrespective of what may be the actual doctrine of Scripture on this question. (d.) However violent the suppositions suggested may be, they will answer their present purpose of refutation, and it will be seen in the sequel that we shall have no need of them.

(6.) The objector has all along proceeded upon the assumption, that the resurrection of this identical body necessarily involves, (1) that the body raised must be identical with the body as it existed and was constituted at the moment of death; and (2) that, in order to be thus identical, it must consist of the very same particles inclusively and exclusively, arranged in the very same positions, com-
pinations, and relationships. We have above undertaken to refute the objections, even on the admission of both these assumptions; but now we deny them both. And we assert that in order to a resurrection of the body — of this identical body, in a true, proper, scriptural, and "literal" sense — it is neither necessary, in the first place, that the body raised should be identical with the precise body which expired the last breath; nor, in the second place, that it should be identical with any body whatever, in so strict a sense as that demanded.

The first point can be settled at once. Here is a man in the age of thirty years, in perfect health and a soundness of body and mind. Before he dies, he may lose his arms or his legs; he may become blind and deaf, or a maimed; he may die in utter decrepitude. Now, if, at the last day, the body given him should be identical with his present body instead of being identical with that mutilated or decrepit frame with which he will have died, would there be no resurrection of the body, no resurrection of his own proper body? Would it be a "new creation" instead of a resurrection, simply because the raised body would not be identical with the body precisely as it existed and was constituted at the moment of death? Does a man's body never become his own until he dies — until his body becomes that which becomes, then, of all the horror so often expressed at the imagined reappearance of the lame, the blind, the halt, the withered, the crippled, the maimed, the savage? Why not insist also upon the resurrection of the fevers andague fits, the cancers and lepers, the gouty and rheumatics, and all the mortal diseases and ills the flesh was heir to at the moment of death? In short, why not maintain that, if the body is raised at all, it must be, when raised, in the very act of dying again! for the internal states are as essential to identity as the external features!

We turn now to the second point, namely, that, in order to a proper resurrection of the body, it is not necessary that the body raised should be identical with any former body whatever, in such a sense as to put into it, for life and the same elementary particles, neither more or less, arranged in precisely the same positions, combinations, and relationships.

Now it is a well known fact, that not only does a great change take place in our bodies between the periods of infancy and old age, but, while we live, they are constantly in a process of change, so that the body which we have at one moment is not perfectly "identical" with that which we had at any preceding moment; and some physiologists have estimated that every particle of our material frame is changed in the course of about seven years. From this fact it follows that no person ever wakes with that identical body with which he went to sleep, yet the waking man does not fail to recognize himself. But regarding to this strict notion of identity, as often as the body sleeps, it sleeps an eternal sleep, and the body with which a man wakes is always a "new creation," for the body which wakes is never "identical" with that which was lulled to slumber! Surely such absurdities will not be maintained. We will suppose, therefore, the body which rises to die from the body which lived before only to the same extent as the body which wakes differs from the body which fell asleep; would there then be a resurrection of the body in any proper sense? If so then our proposition is established and the opposite assumption is overthrown. And, besides, a principle is thus gained which reaches much farther than is barely necessary to overthrow that assumption; for, if a slight difference is consistent with such a practical and substantial identity as is required for a proper resurrection of the body, will any one tell us precisely the limit of this difference? except that there must be some organic or real historical connection, something continuously in common, between the body which is raised and that which lived before? And so much we shall certainly maintain.

Let us here assure ourselves a moment in constructing an hypothesis. A distinguished physiologist, Johannes Müller, has given a well-known theory of the "vital principle." "Life is a principle," he says, "or imponderable matter, which is in action, in the substance of the germ, enters into the composition of the matter of this germ, and imparts to organic combinations properties which cease at death." Now the principle of animal life in man is presumed to be distinct from the intelligent and immortal spirit. On these premises, let us suppose that, in the economy of human nature it is so ordered that, when the spirit leaves the body, the vital principle is neither lost and annihilated on the one hand, nor on the other able to keep up the functions of the animal organism, but lies for a time in abeyance with so much of the present, natural body as constituted the seminal principle or essential germ of that body, and is to serve as a germ for the future, spiritual body; and this portion may be truly body, material substance, and yet elude all possible chemical tests and sensible observation, all actual, physical dissolution, and all appropriation to any other human body. On the reunion of the spirit at the appointed hour with this dormant vital principle and its bodily germ, we may suppose an instantaneous development of the spiritual body in whatever glorious form shall seem good to infinite wisdom. Such a body, so produced, would involve a proper resurrection of the present body. The new body would be a continuation of the old, in the same manner as the first created man when Eve was taken from his rib; the spiritual essence is the same, the vital or animal principle is the same, the conscious spirit is the same. The organic connection between the two is as real as that between any man's present body and the seminal principle from which it was first developed in the womb; as that between the blade of wheat and the bare grain from which it grew.

We throw out the above not as a doctrine, nor as a theory of the resurrection, but as a mere casual hypothesis — one among many possible hypotheses. The part assigned in it to the "vital principle" may be omitted, if any so prefer. And if the hypothesis as a whole is found not to be consistent with a proper resurrection of the body, it is by all means to be rejected.

But (7.) It is thought quite improbable that the same bodies will rise with all their present parts, members, organs, and appendances, not to say their peculiar abnormal developments and defects.

We have already said, the Christian dogma of the resurrection contains nothing definite on these points. We have shown that such a resurrection, in all its details, is not absolutely impossible; but we have shown that such a resurrection is not necessary to the proper idea of the resurrection of the body. We have shown that the body raised would be the same as the present body, if it pos-
But (it is insisted) after the minutest chemical analysis, after the most patient and thorough testing of known agents and re-agents, after the most careful examination, and after ages of experience, we have never found any more signs of a tendency to a resurrection in the body of a dead man than in that of a dead dog. And what then? Therefore there is and can be no resurrection of the human body? Most lame and impotent conclusion! As though we already knew everything pertaining to the powers, properties, and possibilities even of material things; as though we were not prying deeper and deeper into the secrets of nature every day; as though there were not evidently dynamics and laws at work in the material world which elude all our chemical tests and physical re-agents; and as though we could see distinctly around and above the power of Almighty tool, which, with its higher, and perchance forever inscrutable laws, presides over and controls all the laws and functions of nature. All positive evidence for a resurrection of the body must be sought for in the teaching of Revelation; and that evidence, be it more or less, is not in the slightest degree affected by this chemical-physical argument: it is left just as it was and where it was, entire and intact.

IV. HISTORY OF THE DOCTRINE

It remains to give a brief outline of the history of the doctrine of the Resurrection, as it has been held in the Christian Church.

The Cilicians and Gnostics, from the first, held extreme views, the former tending to an unscriptural grossness, and the latter with a deep and abstruse importation, to an equally unscriptural refining away of the substantial fact. Justin Martyr, Irenæus and Tertullian, inclining to the Chilarens, taught a double resurrection. These and Clemens Romannus, Athanagoras, Theophilus, and Minutius Felix, all believed in a proper resurrection of the body. Origen spiritualized it. (See Teller, 'Sixtus hymnus, de Resur. Corvis, per 4 pravos Sweden.') Gregory of Nazianzus, Gregory of Nyssa, and Basil the Great, adopted in part the views of Origen. Jerome went to an extreme against them. Augustine ultimately opposed them, but more moderately. Chrysostom believed in the identity of the body raised and the present body, but followed St. Paul's exposition. Epiphanius and Theophilus of Alexandria agreed with Jerome, the latter of whom was an equal disciple of the Albigensians, who could not assent to "the prevailing notions." [Showing two things: (1) that certain views, namely, those of Jerome, were then the prevailing views, and (2) that to accept them was not considered (by Theophilus) essential.] Ruffinus confessed the resurrection horae eornis, and John of Jerusalem distinguished between flesh and body, and the latter of whom was equally satisfied. Jerome's became the prevailing doctrine of the Church of Rome, and has so continued substantially to the present day. The reformers generally adopted the same doctrine, adhering, however, more decidedly to the Augustinian and Pauline representations.

The Socinians, and, after them, the Unitarians, have been inclined to deny the proper resurrection of the body. The Swedenborgians also do the same, holding that each soul, immediately upon death, is clothed with its spiritual body. Many persons in all the Protestant communions have, in later years felt compelled by the presumed philosophical difficulties of the case, to give up the doctrine of
proper resurrection of the body, and have either remained silent, without any avowed or definite belief upon the subject, or have openly sided with the Socinians or the Socinianists.

The creeds and the symbols and confessions of the Reformed Churches, however, have remained unchanged. See, e.g. Article IV. of the Church of England, "On the Resurrection of Christ," which, speaking of Christ's ascension "with flesh, bones, and all things appertaining to the perfection of man's nature," covers nearly the whole ground of hesitation and difficulty. See also all the three creeds, especially the Athanasian. That of the Apostles still confesses the Resurrection cornis.

D. R. G.

* For the literature of this subject, one may consult the bibliographical appendix to W. R. Alger's Critical History of the Doctrine of a Future Life, Nos. 2923-3132, and on the Resurrection of Christ, Nos. 3133-3181.

RE'UBen [friend] = Paruyn in Gen. [Rom.]; Payyn [but Vat. Alex. Payyn] in Chr. Res. [Rabyn]. Son of Peleg, in the line of Abraham's ancestors (Gen. xi. 18, 19, 20, 21; l Chr. i. 25). He lived two hundred and ninety years according to the genealogy in Genesis. Bunsen (Bibelwerk) says Reuben in the Arabic name for Edessa, or an assertion which, borrowed from Knobel, is utterly destitute of foundation, as will be seen at once on comparing the Hebrew and Arabic words. A closer resemblance might be found between Reu and Rhagee, a large town of Media, especially if the Greek equivalents of the two names be taken.

In l Chr. i. 25 the A. V. ed. 1611, following the Bishops' Bible and the Genevan Version, reads Reu/, representing the Ar by H, as in some other cases.

A.

REUBEN [see below]: Pahd/); and Parv). Joseph, Parv/); Pesh. Syr. Ribbi; and so also in Arab. ver. of Joshua: Reben), Jacob's first-born child (Gen. xxix. 32), the son of Leah, apparently not born till an unusual interval had elapsed after the marriage (31: Joseph. Ant. i. 19, § 8). This is perhaps denoted by the name itself, whether we adopt the obvious signification of its present form—reu ben, i.e. before the son (Gen. xxix. 32); or (2) the explanation given in the text, which seems to imply that the original form was "reu beni:lijah, Jehovah hath seen my affliction," or (3) that of Josephus, who uniformly presents it as Reubel, and explains it (Ant. i. 19, § 8) as the "pity of God"—Shew tov Ovve, as if from Puf malu (First, Haneb. ii. 344). The notice of the patriarch Reuben in the book of Genesis and the early Jewish traditional literature are unusually frequent, and on the whole give a favorable view of his disposition. To him, and him alone, the preservation of Joseph's life appears to have been due. His anguish at the disappearance of his brother, and the frustration of his kindly affinities for delivering him (Gen. xxxvii. 22), his recollection of the minute details of the painful scene many years afterwards (xlii. 22), his offer to take the sole responsibility of the safety of the brother who had succeeded to Joseph's place in the family (xlii. 36), all testify to a warm and (for those times) a kindly nature. Of the reproductive crime which mars his history, and which turned the blessing of his dying father into a curse—his adulterous connection with Bilhah, —we know from the Scriptures only the fact (Gen. xxxv. 22). In the post-biblical traditions it is treated either as not having actually occurred (as in the Targum Pseudojonathan), or else as the result of a sudden temptation acting on a hot and vigorous nature (as in the Testaments of the Twelve Patriarchs)—a parallel, in some of its circumstances, to the intrigue of David with Bathsheba. Some severe temptation there must surely have been to impel Reuben to an act which, regarded in its social rather than in its moral aspect, would be peculiarly abhorrent to a patriarchal society, and which is specially repeated and repeatedly reproved in the Law of Moses. The Rabbinical version of the occurrence (as given in Targ. Pseudojon.) is very characteristic, and well illustrates the difference between the spirit of early and of late Jewish history. "Reuben went and disordered the couch of Bilhah, his father's concubine, which was placed right opposite the couch of Leah, and it was covered unto him there, if he had lain with her. And when Israel heard it he displeased him, and he said, 'Lo! an unworthy person shall proceed from me, as Ishmael did from Abraham and Esau from my father.' And the Holy Spirit answered him and said, 'All are righteous, and there is not one unworthy among them.'" Reuben's anxiety to save Joseph is represented as arising from a desire to conciliate Jacob, and his absence while Joseph was sold from his sitting done on the mountains in penitent fasting.

These traits, slight as they are, are those of an ardent, impetuous, unbalanced, but not ungenerous nature; not crafty and cruel, as were Simeon and Levi, but rather, to use the metaphor of the dying patriarch, boiling up like a vessel of water over the rapid wood-fire of the nomic text, and as quietly subsiding into apathy when the fuel was withdrawn.

At the time of the migration into Egypt Reuben's sons were four (Gen. xvi. 3; 1 Chr. v. 3). From them sprang the chief families of the tribe (Num. xxxvi. 5-11). One of these families—that of Pallu—became notorious as producing Eliah, whose sons or descendants, Dathan and Abiram, perished with their kinsman On in the divine retribution for their conspiracy against Moses (Num. 2719

REUBEN

a Redech (= Die Auffassung, Naun. 58) maintains that Reuben is the original form of the name, which was corrupted into Reuben, as Bethel into Be'thin, and Jezreel into S'rath. He treats it as signifying the "flock of Bel," a deity whose worship greatly flourished in the neighboring country of Moab, and who under the name of Nebi had a famous sanctuary in the very territory of Reuben. In this case it would be a parallel to the title, "people of Chow'mis," which a bestowed on Moab. The version of the ultimate syllables in Reuben would, on this theory, find a parallel in the word the Messiah and of Saul's family, who became Meleahkabeh and Lahbakat.

b Such appears to be a more accurate rendering of the word which in the A. V. is rendered "unstable" (I Sam. Pub. Num. p. 32).

c According to the ancient tradition preserved by Demeurin's (Enseb. Potr. Er. ix. 21), Reuben was 45 years old at the time of the migration.
The census at Mount Sinai (Num. xii. 39) shows that at the Exodus the numbers of the tribes were 46,500 men above twenty years of age, and fit for active warlike service.

In point of numerical strength, Reuben was then sixth on the list, with 45,650 men, being next below. On the borders of Canaan, after the plague which punished the idolatry of Baal-Peor, the numbers had fallen slightly, and were 45,750; God was 46,000; and the position of the two in the list is lower than before. Efrain and Simeon being the only two smaller tribes (Num. xxvii. 7, &c.). During the journey through the wilderness the position of Reuben was on the south side of the Tabernacle. The "camp" which went under his name was formed of his own tribe, that of Simeon a (Leah's second son), and God (son of Zilpah, Leah's slave). The standard of the camp was a deer, with the inscription, "Hear, oh Israel! the Lord thy God is one Lord!" and its place in the march was second (Ex. xvi. 14, Num. ii. 14-16).

The Reubenites, like their relatives and neighbors on the journey, the Gadites, had maintained through the march to Canaan the ancient calling of their forefathers. The patriarchs were "feeding their flocks" at Shechem when Joseph and Simeon being sold into Egypt. It was as men whose "trade had been about cattle from their youth" that they were presented to Pharaoh (Gen. xiii. 32, 34), and in the land of Goshen they settled with their flocks and herds and all that they had (xlvii. 1). Their cattle accompanied them in their flight from Egypt (Ex. xii. 38), not a hoof was left behind, and there are frequent allusions to them in the journey (Ex. xxxiv. 3, Num. xi. 22; Deut. vii. 13, &c.). But it would appear that the tribes who were destined to settle in the confined territory between the Mediterranean and the Jordan had, during the journey through the wilderness, fortunately relinquished that taste for the possession of cattle which they could not have maintained after their settlement at a distance from the wide pastures of the wilderness. Thus the cattle had come into the hands of Reuben, God, and the half of Manasseh (Num. xxxii. 1), and it followed naturally that when the nation arrived on the open downs east of the Jordan, the three tribes just named should prefer a request to their leader to be allowed to remain in a place so perfectly suited to their requirements. The part selected by Reuben had at that date the special name of "the Mishor," with reference possibly to its evenness (Stanley, S. & P. App. § 6). Under its modern name of the Belly it is still esteemed beyond all others by the Arab sheep-masters. It is well watered, covered with smooth short turf, and being itself gradually in those illimitable wastes which have always been and always will be the favorite resort of pastoral nomad tribes. The country east of Jordan does not appear to have been included in that land promised to Abraham. That which the spies examined was comprised, on the east and west, between the "coast of Jordan" and "the sea." But for the pusillanimity of the greater number of the tribes it would have been entered from the south (Num. xiii. 30), and in that case the east of Jordan might never have been peopled by Israel at all.

Accordingly, when the Reubenites and their fellows approach Moses with their request, his main objection is that by what they propose they will discourage the hearts of the children of Israel from going over Jordan into the land which Jehovah had given them (Num. xxxii. 7). It is only on their undertaking to fulfill their part in the conquest of the western country, the land of Canaan proper, and thus satisfying him that their proposal was grounded in no selfish desire to escape a full share of the difficulties of the conquest, that Moses will consent to their proposal.

The "blessing" of Reuben by the departing Lawgiver [Deut. xxxiii. 6] is a passage which has severely exercised translators and commentators. Strictly translated as they stand in the received Hebrew text, the words are as follows:—

"Let Reuben live and not die,
And let his men be a number" (i.e. few).

As to the first line there appears to be no doubt, but the second line has been interpreted in two exactly opposite ways. 1. By the LXX.:—

"And let his men be many in number."

This has the disadvantage that ἄρτι άρτι is never employed elsewhere for a large number, but always for a small one (e. g. 1 Chr. xvi. 19; Job xvi. 22, Is. x. 19; Ez. xii. 16).

2. That of our own Auth. Version:—

"And let not his men be few."

Here the negative of the first line is presumed to convey its force to the second, though not there expressed. This is countenanced by the ancient Syriac Version (Peshito) and the translations of Junius and Tremellius, and Schott and Winzer. It also has the important support of Gesenius (Thes. p. 908 a, and Pent. Som. p. 44).

3. A third and very ingenious interpretation is that adopted by the Veneto-Greek Version, and also by Michaelis (Eloet für Urgelben, Text), which assumes that the vowel-points of the word ἄρτι, ἄρτι are altered to ἄρτι, ἄρτι, his dead —

"And let his dead be few" —

as if in allusion to some recent mortality in the tribe, such as that in Simeon after the plague of Baal-Peor.

These interpretations, unless the last should prove to be the original reading, originate in the fact that the words in their naked sense convey a curse and not a blessing. Fortunately, though differing widely in detail, they agree in general

the Hebrew as it stands. Thus the Vulgate, Luther, De Wette, and Bunsen.

a Ῥευβαν and Simeon are named together by Jacob in Gen. xlviii. 5; and there is perhaps a trace of the retention of the coalescence of the names in Jud. viii. 1 (Yudg.) and ix. 2.

b It is said that this was originally an ox, but changed by Moses, lest it should recall the sin of the golden calf.

c A few versions have been bold enough to render

the Alex. LXX--the name of Simeon ("and let Simeon be many in number"); but this, though approved of by Michaelis (in the notes to the passage in his Eloet für Urgelben, Text), on the ground that there is no reason for omitting Simeon, is not supported by any Codex or any other Version.
meaning. The benediction of the great leader goes out over the tribe which was about to separate itself from its brethren, in a fervent aspiration for its welfare through all the risks of that remote and trying situation.

Both in this and the earlier blessing of Jacob, Reuben retains his place at the head of the family, and it must not be overlooked that the tribe, together with the two who associated themselves with it, actually received its inheritance before either Judah or Ephraim, to whom the birthright, which Reuben had forfeited was transferred (1 Chr. v. 1). From this time it seems as if a lacuna, not only the material one of distance, and of the intervening river and mountain-wall, but also of differences in feeling and habits, gradually grew up more substantially between the eastern and western tribes. The first act of the former after the completion of the conquest, and after they had taken part in the solemn ceremonial in the valley between Ebal and Gerizim, shows how wide a gap already existed between their ideas and those of the western tribes.

The piling of stones which they erected on the western bank of the Jordan to mark their boundary—to testify to after ages that though separated by the rushing river from their brethren and the country in which Jehovah had fixed the place where He would be worshiped, they had still a right return to it for his worship — was erected in accordance with the unalterable habits of Bedouin tribes both before and since. It was an act identical with that in which Lahan and Jacob engaged at potting, with that which is constantly performed yearly during the disclaimer of the 2\textsuperscript{1} tribes. But by the Israelites west of Jordan, who were fast relinquishing their nomad habits and feelings for those of more settled permanent life, this act was completely misunderstood, and was construed into an attempt to set up a rival altar to that of the sacred Tent. The incompatibility of the idea to the mind of the Western Israelites is shown by the fact that they are carrying on the disclaimer of the 2\textsuperscript{1} tribes, and notwithstanding that dissembler hav- ing proved satisfactory even to Phinehas, the author of Joshua xxii. retains the name ra\textsuperscript{1}v\textsuperscript{1}n\textsuperscript{1} for the piling, a word which involves the idea of sacrifice — i.e. of slaughter (see Genesis, Thes. p. 492) — instead of applying to it the term g\textsuperscript{1}l\textsuperscript{1}, as is done in the case (Deut. xxvi. 46) of the precisely similar heap of witness.\footnote{Another Rubenite erection, which for long kept up the memory of the presence of the tribe on the west of Jordan, was the stone of Bahan- ben-Reuben which formed a landmark on the boundary between Judah and Benjamin. (Josh. xvi. 6.) This was a single stone (Eben), not a pile and it appears to have stood somewhere on the road from Bethany to Jericho, not far from the ruined khan so well known to travellers.}

No judge, no prophet, no hero of the tribe of Reuben is handed down to us. In the dire ex-

*REUBENITES (ריעבְּנֵי) commonly -Pokh\textsuperscript{1}, but Josh. xxii. 1, i.e. inf. Pokh\textsuperscript{2}, Alex or Pokh\textsuperscript{2}: 1 Chr. xxvi. 32. Pokh\textsuperscript{1}: Var. -rei: Reuben, Rubenite), and once sing. -REU- BENTIE (1 Chr. xi. 42; I.XX. omit; Vulg. Rubenites). Descendants of Reuben (Num. xxvi. 7; Pount. iii. 12, 16, iv. 43, xviii. 3; Josh. i. 12, xii. 6, xvii. 1, 2 K. x. 33; 1 Chr. v. 6, 26, xi. 42, xli. 37, xxvii. 15). A.

*REU\textsuperscript{2}EL (ריעבְּנֵא) [friend of God] : Pa pokh\textsuperscript{1}: Rubiel, Reuel, etc. The name of several persons mentioned in the Bible.

1. One of the sons of Esau, by his wife Bashe (Josh. xxii. 31) by the Bedouin Reubenites, just as the pile of Jacob and Lahan was called Gai-el, the heap of witness.

\textsuperscript{a} The word used here, pelek, seems to refer to artificial streams or ditches for irrigation. [Kerz.]

\textsuperscript{b} This is Ewald's rendering (Dichter des A B. 193), adopted by Bunsen, of the passage rendered in the A. V. "bleating of the flocks"
math sister of Ishmael. His sons were four—Nahath, Zerah, Shammah, and Mizzah, “dukes,” of Edom (Gen. xxxvi. 4, 10, 13, 17; 1 Chr. i. 35, 38).

2. One of the names of Moses’ father-in-law (Ex. ii. 18); the same which, through adherence to the LXX., form, is given in another passage of the A. V. RAUDEL. Moses’ father-in-law was a Midianite, but the Midianites are in a well-known passage (Gen. xxxvii. 25) called also Ishmaelites, and if this may be taken strictly, it is not impossible that the name of Reuel may be a token of his connection with the Ishmaelite tribe of that name. There is, however, nothing to confirm this suggestion.

3. Father of Elisaph, the leader of the tribe of Gad, at the time of the census at Sinai (Num. ii. 14). In the parallel passage the name is given Deuel, which is retained in this instance also by the Vulgate (Dued).

4. A Benjamite whose name occurs in the genealogy of a certain Elah, one of the chiefs of the tribe at the date of the settlement of Jerusalem (1 Chr. ix. 8).

G. REUMAH (ř“r“µ; [raised, high]; ‘Pēyāh; Alex. Pēyāh; Rōwān). The connubial of Naboth, Abraham’s brother (Gen. xxii. 24).

REVELATION OF ST. JOHN (Ἀποκάλυψις Ἰωάννου; Apokalypsis Iōannis Apostoloi). The following subjects in connection with this book seem to have the chief claim for a place in this article:

A. CANONICAL AUTHORITY AND AUTHORSHIP.
B. TIME AND PLACE OF WRITING.
C. LANGUAGE.
D. CONTENTS AND STRUCTURE.
E. HISTORY OF INTERPRETATION.

A. CANONICAL AUTHORITY AND AUTHORSHIP. The question as to the canonical authority of the Revelation resolves itself into a question of authorship. If it can be proved that a book, claiming so distinctly as this does the authority of divine inspiration, was actually written by St. John, then no doubt will be entertained as to its title to a place in the Canon of Scripture.

Was, then, St. John the Apostle and Evangelist the author of the Revelation? This question was first mooted by Dionysius of Alexandria (Enzelm. H. E. vii. 25). The doubt which he modestly suggested has been confidently proclaimed in modern times by Luther (Versele auf die Offenbarung, 1522 and 1541), and widely diffused through his influence. Lucie (Einleitung, p. 892), the most learned and diligent of modern critics of the Revelation agrees with a majority of the culminating scholars of Germany in denying that St. John was the author.

But the general belief of the mass of Christians in all ages has been in favor of St. John’s authorship. The evidence adduced in support of that belief consists of (1) the assertions of the author, and (2) historical tradition.

1. The author’s description of himself in the 1st and 22d chapters is certainly equivalent to an assertion that he is the Apostle. (a.) He names himself simply John, without prefix or addition—a name which at that period, and in Asia, must have been taken by every Christian as the designation in the first instance of the great Apostle who dwelt at Ephesus. Doubtless there were other Johns among the Christians at that time, but only arrogance or an intention to deceive could account for the assumption of this simple style by any other writer. He is also described as (b) a servant of Christ, (c) one who had borne testimony as an eye-witness of the word of God and of the testimony of Christ—terms which were surely designed to identify him with the writer of the verses John xix. 30, I. 1, and I John i. 2. He is (d) in Patmos, for the word of God and the testimony of Jesus Christ: it may be easy to suppose that other Christians of the same name were banished thither, but the Apostle is the only John who is distinctly named in early history as an exile at Patmos. He is also (e) a fellow-sufferer with those whom he addresses, and (f) the authorized channel of the most direct and important communication that was ever made to the seven churches of Asia, of which churches John the Apostle was at that time the spiritual governor and teacher. Lastly (g) the writer was a fellow-servant of angels and a brother of prophets—titles which are far more suitable to one of the chief Apostles, and far more likely to have been assigned to him than to any other man of his time. These marks are so closely united together in the Apostle John, and in him alone of all historical persons. We must go out of the region of fact into the region of conjecture to find such another person. A candid reader of the Revelation, if previously acquainted with St. John’s other writings and life, must inevitably conclude that the writer intended to be identified with St. John. It is strange to see so able a critic as Lucie (Einleitung, p. 514) meeting this conclusion with the conjecture that some Asiatic disciple and namesake of the Apostle may have written the book in the course of some missionary labors or some time of sacred retirement at Patmos. Equally unavailing against this conclusion is the objection brought by Ewald, Trench, and others, from the fact that a promise of the future dispensation of the Apostles is implied in xvi. 20 and xxi. 14; as if it were inconsistent with the true modesty and humility of an Apostle to record—as Daniel of old did in much plainer terms (Dan. xii. 13)—a divine promise of salvation to himself personally. Rather those passages may be taken as instances of the writer quietly accepting as his just due such honorable mention as belongs to all the Apostolic company. Unless we are prepared to give up the veracity and divine origin of the whole book, and to treat the writer’s account of himself as a mere fiction of a poet trying to cover his own insignificance with an honored name, we must accept that description as a plain statement of fact, equally creditable with the rest of the book, and in harmony with the simple, honest, truthful character which is stamped on the face of the whole narrative.

Besides this direct assertion of St. John’s authorship, there is also an implication of it running through the book. Generally, the instinct of single-minded, patient, faithful students has led them to discern a connection between the Revelation and St. John, and to recognize not merely the same Spirit as the source of this and other books of Holy Scripture, but also the same peculiarly formed human instrument employed both in producing this book and the fourth Gospel, and in speaking the characteristic words and performing the characteristic actions recorded of St. John. This evi
dance is set forth at great length, and with much force and eloquence, by J. P. Lange, in his Essay on the Connection between the Individuality of the Apostle John and that of the Apocalypse, 1838 (Verhalsch. Schriften, ii. 173-231). After investigating the peculiar features of the Apostle's character and position, and (in reply to Liicke) the personal traits shown by the writer of the Revelation, he concludes that the book is a mysterious but genuine effusion of prophecy under the New Testament, imbued with the spirit of the Gospel, the product of a spiritual gift so peculiar, so great and noble that it can be ascribed to the Apostle John alone. The Revelation requires for its writer St. John, just as his peculiar genius requires for its utterance a revelation.

(2.) To come to the historical testimonies in favor of St. John's authorship: these are singularly distinct and numerous, and there is very little to weigh against them. (a.) Justin Martyr, c. 150 A. D., says: "A man among us whose name was John, one of the Apostles of Christ, in a revelation which was made to him, prophesied that the believers should have a thousand years in Jerusalem" (T. dek. § 81, p. 179, ed. Ben.). (b) The author of the Muratorian Fragment, c. 170 A. D., speaks of St. John as the writer of the Apocalypse, and describes him as a predecessor of St. Paul, i.e. as Credner and Liicke candidly interpret it, his predecessor in the office of Apostle. (c.) Melito of Sardis, c. 170 A. D., wrote a treatise on the Revelation of John. Eusebius (H. E. iv. 23) mentions this among the books of Melito which had come to his knowledge; and, as he carefully records objections against the Apostle's authorship, it may be fairly presumed, notwithstanding the doubts of Kleiner and Liicke (p. 514), that Eusebius found no doubt as to St. John's authorship in the book of this ancient bishop. (d.) Theophilus, bishop of Antioch, c. 180, in a controversy with Hermogenes, quotes passages out of the Revelation of John (Euseb. H. E. iv. 24). (e.) Irenæus, c. 195, apparently never having heard a suggestion of any other author than the Apostle, often quotes the Revelation as the work of John. In iv. 20, § 11, he describes John the writer of the Revelation as being present at the Last Supper, and asked Iuan who should betray him. The testimony of Irenæus as to the authorship of Revelation is perhaps more important than that of any other writer: it mounts up into the preceding generation, and is virtually that of a contemporary of the Apostle. For in v. 30, § 1, where he vindicates the true reading (666) of the number of the Beast, he cites in support of it not only the old correct copies of the book, but also the oral testimony of the very persons who themselves had seen St. John face to face. It is obvious that Irenæus's reference for information on such a point to those contemporaries of St. John implies his undoubting belief that they, in common with himself, viewed St. John as the writer of the book. Liicke (p. 574) suggests that this view was possibly groundless, because it was entertained before the learned fathers of Alexandria had set the example of historical criticism; but his suggestion scarcely weakens the force of the fact that such was the belief of Asia, and it appears a strange suggestion when we remember that the critical discomfiture of the Alexandrians, to whom he refers, led them to coincide with Irenæus in his view. (f.) Apollonius (c. 200) of Ephesus (?), in controversy with the Montanists of Phrygia, quoted passages out of the Revelation of John, and narrated a miracle wrought by John at Ephesus (Euseb. H. E. vi. 18). (g.) Clement of Alexandria (cir. 200) quotes the book as the Revelation of John ( Strom. vi. 13, p. 667), and as the work of an Apostle (Prae. ii. 12, p. 207). (h.) Tertullian (A. D. 207), in at least one place, quotes by name the Apostle John in the Apocalypse" (Ad. Marcion. ii. 14). (i.) Hippolytus (cir. 230) is said, in the inscription on his statue at Rome, to have composed an apology for the Apocalypse and Gospel of St. John the Apostle. He quotes it as the work of St. John (De Antichristi, § 36, col. 765, ed. Migne). (j.) Origen (cir. 233), in his Commentary on St. John, quoted by Eusebius (H. E. vi. 25), says of the Apostle, "he wrote also the Revelation." The testimonies of later writers, in the third and fourth centuries, in favor of St. John's authorship of the Revelation, are equally distinct and far more numerous. They may be seen quoted at length in Liicke, pp. 628-658, or in Dean Alford's "Prolegomena" (v. 7., vol. iv. pt. ii.). It may suffice here to say that they declare the views of the great early Fathers, of John, Eusebius Synes, Epiphanius, Basil, Hilary, Athanasius, Gregory (of Nyssa), Didymus, Ambrose, Augustine, and Jerome.

All the foregoing writers, testifying that the book came from an Apostle, believed that it was a part of Holy Scripture, but many whose extant works cannot be quoted for testimony to the authorship of the book refer to it as possessing canonical authority. Thus (a.) Papias, who is described by Irenæus as a hearer of St. John and friend of Polycarp, is cited, together with other writers, by Andrews of Cappadocia, in his Commentary on the Revelation, as a guarantee to later ages of the divine inspiration of the book (Routh, Relig. Sacr. i. 153; Cramer's "Critical, Oxford, 1840, p. 176). The value of this testimony has not been impaired by the controversy to which it has given rise, in which Liicke, Beek, Hengstenberg, and Rettig have taken different parts. (b.) In the Epistle from the Churches of Lyons and Vienne, A. D. 177, inserted in Eusebius, H. E. v. 1-3, several passages (c. p. 1, xiv. 4, xxii. 11) are quoted or referred to in the same way as the Apocryphal books, and the canonical authority is unquestioned. (c.) Cyprian (Ep. 19, 12, 14, 19, ed. Fell) repeatedly quotes it as a part of canonical Scripture. Chrysostom makes no distinct allusion to it in any extant writing; but we are informed by Suidas that he received it as canonical. Although omitted (perhaps as not adapted for public reading in church) from the list of canonical books in the Council of Laodicea, it was admitted into the list of the Third Council of Carthage, A. D. 347.

Such is the evidence in favor of St. John's authorship and of the canonical authority of this book. The following facts must be weighed on the other side.

Marcion, who regarded all the Apostles except St. Paul as corruptors of the truth, rejected the Apocalypse and all other books of the N. T. which were not written by St. Paul. The Alogi, an obscure sect, circa 180 A. D., in their zeal against Montanism, denied the existence of spiritual gifts in the church, and rejected the Revelation, saying it was the work, not of John, but of Cerinthus. Epiphanius, "De. Res. ii." The Roman presbytery Caius (circa 196 A. D.), who also wrote against Montanism, is quoted by Eusebius (H. E. iii. 28).
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as ascribing certain Revelations to Cerinthus: but it is
doubted (see Iouth, R. L. Soc. ii. 138) whether the
Revelation of St. John is the book to which
Cains refers. But the test mercy which is consid-
ered the most important of all in ancient times
against the Revelation is contained in a fragment
of Dionysius of Alexandria, circa 240 A. D.,
the most influential and perhaps the ablest bishop in
that age. The passage, taken from a book On the
Promises, written in reply to Nepos, a learned
Judaising Chalifant, is quoted by Eusebius (H. E.
vii. 20). The principal points in it are these:
Dionysius testifies that some writers before him
altogether repudiated the Revelation as a forgery of
Cerinthus; many brethren, however, prized it
very highly, and Dionysius would not venture to
reject it, but received it in faith as containing
things too deep and too sublime for his understand-
ing. [In his Epistle to Hermannum (Luseb. H. E.
vii. 10) he speaks it as he would quote Holy Scrip-
ture.] He accepts as true what is stated in the
book itself, that it was written by John, but he
argues that the way in which that name is men-
tioned, and the general character of the language,
are unlike what we should expect from John the
Evangelist and Apostle; that there were many John
who died in Asia; he would not maintain that John
Mark was the writer, since it is not known that he
was in Asia. He supposes it must be the work of
some John who lived in Asia; and he observes
there are said to be two towns in Ephesus, each of
which bears the name of John. He then points
out at length the superiority of the style of the
Gospel and the First Epistle of John to the style
of the Revelation, and if he says, in conclusion, that
whatever he may think of the language, he does
not deny that the writer of the Apocalypse actually
saw what he describes, and was endowed with the
divine gifts of knowledge and prophecy. To this
extent, and no farther, Dionysius is a witness
against St. John’s authorship. It is obvious that
he felt keenly the difficulty arising from the use
made of the contents of this book by certain un-
sound Christians under his jurisdiction; that he
was acquainted with the doubt as to its canonical
authority which some of his predecessors entertained
as an inference from the nature of its contents;
that he deliberately rejected their doubt and ac-
cepted the contents of the book as given by the
inspiration of God; that, although he did not un-
derstand how St. John could write in the style in
which the Revelation is written, he yet knew of no
authority for attributing it, as he desired to
attribute it, to some other of the numerous persons
who bore the name of John. A weightier difficulty
arises from the fact that the Revelation is one of
the books which are absent from the ancient Peshito
version, and the only way in which we are justified
in favor of its reception by the ancient Syrian Church is a
single quotation which is added from the Syriac
works (ii. 332 c) of Ephrem Syrus. Eusebius is
remarkably sparing in his quotations from the
Revelation of John,” and the uncertainty of his opinion
about it is best shown by his statement in
H. E. iii. 59, that “it is likely that the Revelation
was seen by the second John (the Ephesian pro-
phet), if any one is unwilling to believe that it
was seen by the Apostle.” Jerome states (Ep. orl
Dardelinum, etc.) that the Greek churches felt, with
respect to the Revelation, a similar doubt to that
of the Latins respecting the Epistle to the
Hebrews. Neither he nor his equally influential contemporary
Augustine shared such doubts. Cyril of Jerusalem,
Chrysostom, Theodore of Mopsuestia, and Theodoret
abstained from making use of the book, sharing, it is
possible, the doubts to which Jerome refers. But
they have not gone so far as to express a distinct
opinion against it.4 The silence of these writers is
the latest evidence of any importance that has been
adduced against the overwhelming weight of the
testimony in favor of the canonical authority and
authorship of this book.

II. TIME AND PLACE OF WRITING.—The date
of the Revelation is given by the great majority of
critical views as A. D. 95-97. The weighty testimony
of Ireneus is almost sufficient to prevent any other
conclusion. He says (Ad. Ier. v. 30, § 3): “It
(i.e. the Revelation) was seen no very long time
ago, but almost in our own generation, at the close
of Domitian’s reign.” Eusebius also records as a
tradition which he does not question, that in the
persecution under Domitian, John the Apostle and
Evangelist being yet alive, was banished to the
island Patmos for his testimony of the divine word.
Allusions in Clement of Alexandria and Origen
point to the same direction that John was living
in the first centuries of any other time or place.
Epiphanius (H. 12), obviously by mistake, says that John prophesied in the reign of
Claudius. Two or three obscure and later au-
thorities say that John was banished under Nero.

Unsupported by any historical evidence, some
commentators have put forth the conjecture that
the interpreters were to be taken as those of Nero. This is simply their inference from the style
and contents of the book. But it is difficult to see
why St. John’s old age rendered it, as they allege,
impossible for him to write his inspired message
with force and vigor, or why his residence in
Ephesus must have removed the Hebrewistic pecu-
liarities of his Greek. It is difficult to see in the
passages i. 7; ii. 9, iii. 9, vi. 12, xi. 1, anything
which would lead necessarily to the conclusion, that
Jerusalem was in a prosperous condition, and that
the predictions of its fall had not been fulfilled
when these verses were written. A more weighty
argument in favor of an early date might be urged
from a modern interpretation of xvi. 10, if that
interpretation could be tenably established. Galatia
is alleged to be the sixth king, the one that “is.” In
Nero these interpreters see the Beast that was
wounded (xii. 3), the Beast that was and is not,
the eighth king (xii. 11). For some time after
Nero’s death the Roman populace believed that he
was not dead, but had fled into the East, whence
he would return and reign his throne: and these
various views were to be given to the writer of the
Revelation and meant to express the absurd popular delusion. Even the able and learned
Rouss (Theol. Chret. i. 443), by way of supporting
this interpretation, advances his untenable claim
to the first discovery of the name of Nero Caesar
in the number of the beast, 666. The inconsistency
of this interpretation with prophecy (in the context of Revelation, and with the fact that
the book is of divine origin, is pointed out by
Hengstenberg at the end of his Commentary on
ch. xiii., and by Elliott, Horae Apoc. iv. 547.

[4] This cannot properly be said of Cyril of Jeru-
salem (H. E. d. 399), who clearly repudiates it as not
canonical (Cathec. iv. 33, al. 22). See Westcott, Canons
of the N. T. pp. 398, 491 f. A.
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It has been inferred from i. 2, 9, 10, that the Revelation was written in Ephesus, immediately after the Apostle's return from Patmos. But the text is not sufficiently sufficient to support the conclusion. The style in which the messages to the Seven Churches are delivered rather suggests the notion that the book was written in Patmos.

C. LANGUAGE. — The doubts first suggested by Harenberg, whether the Revelation was written in Aramaic, has met with little or no reception. The silence of all ancient writers as to any Aramaic original is alone a sufficient answer to the suggestion. Lücke (Einl.-II. 414) has also collected internal evidence to show that the original is the Greek of a Jewish Christian.

Lücke has also (pp. 448-464) examined in minute detail, after the preceding labors of Donker-Curtius, Vogel, Winer, Kahl, Kolhoff, and Hitzig, the peculiarities of language which obviously distinguish the Revelation from every other book of the New Testament. And in subsequent sections (pp. 680-747) he urges with great force, the difference between the Revelation on one side and the fourth Gospel and First Epistle on the other, in respect of their style and composition and the mental character and attainments of the writer of each. Hengstenberg, in a dissertation appended to his work (1), on the Revelation, the Apocalypse is by one writer. That the anomalies and peculiarities of the Revelation have been greatly exaggerated by some critics, is sufficiently shown by Hitzig's plausible and ingenious, though unsuccessful, attempt to prove the identity of style and diction in the Revelation and the Gospel of St. Mark. It may be admitted that the Revelation has many surprising coincidences of the most significant events, and an innumerable multitude of the redeemed of all nations are seen worshipping God. Next (7) the seventh seal is opened, and half an hour's silence in heaven ensues.

d. Then (viii. 2-xx. 19) seven angels appear with trumpets, the prayers of saints are offered up, the earth is struck with fire from the altar, and the seven trumpets are sounded. (1) The earth and the sea are struck (the earth is opened), and an immense multitude of the redeemed of all nations are seen worshipping God. Next (7) the seventh seal is opened, and half an hour's silence in heaven ensues.

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The three preceding visions are distinct from one another. Each of the last two, like the longer one which follows, has the appearance of a distinct prophecy, reaching from the prophet's time to the end of the world. The second half of the Revelation (xxii. 12) comprises a series of visions which are connected by various links. It may be described generally as a prophecy of the assaults of the devil and his agents (= the dragon, the two-horned beast, the two-horned beast or false prophet
and the harlot upon the Church, and their final destruction. It appears to begin with a reference to events anterior, not only to those which are predicted in the preceding chapter, but also to the time in which it was written. It seems hard to interpret the birth of the child as a prediction, and not as a retrospective allusion.

d. A woman (xiii.) clothed with the sun is seen in heaven, and a great red dragon with seven crowned heads stands waiting to devour her offspring; her child is caught up unto God, and the mother flees into the wilderness for 1260 days. The separation of the woman and her seed on earth by the dragon, is described as the consequence of a war in heaven in which the dragon was overcome and cast out upon the earth.

St. John (xiii.) standing on the sea-shore sees a beast with seven heads, one wounded, with ten crowned horns, rising from the water, the representative of the dragon. All the world wonder at and worship him, and he attacks the saints and prevails. He is followed by another two-horned beast rising out of the earth, who compels men to wear the mark of the beast, whose number is 666.

St. John (xiv.) sees the Lamb with 144,000 standing on Mount Zion bearing the song of praise of the redeemed. Three angels fly forth calling men to worship God, proclaiming the fall of Babylon, denouncing the worshippers of the beast. A blessing is pronounced on the faithful dead, and the judgment of the world is described under the image of a harvest reaped by angels.

St. John (xv., xvi.) sees in heaven the saints who had overcome the beast, singing the song of Moses and the Lamb. They are sitting upon white thrones with seven stars of wisdom which they pour out upon the earth, sea, rivers, sun, the seat of the beast, Euphrates, and the air, after which there is a great earthquake and a hailstorm.

One (xvii., xviil.) of the last seven angels carries St. John into the wilderness and shows him a harlot, Babylon, sitting on a scarlet beast with seven heads and ten horns. She is explained to be that great city, sitting upon seven mountains, reigning over the kings of the earth. Afterwards St. John sees a vision of the destruction of Babylon, portrayed as the burning of a great city amidst the lamentations of worldly men and the rejoicing of saints.

 Afterwards (xix.) the worshippers in heaven are heard celebrating Babylon's fall and the approaching marriage-supper of the Lamb. The Word of God is seen going forth to war at the head of the heavenly armies: the beast and his false prophet are taken and cast into the burning lake, and their worshippers are slain. An angel (xxi., xxii.) binds the dragon, i. e. the devil, for 1000 years, whilst the martyred saints who had not worshipped the beast reign with Christ. Then the devil is loosed, gathers a host against the camp of the saints, but is overcome by fire from heaven, and is cast into the burning lake with the beast and false prophet. St. John then witnesses the process of the final judgment, and sees and describes the new heaven and the new earth, and the new Jerusalem, with its people and their way of life.

In the last sixteen verses (xxii., 6-21) the angel solemnly asseverates the truthfulness and importance of the foregoing sayings, pronounces a blessing on those who keep them exactly, gives warning of his speedy coming to judgment, and of the nearness of the time when these prophecies shall be fulfilled.

E. Interpretation. — A short account of the different directions in which attempts have been made to interpret the Revelation, is all that can be given in this place. The special blessing promised to the reader of this book (i. 3), the assistance to common Christian experience afforded by its precepts and by some of its visions, the striking imagery of others, the tempting field which it supplies for intellectual exercise, will always attract students to this book and secure for it the labors of many commentators. Ebrard reckons that not less than eighty systematic commentaries are worthy of note, and states that the less valuable writings on this inexhaustible subject are unnumbered, if not innumerable. Fanaticism, theological hatred, and vain curiosity, may have largely influenced their composition; but any one who will compare the necessarily inadequate, and sometimes erroneous, exposition of early times with a good modern commentary will see that the pious ingenuity of so many centuries has not been exerted quite in vain.

The interval between the Apostolic age and that of Constantine has been called the Chiliasm period of the Church. The prophecies of St. John were chiefly regarded as representations of general Christian truths, scarcely yet embodied in actual facts, for the most part to be exemplified or fulfilled in the reign of Antichrist, the coming of Christ, the millennium, and the day of judgment. The fresh hopes of the early Christians, and the severe persecution they endured, taught them to look for events directly corresponding with these hopes of their millennial restoration and comfort. They did not entertain the thought of building up a definite consecutive chronological scheme even of those symbols which some moderns regard as then already fulfilled: although from the beginning a connection between Rome and Antichrist was universally allowed, and parts of the Revelation were regarded as the filling-up of the great scheme sketched by Daniel and St. Paul.

The only extant systematic interpretations in this period are the interpolated Commentary on the Revelation by the martyr Victorinus, circa. 270 A. D. (Bibliotheca patrum mozarn., iii. 414, and Migne's Patrologia latina, v. 318; the two editions should be compared), and the disputed Treatise on Antichrist by Hippolytus (Migne's Patrologia Graeca, x. 721). But the prevalent views of that age are to be gathered also from a passage in Justin Martyr (Trypho, 80, 81), from the later books, especially the fifth, of Irenaeus, and from various scattered passages in Tertullian, Origen, and Methodius. The general anticipation of the last days of the world in Lactantius, vii. 14-23, has a direct reference to the Revelation.

Immediately after the triumph of Constantine, the Christians, emancipated from oppression and persecution, and dominant and prosperous in their turn, began to lose their vivid expectation of our Lord's speedy Advent, and their spiritual conception of his kingdom, and to look upon the temporal supremacy of Christ as a fulfillment of the promised reign of Christ on earth. The Roman empire became Christian was regarded no longer as the object of prophetic denunciation, but as the scene of a millennial development. This view, however, was soon met by the figurative interpretation of the millennium as the reign of Christ in
the hearts of all true believers. As the barbarous and heretical invaders of the fallen empire appeared, they were regarded by the suffering Chris-
tians as fulfilling the woes denounced in the Re-
velation. The beginning of a regular chronological
interpretation is seen in Berengaud (assigned by
some critics to the 9th century), who treated the
Revelation as a history of the Church from the
beginning of the world to its end. And the origi-
nal Commentary of the Abbot Joachim is remark-
able, as a further development of that method of
interpretation, but for the scarcely dis-
guised identification of Babylon with Papal Rome,
and of the second Beast or Antichrist with some
Universal Pontiff.

The chief commentaries belonging to this period
are that which is ascribed to Tichonius, circ. 390;
A. D., printed in the works of St. Augustine: Pri-
masius, of Adrianum in Africa, A. D. 550, in
Migne's Patrologia Latina, lxxvi. 1406; Andreas
of Crete, circ. 650 A. D., Arethas of Capadocia
and Eumenius of Thessaly in the 10th century,
whose commentaries were published together in
Cramer's Coticum, Oxon., 1840; the Explanatio
Apoc. in the works of Bede, A. D. 732; the Expo-
sio in the Annals of Am-
brose: the Commentary of Haymo, A. D. 833, first
published at Cologne in 1531; a short Treatise
on the Seals by Ansch, bishop of Havilburg, A. D.
1145, printed in D'Achéry's Spicilegium, l. 161; the
Expositio of Abbot Joachim of Calabria, A. D.
1290, printed at Venice in 1527.

In the dawn of the Reformation, the views to
which the repetition of Abbot Joachim gave cur-
rency, were taken up by the harbingers of the im-
pending change, as by Wickliffe and others; and
they became the foundation of that great historical
school of interpretation, which up to this time
seems the most popular of all. It is impossible to
construct an exact classification of modern inter-
preters of the Revelation. They are generally
placed in three great divisions,

a. The Historical or Continuous expositors, in
whose opinion the Revelation is a progressive his-
tory of the fortunes of the Church from the first
century to the end of time. The chief supporters
of this most interesting interpretation are Mede,
Sir I. Newton, Vitringa, Bengal, Woodhouse, Fa-
er, E. B. Elliott, Wordsworth, Hegelstagen,
Ehrard, and others. The recent work of this party
are Alcasar, Grodins, Hammond, Bousset, Calmet, Wet-
stein, Eichhorn, Hug, Herder, Exwald, Liecke, Ve
Wette, Dusderlick, Stuart, Lee, and Maurice.
This is the favorite interpretation with the critics
of Germany, one of whom goes so far as to state
that the writer of the Revelation promised the
fulfilment of his visions within the space of
three years and a half from the time in which he
wrote.

b. The Preradical expositors, who are of opinion
that the Revelation has been almost, or altogether,
fulfilled in the time which has passed since it was
written; that it refers principally to the triumph
of Christianity over Judaism and Paganism, sig-
nalized in the downfall of Jerusalem and of Rome.
The most eminent expositors of this view are
Alessar, Grodins, Hammond, Bousset, Calmet, Wet-
stein, Eichhorn, Hug, Herder, Exwald, Liecke, Ve
Wette, Dusderlick, Stuart, Lee, and Maurice.
This is the favorite interpretation with the critics
of Germany, one of whom goes so far as to state
that the writer of the Revelation promised the
fulfilment of his visions within the space of
three years and a half from the time in which he
wrote.

c. The Futurist expositors, whose views show a
strong reaction against some extravagances of the
two preceding schools. They believe that the whole
book, excepting perhaps the first three chapters,
were principally, if not exclusively, to events which
are yet to come. This view, which is ascribed to
be merely a revival of the primitive interpretation,
has been advocated in recent times by Dr. J. H.
Todd, Dr. S. R. Maitland, B. Newton, C. Mattiand,
I. Williams, De Bury, and others.

Each of these three schemes is open to objec-
tion. Against the Futurist it is argued, that it is
not consistent with the repeated declarations of a
speedy fulfillment at the beginning and end of the
book itself (see Rev. 1. 3, xxii. 7, 12, 20). Against
the Preterist it is urged, that prophecy's fulfilled ought to be rendered so per-
sonious to the general sense of the Church as to
supply an argument against infidelity; that the
destruction of Jerusalem, having occurred twenty-
five years previously, could not occupy a large
space in a prophecy: that the supposed predictions
of the downfall of Jerusalem and of Nero appear
from the very nature of the event, but are by
this scheme separated, and, moreover, placed in a
wrong order: that the measuring of the temple
and the altar, and the death of the two witnesses
(ch. xi.), cannot be explained consistently with
the context.

Against the Historical scheme it is urged, that
they advocate differ very widely among themselves:
that they assume without any authority that the
1290 days are so many years: that several of its
applications — e. g. of the symbol of the ten-horned
beast to the Popes, and the sixth seal to the con-
version of Constantine — are inconsistent with the
context; that attempts by some of this school to
predict future events by the help of Revelation have
ended in repeated failures.

In conclusion, it may be stated that two methods
have been proposed by which the student of the
Revelation may escape the incongruities and falla-
cies of the different interpretations, whilst he may
derive edification from whatever truth they contain.
It has been suggested that the book may be re-
garded as a prophetic poem, dealing in general and
imperfect descriptions, much of which may be
known as poetic imagery, mere embellishment.
But such a view would be difficult to reconcile with
the belief that the book is an inspired prophecy.
A better suggestion is made, or rather is revived,
by Dr. Arnold in his Sermons On the Interpretation
of Prophecy: that we should bear in mind that
predictions have a lower historical sense, as well as
a higher spiritual sense: that there may be one or
more than one typical, imperfect, historical fulfil-
ment of a prophecy, in each of which the higher
spiritual fulfillment is shadowed forth more or less
distinctly. Mr. Elliott, in his Hose Apocalypse,
iv. 622, argues against this principle; but perhaps
not successfully. The recognition of it would pave
the way for the acceptance in a modified sense of
many of the spiritual senses of the Historical book
and would not exclude the most valuable portions
of the other schemes.

W. T. B.

* Literature. The most valuable introduction to the Apocalypse is Liecke's Versuch einer vollständi-

Besides the Commentaries (a few of which will be
REVELATION OF ST. JOHN

mentioned below), and the general introduc tions to the text, i.e., those of Feug. Schott, De Wette, Credner, Griesbach, Reuss (see also his art. Johan. Apok. in Enrich and Grieb's Allgem. Encyclopad. Sect. II. Bd. xxi. (1842) p. 79 ff.), Bleek, and Davi.


a The Alex. MS exhibits the same forms of the name as the Vat.; but by a curious coincidence in

febr. Johannis, Stuttg. 1749, 3e Aufl. 1758, comp. his Comm. Hefler, MAPAN AGA, fur

Joch von d. Zukunft des Herrn, Eiga, 1779

Lichborn, Comm. in Apoc., 2 tom. Gott. 1791 comp. Christiane Disciple (Res) for April, 1822 and

Christ. Examiner, May, 1830. J. C. Woodhouse, The Apoc. translated, with Notes, Lond 1895, also Annotutions on the Apoc. (a sequel to

Cisley and Shale), Lond. 1828. Heinig's Comm. in Apoc. 2 pt., Gott. 1818, (vol. 1 is in the New.

Loc. Edit. Kopps.), Eswall, Comm. in Apoc, exeget. et criticus, Gott. 1828; Die Johannesen

Schriften übers. u. erklärt, II. Bd., Gott. 1862.


Critical editions of the Greek text, with a new English version and various readings, have been published by Dr. S. P. Tregelles (Lond. 1844) and William Kelly (Lond. 1860), followed by his Lectures on the Apoc. (Lond. 1861). The Second Epistle of Peter, the Epistles of John and Jude, and the Revelation: truns. from the Greek, with Notes, New York (Amer. Bible Union), 1864. The work was prepared by the late Rev. John Lille, D. D.


a REZEPHE Ṛṣaḥḥ (stronghold, Fürst;): [Paqûs, Patv.] Paqûs, and Paqûs: (Comp. Paqûs, Paqûs: Sin in Is. Paqûs: ] Reseph). One of the places which Sennacherib mentions, in his taunting name to Hezekiah, as having been destroyed by his predecessor (2 K. xix. 12; Is. xxvi. 21). It hecup it with Haran and other

well-known Mesopotamian spots. The name is still a common one, Yak'tin's Lexicon quoting nine towns so called. Interpreters, however, are at

terchangeably, namely, Paqûs in 2 Kings, Paqûs in Isaiah.
rience between the principal two of these. The one is a day's march west of the Ephraites, on the road from Recess to Hinnis (Gen. viii. 27; 1 Chron. vii. 38); the other, east of the Ephraites, near Beulah (Hitzig). The former is mentioned by Ptolemy (v. 15) under the name of Παρασία, and appears, in the present imperfect state of our Mesoopotamian knowledge, to be the more feasible of the two.

G.

REZIA (RêziÁ, [adj.]: *Parad.; [Vat. Parasia; Resia]). An Asirite, of the sons of Ulla (1 Chron. vii. 39).

REZIN (RÊZîn) [perh. stobole, from, or prince, &c.]: Passar, Parash, Pariz. [Pariz, Parad; Vat. in Is. Pares, Pares, Paresu; Sin. in Is. Paresu; Alex. Passar, exc. Is. vii. 8, Parséu; Resin]. 1. A king of Damascus, contemporary with Pekah in Israel, and with Jotham and Ahaz in Judaea. The policy of Rezin seems to have been to ally himself closely with the kingdom of Israel, and, thus strengthened, to carry on constant war against the kings of Judah. He attempted Jotham during the latter part of his reign (2 Kings xv. 37); but his chief war was with Ahaz, whose territories he invaded, in company with Pekah, soon after Ahaz had mounted the throne (about B.C. 741). The combined army laid siege to Jerusalem, where Ahaz was, but "could not prevail against it." (Is. vii. 1; 2 Kings xvi. 9). Rezin, however, "recovered Elath to Syria" (2 Kings xvi. 9); that is, he conquered and held possession of the celebrated town of that name at the head of the Gulf of Akaba, which commanded one of the most important lines of trade in the East. Soon after this he was attacked by Tiglath-Pileser II., king of Assyria, to whom Ahaz in his distress had made application; his armies were defeated by the Assyrian hosts; his city besieged and taken; his people carried away captive into Susiana (? Ktes); and he himself slain (2 Kings xvi. 9; compare Tiglath-Pileser's own inscriptions, where the defeat of Rezin and the destruction of Damascus are distinctly mentioned). This treatment was probably owing to his being regarded as a rebel; since Damascus had been taken and laid under tribute by the Assyrians some time previously (Kalkwinkel's Herodot, iv. 17).

G. B. 2. [Parasis]: In Neh. Rom. Passar, FA. Passar. One of the families of the Nehemiah (Ezra ii. 48; Neh. vii. 50). It furnishes another example of the occurrence of non-Israelite names amongst them, which is already noticed under MEHUMIN [lit. 1875, note a; and see Sisera]. In 1 Esdr. the name appears as Bason, in which the change from R to B seems to imply that 1 Esdras at one time existed in Syriac or some other Semitic language.

G.

REZON (Rêzôn) [prince]: [Roman, om.; Vat. Epoôr]; Alex. Pahrer; Razon). The son of Eliadah, a Syrian, who, when David defeated Hadadezer king of Zobah, put himself at the head of a band of freebooters and set up a petty kingdom at Damascus (1 Kings x. 23). Whether he was an officer of Hadadezer, who, foreseeing the destruction which David would inflict, prudently escaped with his men to the Ephraites, ourselves; and whether he gathered his band of the remnant of those who survived the slaughter, does not appear. The latter is more probable. The settlement of Rezon at Damascus would not have been till some time after the disastrous battle in which the power of Hadadezer was broken, for we are told that David at the same time defeated the army of Damascus, whose king David defeated, was Hadad, and that his descendants and successors took the same name for ten generations. If this be true, Rezon was a usurper, but the origin of the story is probably the confused account of the LXV. In the Vatican MS. of the LXX. the account of Rezon is inserted in ver. 14 in close connection with Hadad, and on this Josephus appears to have founded his story that Hadad, on leaving Egypt, endeavored without success to excite Idumea to revolt, and then went to Syria, where he joined himself with Rezon, called by Josephus Razzar, who at the head of a band of robbers was plundering the country (Ant. vii. 5, § 6). It was Hadad and not Rezon, according to the account in Josephus, who established himself king of that part of Syria, and made friends with the Assyrians. In 1 Kings x. 18, Benhadad, king of Damascus in the reign of Asa, is described as the grandson of Rezon, and from the resemblance between the names Rezon and Rezon, when written in Hebrew characters, it has been suggested that the latter is a corrupt reading for the former. For this suggestion, however, there does not appear to be sufficient ground, though it was adopted both by Sir John Marsham (Chron. Con. p. 274) and Sir Isaac Newton (Chronol. p. 221). Bunsen (Bibl. u. ccel. i. 212) makes Rezon contemporary with Rehoboam, and probably a grandson of Rezon. The name is Aramaic, and Ewald compares it with Rezin.

W. A. W.

RHEGIUM (Rhégoim). The mention of this Italian town (which was situated on the Bruttian coast, just at the southern entrance of the straits of Messina) occurs quite incidentally (Acts xxviii. 13) in the account of St. Paul's voyage from Syracuse to Puteoli, after the shipwreck at Malta. But, for two reasons, it is worthy of careful attention. By a curious coincidence the figures on its coins are the very "twi-brothers" which gave the name to St. Paul's ship. See (attached to the article CASTOR AND POLLUX) the coin of Bruttii, which doubtless represents the forms that were painted or sculptured on the vessel And, again, the notice of the intermediate position of Rhegium, the waiting there for a southerly wind to carry the ship through the straits, the run to Puteoli with such a wind within the twenty-four hours, are all points of geographical accuracy which help us to realize the narrative. As to the history of the place, it was originally a Greek colony: it was miserably destroyed by Dionysius of Syracuse: from Augustus it received advantages which combined with its geographical position in making it important throughout the duration of the Roman empire; it was prominently associated, in the Middle Ages, with the naval fortunes of the Sicilian emperors, the Sasines, and the Romans; and still the modern Reggio is a town of 10,000 inhabitants. Its distance across the straits from Messina is only about six miles, and it is well seen.
from the telegraph station above that Sicilian town.  

RHESA (Ῥήσα: Resa), son of Zorobabel in the genealogy of Christ (Luke iii. 27). Lord As. Hervey has ingeniously conjectured that Rhesa is no person, but merely the title Rosh, i.e., "Prince," originally attached to the name of Zerubbabel, and gradually introduced as an independent name into the genealogy. He thus removes an important obstacle to the reconciliation of the pedigrees in Matthew and Luke (Hervey's genealogies, etc. pp. 111, 114, 356—359). [Genealogy of Jesus Christ, i. 881; Zerubbabel.]  

G.  

RHO’DA (Ῥοδά: Rhodea), lit. Ros., the name of a maid who announced Peter's arrival at the door of Mary's house after his miraculous release from prison (Acts xii. 13). [Poster.]  

RHODES (Ῥόδας: Rhodos) | RHODES (Ῥόδας: Rhodos), 1 Mac. xv. 23. [Rhodes.]  

RHODE'OCUS (Ῥωδόκος: Rhodocus). A Jew who betrayed the plans of his countrymen to Anti-ochus Eupator. His treason was discovered, and he was placed in confinement (2 Macc. xii. 21).  

B. F. W.  

RHO'DUS (Ῥοδύς: Rhodius), 1 Mac. xv. 23.  

RI'BAIN [2 syl.] (Ῥεβ'ιν) [whom Jeevehh defends]: 'Ρβάι [Vat. Ρβάι] in Samm., 'Ρβάι [A. Ρβάια] in Chr.: Ribaï. The father of Ittai the Benjaminite of Gibeah, who was one of David's mighty men (2 Sam. xxix. 2; 1 Chr. xi. 31).  

* RIBBAND. [Lace]  

RI'BLAH. 1. (Ῥεβ'λαι), with the definite article [fertility]: Ρεβ'λα in both MSS.: Rellah. One of the landmarks on the eastern boundary of the land of Irael, as specified by Moses (Num. xxxiv. 11). Its position is noted in this passage with much precision. It was immediately between Shepham and the sea of Chinnereth, and on the "east side of the spring." Unfortunately Shepham has not yet been identified, and which of the great mountains of northern Palestine is intended by "the spring" is uncertain. It seems hardly possible, without entirely disregarding the specification of the boundary, that the Ribilah in question can be the same with the "Rilkah in the land of Hamath" which is mentioned at a much later period of the history. For, according to this passage, a great distance must necessarily have intervened between Ribilah and Hamath. This will be evident from a mere enumeration of the landmarks.  

1. The north boundary: The Mediterranean,  

When he went to Italy, about the close of the last Republican struggle, he found that the city had suffered much from Cassius, and gave liberal sums to restore it (Joseph. Ant. xiv. 14, § 3). Here, also, after the battle of Actium, he met Augustus and secured his favor ( Ibid. xv. 6, § 6).  

c Originally it appears to have stood Αντιοχεία; but the αυ has now attached itself to the preceding name =Λοςοναμ ια. Can this be the ABELE of 1 Macc. ix. 2?  

a * Regio is in full view from the harbor of Mesina. The Apostle passed there in winter, probably in February (as Luke's narrations of time indicate), and at that season he must have seen the mountains, both of Sicily and of the mainland, covered with snow. The name is from ὅραμα, to look or burst through, se if the sea had there torn off Sicily from the continent. See Pape's Wörterb. der Griech. Eigennamen, s. v.  

b Two incidents in the life of Herod the Great connected with Rhodes, are well worthy of mention here.
RIBLAL

Mount Hor, the entrance of Hamath, Zelad, Z:idh-

aan, Hazar-eun.

2. The eastern boundary commenced from Ha-

zar-eun, turning south: Shepham, Riblah, passing
east of the spring, to east side of Sea of Galilee.

Now it seems impossible that Riblah can be in
the land of Hamath, a seeing that four landmarks
between them. Add to this its apparent proximity
to the Sea of Galilee.

The early Jewish interpreters have felt the force
of this. Confused as is the catalogue of the bound-
ary in the Targum Pseudojonathan of Num. xxvi.,
it is plain that the author of that version considers
"the spring" as the spring of Jordan at Bouthis,
and Riblah, therefore, as a place near it. This
agrees with Parchi, the Jewish traveller in the 13th
and 14th centuries, who expressly discriminates be-
tween the two (see the extracts in Zunz's Geni-
min. ii. 418), and in our own day J. D. Michaelis
(Bibel für Engländeri: Syst. ad Lex., No. 2131), and Boudriana, the learned editor of Euse-
bius's Onomasticon.

No place bearing the name of Riblah has yet
been discovered in the neighborhood of Barjas.

2. Riblah in the land of Hamath (77827), once
77827. i.e. Riblahah: Διβλαθα in both MSS.
(Rom. in 2 K. xxiii. 33, Ραβλαθα, xxv. 6, 21, 22, Ρεβλαθα) Riblatho. A place on
the great road between Palestine and Babylon, at
which the kings of Babylon were accustomed to
remain while directing the operations of their
armies in Palestine and Phoenicia. Here Nebuchad-
nnezzar waited while the sieges of Jerusalem and
of Tyre were being conducted by his lieutenants:
hither were brought to him the wretched king of
Judæa and his sons, and after a time a selection
from all ranks and conditions of the conquered
city, who were put to death, doubtless by the horrible
death of impaling, which the Assyrians practiced,
and the long lines of the victims to which are still
to be seen on their monuments (Jer. xxxvi. 5, 6,
li. 9, 10, 26, 27: 2 K. xxv. 6, 20, 21). In like
manner Pharaoh-Necho, after his successful victory
over the Babylonians at Carchemish, returned to
Riblah and summoned Jehoiakim from Jerusalem
before him (2 K. xxiii. 33).

This Riblah had no doubt been discovered, still
retaining its ancient name, on the right (east)
bank of the el-Asy (Orontes), upon the great road
which connects Huleh and Homs, about 35 miles
N. E. of the former and 20 miles S. W. of the later
place. The advantages of its position for the en-
campment of vast hosts, such as those of Egypt and
Babylonia, are enumerated by Dr. Robinson, who
visited it in 1852 (Bibl. Res. iii. 345). He describes
it as "lying on the banks of a mountain stream in
the midst of a vast and fertile plain yielding the
most abundant supplies of forage. From this point
the roads were open by Aleppo and the Euphrates
to Nineveh, or by Palmyra to Babylon, . . . . by
the end of Lebanon and the coast to Palestine and
Egypt, or through the Bakda and the Jordan Valley
to the centre of the Holy Land." It ap-

ears to have been first alluded to by Buckingham
in 1816.

Riblah is probably mentioned by Ezekiel (v.
14), though in the present Hebrew text and A. V.
it appears as Diblah or Dibabath. The change from
R to D is in Hebrew a very easy one. Riblah
suits the sense of the passage very well, while on
the other hand Diblah is not known. (Dilblath.)

G.

* RICHES, Rev. xviii. 17, not plural but sin-
gular: "In one hour so great riches is come to
ought" (so also Wisd. v. 8). The original plural
was richesses (Fr. richesses), as in Wickliffe's
version, and was generally obsolete at the time
of the translation of the A. V. It stood at first also
in Jer. xviii. 36, but as Trench mentions (Author-
ized Version, p. 60) was tacitly corrected, by
changing "is" to "are." H.

RIDDLE (77787): άριθμος, προβλήματα: pro-
blems, enigmas). The Hebrew word is derived from
an Arabic root meaning "to lend off," "to twist," and is used for artifice (Dun. viii. 23), a
proverb (Prov. i. 6), a song (Ps. xliii. 4, lxviii. 22),
an oracle (Num. xii. 8), a parable (Ex. xvi. 2),
and in general any wise or intricate sentence (Ps.
xiv. 4; Heb. ii. 6, &c.), as well as a riddle in our
sense of the word (Judg. xiv. 12-19). In these
senses we may compare the phrases στροφή λόγων,
στροφαί παραβολάν (Wisd. viii. 8; Ecclus. xxix.
2), and περίπατικός λόγος (Enr. Ph. 457; cen-
sen. c. c.), and the Latin sicutus, which appears
to have been similarly used (Ann. Gall. Not. i. xii.
6). Augustine defines an enigma to be any "ob-
scura allegoria" (De Trin. x. 9), and points out,
as an instance, the passage about the daughter
of the horse-leech in Prov. xxx. 15, which has
been elaborately explained by Bellermann in a mono-
graph on the subject (Enigmatum Hebrew, Erf.
1798). Many passages, although not definitely
proposed as riddles, may be regarded as such,
c. e. Prov. xxxv. 10, a verse in the rendering of
which every version differs from all others. The
riddles which the queen of Sheba came to ask of
Solomon (1 K. x. 1, άλλες περίπατικοί στοιχον εν αι-
νίγματι) (2 Chr. i. 1) were rather "hard ques-
tions" referring to profound inquiries. Solomon
is said, however, to have been very fond of the
riddle proper, for numerous are the two riddles
of the historians (Memoriam of Ephesus, and Dios) to
authenticate a story that Solomon proposed numerous
riddles to Hiram, for the non-solution of which Hi-
ram was obliged to pay a large fine, until he sum-
mmoned to his assistance a Tyrian named Abde-
mon, who not only solved the riddles, but propounded
other which Solomon himself was unable to
answer, and consequently in his turn incurred the
penalty. The word αίνιγμα occurs only once in
the N. T. (1 Cor. xiii. 12, "darkly," εν αινίγματι,
comp. Num. xii. 8; Wettean, N. T. ii. 158); but,
in the wider meaning of the word, many in-
stances of it occur in our Lord's discourses. Thus
Erasmus applies the term to Matt. xii. 43-45.
The object of such implicated meanings is obvi-
as, and is well explained by St. Augustine:

a If Mr. Porter's identifications of Zelad and Hat-
turn are adopted, the difficulty is increased tenfold.

b The two great MSS. of the LXX. — Vatican (Maj
and Alex. — present the name as follows: —
2 K. xxv. 6, "Εραμεναδιαραβα." — 2 K. xxv. 31, "Εραμαναδιαραβα." — Jer. iii. 9, 10, 26, 27, "Εραμανθα" in both.

c For interesting notices of this Riblah, see Dr.
Thomson's "Diary of a Journey from Aleppo to Leb-
RIDDLE

...manifesta passimur, obscuria exercens..." (De

Doct. Christ. ii. 6).

We know that all ancient nations, and especially

Orientalists, A. ler, opposed Plutarch, of

the Persians call them Agor and Muanna (D'Herbelot, s. v. Agor). They

were also known to the ancient Egyptians (Dallouski, Pantheon Egypt. 48). They were especially

used in banquet scenes both by Greeks and Romans (Millor, Dic. ii. 592; Athen. x. 437; Polyb. vii. 107;

A. Gell. xviii. 2; Dict. of Ant. p. 22), and the kind of

wit which Adam may have been seen in the literary

dinner descriptions by Plato, Xenophon, Athenæus, Plutarch, and Macrobius. Some have groundlessly

supposed that the proverbs of Solomon, Lennæus, and Agor, were propounded at feasts, like the par-

ables spoken by our Lord on similar occasions (Luke

cvi. 7, etc.).

Riddles were generally proposed in verse, like the

celebrated riddle of Solomon, which, however, was

properly (as Voss points out, Instit. Ortal. iv. 11) not a riddle at all, because the Philistines did not

possess the only clue on which the solution could
-depend. For this reason Solomon had carefully con-
ceded the fact even from his parents (Judg. xiv. 14, etc.). Other ancient riddles in verse are that of

the Sphinx, and that which is said to have caused the death of Homer by his mortification at being unable to solve it (Plutarch. Vit. Hom.).

Franz Jünius distinguishes between the greater

enigmas, where the allegory or obscure intimation is continuous throughout the passage (as in Ex.

xxvii. 2, and in such poems as the Syrinx attributed to Hesiodus); and the lesser enigmas or maim-

vagias, where the difficulty is concentrated in the peculiar use of some one word. It may be useful

to refer to one or two instances of the latter, since they are very frequently to be found in the Bible,

and especially in the Prophets. Such is the play

on the word א識 (a portion, and "Shechem,"

the town of Ephraim) in Gen. xlvi. 22; on לְכֵ֔כִּים

(malzb, a fortified city, and לְכֵ֔כִּים, Miz-

rain, Egypt) in Mic. vii. 12; on סַ֖כְּדֵּי (Shekhd, an almond-tree), and לְכֵ֔כִּים (shakhd, to hasten); in Jer. i. 11; on לְכֵ֔כִּים (Dinah, meaning "Eloah" and "the land of death"), in Is.

xxvi. 11; on לְכֵ֔כִּים Shekneh (meaning "Baby-

lon,

and perhaps "arrogance"), in Jer. xxv. 29; li. 41.

It only remains to notice the single instance of a

riddle occurring in the N. T., namely, the number

of the beast. This belongs to a class of riddles

very common among Egyptian mysteries, the Gno-

stics, some of the Fathers, and the Jewish Catholicists.

The latter called it genetrici, that is, geneticps, of

which instances may be found in Carpov (App.

Crit. p. 542), Reim (Ant. Hebr. i. 25), and some

of the commentators on Rev. xiiii. 16-18. Thus

נְכֵ֔כִּים (nëkëdësh, "serpent," is made by the Jews

one of the names of the Messias, because its

numerical value is equivalent to נְכֵ֔כִּים, and

the names Shushan and Father are connected together

because the numerical value of the letters com-

posing them is 601. Thus the Marcossians regarded

the number 24 as sacred from its being the sum

of numerical values in the names of two quaternaries

of their Æons, and the Gnostics used the name

Abrasaxus as an anagram, because its letters ar

count numerically to 365. Such idle fancies are not

unfrequent in some of the Fathers. We have

already mentioned (see Cross) the mystical explana-

tion by Clem. Alexandrinus of the number 318 in

Gen. xiv. 14, and by Tertullian of the number 300

(represented by the letter T or a cross) in Judg.

vii. 6, and similar instances are supplied by the

Testimonia of the Pseudo-Cyprian. The most

exact analogies, however, to the enigma on the

name of the beast, are to be found in the so-called

Jewish verses. We quote one which is exactly

similar to it, the answer being found in the name

ανθρώπος = 888, that is, 10 + 4 + 200 + 200 + 200 = 888. It is

as follows, and is extremely curious:

 γυναικείωσας διέηκας ἐπιτοίχιον

νοούμενοι χειροποίημα τοῦ Παρθένου: τα ἐκ θεοῦ ἐκ τοῦ

ὁμοίου οὐκ ἔχων ὁμοίου

ένδοχν ἡμεῖς ταύτα

ανακάθιστά σαυτῶν

θεοῦ ἐπείκους.

With examples like this before us, it would be

useless to doubt that St. John (not greatly re-

moved in time from the Christian forgers of the

Jewish verses) intended some name as an answer

to the number 666. The true answer must be

settled by the Apocryphal commentators. Most

of the Fathers supposed, even as far back as Iren-

aeus, the name Δαρίου to be indicated. A list

of the other very numerous solutions, proposed in

different ages, may be found in Elliott's Hose

Apocolypses, from which we have quoted several

of these instances (Hor. Apoc. iii. 222-234).

F. W. F.

* RIE for RYE, Ex. ix. 32 and Is. xxvii. 20 (marg. eloq.), in the oldest editions of the A. H.

V.

RIMMON [רימנ] [pomegranate]: Rëmuw: Rimmun. Rimmun, a Benjamite of Beeroth, was the

father of Rechab and Bamnah, the murderers of

Ishshoboth (2 Sam. iv. 2, 5, 9).

RIMMON [רימנ] [pomegranate]: Rëmuw: Rimmun. A deity, worshipped by the Syrians of

Damascus, where there was a temple or house of

Rimmun (2 K. v. 18). Traces of the name of this

god appear also in the proper names Hadad-

rimmon and Tabrimmon, but its signification is

doubtful. Seraphim, quoted by Selden (De dia

Apag, ii. 10), refers it to the Heb. rimmun, a

pomegranate, a fruit sacred to Venus, who is thus

the deity worshipped under this title (compare

Parnon, from pome).

Urinsins (Arborvium Bibl. cap. 32, 7) explains rimmun as the pomegranate.

of pomegranate. On the profound use of this figure

by the prophets and other writers see Benal, Du

Propriete d'At. Bond. i. 48; Steinauer, Ubrer, d

RIMMON

RIMMON, THE ROCK 2733

The monument of the fertilizing principle of nature, the personified natura noturna, a symbol of frequent occurrence in the old religions (Hädr, Sym- bolik, ii. 122). If this be the true origin of the name, it presents us with a relic of the ancient tree-worship of the East, which we know to have prevailed with the Semitic tribes. But the name may have its derivative, and proposes instead that Rimmmon is from the root רמי, רמא, “to be high,” and signifies “most high;” like the Phenician Elioum, and Hob. יְרָמִי יְרָמִי. Hebrews gives רמא, רמא, פְּרָטָוָּי. Clerics, Vitringa, Rosenmüller, and Gesenius were of the same opinion.

Movers (Hist. i. 196, &c.) regards Rimmmon as the abbreviated form of Hadad-Rimmmon (as Peor for Bad-Peræ), Hadad being the sun-god of the Syrians. Combining this with the pomegranate, which was his symbol, Hadad-Rimmmon would then be the sun-god of the late summer, who ripens the pomegranate and other fruits, and, after infusing into them his productive power, dies, and is mourned over by the “mourning of Hadad-Rimmmon in the valley of Megiddon” (Zech. xii. 11).

Between these different opinions there is no possibility of deciding. The name occurs but once, and there is no evidence on the point. But the conjecture of Schellen, which is approved by Gesenius, has the greater show of probability.

W. A. W.

RIMMON (רְמֵמְוָן) i.e. Rimmmoni (pomegranate); ה רְמֵמְוָן: Remmon. A city of Zebulun belonging to the Merarite Levites (1 Chr. vi. 77). There is great discrepancy between the lists in which it occurs and the personal names of Josh. xxii. The former contains two names in place of the four of the latter, and neither of them the same. But it is not impossible that Remmon (Josh. xiii. 35) may have been originally Rimmmon, as the D and R in Hebrew are notoriously easy to confound. At any rate there is no reason for supposing that Rimmmon is not identical with Remmon of Joshua, xiv. 13, in the Catalogue of Joshua.

The redundant letter was probably transferred, in copying, from the succeeding word — at an early date, since all the MSS. appear to exhibit it, as does also the Targum of Joseph. (Dr. Robinson inquires whether this Rimmmon may not be the present Rummaen, a little north of Nazareth. See Bibl. Res. ii. 940 (26 ed.). — H. G.)

RIMMON (רְמֵמְוָן) [pomegranate]; יְרָמִי, יְרָמִי: Remmon. Alex. Remmon. [In 1 Chr. Rom. Ῥεμ- μων, Vat. Ῥεμμων:] Remmon. A town in the southern portion of Judah (Josh. xv. 32), allotted to Simeon (Josh. xiv. 7; 1 Chr. iv. 32; in the former of these two passages it is inaccurately given in the A. V. as Remmon). In each of the above lists the name succeeds that of Arx, also one of the cities of Judah and Simeon. In the catalogue of the places reoccupied by the Jews after the return from Babylon (Neh. xii. 29) the two are joined (רְמֵמְוָן רְמֵמְוָן: LXX. omits: et in Remmon), and appear in the A. V. as En-Rimmmon. There is nothing to support this single departure of the Hebrew text from its practice in the other lists, except the fact that the Variae LXX. (if the addition of Mai be trusted) has joined the names in each of the lists of Joshua, from which it may be inferred that at the time of the LXX. translation the Hebrew text there also showed them joined. On the other hand there does not appear to be any sign of such a thing in the present Hebrew MSS.

No trace of Rimmmon has been yet discovered in the south of Palestine. True, it is mentioned in the Omnipotence of Eusebius and Jerome; but they locate it at 15 miles north of Jerusalem, obviously confounding it with the Rock Rimmmon. That it was in the south would be plain, even though the lists above cited were not extant, from Zech. xiv. 10, where it is stated to be “south of Jerusalem,” and where it and Geba (the northern frontier of the southern kingdom) are named as the limits of the change which is to take place in the aspect and formation of the country. In this case Jerome, both in the Vulgate and in his Commentary (in Zech. xiv. 9 B.), joins the two names, and understands them to denote a hill north of Jerusalem, apparently well known (don'tless the ancient Gibeon), marked by a pomegranate tree — a collis Rimmmon (hence eben Gamos, sibi aerbor magnum non est usque ad australiam plagam Jerusalem.)

RIMMON PAReZ (רְמֵמְוָן פֶּרֶץ) [pome- granate of the branch or root]; יְרָמִי פֶּרֶץ: Remmon prophétis (Remmon). The name of a march-station in the wilderness (Num. xxxii. 19, 20). Rimmmon is a common name of locality. The latter word is the same as that found in the plural form in Ral-Perezim, “Baal of the breaches.” Perhaps some local configuration, such as a “cliff,” might account for its being added. It stands between Lichmeh and Libnah. No place now known has been identified with it.

RIMMON, THE ROCK (רְמֵמְוָן הַר) [pomegranate of the rock]; ה רְמֵמְוָן הַר: Remmon. The name of a hill or rock in the wilderness of Judæa (Josh. xiv. 13), on the south-east side of the Dead Sea. It is one of the “mountains or hills of Judah.” (1 K. ii. 33) 

It is described as in the “wilderness” (midbar), that is, the wild unmutilated (though not unproductive) country which lies on the east of the central highlands of Benjaminita, on which Gibeah was situated — between them and the Jordan Valley. Here the name is still found attached to a village perched on the summit of a conical chalky hill, visible in all directions, and commanding the whole country (Rob. Bibl. Res. i. 440).

The hill is steep and naked, the white limestone everywhere protruding, and the houses clustering to its sides and forming as it were huge steps. On the south side it rises to a height of several hundred feet from the great ravine of the Wady Muhyd; while on the west side it is almost equally isolated by a cross valley of great depth (Porter, Handb. p. 217; Mr. Finn, in Van de Velde, Memoir, p. 345). In position it is (as the crow flies) 3 miles east of Bethel, and 7 N. E. of Gibeah (Tudal el-Pul). Thus in every particular of name, character, and situation it agrees with the require-
ments of the Rock Rimmon. It was known in the days of Eusebius and Jerome, who mention it (Origenes et Hierom) — though confounding it with Rimmon in Sincon — as 15 Roman miles northwards from Jerusalem.

RING (יווֹלָקַת, סֵפֶּר קָרָה). The ring was regarded as an indispensable article of a Hebrew's attire, as much as it is esteemed by most signet owners, and even owed its name to this circumstance. The term tabbatheh being derived from a root signifying "to impress a seal." It was therefore the symbol of authority, and as such was presented by Pharaoh Joseph (Gen. xii. 42), by Absalom to Heman (Esth. iii. 10), by Antiochus to Philip (1 Macc. vi. 15), and by the father to the prodigal son in the parable (Luke xvi. 22). It was treasured accordingly, and became a proverbial expression for a most valued object (Jer. xxii. 24; Hag. ii. 23; Eccles. xix. 11). Such rings were worn not only by men, but by women (Is. lii. 21; Mish. Shabb., p. v. § 31, and are enumerated among the articles presented by men and women for the service of the Tabernacle (Ex. xxxv. 22). The signet-ring was worn on the right hand (Jer. l.c.). We may conclude, from Ex. xxvii. 11, that the rings contained a stone engraved with a device, or with the owner's name. Numerous specimens of Egyptian rings have been discovered, most of them made of gold, very massive, and containing either a scarabaeus or an engraved stone (Wilkinson, ii. 337). The number of rings worn by the Egyptians was truly remarkable. The same prohibition was exhibited also by the Greeks and Romans, particularly by men (Dict. of Art., "Rings"). It appears also to have prevailed among the Jews of the Apostolic age: for in Jam. ii. 2, a rich man is described as χρῡσοστάματος, meaning not simply "with a gold ring," as in the A. V., but "golden-ringed" (like the χρῡσοδέχρη, "golden-handed" of Lucian, Timon, c. 20), evidently meaning equally well the possession of several gold rings. For the term golden rendered "ring" in Cant. v. 14, see ORNAMENTS.

* RINGLEADER (Acts xxiv. 5), applied to Paul by Tertullian in his speech before Felix, where it stands for πρωτοστάριον. It implies of itself, nothing opprobrious, being properly a military title, namely, of one who stands in front of the ranks as leader. It marks a good precedence here, especially from being associated with λοιμός, "phlegm, pest." (A. V. pestilent filiae). Ring-leader had a good or neutral sense as well as bad, in the older English writers.

RINNAH (רייננה) [a cry of joy, or warding]; Arāk: Alex. Pauly/Ritman; Ritman). One of the sons of Shimon in an obscure and fragmentary genealogy of the descendants of Judah (1 Chr. iv. 20). In the LXX. and Vulgate he is made "the son of tatan," Ben-hanan being thus translated.

RIPHATH (ריפא) [a locating in pieces, error, Sin.]: Pauly: Alex. Pauly in Chr.: Riphath, the second son of Gomer, and the brother of Ashkenaz and Togarmah (Gen. x. 3). The Hebrew text in 1 Chr. i. 6 gives the form Diphath, but this arises out of a clerical error similar to that which gives the forms Dolidam and Halad for Dodam and Halad (1 Chr. i. 7, 50; Gen. x. 16, vii. 39).

The name Riphath occurs only in the genealogical table, and hence there is little to guide us to the locality which it indicates. The name itself has been variously identified with that of the Riphean mountains (Knobel), the river Riblas in Bithynia (Bochart), the Ribul, a people living eastward of the Caspian Sea (Schöllstein), and the Ripheans (Riphathim?); the ancient name of the Parthagorasians (Joseph. Ant. i. 6, § 1). This last view is certainly favored by the contiguity of Ashkenaz and Togarmah. The weight of opinion is, however, in favor of the Riphean mountains, which Knobel (Volckert, p. 44) identifies etymologically and geographically with the Carpathian range in the N. E. of Russia. The attempt of that writer to identify Riphath with the Celts or Gauls, is evidently based on the assumption that so important a race ought to be mentioned in the table, and that there is no other name to apply to them; but we have no evidence that the Gauls were for any lengthened period settled in the neighborhood of the Carpathian range. The Riphean mountains themselves existed more in the imagination of the Greeks than in reality; and if the received etymology of that name (from ῥήφα, "blasts") be correct, the coincidence in sound with Riphath is merely accidental, and no connection can be held to exist between the names. The later geographers, Ptolemy (iii. 5, § 15, 19) and others, placed the Riphean range where no range really exists, namely, about the elevated ground that separates the basins of the Luan and Baltic seas.

W. L. B.

RIPSAAH (רפסא, [a ruin]: [Rom. Peacav; Vat. Πεακαβ: Alex. Pecka: Regius, The name, identical with the word which signifies "a worm," is the name of a marsh-station in the wilderness (Num. xxxiii. 21, 22). It lies, as there given, between Libnah and Kekelathah, and has been considered (Winer, s. r.) identical with Las in the Pentateuch, Rivers, 32 Roman miles from Alalah (Elah), and 203 miles south of Jerusalem, distinct, however, from the Πεακαβ of Josephus (Ant. xiv. 13, § 2). No site has been identified with Ripsaah.

H. H.

RITHMAH (ריתמה, [see below]: Pauly: Rabhan). The name of a marsh-station in the wilderness (Num. xxxiii. 18, 19). It stands there next to Hazoroth (Haxoroth), and probably lay in a N. E. direction from that spot, but no place now known has been identified with it. The name is probably connected with ריתמה, Arab. ریثمة, commonly rendered "jumper," but more correctly "broom." It carries the affirmative ת, common in names of locality, and found especially among many in the catalogue of Num. xxxiii. H. H.

The name of the town Tobata and the mountain Tibbon in the N. of Asias Minor.
RIVER

RIVER. In the sense in which we employ the word, namely, for a perennial stream of considerable size, a river is a much rarer object in the East than in the West. The majority of the inhabitants of Palestine at the present day have probably never seen a river; while with the ancient writers, and the Rhodians, the streams of the Holy Land are either entirely dried up in the summer months, and converted into hot lanes of glaring stones, or else reduced to very small streamlets deep sunk in a narrow bed, and concealed from view by a dense growth of shrubs.

The cause of this is twofold: on the one hand, the dry nature of the country—a central mass of highland descending on each side to a lower level, and on the other, the extreme heat of the climate during the summer. There is little doubt that in ancient times the country was more wooded than it now is, and that, in consequence, the evaporation was less, and the streams more frequent; yet this cannot have made any very material difference in the permanence of the water in the thousands of valleys which divide the hills of Palestine.

For the various aspects of the streams of the country which such conditions inevitably produced, the ancient Hebrews had very exact terms, which they employed habitually with much precision.

1. For the perennial river, נָהָר (nahar). Possibly used of the Jordan in Ps. lxvi. 6, lxix. 15; of the great Mesopotamian and Egyptian rivers generally in Gen. ii. 10; Ex. vii. 19; 2 K. xvii. 6; Ex. iii. 15, &c. But with the definite article, לְנָהָר, "the river," it signifies invariably the Euphrates (Gen. xxi. 21; Ex. xxiii. 31; Num. xxv. 6; 2 Sam. x. 16, &c., &c.). With a few exceptions (Josh. i. 4, xxiv. 2, 14, 15; Is. lx. 19; Ex. xxxi. 15), נָהָר is uniformly rendered "river" in our version, and accurately, since it is never applied to the fleeting torrential rivers of Palestine.

2. The term for these is נָכוּל (nacal), for which our translators have used promiscuously, and sometimes almost alternately, "valley," "brook," and "river." Thus the "brook" and the "valley" of אַלְגָּל (Num. xiii. 23 and xxxii. 9); the "valley," the "brook," and the "river" of Zered (Num. xxvii. 3; Deut. ii. 13; Am. iv. 14); the "brook" and the "river" of Zabbok (Gen. xxvi. 23; Deut. ii. 37); of Arnon (Num. xxxii. 14; Deut. ii. 24); of Kishon (Judg. iv. 7; 1 K. xviii. 49). Compare also Deut. iii. 16, &c.

Neither of these words expresses the thing intended; but the term "brook" is peculiarly unhappy, since the pastoral idea which it conveys is quite at variance with the general character of the valleys of Palestine. Many of these are deep abrupt chasms or rents in the solid rock of the hills, and have a savage, gloomy aspect, far removed from that of an English brook. For example, the Arnon forces its way through a ravine several hundred feet deep and about two miles wide across the top. The Wady Zabbok, probably the Zabbok, which Jacob was so anxious to intercept between his family and Esau, is equally unlike the quiet, meadowy brook with which we are familiar.

And those which are not so abrupt and savage are in their width, their irregularity, their foaming and when the torrent has subsided, utterly unlike "brooks." Unfortunately our language does not contain any single word which has both the meanings of the Hebrew nacal and its Arabic equivalent وادي, which can be used at once for a dry valley and for the stream which occasionally flows through it. Ainsworth, in his Anecdotes von Num. xxi. 23), says that "lourne" has both meanings: but "lourne" is now obsolete in English, though still in use in Scotland, where, owing to the mountains' nature of the country, "lourne" partake of the nature of the wadies of Palestine in the irregularity of their flow. Mr. Burton (Geog. Journ. xxiv. 209) adopts the Italian pianura.

Others have proposed the Indian term नल. The double application of the Hebrew nacal is evident in 1 K. xviii. 3, where Elijah is commanded to hide himself in (not by) the nacal Cherith and the brink of the nacal.

3. רוּפָר (rofar), a word of Egyptian origin (see Gesen. Thes. p. 558); applied to the Nile only, and, in the plural, to the canals by which the Nile water was distributed throughout Egypt, or to streams having a connection with that country. It is the word employed for the Nile in Genesis and Exodus, and is rendered by our translators "the river," except in the following passages, Jer. xiv. 7, 8; Am. viii. 4, ix. 5, where they substitute "a flood"—much to the detriment of the prophet's metaphor. [See Nile, vol. ii. p. 2140 b.]

4. יָבָל (yabal), from a root signifying tumult or fulness, occurs only six times, in four of which it is rendered "river," namely, Jer. xviii. 8; Dan. vii. 2, 3, 6.

5. פֶּלֶג (pelag), from an uncertain root, probably connected with the idea of the division of the land for irrigation, is translated "river" in Ps. i. 3, iv. 9; Is. xxx. 25; Job xx. 17. Elsewhere it is rendered "stream" (Ps. xlv. 4), and in Judg. v. 15, 16, "divisions," where the allusion is probably to the artificial streams with which the pastoral and agricultural country of Lebanon was irrigated (Ewald, Dichter, i. 129; Gesen. Thes. p. 1104 b.]

6. אֲפִיק (aphik), this appears to be used without any distinctly meaningful application, it is probably from a root signifying strength or force, and may signify any rush or body of water. It is translated "river" in a few passages: Cant. v. 12; Ez. vi. 3, xxxi. 12, xxxii. 6, xxxiv. 13, xxxv. 8, xxxvi. 4, 6; Joel i. 29, iii. 18. In Ps. xxxiv. 4 the allusion is to temporary streams in the dry regions of the south.

6 RIVER OF EGYPT. Two Hebrew terms are thus rendered in the A. V.

1. אַלְגָּל (algal): potamus Αὐγήνατος, Flavius Εὐφραῖν, (Gen. xv. 18), "the river of Egypt," that is, the Nile, and here—as the western border of the Promised Land, of which the eastern border was Euphrates—the Pelusian or easternmost branch.

a Jerom. In his Questions in Genesiue, xxvi. 19, draws the following curious distinction between a valley and a torrent: "Et hic pro valle termis scriptus est, quamquam anima in valle inventarit potass ex qua river." b "It should be "river" "(rōfār) in both instances, Rev. vii. 15, 19, and not "flood." (A. V.) c
It must be observed that the distinctive character of the name, "Nachal of Egypt," as has been well suggested to us, almost forbids our supposing an insignificant stream to be intended, although such a stream might be of importance from position forming the boundary.

If we infer that the Nachal of Egypt is the Nile, we have to consider the geographical consequences, and to compare the name with known names of the Nile. Of the branches of the Nile, the easternmost, or Pelusiac, would necessarily be the one intended. On looking at the map it seems incredible that the Philistine territory should ever have extended so far; the "Hiddekel is distant from Gaza, the most western of the Philistine towns, but Pelusium, at the mouth and most eastern part of the Pelusiac branch, is very remote. It must, however, be remembered, that the tract from Gaza to Pelusium is a desert that could never have been cultivated, or indeed inhabited by a settled population, and was probably only held in the period to which we refer by marauding Arab tribes, which may well have been tributary to the Philistines, for they must have been tributary to them or to the Egyptians, on account of their isolated position and the inhospitality of the country, though it was not altogether maintaining a half-independence. All doubt on this point seems to be set at rest by a passage, in a biographical inscription of Sethos I., king of the Nineteenth dynasty, n. c. 1340, on the north wall of the great temple of Leukarnos, which mentions the "foreigners of the SHASU from the fort of TARU to the land of KANAXA." (SHASU SHAA EM SHIHM EN TARU ER PA-KANAXAN, Brugsch, Geogr. Inschr. i. p. 261, No. 1255, pl. xlviii.). The identification of "the fort of TARU" with any place mentioned by the Greek and Latin geographers has not yet been satisfactorily accomplished. It appears, from the latter, representing the return of Sethos I. to Egypt from an eastern expedition, near the inscription just mentioned, to have been between a Leontopolis and a branch of the Nile, or perhaps channel, on the west side of which it was situated, commanding a bridge (Ibld. No. 1256, pl. xlviii.). The Leontopolis is either the capital of the Leontopolite Nome, or a town in the Heliopolite Nome mentioned by Josephus (Ant. xiii. 3, § 1). In the former case the Leontopolis may be the famous Leontopolis on the Canopic branch, or perhaps the Pelusiac; in the latter, perhaps the Canal of the Red Sea. We prefer the first Leontopolis, but no identification is necessary to prove that the SHASU at this time extended from Canopus to the east of the Delta (see on the whole subject Geogr. Inschr. i. pp. 260-266, ii. pp. 20, 21). Egypt, therefore, in its most flourishing period, evidently extended no farther than the east of the Delta, its eastern boundary being probably the Pelusiac branch, the territory of the SHASU, an Arab nation or tribe, lying between Egypt and Mount Canopus marks the western boundary of the Syrians; for although the position of Jeurus is uncertain, and consequently the identity of the Syrian "Gama, we cannot extend the Arabian territory further east" does not greatly exceed three days' journey. If we adopt Capt. Spratt's identification of Pelusium and Mount Canopus, we must of the Syrian branch be nearer together, and the latter far to the west of the usual supposed place (S8 town). But in this case Herodotus would intend the western extremity of Lake Serbonis, which seems the likely place.
Jehan. It might be supposed that at this time the SHASU had made an invasion into Egypt, but it must be remembered that in the latter period of the kings of Judah, and during the classical period, Ptolemy was the key of Egypt on this side. The Philistines, in the time of their greatest power, which appears to have been contemporary with the period of the Judges, may well be supposed to have reduced the Arabs of this central territory to the condition of tributaries, as doubtless was also done by the Pharaohs.

It must be remembered that the specification of a certain boundary does not necessarily prove that the actual lands of a state extended so far; the limit of its sway is sometimes rather to be understood. Solomon ruled as tributaries all the kingdoms between the Emperors and the land of the Philistines and the border of Egypt, when the Land of Promise appears to have been fully occupied (1 K. iv. 21, comp. 21). When, therefore, it is specified that the Philistine territory as far as the Nachal-Mizraim remained to be taken, it need scarcely be inferred that the territory to be inhabited by the Israelites was to extend so far, and that stream's being the true boundary of a tribe may be explained on the same principle. If, with the generality of critics, we think that the Nachal-Mizraim is the Wadi-l-Arceh, we must conclude that the name Shihor is also applied to the latter, although elsewhere designating the Nile, for we have seen that Nachal-Mizraim and Shihor are used interchangeably to designate a stream on the border of the Promised Land. This difficulty seems to overthrow the common opinion. It must, however, be remembered that in Joshua xiii. 3, Shihor has the article, as though actually or originally an appellative, the former seeming to be the more obvious inference from the context.

\[\text{Shihor of Egypt; Shihor}\]

The word Nahal may be cited on either side. Certainly in Hebrew it is rather used for a torrent or stream than for a river; but the name Nachal-Mizraim may come from a lost dialect, and the parallel Arabic word \textit{wādeer}, \(\text{وادي} \), though ordinarily used for valleys and their winter-torrents, as in the case of the Wādī-l-Arceh itself, has been employed by the Arabs in Spain for true rivers, the Quadalgquivir, etc. It may, however, be suggested, that in Nachal-Mizraim we have the ancient form of the Vac-\textit{isr} of the Arabs, and that Nachal was adopted from its similarity of sound to the original of \textit{Nīlā}. It may, indeed, be objected that \textit{Nīlā} is held to be of Arabic origin. The answer to this is, that we find Javan, we will not say the Ionians, called by the very name, HANEN, used in the Rosetta Stone for "Greek" (SHAEF \textit{EN HANEN}, \textit{ΤΟΙΣ ΤΕ ΕΛΗΘΝΙΚΟΙΣ ΠΑΜΜΑΣΙΝ}), in the lists of countries and nations, or tribes, compared by, or

a There is a Shihor-lubnath in the north of Pales-

\[\text{RIVER OF EGYPT} \rightarrow \text{RIZPAH} \]

\[2757\]

\[\text{subject to, the Pharaohs, as early as the reign of Amenoph III., B.C. cir. 1400.}\]

\[\text{An Iraniam and even a Greek connection with Egypt as early as, the time of the Exodus, is therefore not to be treated as an impossibility. It is, however, re-

\[\text{marchable, that the word} \text{Nīlā} \text{does not occur in the Homeric poems, as though it were not of Sanskrit origin, but derived from the Egyptians or Philistines.}\]

Brugsch compares the Egyptian MUAW EN KEM "Water of Egypt," mentioned in the phrase "From the water of Egypt as far as NEHEREEN [Mesopotamia] inclusive," but there is no internal evidence in favor of his conjectural identification with the stream of \textit{Wadi-l-Arceh} (Geog. Inschr. i. 54, 55, pl. vii. no. 966). R. S. P.

\[\text{Dr. J. L. Porter (Handbook, Art. in Kitt. Cyclop. of Bibl. Lit.) proposes to solve the}

\[\text{difficulty created by the terms} \text{Nahor-Mizraim and Nachal-Mizraim by making the proper distinc-

\[\text{tion between the country given in covenant promise to Abraham, and that actually allotted to the}

\[\text{Israelites. The Nile may have been in contempl-

\[\text{nation in the original promise, and the term} \text{Nahor-Mizraim may have been used as} \text{the designation of the Nile in Abraham's time, before the Egypt-

\[\text{ian word} \text{yēr} \text{became known.}\]

\[\text{Nahor} \text{is commonly used in the Hebrew Scrip-

\[\text{tutes in its primary meaning of a "torrent" or an intermittent brook} - \text{as Job vi. 13, the brook that}

\[\text{driess away, lv. xv. 7, and Amos, vi. 11, the brook of}

\[\text{the desert, the wady lying between Kerek and}

\[\text{Gelaal, and it is highly improbable that this term}

\[\text{would have been chosen to designate the vast}

\[\text{and ceaseless volume of the Nile.}\]

\[\text{Robinson (Phys. Geog. of the Holy Land, p. 123) gives its mature}

\[\text{opinion in favor of the rendering} \text{a "torrent of}

\[\text{Egypt}, which of old was the boundary between}

\[\text{Palestine and Egypt. At the present day it is}

\[\text{called Wādy el-\textit{Arish} ; and comes from the posses-

\[\text{s of} \text{Jevel el-\textit{Tib} towards Sinai, draining the great}

\[\text{central longitudinal basin of the desert. It reaches}

\[\text{the sea without a permanent stream; and is still}

\[\text{the boundary between the two countries. Near its}

\[\text{mouth is a small village, el-\textit{Arish}, on the site of the}

\[\text{ancient Rhinocolura, as is shown by columns and other Roman remains.}\]

\[\text{Upon the whole, the probabilities are in favor of this}

\[\text{identification, and the weight of authority is}

\[\text{upon its side.}\]

\[\text{J. P. T.}\]

\[\text{* RIVERS OF WATER. [Foot. Watering}

\[\text{with the.]}\]

\[\text{RIZPAH} (\text{ריזפאת}) : \text{Pepqà : [Alex in 2 Sam.}

\[\text{xxi. 8, Peqpa] : Joseph. \text{Pepqà : Resyph} \text{con-

\[\text{bine to king Saul, and mother of his two sons}

\[\text{Armoni and Melephiboseth. Like many others of}

\[\text{the prominent female characters of the Old Testa-

\[\text{ment — Ruth, Rahab, Jezebel, etc. — Rizpah would}

\[\text{seem to have been a foreigner, a Hivite, descended}

\[\text{from one of the ancient worthies of that nation,}

\[\text{Aijah or} \text{Ahia,} \text{son of Zileon, whose name and}

\[\text{der der Nation auf den \textit{Rv. Desenkel}, Königl. Akad. Berlin). His views have, however, been}

\[\text{contested by Bunsen (\textit{Egypt's Place}, iii. 603-606),}

\[\text{Brugsch (Geogr. Inschr. ii. 12, pl. xiii. no. 2), and De}

\[\text{Rouge \textit{Tendances d'Antiqu.} \textit{iv}, 42).}\]

\[\text{The Syriac-Yezdito and Arabic Versions, in 2 Sam}

\[\text{ii, read Ana for} \text{Aihah — the name of another ancient}

\[\text{Hivite, the brother of} \text{Aijah, and equally the son of}

\[\text{Zileon. But it is not fair to lay much stress on this, as}

\[\text{it may be only the error — easily made} — \text{of a care} \]
ROBBERY

Robbery. a Whether in the larger sense of plunder, or the more limited sense of theft, systematically organized, robbery has been one of the principal employments of the round tribes of the East. From the time of Ishmael to the present day, the Bedouin has been a "wild man," and a robber by trade, and to carry out his objects suc-

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(1 Sam. xi. 4, &c., and see Joseph. B. J. v. 2, § 1). The whole or part of this hill seems at the time of this occurrence to have been in some special manner dedicated to Jehovah, possibly the spot on which Ahab the priest had deposited the Ark when he took refuge in Gilgal during the Philis-
tine war (1 Sam. xiv. 18). The victims were sacrific-
ed at the beginning of barley-harvest—the sacred and festal time of the Passover—and in the full phase of the summer sun they hung till the fall of the periodical rain in October. During the whole of that time Rizpah remained at the foot of the crosses on which the bodies of her sons were exposed: the Moter dolores, if the expression may be allowed, of the ancient dispensation. She had no tent to shelter her from the scorching sun which beats on that open spot all day, or from the drench-
ing dews at night, but she spread on the rocky floor the thick mournful garment of black sack-
doth, which as a widow she wore, and crouching there she watched that neither vulture nor jackal should molest the bodies. We may surely be justi-
fied in applying to Rizpah the words with which another act of womanly kindness was commended, and may say, that wheresoever the Body shall go, there shall also this, that this woman hath done, be told for a memorial of her." G.

ROAD. This word occurs but once in the Authorized Version of the Bible, namely, in 1 Sam. xxvii. 10, where it is used in the sense of "raid" or "inroad." The Hebrew word (גֵּרָב) being elsewhere (e. g. ver. 8, xxvii, 32, 37, 38, &c.; see) rendered "invade" and "invasion." A road in the sense which we now attach to the term is expressed in the A. V. by "way" and "path." [WAY] G.

* ROBBERS. [Churches, Robbers of; Thieves.]

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3. *Zebulon,* Job xviii. 9: * זבּוּלוֹן: sitis. Targum, with A. V., has "robbers;" but it is most commonly rendered as LXX. Job v. 5, *στίρες."

4. *חָרָם: הָעָרָם; latria: from הַחָרָם, "waste." n

5. *אָבִיאָב: אָבִיאָב: descipiens: A. V. "spoilier." n


(3. Rob: —

1. *אִובָא: אִובָא: demoral: 


3. *עָבָא: עָבָא: "return, ""repeat;" hence in Ps. sur-
round, circumvent (Ps. exii. 61); παρεμπελήσαλ: in compellere; usually affirm, reiterate assertions (Gen. p. 597)


ROBBERY

ROGELIM

ROE, ROEBUCK (רֶבֶךְ, ῥεβή (m.)); רֶבֶכָּה, רֶבֶכֶּה (f.): רֶבֶכָּה, רֶבֶכֶּה. There seems to be little or no doubt that the Hebrew word, which occurs frequently in the O. T., denotes some species of antelope, probably the *gazella dorcas*, a native of Egypt and North Africa, or the *G. Arabica* of Syria and Arabia, which appears to be a variety only of the *dorcas*. The gazelle was allowed as food (Deut. xiii. 20, 22, etc.); it is mentioned as very fleet of foot (2 Sam. ii. 18; 1 Chr. xii. 8); it was hunted (Is. xiii. 14; Prov. vi. 5); it was celebrated for its loveliness (Cant. ii. 9, 17, viii. 14). The gazelle is found in Egypt, Babylonia, and Syria. Stanley, (S. of P., p. 207) says that the significance of the word *Ablon*, the valley "of stages," is still justified by the gazelles which the peasants hunt on its mountain slopes. Thomson (The Land and the Book, p. 172) says that the mountains of Naphtali "abound in gazelles to this day."

The ariel gazelle (*G. Arabica*), which, if not a different species, is at least a well-marked variety of the *dorcas*, is common in Syria, and is hunted by the Arabs with a falcon and a greyhound; the repeated attacks of the bird upon the head of the animal so bewilders it that it falls an easy prey to the greyhound, which is trained to watch the flight of the falcon. Many of these antelopes are also taken in pitfalls into which they are driven by the shouts of the hunters. The large, full, soft eye of the gazelle has long been the theme of oriental praises.

W. H.

ROG'EELIM (רֹעֵלִים) [fuller's place, Ges.].

[Rom. *Παραβαλία*; Vul. *Paravelia*, and so Alex., though once *Paravelia*; *Rogerelius*]. The residence of Berziliah the Gileadite (2 Sam. xvii. 27, xix. 31) in the highlands east of the Jordan. It is non-
tional on this occasion only. Nothing is said to
guide us to its situation, and no name at all ressem-
bling it appears to have been hitherto discovered on
the spot.

If interpreted as Hebrew the name is derivable
from ḫel, the foot, and signifies the "fullers" or
"washers," who were in the habit (as they still
are in the East) of using their feet to tread the
cloth which they were cleansing. But this is ex-
tremely uncertain. The same word occurs in the
name EN-ROGEL. G.

ROHGAH (רֹגָה), Caleb, (23:7, 77), Kery
[anteces]: "Pougya: Alex. OURAGA: ROGAY."
An Asherite, of the sons of Shamer (1 Chr. vii. 94).

ROIMUS (Ρώιμος). EHIM 1 (1 Esdr. v. 8).
The name is not traceable in the Vulgate.

ROLL (江湖, κεφαλή). A book in ancient
times consisted of a single long strip of paper or
parchment, which was usually kept rolled up on a
stick, and was unrolled when a person wished to
read it. Hence arose the term megillah, from
γιβάλομα, "to roll," strictly answering to the Latin
rolamen, whence comes our volume; hence also the
expressions, "to spread" and "to roll together," instead
of "to open" and "to shut," a book. The
total expression for a book was "a roll of writing," or
"a roll of a book." (Jer. xxxvi. 2; Ps. xi. 7: Ez. ii. 9),
but occasionally "roll" stands by itself (Zech. v. 2; Ezr. vi. 21). The kephalē of the LXX. originally referred to the ornamental knob (the metatarsus of the Latin) at the top of the stick or
cylinder round which the roll was wound. The
use of the term megillah implies, of course, the ex-
istence of a soft and pliant material; what this ma-
terial was in the Old Testament period, we are not
informed; but as a knife was required for its de-
struction (Jer. xxxvi. 24), we infer that it was
parchment. The roll was usually written on one
side only (Midr. Erub. 10, § 3), and hence the par-
ticular notice of one that was "written within
and without." (Ez. ii. 10). The writing was
arranged in columns, resembling a door in shape,
and hence deriving their Hebrew name, just as
"columns," from its resemblance to a column or
pillar. It has been asserted that the term megillah
does not occur before the 7th cent. B.C., being
first used by Jeremiah (Hitzev, "Jer. xxxvi. 2); and
the conclusion has been drawn that the use of
such materials as parchment was not known until
that period (Ewald, "Tisch. i. 71, note 9; Gesen.
Ths. p. 289). This is to assume, perhaps too con-
fidently, a late date for the composition of Ps. xl.
and to ignore the collateral evidence arising out of
the expression "roll together" used by Is. xxxiv.
and of the probable reference to the Pentateuch in
Ps. x. 7, "the roll of the book," a copy of which was deposited by the side of the
Ark (Dent. xxxi. 26). We may here add that the
term in Is. viii. 1, rendered in the A. V. "roll,"
more correctly means tablet.

* "Flying roll" (Zech. v. 1, 2) means a book or
parchment rolled up, represented in the prophet's
vision as seen borne through the air. It was an
expressive symbol of Jehovah's judgments written
out as it were, and decreed, which at his bidding
would descend and sweep away the ungodly.


* ROLLER (rollable, from a verb roll to bind") = bandage, so called from its form as a
roll, Ezek. xxx. 21. The prophet declares that the
arm of Pharaoh should be broken and no art or
appliance of surgery could enable it to wield again
the sword of the oppressor.

ROMANT-J-T-ENZER (ךֵּלֵּסְ תַּדְרֶזְ) Pome-μέες: [Vat. Pome, Pomelx;Lat.: Alex. Pome-
μέες] in 1 Chr. xxiv. 4, but Pome-μέες (in 1 Chr. xxvi. 31, Romawithier). One of the
twelve sons of Heman, and chief of the 24th
division of the singers in the reign of David (1
Chr. xxiv. 41). [Hotham, Amer. ed.]

ROMAN, ROMANS (Ῥωμαίοι; Romans).
1 Macc. viii. 1, 29-31, xii. 16, xiv. 16; 2 Macc. viii. 10, 36, xi. 34; John xi. 18; Acts xxvi.
21, 37, 38, xxii. 25-29, xxiii. 27, xxv. 16, xxviii. 17. (Roman Empire, Rome.) A.

* ROMAN CITIZENSHIP. [Citizenship]

ROMAN EMPIRE. The history of the Ro-
man Empire, properly so called, extends over a pe-
riod of rather more than five hundred years, namely,
from the battle of Actium, n. c. 31, when Augustus
became sole ruler of the Roman world, to the abdi-
cation of Augustus, A. D. 14. The Empire, how-
ever, in the sense of the dominion of Rome over a
large number of conquered nations, was in full
force and had reached wide limits some time be-
fore the monarchy of Augustus was established.
The notices of Roman history which occur in the
Bible are confined to the last century and a half of
the commonwealth and the first century of the
imperial monarchy.

The first historic mention of Rome in the Bible
is in 1 Macc. i. 10. Though the date of the foun-
dation of Rome coincides nearly with the beginning
of the reign of Pekah in Israel, it was not till the
beginning of the 21st century B. C. that the Romans
had leisure to interfere in the affairs of the East.
When, however, the power of Carthage had been
effectually broken at Zama, B. C. 202, Roman arms
and influence spread over themselves the
African, opened Macedonia, Greece, and Asia Minor.
About the year 161 B. C. Judas Maccabaeus heard of
the Romans as the conquerors of Philip, Perseus, and
Antiochus (1 Macc. viii. 5, 6). "It was told him also
how they destroyed and brought under their
dominion all other kingdoms and isles that at that
time resisted them, but with their friends and
such as relied upon them they kept amity" (viii.
11, 12). In order to strengthen himself against
Demetrius king of Syria he sent ambassadors to
Rome (viii. 17), and concluded a defensive alliance
with the senate (viii. 22-32). This was renewed by
Jonathan (xii. 1) and by Simon (xv. 17.; Joseph.
Ant. xii. 10, § 6, xiii. 5, § 8, 7, § 3). Notices of
the Romans are to be met with in the Bible by the
word "Rom" to Rome by the Syrian king, and of further inter-
course between the Romans and the Jews, occur
in 2 Macc. iv. 11, viii. 10, 36, xi. 54. In the

* ךֵּלֵּסְ תַּדְרֶזְ (A. V. "leaves," Jer. xxxvii. 23). Hit-
zieg maintains that the word means "leaves," and
that the megillah in this case was a book like our
own consisting of numerous pages.
course of the narrative mention is made of the Roman senate (το βουλήτεριον, 1 Mac. xii. 3), of the consul Lucius (ου πάτος, 1 Mac. xv. 10, 16), and the Roman constitution is described in a somewhat distorted form (1 Mac. viii. 14–16). The history of the Maccabean and Idumæan dynasties forms no part of our present subject. [MACCABEES: HEROD.] Here a brief summary of the progress of Roman dominion in Judaea will suffice.

In the year 63 B.C., when Syria was made a Roman province by Pompey, the Jews were still governed by one of the Asmonean princes. Aristobulus had lately driven his brother Hyrcanus from the chief priesthood, and was now in his turn attacked by Aretas, king of Arabia Petraea, the ally of Hyrcanus. Pompey's lieutenant, M. Ennius Scarrus, interfered in the contest b. c. 64, and the next year Pompey himself marched an army into Judæa and took Jerusalem (Joseph, Ant. xiv. 2, 3, 4; B. J. i. 6, 7). From this time the Jews were practically under the government of Rome. Hyrcanus retained the high-priesthood and a titular sovereignty, subject to the watchful control of his minister Antipater, an active partisan of the Roman interests. Finally, Antipater's son, Herod, the Great, was made king by Antony's interest, in the first position of chief minister of Rome, b. c. 30 (Joseph. Ant. xiv. 11, xv. 6). The Jews, however, were all this time tributaries of Rome, and their princes in reality were more Roman procurators. Julius Caesar is said to have exempted from them a fourth part of their agricultural produce in addition to the title paid to Hyrcanus, valued at 100,000 (Flavius Josephus, Ant. x. 193). The Roman soldiers were quartered at Jerusalem in Herod's time: to support him in his authority (Ant. xv. 3, § 7). Tribute was paid to Rome, and an oath of allegiance to the emperor as well as to Herod appears to have been taken by the people. (Int. xvi. 2, § 2).

On the banishment of Archelaus, a. d. 6, Judæa became a mere appendage of the province of Syria, and was governed by a Roman procurator, who resided at Cæsarea. Galilee and the adjoining districts were still left under the government of Herod's sons and other petty princes, whose dominions and titles were changed from time to time by successive emperors: for details see HEROD.

Such were the relations of the Jewish people to the Roman government at the time when the N.T. history begins. An ingenious illustration of this state of things has been drawn from the condition of British India. The Governor General at Calcutta, the subordinate governors at Madras and Bombay, and the native princes, whose dominions have been at one time enlarged, at another incorporated with the British presidencies, find their respective counterparts in the governor of Syria at Antioch, the prætor of Judæa, and the members of Herod's family, whose dominions were alternately enlarged and suppressed by the Roman emperors (Conybeare and Howson, Life of St. Paul, i. 27). These and other characteristics of Roman rule come before us constantly in the N. T. Thus we hear of Cæsar the sole king (John xix. 15) — of Cæsar, the procurator of Judæa (Luke ii. 2) — of Pontius Pilate, Felix, and Festus, the "governors," i. e. procurators, of Judæa — of the "archers" Herod, Philip, and Lycanus (Luke iii. 1) — of "king Agrippa" (Acts xix. 13) — of Roman soldiers, legionaries, centurions, publicans — of the tribute-money (Matt. xxii. 19) — the taxing of "the whole world" (Luke ii. 1) — Italian and Augustan cohorts (Acts i. 1, xvii. 1) — the appeal to Cæsar (Acts xxv. 11). Three of the Roman emperors are mentioned in the N. T. — Augustus (Luke ii. 1), Tiberius (Luke iii. 1), and Claudius (Acts xi. 28, xviii. 2). Nero is alluded to under various titles, as Augustus (Sisara) and Cæsar (Acts xxv. 10, 11, 21, 25; Phil. iv. 22), as δ κύρος, "my lord" (Acts xxvi. 26), and apparently in other passages (1 Pet. ii. 17; Rom. xiii. 1). Several notices of the provincial administration of the Romans and the condition of provincial cities occur in the narrative of St. Paul's journeys (Acts xvii. 2, xvii. 35, 38, xviii. 12, xix. 38).

In illustration of the sacred narrative it may be well to give a general account, though necessarily a short and imperfect one, of the position of the emperor, the extent of the empire, and the administration of the provinces in the time of our Lord and his Apostles. Fuller information will be found under special articles.

I. When Augustus became sole ruler of the Roman world he was in theory simply the first citizen of the republic, entrusted with temporary powers to settle the disorders of the State. Tacitus says that he was neither king nor dictator, but "princeps," (Tac. Ann. ii. 19), a title implying no civil authority, but simply the position of chief minister of the state (princeps senatus). The old magistracies were retained, but the various powers and prerogatives of each were conferred upon Augustus, so that while others commonly bore the chief official titles, Augustus had the supreme control of every department of the state. Above all he was the Emperor (imperator). His word, used originally to designate any one entrusted with the imperial military authority over a Roman army, acquired a new significance when adopted as a permanent title by Julius Cæsar. By his use of it as a constant prefix to his name in the city and in the camp he openly asserted a paramount military authority over the state. Augustus, by resuming it, plainly indicated, in spite of much artful concealment, the real basis on which his power rested, namely, the support of the army (Merviile, Roman Empire, vol. iii.). In the N. T. the emperor is commonly designated by the family name "Cæsar," or the dignified and almost sacred title "Augustus" (for its meaning, comp. Ovid, Fast. i. 669). Tiberius is called by implication οὐραίως in Luke iii. 1, a title implied in the N. T. to Cæsars, Cyrenius, Pilate, and others. Notwithstanding the despotic character of the government, the Romans seem to have shrank from speaking of their ruler under his military title (see Merviile, Rom. Empire, iii. 452, and note) or any other avowedly despotic appellation. The use of the word δ κύρος, dominus, "my lord," in Acts xxv. 26, marks the progress of Roman servility between the time of Augustus and Nerva: Augustus and Tiberius refused this title. Caligula first bore it (see Aëtius's note in l. c.; Ovid, Fast. ii. 142). The term βασιλεύς, "king," in John xix. 15, 1 Pet. ii. 17, cannot be closely pressed.

The Empire was nominally elective (Tac. Ann. xiii. 4); but practically it passed by adoption (see Galile's speech in Tac. Hist. i. 15), and till Nero's time a sort of hereditary right seemed to be recognized. The dangers inherent in a military government were, on the whole, successfully averted till the death of Pertinax, A. D. 193 (Gibbon, ch. iii. p. 80): but outbreaks of military violence were not wanting in this earlier period (comp. Wench's note
A system was useful for rewarding ar. ally, for em-
ploying a busy ruler, for gradually accentuating a
stubborn people to the yoke of dependence. There
were differences too in the political condition of
cities within the provinces. Some were free cities,
i.e., were governed by their own magistrates, and
were exempted from occupation by a Roman garri-
son. Such were Tarsus, Antioch in Syria, Athens,
Ephesus, Thessalonica. See the notices of the
Ptolemarchs and "Demos" at Thessalonica,
Acts xxvi. 5-8, the "town-clerk," and the as-
sembly at Ephesus, Acts xix. 35, 39 (C. and H
Life of St. Paul i. 557, ii. 79). Occasionally
but rarely, free cities were exempted from taxa-
tion. Other cities were "Colonies," i.e., commu-
nities of Roman citizens transplanted, like garri-
sions of the imperial city, into a foreign land
such as Philippi (Acts xvi. 12). Such, too,
were Corinth, Thrace, the Pisidian Antioch.
The inhabitants were for the most part Romans (Act-
xvii. 31), and their magistrates delighted in the
Roman title of "pretor (απαρτάτης), and in the
attire of attendants (παράμυθοι), Acts xvi. 35. (C.
and H. i. 315.)

Augustus divided the provinces into two classes,
(i) "Senatorial provinces," the territory left to
his own hands, for obvious reasons, those provinces
where the presence of a large military force was
necessary, and committing the peaceful and unarm-
ned provinces to the Senate. The Imperial provinces
at first were—Gaul, Lusitania, Syria, Phoenicia,
Cilicia, Cyprus, and Egypt. The senatorial provinces
were Africa, Numidia, Asia, Achaia and
Bithynia, Cappadocia, Pontus, Galatia, Crete and
Cyrene, Britannia and Pontus, Sardinia, Brita
(Conc. C. i. 12). Cyprus and Gallia Narbonen-
sis were subsequently given up by Augustus, who
in turn received Dalmatia from the Senate. Many
other changes were made afterwards. The N. T.
writers invariably designate the governors of Sen-
torial provinces by the correct title of "archon-
archon, proconsuls (Acts xii. 7, xviii. 12, xix. 38).
[Cyrenas]. For the governor of an Imperial prov-
ince, properly styled "Legatus Caesaris" (μεσι-
τήστερος), the word ἐργαζόμενος (Governor) is used in
the N. T.

The provinces were heavily taxed for the benefit
of Rome and her citizens. "It was as if England
had been charged with the expenses of her em-
ployment by the processes of a tax levied on her
Indian empire " (Liddell, Hist. of Rome, i. 448). In
old times the Roman revenues were raised mainly from
three sources: (1.) The domain lands; (2.) A
direct tax (tributum) levied upon every citizen; (3.)
From customs, tolls, harbor duties, etc. The agra-
rarian law of Julius Caesar is said to have exting-
ished the first source of revenue (Cic. ad Att. u.
xvi.; Dureau de la Malle, ii. 430). Roman citi-
zens had ceased to pay direct taxes since the con-
quest of Macedonia, n. c. 167 (Cic. de off. ii. 22;
Plut. de Rull. Paul. 38), except in extraordinary
emergencies. The main part of the Roman revenue
was now drawn from the provinces by a direct tax
(κύρωμα, φόρος, Matt. xxiii. 17. Luke xx. 22),
amounting probably to from 5 to 7 per cent. on the
estimated produce of the soil (Dureau de la Malle,
ii. 418). The indirect taxes too (τίµας, κεκτήμων,
Matt. xxv. 25; Dureau de la Malle, ii. 440) appear
to have been very heavy (Ibid. ii. 433, 434). Au-
gustus coming to the empire found the regular
sources of revenue impaired, while his expenses
must have been very great. To say nothing of the
pay of the army, he is said to have supported no less than 200,000 citizens in idleness by the miser-
ably system of public gratuities. Hence the neces-
sity of a careful valuation of the property of the
whole empire, which appears to have been made more than once in his reign. [Census.] For the
historical difficulty about the taxing in Luke ii. 1,
see CYRINUS. Augustus appears to have raised both the direct and indirect taxes (Param de la
Malle, ii. 433, 448).

To a prince so said to have been better gov-
erned under the Empire than under the Common-
wealth, and those of the emperor better than those of the Senate (Tac. Ann. i. 76, iv. 6; Dion, liii.
14). Two important changes were introduced un-
der the Empire. The governors received a fixed pay, and the term of their command was prolonged (Joseph. Ant. xviii. 6, § 5). But the old mode of levying the taxes seems to have been continued. The companies who farmed the taxes, consisting generally of knights, paid a certain sum into the Roman treasury, and proceeded to write what they could from the provincials, often with the conniv-
ance and support of the provincial governor. The
work was done chiefly by underlings of the lowest
class (portiores). These are the publiones of the N. 1.

On the whole it seems doubtful whether the
wrongs of the provincials can have been materially alleviated under the imperial government. It is not likely that such rulers as Caligula and Nero would be scrupulous about the means used for re-
plishing their treasury. The stories related even of the reign of Augustus show how slight were the checks on the exactions of provincial governors. See the story of Licinius in Gaul (Diot. Gr. and Ron. Birg. sub voces), and that of the Eulalian chief (Dion, lv.). The sufferings of St. Paul, pro-
tected as he was to a certain extent by his Roman citizenship, show plainly how little a provincial had to hope from the justice of a Roman governor.

It is impossible here to discuss the difficult ques-
tion relating to Roman provincial government raised on John xlviii. 31. It may be sufficient here to state, that according to strict Roman law the Jews would lose the power of life and death when their country became a province, and there seems no sufficient reason to depart from the literal in-

The condition of the Roman Empire at the time when Christianity appeared has often been dwelt
upon, as affording obvious illustrations of St. Paul's expression that the "fullness of time had come" (Gal. iv. 4). The general peace within the limits of the Empire, the formation of military roads, the suppression of piracy, the increase of the legions, the valued of the corn fleets, the general increase of
traffic, the spread of the Latin language in the West as Greek had already spread in the East, the
external unity of the Empire, offered facilities hith-
eto unknown for the spread of a world-wide relig-
ion. The tendency, too, of a despotism like that of the Roman Empire to reduce all its subjects to a dead level, was a powerful instrument in breaking
down the pride of privileged races and national
religions, and familiarizing men with the truth that "God hath made of one blood all nations on the
ace of the earth" (Acts xvii. 24, 26). But still
more striking than this outward preparation for the
diffusion of the Gospel was the appearance of a deep
and wide-spread corruption which seemed to defy any human remedy. It would be easy to accumu-
late proofs of the moral and political degradation of the Romans under the Empire. It is needless
to do more than allude to the corruption, the cruelty, the sensuality, the monstrous and unnat-
ural wickedness of the period as revealed in the heathen historians and satirists. "Viewed as a
National or political history," says the great his-
torian of Rome, "the history of the Roman Empire is sad and discouraging in the last degree. We see that things had come to a point at which no earthly power could afford any help; we now have the development of dead powers instead of that of a vital energy" (Niebuhr, Lect. v. 191). Not-
withstanding the outward appearance of peace,
unity, and reviving prosperity, the general condi-
tion of the people must have been one of great
misery. To say nothing of the fact that probably one-half of the population consisted of slaves, the
great inequality of wealth at a time when a whole province could be owned by six landowners, the
absence of any middle class, the utter want of any
institutions for alleviating distress such as are found in all Christian countries, the inhuman tone of feeling and practice generally prevailing, forbid us to think of any possibility of the happiness of the human race in the famous Augustan age. We must remember that "there were no public hospitals, no institu-
tions for the relief of the infirm and poor, no
societies for the improvement of the condition of
mankind from motives of charity. Nothing was
done to promote the instruction of the lower classes, nothing to mitigate the miseries of domestic slavery, nothing to confer upon charity and public benefaction the dignity which we so often regarded as duties, that it requires a very extensive acquaintance with the literature of the times to
find any allusion to them" (Arnold's Later Roman
Commonwealth, ii. 398). If we add to this that
there was probably not a single religion, except the
Jewish, which was felt by the more enlightened
part of its professors to be real, we may form some notion of the world which Christianity had to
reform and purify. We venture to quote an elo-
quent description of its "slow, imperceptible, con-
tinuous aggression on the heathenism of the Roman
Empire."

"Christianity was gradually withdrawing some of all orders, even slaves, out of the vices, the
ignorance, the misery of that corrupt social sys-
tem. It was eroding insidiously the feelings of humanity, yet unknown or coldly commended by an impassioned philosophy, among men and women whose infant ears had been habituated to the shrill cries of dying
ghadators; it was giving dignity to minds prostrated by years, almost centuries, of degrading despotism; it was nurturing purity and modesty of manners in an unseemly state of depravation; it was enduing the marriage-bed with an opacity long almost entirely lost, and rekindling to a steady warmth the domestic affections; it was substituting a simple, calm, and rational faith for the worm-
out superstitions of heathenism; gently establishing in the soul of man the sense of immortality, till it became a natural, and inextinguishable part of his moral being" (Milman's Latin Christianity, l. 24).

The chief prophetic notices of the Roman Empire are found in the Book of Daniel, especially i ch.
xi. 30-40, and in hi. 40, vii. 7, 17-19, according to the
common interpretation of the "fourth king-
don." comp. 2 Esdr. xi. 1, but see DANIEL. As-
according to some interpreters the Romans are intended in Deut. xxviii. 49-57. For the mystical notices of Rome in the Revelation comp. Rome. J. J. H.

* On the general subject of the preceding article, see Merivale's History of the Roman Empire, especially vol. vi.

I.

ROMANS, THE EPISTLE TO THE

1. The date of this epistle is fixed with more absolute certainty and within narrower limits, than that of any other of St. Paul's epistles. The following considerations determine the time of writing.

First. Certain names in the salutations point to Corinth, as the place from which the letter was sent. (1) Phoebe, a deaconess of Cenchreae, one of the port towns of Corinth, is commended to the Romans (xxi. 1; 2). (2) Gaius, in whose house St. Paul was lodged at the time (xxvi. 25), is probably the person mentioned as one of the chief members of the Corinthian Church in 1 Cor. i. 14, though the name was very common. (3) Erastus, here designated "the treasurer of the city" (αἰεράσιος, xxvi. 25, E. V., "chamberlain") is elsewhere mentioned in connection with Corinth (2 Tim. iv. 20; see also Acts xix. 22).

Secondly. Having thus determined the place of writing, we turn to the time. We have seen that Phoebe was visiting upon the visit recorded in Acts xx. 3, during the winter and spring following the Apostle's long residence at Ephesus, as the occasion on which the epistle was written. For St. Paul, when he wrote the letter, was on the point of carrying the contributions of Macedonia and Achaia to Jerusalem (xx. 25-27), and a comparison with Acts xx. 22, xxiv. 17, and also 1 Cor. xviii. 1-2, xi. 2, R. H. 1st ed., shows that he was no so engaged at this period of his life. (See Paley's Home Paulus, ch. ii. § 1.) Moreover, in this epistle he declares his intention of visiting the Romans after he has been at Jerusalem (xx. 24-25), and that such was his design at this particular time appears from a casual notice in Acts xix. 21.

The epistle then was written from Corinth during St. Paul's third missionary journey, on the occasion of the second of the two visits recorded in the Acts. On this occasion he remained three months in Greece (Acts xx. 3). When he left, the sea was already navigable, for he was on the point of sailing for Jerusalem when he was obliged to change his plans on the other hand, it cannot have been late in the spring, because after passing through Macedonia and visiting several places on the coast of Asia Minor, he still hoped to reach Jerusalem by Pentecost (xx. 16). It was therefore in the winter or early spring of the year that the Epistle to the Romans was written. According to the most probable system of chronology, adopted by Asseman and Wieseler, this would be the year A. D. 58.

2. The Epistle to the Romans is thus placed in chronological connection with the epistles to the Galatians and Corinthians, which appear to have been written within the twelve months preceding. The First Epistle to the Corinthians was written before St. Paul left Ephesus, the Second from Macedonia when he was on his way to Corinth, and the Epistle to the Galatians most probably either in Macedonia or after his arrival at Corinth, i.e. after the epistles to the Corinthians, though the date of the Galatian Epistle is not absolutely certain. (Galatians, Epistle to the.) We shall have to notice the relations existing between these contemporaneous epistles hereafter. At present it will be sufficient to say that they present a remarkable resemblance to each other in style and matter — a much greater resemblance than can be traced to any other of St. Paul's epistles. They are at once the most intense and most varied in feeling and expression — if we may so say, the most Pauline of all St. Paul's epistles. When Paul excepts these four epistles above from his sweeping condemnation of the gushiness of all the letters bearing St. Paul's name (Paulus, der Apostel) this is a mere caricature of sober criticism: but underlying this erroneous exaggeration is the fact, that the epistles of this period — St. Paul's third missionary journey — have a character and an intensity peculiarly their own, corresponding to the circumstances of the Apostle's outward and inward life at the time when they were written. For the special characteristics of this group of epistles, see a paper on the Epistle to the Galatians in the Journal of Class, and Soc. Phil., iii. p. 289.

3. The occasion which prompted this epistle, and the circumstances attending its writing, were as follows. St. Paul had long purposed visiting Rome, and had obtained this purpose, wishing also to extend his journey to Spain (i. 9-13, xx. 22-29); for the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans, to supply the lack of his personal teaching. Phoebe, a deaconess of the neighboring church of Cenchreae, to Rome, and still retained this purpose, wishing also to extend his journey to Spain (i. 9-13, xx. 22-29), and probably conveyed the letter. The body of the epistle was written at the Apostle's dictatorship by Tertius (xxi. 22): but perhaps we may infer from the abruptness of the final doxology, that it was added by the Apostle himself, more especially as we gather from other epistles that it was his practice to conclude with a few striking words in his own handwriting, to check for the authenth of the letter, and frequently also to impress some important truth more strongly on his readers.

4. The origin of the Roman Church is involved in obscurity. If it had been founded by St. Peter, according to a later tradition, the absence of any allusion to him both in this epistle and in the letters written by St. Paul from Rome would admit no difficulty. It is equally possible that no other Apostle was the founder. In this very epistle, and in close connection with the mention of his proposed visit to Rome, the Apostle declares that it was his rule not to build on another man's foundation (xx. 20), and we cannot suppose that he violated it in this instance. Again, he speaks of the Romans as especially falling to his share as the Apostle of the Gentiles (i. 15), with an evident reference to the partition of the field of labor between himself and St. Peter, mentioned in Gal. ii. 7-9. Moreover, when he declares his wish to impart some spiritual gift (χάρις παραχωρησαί) to them, "that they might be established" (i. 11), this implies that they had not yet been visited by an Apostle, and that St. Paul contemplated supplying the defect, a path that led Peter, in the analogous case of the churches founded by Philip in Samaria (Acts viii. 14-17). In the statement in the Clementines (Hom. i. § 6) that the first tidings of the Gospel reached Rome during the lifetime of our Lord, is evidently a fiction for the purposes of the romance. On the other hand, it is clear that the foundation of this
church dates very far back. St. Paul in this epistle salutes certain believers resident in Rome — Andronicons and Junia (or Juniamers? — adding that they were distinguished among the Apostles, and that they were converted to Christ before himself (xvi. 7), for such seems to be the meaning of the passage, rendered somewhat ambiguous by the position of the relative pronouns. It may be that some of those Romans, "both Jews and proselytes," present on the day of Pentecost (cf. ἐν ἐκκλησίᾳ Παναγίωτου Ιερουσαλήμ καὶ προσφήνου, Acts ii. 10), carried back the earliest tidings of the new doctrine, or the Gospel may have first reached the imperial city through those who were scattered abroad to escape the persecution which followed on the death of Stephen (Acts viii. 4, xii. 19). At all events, a close and constant communication was kept up between the Jewish residents in Rome and their fellow-countrymen in Palestine by the exigencies of commerce, in which they became more and more engrossed, as their national hopes declined, and by the custom of repairing regularly to their sacred festivals at Jerusalem. Again, the imperial edicts alternately banishing and recalling the Jews (compare Acts viii. 1, 2, 5; in the case of Claudius, Joseph. Ant. xix. 3, § 3, with Suet. Claud. e. 25) must have kept up a constant ebb and flow of migration between Rome and the East, and the case of Aquila and Priscilla (Acts xviii. 2; see Paley, Hor. Paul. c. ii. § 2) probably represents a numerous class through whose means the opinions and doctrines promulgated in Palestine might reach the metropolis. At first we may suppose that the Gospel was preached there in a confused and imperfect form, scarcely more than a phase of Jewish apocalyptic, as in the case of Apollos at Corinth (Acts xvi. 25), or the disciples at Ephesus (Acts xix. 1–3). As time advanced and better instructed teachers arrived, the clouds would gradually clear away, till at length the presence of the great Apostle himself at Rome dispersed the mists of Judaism which still hung about the Roman Church. Long after Christianity had taken up a position of direct antagonist to Judaism in Rome, heathen statesmen and writers still persisted in confounding the one with the other. (See Merivale, Hist. of Rome, vi. 275, &c.)

Now accession next arises as to the composition of the Roman Church, at the time when St. Paul wrote. Did the Apostle address a Jewish or a Gentile community, or, if the two elements were combined, was one or other predominant so as to give a character to the whole Church? Either extreme has been vigorously maintained, Baur for instance asserting that St. Paul was writing to Jewish Christians, Olson arguing that the Roman Church consisted almost solely of Gentiles. We are naturally led to seek the truth in some intermediate position. Jowett finds a solution of the difficulty in the supposition that the members of the Roman Church, though Gentiles, had passed through a phase of Jewish proselytism. This will explain some of the phenomena of the epistle, but not all. It is more probable that St. Paul addressed a mixed church of Jews and Gentiles, the latter perhaps being the more numerous. There are certain passages which imply the presence of a large number of Jewish converts to Christianity. The use of the second person in addressing the Jews (cc. ii. and ill.) is clearly not assumed merely for argumentative purposes, but applies to a portion at least of those into whose hands the letter would fall. The constant appeals to the authority of "the Law" may in many cases be accounted for by the Jewish education of the Gentile believers (so Jowett, vol. ii. p. 22), but sometimes they seem too direct and positive to admit of this explanation (iii. 19, vii. 1). In the 7th chapter St. Paul appears to be addressing Jews, as those who like himself had once been under the dispensation of the Law, but had been delivered from it in Christ (see especially verses 4 and 6). And when in xii. 13, he says "I am speaking to you — the gentiles," this very limiting expression, "the gentiles," implies that the letter was addressed to not a few to whom the term would not apply.

Again, if we analyze the list of names in the 16th chapter, and assume that this list approximately represents the proportion of Jew and Gentile in the Roman Church (an assumption at least not improbable), we arrive at the same result. It is true that Mary, or rather Mariam (xvi. 6) is the only strictly Jewish name. But this fact is not worth the stress apparently laid on it by Mr. Jowett (p. 27). For Aquila and Priscilla (ver. 3) were Jews (Acts xviii. 1, 25), and the Greek which met in their house was probably of the same nation. Andronicons and Junia (or Juniamis? ver. 7) are called St. Paul's kinsmen. The same term is applied to Herodion (ver. 11). These persons then must have been Jews, whether "kinsmen" is taken in the wider or the more restricted sense. The name Apelles (ver. 10), though a heathen name also, was most commonly borne by Jews, as appears from Horace, Sat. i. v. 100. If the Aristobulus of ver. 10 was one of the princes of the Herodian house, as seems probable, we have also in "the household of Aristobulus" several Jewish converts. Altogether it appears that a very large fraction of the Christian believers mentioned in these salutations were Jews, even supposing that the others, bearing Greek and Latin names, of whom we know nothing, were heathens.

Nor does the existence of a large Jewish element in the Roman Church present any difficulty. The captives carried to Rome by Pompeius formed the nucleus of the Jewish population in the metropolis (Rome). Since that time they had largely increased. During the reign of Augustus we hear of above 80,000 resident Jews among the Greeks — "τινὶς victorius leges decernit" (Seneca, in August. de Civ. Dei, vi. 14). And the bitter satire of Juvenal and insinuating complaints of Tacitus of the spread of the infection through Roman society, are well known.

On the other hand, situated in the metropolis of the great empire of heathendom, the Roman Church could not reasonably have been free from Jewish influence. If there were Jewish influences — the Roman Church had to be addressed to Jews and Gentiles — the epistle bears out this supposition. It is profusely as the Apostle of the Gentiles that St. Paul writes to the Romans (i. 5). He hopes to have some fruit among them, as he had among the other Gentiles (l. 14). Later on in the epistle he speaks of the Jews in the third person, as if addressing Gentiles, "I could wish that myself were accursed for my brethren."
my kinsmen after the flesh, who are Israelites, etc." (ix. 3, 4). And again, "my heart's desire and prayer to God for them is that they might be saved" (x. 1, the right reading is οὐρία αἰτίαν, not οὐρία τοῦ Ἴσαίας as in the Received Text). Compare also xi. 25, 25, and especially xi. 30. "For as ye in times past did not believe God, so did these also (i.e. the Jews) now not believe," etc. In all these passages St. Paul clearly addresses himself to Gentile readers.

These Gentile converts, however, were not for the most part native Romans. Strange as the paradox appears, nothing is more certain than that the Church of Rome was at this time a Greek and not a Latin Church. It is clearly established that the early Latin versions of the New Testament were made not for the use of Rome, but of the provinces, especially Africa (Westcott, Canon, p. 269). All the literature of the early Roman Church was written in the Greek tongue. The names of the bishops of Rome during the first two centuries are with but few exceptions Greek. (See Michaelis, Latin Christ, i. 37.) And in accordance with these facts we find that a very large proportion of the persons and places mentioned in the salutations of the epistle are Greek names; while of the exceptions, Priscilla, Aquila, and Junia (or Junias), were certainly Jews; and the same is true of Rufus, if, as is not improbable, he is the same mentioned Mark xv. 21. Julia was probably a dependent of the imperial household, and derived her name accordingly. The only Roman names remaining are Amphias (i.e. Amphilus) and Urania, of whom nothing is known, but their names are of late growth, and certainly do not point to an old Roman stock. It was therefore from the Greek population of Rome, pure or mixed, that the Gentile portion of the Church was almost entirely drawn. And this might be expected. The Greeks formed a very considerable fraction of the whole of Rome. They were the most busy and adventurous, and also the most intelligent of the middle and lower classes of society. The influence which they were acquiring by their numbers and versatility is a constant theme of re-proach in the Roman philosorger and satirist (Juv. ii. 60-80, vi. 181; Tac. de Orell, 22). They complained that the national character is undermined, that the noble city has become Greek. Spreading the language of international intercourse, and brought by their restless habits into contact with foreign religions, the Greeks had larger opportunities than others of acquainting themselves with the truths of the Gospel; while at the same time holding more loosely to traditional beliefs, and with minds naturally more inquiring, they would be more ready to welcome these truths when they came in their way. At all events, for whatever reason, the Gentile converts at Rome were Greeks, not Romans: and it was an unfortunate conjecture on the part of the transcriber of the Syriac Peshito, that this letter was written "in the Latin tongue,

(77) Therefore every line in the epistle bespeaks an original.

When we inquire into the probable rank and station of the Roman believers, an analysis of the names in the list of salutations again gives an approximate answer. These names belong for the most part to the middle and lower grades of society. Many of them are found in the conventionaries of the freedmen and slaves of the early Roman emperors. (See Journal of Class. and Soc. Phil. iv. p. 87.) It would be too much to assume that they were the same persons, but at all events the identity of names points to the same social rank. Among the less wealthy merchants and tradesmen, among the petty officers of the army, among the slaves and freedmen of the imperial palace — whether Jews or Greeks — the Gospel would first find a firm footing. To this last class allusion is made in Phil. iv. 22, "they that are of your household." From these it would gradually work upwards and downwards: but we may be sure that in respect of rank the Church of Rome was no exception to the general rule, that "not many wise, not many mighty, not many noble" were called (1 Cor. i. 26).

It seems probable from what has been said above, that the Roman Church at this time was composed of Jews and Gentiles in nearly equal portions. This fact finds expression in the account, whether true or false, which represents St. Peter and St. Paul as presiding at the same time over the Church at Rome (Biony, Cor. op. Euseb. H. E. ii. 25; Iren. iii. 3). Possibly also the discrepancies in the lists of the early bishops of Rome may find a solution here. (Minor Church, World, ii. 440) From these I conceive the opposing difficulties and to hold out a meeting point in the Gospel. This is exactly what St. Paul does in the Epistle to the Romans, and what from the circumstances of the case he was well enabled to do. He was addressing a large and varied community which had not been founded by himself, and with which he had no direct intercourse. Again, it does not appear that the letter was specially written to answer any doubts or settle any controversies then rife in the Roman Church. There were therefore no disturbing influences, such as arise out of personal relations, or peculiar circumstances, to derange a general and systematic exposition of the nature and working of the Gospel. At the same time the vast importance of the metropolitan Church, which could not have been overlooked even by an uninspired teacher, naturally pointed it out to the Apostle, as the best body to whom to address such an exposition. Thus the Epistle to the Romans is more of a treatise than of a letter. If we remove the personal allusions in the opening verses, and the salutations at the close, it reveals the same time the vast importance of the Roman Church, than to any other church of Christendom. In this respect it differs widely from the epistles to the Corinthians and Galatians, with which as being written about the same time it may most fairly be compared, and which are full of personal and direct allusions. In one instance alone we seem to trace a special reference to the Church of the metropolis. The injunction of
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obedience to temporal rulers (xiii. 1) would most
likely be addressed to a congregation brought face
to face with the imperial government, and the
more so, as Rome had recently been the scene of
frequent disturbances, on the part of either Jews or
Christians, arising out of a feverish and restless an-
deception of Messiah's coming (Suet. Claud. 23).
Other apparent exceptions admit of a different ex-
planation.
7. This explanation is in fact to be sought in its
relation to the contemporaneous epistles. The
letter to the Romans closes the group of epistles
written during the third missionary journey. This
group contains, as already mentioned, the letters
to the Corinthians and Galatians, written probably
within the few months preceding. At Corinth, the capital of Achaia, and the stronghold of heathendom, the Gospel would encounter its sev-
erest struggle with Gentile vices and prejudices.
In Galatia, which either from natural sympathy or
from close contact seems to have been more ex-
posed to Jewish influence than any other church
within St. Paul's sphere of labor, it had a sharp
contrast with Judaism. In the epistles to these
two churches we study the attitude of the Gospel
towards the Gentile and Jewish world respectively.
These letters are direct and special. They are
avoided by present emergencies, are directed against
actual evils, are full of personal applications.
The Epistle to the Romans is the summary of what
he had written before, the result of his dealing with
the two antagonistic forms of error, the gathering
together of the fragmentary teaching in the Cor-
inthian and Galatian letters. What is there im-
mediate, irregular, and of partial application, is
here arranged and completed, and thrown into a
general form. Thus on the one hand his treat-
ment of the Mosaic law points to the difficulties he
encountered in dealing with the Galatian Church,
while on the other his cautions against antinomian
excesses (Rom. vi. 15, &c.), and his precepts against
giving offense in the matter of meats and the
observance of days (Rom. xiv.), remind us of the
errors which he had to correct in his Corinthian
converst. (Compare I Cor. vi. 12 ff., and I Cor.
viii. 1 ff.) Those injunctions then which seem at
first sight special, appear not to be directed against
any of the known failures in the Roman Church,
but to be suggested by the possibility of those ir-
regularities occurring in Rome which he had al-
ready encountered elsewhere.
8. Viewing this epistle then rather in the light
of a treatise than of a letter, we are enabled to
explain certain phenomena in the text. In the
received text a doxology stands at the close of the
epistle (xiv. 25-27). The preponderance of evi-
dence is in favor of this position, but there is
respectable authority for placing it at the end of
ch. xiv. In some texts again it is found in both
places, while others omit it entirely. How can we
account for this? It has been thought by some to
discredit the genuineness of the doxology itself;
but there is no sufficient ground for this view.
The argument which is developed on the ground of
style, advanced by Reiche, are met and refuted by
Fritzsche (Rom. vol. i. p. xxxiv.). Barr goes still
further, and rejects the two last chapters; but
such an inference falls without the range of sober
criticism. The phenomena of the MSS. seem best
explained by supposing that the letter was circu-
larized at an early date (whether during the Apostle's
lifetime or not it is idle to inquire) in two forms,
both with and without the two last chapters. In
the shorter form it was divested as far as possible
of its epistolary character by abstracting the per-
sonal matter addressed especially to the Romans,
the doxology being retained at the close. A still
further attempt to strip this epistle of any special
references is found in MS. G, which omits εἰς Ἔραιπ
(i. 7), and τὰς εἰς Παλαι (i. 13), for it is to be
observed at the same time that this MS. omits the
doxology entirely, and leaves a space after ch. xiv.
This view is somewhat confirmed by the parallel
case of the opening of the Ephesian Epistle, in
which there is very high authority for omitting the
words εἰς Ἔραιπ, and which bears strong marks of
having been intended for a circular letter.
9. In describing the purport of this epistle we
may start from St. Paul's own words, which, stand-
ing at the beginning of the doctrinal portion, may
be taken as giving a summary of the contents:
"The Gospel is the power of God unto salvation
to every one that believeth, to the Jew first and
also to the Greek: for therein is the righteousness
of God revealed from faith to faith" (i. 16, 17).
Accordingly the epistle has been described as com-
prising "the religious philosophy of the world's
history." The world in its religious aspect is
divided into Jew and Gentile. The different posi-
tion of the two as regards their past and present
relations to God, and their future prospects, are ex-
plained. The atonement of Christ is the centre of
religious history. The doctrine of justification by
faith is the key which unlocks the hidden mysteries
of the divine dispensation.
The epistle, from its general character, lends it-
self more readily to an analysis than is often the
case with St. Paul's epistles. The body of the letter
consists of four portions, of which the first and
last relate to personal matters, the second is
argu-mentative and doctrinal, and the third practi-
cal and hortatory. The following is a table of its
contents:
I. Personal explanations. Purposed visit to
Rome (i. 13-15).
II. Doctrinal (i. 16-xi. 36).
The general proposition. The Gospel is the
salvation of Jew and Gentile alike. This
salvation comes by faith (i. 16, 17).
The rest of this section is taken up in estab-
lishing this thesis, and drawing deductions
from it, or correcting misapprehensions.
(a) All alike were under condemnation before
the Gospel:
The heathen (i. 18-32).
The Jew (ii. 1-29).
Objections to this statement answered (iii. 1-
8).
And the position itself established from
Scripture (iii. 9-29).
(b) A righteousness (justification) is revealed
under the gospel, which being of faith, not
of law, is also universal (iii. 21-26).
And boasting is thereby excluded (iii. 27-31).
Of this justification by faith Abraham is an
example (iv. 1-25).
Thus then we are justified in Christ, in whom
alone we glory (v. 1-11).
And this acceptance in Christ is as uni-

The moral consequences of our deliverance. The law was given to multiply sin (v. 20, 21). When we died to the Law we died to sin (ix. 1—14). The abolition of the Law, however, is not a signal for moral license (vi. 15—23). On the contrary, as the Law has passed away, so must sin, for sin and the Law are correlative; at the same time this is no dispensation of the Law, but rather a proof of human weakness (vii. 1—23). So henceforth in Christ we are free from sin, we have the Spirit and look forward in hope, triumphing over our present afflictions (viii. 1—39).

The rejection of the Jews is a matter of deep sorrow (ix. 1—5). Yet we must remember —

(i.) That the promise was not to the whole people, but only to a select seed (ix. 6—15).

And the absolute purpose of God in so ordaining is not to be canvassed by man (ix. 14—19).

(ii.) That the Jews did not seek justification aright, and so missed it. This justification was promised by faith, and is offered to all alike, the preaching to the Gentiles being implied therein. The character and results of the Gospel dispensation are foreshadowed in Scripture (x. 1—21).

(iii.) That the rejection of the Jews is not final. This rejection has been the means of gathering in the Gentiles, and through the Gentiles they themselves will ultimately be brought to Christ (xi. 36—36).

IV. Personal matters.

(a.) To holiness of life and to charity in general, the duty of obedience to rulers being inculcated by the way (xii. 1—xiii. 14).

(b.) And more particularly against giving offense to weaker brethren (xiv. 1—xv. 13).

While this epistle contains the fullest and most systematic exposition of the Apostle's teaching, it is at the same time a very striking expression of his character. Nowhere do his earnest and affectionate nature, and his tact and delicacy in handling unwelcome topics appear more strongly than when he is dealing with the rejection of his fellow-countrymen the Jews.

The reader may be referred especially to the introductions of Olshausen, Tholuck, and Jouett, for suggestive remarks relating to the scope and purpose of the Epistle to the Romans.

10. Internal evidence is so strongly in favor of the genuineness of the Epistle to the Romans that it has never been seriously questioned. Even the sweeping criticism of Baur did not go beyond condemning the two last chapters as spurious. But while the epistle bears in itself the strongest proofs of its Pauline authorship, the external testimony in favor is not insuperable.

The reference to Rom ii. 4 in 2 Pet. iii. 15 is indeed more than doubtful. In the Epistle of St. James again (ii. 14), there is an allusion to perverted versions of St. Paul's language and doctrine which has several points of contact with the Epistle to the Romans, but this may perhaps be explained by the oral rather than the written teaching of the Apostle, as the dates seem to require. It is not the practice of the Apostolic fathers to cite the N. T. writers by name, but marked passages from the Romans are found embedded in the epistles of Clement and Polycarp (Rom. i. 29—32 in Clem. Cor. c. xxxv., and Rom. xiv. 10, 12, in Polyc. Phil. c. v.). It seems also to have been directly cited by the elder quoted in Ireneus (iv. 27, 2; ideo Paulum dixisse; cf. Rom. xi. 21, 17), and is alluded to by the writer of the Epistle to Diognetus (c. ix., cf. Rom. iii. 21 foll., v. 20), and by Justin Martyr (Dial. c. 23, cf. Rom. iv. 10, 11, and in other passages). The title of Melito's treatise, On the Hearing of Faith, seems to be an allusion to this epistle (see however Gal. ii. 2, 3). It has a place moreover in the Muratorian Canon and in the Syriac and Oriental Latin versions. Nowhere have we the testimony of orthodox writers alone. The epistle was commonly quoted as an authority by the heretics of the sub-apostolic age, by the Ophites (Hippol. adv. Haer. p. 99, cf. Rom. i. 20—26), by Basilides (ib. p. 238, cf. Rom. viii. 10, 22, and v. 13, 14), by Valentinians (ib. p. 155, cf. Rom. viii. 11), by the Valentinians Heracleon and Ptolemaeus (Westcott, On the Canon, pp. 335, 340), and perhaps also by Tatian (Oral. c. iv., cf. Rom. i. 20), besides being included in Marcion's Canon. In the latter part of the second century the evidence in its favor is still fuller. It is obviously alluded to in the letter of the churches of Vienne and Lyons (Euseb. H. E. v. 1, cf. Rom. viii. 18), and by Athanasius (p. 15, cf. Rom. xii. 11; p. 57, cf. Rom. i. 24) and Theophilus of Antioch (Ad Autol. p. 79, cf. Rom. ii. 6 foll. p. 126, cf. Rom. xiii. 7, 8) and is quoted frequently and by name by Ireneus. Tertullian, and Clement of Alexandria (see Kirchhoffer, Quellen, p. 198, and esp. Westcott, On the Canon, passim).

11. The Commentaries on this epistle are very numerous, as might be expected from its importance. The last apostolic expositions and the early Christian expositions are now extant. The work of Origen is preserved entire only in a loose Latin translation of Rufinus (Orig. ed. de la Rue, iv. 458), but some fragments of the original are found in the Philothea, and more in Cramer's Catena. The commentary on St. Paul's epistles printed among the works of St. Ambrose (ed. Ben. iii. Appx. p. 21), and hence bearing the name Ambrosiaster, is probably to be attributed to Hilary the deacon. Besides these are the expositions of St. Paul's epistles by Chrysostom (ed. Montf. ix. p. 425, edited separately by Field), by Pelagius (printed among Jerome's works, ed. Valarsi, xi. Pt. 3, p. 153), by Prima- sinus (Jugom. Bibl. Vet. Patr. vi. Pt. 2, p. 30), and by Theodoret (ed. Schiifer, iii. p. 1). Augustine commenced a work, but broke off at i. 4: it bears the name Inseletto Expositio Epistulae ad Rom. (ed. Ben. iii. p. 925). Later he wrote Ex- positio quaedam Propositionum Epistulae ad Rom. also extant (ed. Ben. iii. p. 903). To these should be added the later Catena of Ecumenius (10th cent.) and the notes of Theophylact (11th cent.), both frequently containing valuable extracts from Photius. Portions of a commentary of Cyril of Alexandria were published by Mai (Nov. Patr. Patrology, pt. iv. p. 961).
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Bild. iii. p. 1). The Catenae edited by Cranmer (1844) comprises two collections of Variarum notes, the one extending from i. 1 to ix. 4, the other from vii. 7, to the end. Besides passages from extant commentaries, they contain important extracts from Apollinaris, Theodorus of Mopsuestia [cit. Fris- sche, 1847; Migne, Patol. Gr. Lxvi.], Severianus, Genadius, Photius, and others. There are also the Greek Scholion, edited by Matthäi, in his large Greek Theological Dictionary (1840), and the commentary of Euthymius Zigabenus (Tholuck, Eisd. § 6) exists in MS., but has never been printed. Of the later commentaries we can only mention a few of the most important. The dogmatic value of this epistle naturally attracted the early reformers. Melanchthon wrote several expositions of it (Walch, Bild. Theol. ix. 679). The commentary of Calvin on the Romans is considered the ablest part of his able work. Among Roman Catholic writers, the older works of Estius and Corn. a Lupide deserve to be mentioned. Of foreign an- notators of a more recent date, besides the general commentaries of Bengal, Ol-hausen, De Wette, and Meyer (3d ed. 1859 [4th ed. 1855]), which are highly valuable, there are two single out the special works of Bickel; 2d ed. 1830), Reiche (1834), Fritzsche (1836-43), and Tholuck (5th ed. 1856). An elaborate commentary has also been published lately by Van Hengel. Among English writers, besides the editions of the whole of the New Testament by Alford (4th ed. 1861) and Wordsworth (new ed. 1861), the most important annotations on the Epistle to the Romans are those of Stuart (6th ed. 1857), Jowett (2d ed. 1859), and Vaughan (3d ed. 1861). Further information on the subject of the literature of the Epistle to the Romans may be found in the introductions of Reiche and Tholuck. J. B. L.

* Recent Literature. — On the composition of the Roman Church and the aim of the epistle valuable annotations have been lately published by W. Mangold, Der Einberuf u. die Auswande d. ethos. Gemeinde, Mar. 1866, and W. Beyschlag, Des geschichte-chen Problem des Einberuf. in the Theol. Stud. u. Krit., 1867, pp. 627-665; comp. Hilgenfeld, Die Paulus-Briefe u. ihre neusten Bearbeitungen, in his Zeitschr. f. wiss. Theol. 1869, ix. 269-316, 357-367. Renan (Saint Paul, Paris, 1863) has written of the Roman epistle to the Romans to have been a circular letter, of which there were four copies with distinct endings (sent to the churches at Rome, Ephesus, Thessalo- nica, and some unknown church), the body of the letter remaining the same. The details of his theory and the arguments for it cannot be given here. See also Lightfoot, the author of the preceeding article, in the Journal of Philology, 1869, vol. ii. pp. 264-295. His own hypothesis is, that the epistle as originally written was without the benediction xvi. 24 (omitted by Lachm., Tisch., and Tregelles as wanting in the best MSS.) and the doxology (xvi. 25-27). At some later period of his life . . . it occurred to the Apostle to give to this letter a wider circulation. To this end he made two changes in it: he obliterated all mention of Rome in the opening paragraphs by slight alterations [substituting vev θνων τοις εν τω·, for τω Παγω in i. 7, and omitting τω Παγω in i. 15 — for the traces of this in MSS., etc., see Tisch.]; and he cut off the two last chapters containing personal matters, adding at the same time a doxology (xvi. 25-27) as a termina-

tion to the whole.' This it will be perceived is a modification of the view presented in § 3 of the article above.

Among the more recent Commentaries, we may notice Umbreit, Der Brief an die Römer, auf grunde des A. T. ausgelegt, Goth., 1856; Ewald, Die Römischen Episteln des Ap. Paulus übers. u. er- klärt, Göt. 1857; John Brown ("Prof. of Exeget. Theol. to the United Presbyterian Church "), Ana- lytical Exposition of the Ep. to the Romans, Edin. also N. Y., 1857; John Forbes, Analyt. Com. of the Ep. to the Romans, tracing the train of Thought by the aid of Paradosis, Edin. 1868; J. P. Lange, Der Brief Pauli an die Römer, 2d Aufl. 1858 (Theil vi. of his Briefb.ck), greatly enlarged and enriched by Dr. Schaff and the Rev. M. B.iddle, in the Amer. translation, N. Y. 1859 (vol. ed. Lange's Com.), and J. C. K. von Hofmann, Der Brief Pauli an die Römer, Nürnberg, 1868 (Theil iii. of his Die höl. Schrift d. N. T. unter- nachtdjung untersucht). Of the commentaries mentioned by Lightfoot, that of Fritzsche is par- ticularly distinguished for its philological thorough- ness.

Of American commentators, we may further name those of Dr. Charles Hodge (Old School Presbyterian), Philadelphia, 1835, new ed., and greatly enlarged, 1844; S. H. Turner (Episco- palian), N.Y. 1853; and the more popular Notes of Albert Barnes (New School Presb.), H. J. Kip- ley (Baptist), A. A. Livermore (Unitarian), and L. R. Paige (Universalist).

On the theology of this epistle and the doctrine of Paul in general, in addition to the works referred to under the art. PAUL, vol. iii. p. 2397, one may consult the recent volume of Weiss, Eschat. d. Bibl. Theol. d. N. T., Berlin, 1868, pp. 216-307. Rom. v. 12-19 is discussed by Prof. Timothy Dwight in the New Englander for July, 1838, with particu- lar reference to the Commentary of Dr. Hodge. For a fuller view of the very extensive literary relation to the epistle, see the American translation of Lange's Commentary as above referred to, p. 18 ff.; comp. p. 27 ff., 37, and for special monogra- phs, the body of the Commentary on the main important passages. The older literature is de- tailed in the well-known bibliographical works of Walsh, Winer, Danz, and Darling.

ROME (Roma), Edin. 1858, 2d ed. 1859. Of the many works on this subject, the fame of the ancient world is situated on the Tiber at a distance of about 15 miles from its mouth. The "seven hills" (Rev. xvi. 9) which formed the nucleus of the ancient city stand on the left bank. On the opposite side of the river rises the far higher ridge of the Janiculum. Here from very early times was a fortress with a suburb beneath it extending to the river. Modern Rome lies to the N. of the ancient city, covering with its principal portion the plain to the N. of the seven hills, once known as the Campus Martius, and on the opposite bank extending over the low ground beneath the Vatican to the N. of the ancient Janiculum. A full account of the history and topography of the city is given elsewhere (Bell. A. Gr. and Rom. Geogr. ii. 719). Here it will be considered only in its relation to Bible his- tory.

Rome is not mentioned in the Bible except in the books of Maccabees and in three books of the N. T., namely, the Acts, the Epistle to the Ro- mans, and the 2d Epistle to Timothy. For the
June. Sot. iii. 193, 290). The population of the city has been variously estimated: at half a million (by Dureau de la Malle, i. 403, and Merivale, Rome, Empire, iv. 525), at two millions and upwards (Horeck, Römische Geschichte, ii. 131; C. and H. Life of St. Paul, ii. 376; Dict. of Geogr. ii. 746), even at eight millions (Lipsius, De Magnibilitate Roma, quoted in Dict. of Geogr.). Probably Gibbon's estimate of one million two hundred thousand is nearest to the truth (Milman's note on Gibbon, ch. xxxi. vol. iii. p. 120). One half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time. (See for calculations and proofs the works cited.)

It was the population which St. Paul would find at Rome at the time of his visit. We learn from the Acts of the Apostles that he was detained at Rome for "two whole years," "dwelling in his own hired house with a soldier that kept him" (Acts xxviii. 16, 30), to whom apparently, according to Roman custom (Senec. Ep. v.; xii. 6), quoted by Broder, ed Tor. Ann. iv. 22), he was bonded with a chain (Acts xxviii. 20; Eph. vi. 20; Phil. i. 13). Here he preached to all that came to him, no man forbidding him (Acts xxxv. 30, 31). It is generally believed that on his "appeal to Caesar" he was acquitted, and, after some time spent in freedom, was a second time imprisoned at Rome (for proofs, see C. and H. Life of St. Paul, ch. xxviii., and Alford, Gr. Test. iii. ch. 7). Five of his epistles, namely, those to the Colossians, Ephesians, Philemon, that to Philemon, and the 20 Epistle to Timothy, were, in all probability, written from Rome, the latter shortly before his death (2 Tim. iv. 6), the others during his first imprisonment. It is universally believed that he suffered martyrdom at Rome.

2. The localities in and about Rome especially connected with the history of St. Paul are: the Appian Way, by which he approached Rome (Acts xxviii. 15). (See Apph. Forum, and Dict. of Geogr. "Via Appia." (2) "The palace," or "Caesar's court" (tò παράπλατον, Phil. i. 13). This may mean either the great camp of the Praetorians which Tiberius established outside the walls on the N. E. of the city (Tac. Ann. iv. 2; Suet. Tib. 37), or, as seems more probable, a barracks attached to St. Paul's, built by Aureus Martinus near the forum (Liv. i. 33).
ROME

Described by Ital. (Cat. 55). It still exists beneath the church of S. Giovanni dei Falegnami. Here it is said that St. Peter and St. Paul were fellow-prisoners for nine months. This is not the place to discuss the question whether St. Peter was ever at Rome. It may be sufficient to state, that though there is no evidence of such a visit in the N.T., unless Babylon in 1 Pet. v. 13 is a mystical name for Rome, yet early testimony (Dionysius, op. Euseb. ii. 25), and the universal belief of the early Church seem sufficient to establish the fact of his having suffered martyrdom there. [PETER, vol. ii. p. 210]. The story, however, of the imprisonment in the Mamertine prison seems inconsistent with 2 Tim., especially iv. 11. (2) The chapel on the Ostian road which marks the spot where the two Apostles are said to have separated on their way to martyrdom. (3) The supposed scene of St. Paul’s martyrdom, namely, the church of St. Paolo alle tre fontane on the Ostian road. (See the notice of the Ostian road in Cauns, op. Eus. H. E. ii. 25.) To these may be added (4.) The supposed scene of St. Peter’s martyrdom, namely, the church of St. Pietro in Montorio, on the Janiculum. (5.) The chapel “Domine quo Vadis,” on the Appian road, the scene of the beautiful legend of our Lord’s appearance to St. Peter as he was escaping from martyrdom (Amalrose, P. 39). (6.) The places where the bodies of the two Apostles, after having been deposited first in the catacombs (κατακομβαια) (Eus. H. E. ii. 25), are supposed to have been finally buried – that of St. Paul by the Ostian road; that of St. Peter beneath the dome of the famous Basilica which bears his name (see Cauns, op. Eus. H. E. ii. 25). All these and many other traditions will be found in the Apologia of Barnabas, under the last year of Nero. Valueless as may be the historical testimony of each of these traditions singly, yet collectively they are of some importance as expressing the consciousness of the third and fourth centuries, that there had been an early contest, or at least contact, between the two Apostles, which in the end was completely reconciled; and it is this feeling which gives a real interest to the outward forms in which it is brought before us, more or less indeed in all the south of Europe, but especially in Rome itself” (Stanley’s Sermons and Essays, p. 101).

4. We must add, as sites unquestionably connected with the Roman Christians of the Apostolic age – (1.) The gardens of Nero in the Vatican, not far from the spot where St. Peter’s tomb stands. Here Christians wrapped in the skins of beasts were torn to pieces by dogs, or, clothed in inflammable robes, were burnt to serve as torches during the midnight games. Others were crucified (Tac. Ann. xv. 44.). (2.) The Catacombs. These subterranean galleries, commonly from 8 to 10 feet in height, and from 4 to 6 in width, and extending for miles, especially in the neighborhood of the old Appian and Momentan ways, were unquestionably used as places of refuge, of worship, and of burial by the early Christians. It is impossible here to enter upon the difficult question of their origin, and their possible connection with the deep sand-pits and subterranean works at Rome mentioned by classical writers. See the story of the murder of Asinius (Cic. pro Cluent. 15), and the account of the concordium offered to Nero before his death (Suet. Nero, 48). A more complete account of the catacombs than any yet given, may be expected in the forthcoming work of the Cavaliere G. B. De Rossi. Some very interesting notices of this work, and descriptions of the Roman catacombs are given in Burgon’s Letters from Rome, pp. 120–238. De Rossi finds his earliest dated inscription in A. D. 71. From that date to A. D. 300, there are not known to exist so many as thirty Christian inscriptions bearing dates. Of undated inscriptions, however, about 4,000 are referable to the period antecedent to the emperor Constantine” (Burgon, p. 118). [See De Rossi’s Inscriptions Christ. Urbis Rome, Vol. I. Rom. 1861, Ic.]

Nothing is known of the first founder of the Christian Church at Rome. Christianity may, perhaps, have been introduced into the city not long after the outpouring of the Holy Spirit on the day of Pentecost, by the “strangers of Rome,” who were then at Jerusalem (Acts ii. 10). It is clear that there were many Christians at Rome before St. Paul visited the city (Rom. i. 8, 13, 15, xv. 20). The number of twenty thousand of Rome are given in the salutations at the end of the Epistle to the Ephesians. For the difficult question whether the Roman Church consisted mainly of Jews or Gentiles, see C. and H., Life of St. Paul, ii. 157; Alford’s Proleg.; and especially Prof. Jowett’s Epistles of St. Paul to the Romans, Galatians, and Thessalonians, i. 7–26. The view there advocated that they were a Gentile Church but Jewish converts, seems most in harmony with such passages as ch. i. 5, 13, xx. 13, and with the general tone of the epistle.

Linus (who is mentioned, 2 Tim. iv. 21), and Clement (Phil. iv. 3), are supposed to have succeeded St. Peter as bishops of Rome.

Rome seems to be described under the name of Babylon in Rev. xiv. 16, xvii. 5, xliii. 2, 21, and again, as the city of the seven hills (Rev. xvii. 9, xiii. 2, xiii. 1). See too, for the interpretation of the mystical number 666 in Rev. xiii. 18. Alford’s note, I. c.

For a good account of Rome at the time of St. Paul’s visit, see Trench and Howson’s Life of St. Paul, ch. xxiv., of which five use has been made for the sketch of the city given in this article.

J. J. H.

ROOF. [Darepaeth, Amer. ed.; House.]

ROOM. This word is employed in the A. V. of the New Testament as the equivalent of less than eight distinct Greek terms. The only one of these, however, which need be noticed here is πρατοκάλαια (Matt. xxvi. 6; Mark xii. 39; Luke xiv. 7, 8, xx. 46), which signifies, not a “room” in the sense we commonly attach to it of a chamber, but the highest place on the highest conch room; the dinner or banquet given at the supper of Christ, as it is more accurately rendered in Luke xi. 43. [MEALS.] The word “seat” is, however, generally
ROSE

appropriated by our translators to καθής, which seems to mean some kind of official chair. In Luke xiv. 9, 10, they have rendered τάςως by both "place" and "room." The Upper Room of the Last Supper is noticed under its own head. [See HOUSE, vol. ii. p. 110.] 6.

ROSE (ךֳּשְׁנָתָל, chabotatsethl: adaptus, ἀκοφόρος: Αρ. κάνθαρος: Λ. lilaun) occurs twice only, namely, in Cant. ii. 1, "I am the Rose of Sharon;" and in Is. xxxiv. 1, "the desert shall rejoice and blossom as the rose." There is much difference of opinion as to what particular flower is here denoted. Tremellius and Dioscuri, with some of the Rabbins, believe the rose is intended, but there seems to be no foundation for such a translation. Celsius (Hierob. i. 488) has argued in favour of the Narcissus (Polyzephyrus narcissis). This rendering is supported by the Targum on Cant. ii. 1, where Chabotatsethl is explained by morses (ךֳּשְׁנָתָל). This word, says Boyle (Kitto's Cyc. art. "chabazzethl"), is "the same as the Persian ḵaynas, the Arabic دَجِرَس, which throughout the East indicates Narcissus tussilago, or the polyanthus narcissis." Gesenius (Thes. s. v.) has no doubt that the plant denoted is the "autumn crocus" (Colchicum autumnale). It is well worthy of remark that the Syriac translator of Is. xxxiv. 1 explains chabotatsethl by chabzahydd, which is evidently the same word, and δ ὁ αὐτοκράτωρ, and thus interchanged. This Syriac word, according to Michaelis (Suppl. p. 659), Gesenius, and Rosenmuller (Jeb. Bot. p. 142), denotes the Colchicum autumnale. The Hebrew word points etymologically to some bulbous plant; it appears to us more probable that the narcissus is intended than the crocus, the former plant being long celebrated for its fragrance, while the other has no solonous qualities to recommend it. Again, as the chabotatsethl is associated with the lily in Cant. l. c., it seems probable that Solomon is speaking of two plants which ble-sounded about the same time. The narcissus and the lily (Lilium candidum) would be in blossom together in the early spring, while the Colchicum is an autumn plant. Thomson (Land and Book, pp. 112, 513) suggests the possibility of the Hebrew name being identical with the Arabic Khallabey or خَلَابِي, "the mallow," which plant he saw growing abundantly on Sharon: but this view can hardly be maintained; the Hebrew term is probably a quadriliteral noun, with the harsh aspirate prefixed, and the prominent notion implied in it is behavior, a "bull," and has therefore no connection with the above-named Arabic word. Chateaubriand (Itinéraire, ii. 130) mentions the narcissus as growing in the plain of Sharon; and Strand (Thor. Palæst. No. 177) names it as a plant of Palestine, on the authority of Hinault and Hankevitch. "We find it at the East of the River of Pales." p. 216. Hiller (Hieroglypt. ii. 30) thinks the chabotatsethl denotes some species of asphodel (Asphode-
a

ROSH

b * "From the locality of Jericho," says Mr. Tribe, "and the situation by the waters, this rose is most probably the Osander, the Rawdatenour, or Rose of the Greeks, one of the most beautiful and

ROSH (ךֳּשְׁנָתָל [head]: pāṣ: Rose). In the genealogy of Gen. xxvi. 21, Rosh is reckoned among the sons of Benjamin, but the name does not occur elsewhere, and it is extremely probable that "Eli and Rosh" is a corruption of "Ahiram" (comp. Num. xxv. 38). See Barrington's Genealogies, i. 284.

ROSH (ךֳּשְׁנָתָל: pāṣ, Ez. xxviii. 2, 3, xxxix. 1: translated by the Vulg. capella, and by the A. V. "chief," as if כְּשַׁנָתָל, "head"). The whole sentence thus rendered by the A. V. "Masog the chief prince of Meschoch and Tubal," ought to run "Masog the prince of Rosh, Meschesh, and Tubal." The word translated "chief" being נְכַנְנָה, the term usually employed for the head of a navel tribe, as of Abraham (in Gen. xxii. 6), of the Arabs (Gen. xxvi. 20), and of the chiefs of the several Israelite tribes (Num. vii. 1, xxxv. 18), or in a general sense (1 K. xi. 34; Ez. xii. 7, xiv. 2). The meaning is that Masog is the head of the three great Scythian tribes, of which "Rosh" is the first. Gesenius considers it beyond doubt that by Rosh, or Pāṣ, is intended the tribe on the north of the Fannas, so called from their neighborhood to the River, or Volga, and that in the time of the Hebrews the first three tribes of the Russian or Iti-siana nation. Von Hammer identifies this name with Ros in the Koran (xxxv. 40; l. 12), "the peoples Aad, Thamud, and the Asshahir (or inhabitants) of Rass or Ros." He considers that Mohammed had actually the passage of Ezekiel in view, and that "Asahhir" corresponds to מַזַל, the "prince" of the A. V., and ἀπορροτα of the LXX. (See on Origenes Rassius, Petersburg, 1825, pp. 24—29). The first certain mention of the Russians under this name is in a Latm Chronicle under the year A. D. 829, quoted by Bayer (Origenes Russicus, Comment. Acad. Petropol. 1726, p. 499). From the junction of Tiros with Meschesh and Tubal in Gen. x. 2, Von Hammer conjectures the identity of Tiros and Rosh (p. 289). The Rus of the Russian nation probably occurs again under the altered form of Rasses, in Judith ii. 23 — this time attractive plants of Palestine, which abounds in all the warmer parts of the country by the side of pools and streams, and flourishes especially at Jericho, where I have not seen our rose" (Nat. Hist. of the Rose, p. 477).
in the ancient Latin, and possibly also in the Syriac versions, in connection with Thairas or Thars. But the passage is too corrupt to admit of any certain deduction from it. [Rueas.]

This Biblical notice of so great an empire is doubly interesting from its being a solitary instance. No other name of any modern nation occurs in the Scriptures, and the obliteration of it by the A. V. is one of the many remarkable variations of our version from the meaning of the sacred text of the Old Testament. For further information see the above-quoted treatises of Von Hammer and Bayer. A. P. S.

ROSIUS. Properly \"naphtha,\" as it is both in the LXX. and Vulg. (\(\Delta \nu \alpha \theta \alpha \rho \varsigma, \nu \alpha \theta \alpha \rho \varsigma\)), as well as in the Peshito-Syriac. In the Song of the Three Children (29), the servants of the king of Babylon are said to have been \"not to make the oven hot with rosin, pitch, tow, and small wood.\" Pliny (ii. 101) mentions naphtha as a product of Babylon, similar in appearance to liquid bitumen, and having a remarkable affinity to fire. To this natural product (known also as Persian naphtha, petroleum, rock oil, Kangan tar, Burmese naphtha, etc.) reference is made in the passage in question. Sir R. K. Porter thus describes the naphtha springs at Kirkook in Lower Kurdistan, mentioned by Strabo (xvii. 738): \"They are ten in number. For a considerable distance from them we felt the air sulphurous; but in drawing near it became worse, and we were all instantly struck with excreting headaches. The springs consist of several pits or wells, seven or eight feet in diameter and ten or twelve deep. The whole number are within the compass of five hundred yards. A flight of steps has been cut into each pit for the purpose of approaching the fluid, which rises and falls according to the dryness or moisture of the weather. The natives live out with bellies into bags made of skins, which are carried on the backs of asses to Kirkook, or to any other mart for their sale. . . . . The Kirkook naphtha is principally consumed by the markets in the southwest of Kurdistan, while the pits not far from Kuiri supply Bagdad and its environs. The Bagdad naphtha is black \"(Proc. ii. 440). It is described by Dioscorides (i. 101) as the drags of the Babylonian naphtha, pale yellow in color. As cited by Plutarch (A.D.C. p. 35) Alexander first saw it in the city of Ecbatana, where the inhabitants exhibited its marvelous properties by stirring it along the street which led to his headquarters and setting it on fire. He then tried an experiment on a page who attended him, putting him into a bath of naphtha and setting light to it (Strabo, xvii. 743), which nearly resulted in the boy's death. Plutarch suggests that it was naphtha in which Medes steeped the crown and rose which she gave to the daughter of Creon; and Strabo refers to the jeweller's of Ecbatana, and so it is said of the Greeks that it \"Mede's oil,\" but the Medes \naphtha.\" The Persian name is \(\beta \lambda \iota \zeta \varsigma\) (left). Posidonius (in Strabo) relates that in Babylonia there were springs of black and white naphtha. The former, says Strabo (xvii. 743), were of liquid bitumen, which they burn in lamps instead of oil. The latter were of liquid sulphur. W. A. W.

* ROWERS. [Ship (6).]* ROWS, Carl i. 10. [ORNAMENTS, PERSONAL, note s.]

RUBIES (\(\varphi \nu \iota \mu \rho \iota \varepsilon \varsigma, \varphi \nu \iota \mu \rho \iota \varepsilon \varsigma\); \(\pi \rho \iota \nu \mu \iota \varsigma \varsigma \nu \iota \nu \iota \iota \iota \iota\); \(\pi \rho \iota \nu \mu \iota \varsigma \varsigma \nu \iota \nu \iota \iota \iota \iota\). The A. V. renders \"pearl,\" and which seems to be identical with \(\delta \varsigma \varsigma \), \(\delta \varsigma \varsigma \), \(\delta \varsigma \varsigma \), \(\delta \varsigma \varsigma \), \(\delta \varsigma \varsigma \). See Gesenius, and Winer (Bibl. Realen. i. 71).
done." The rue is too well known to need description.a

RU'FUS (Ρούφος [red, reddish]; Rufus) is mentioned in Mark xxv. 21, along with Alexander, as a son of Simon the Cyrenian, whom the Jews compelled to bear the cross of Jesus on the way to Golgotha (Luke xxii. 28). As the Evangelist informs us that Simon was a native of Cyrene, and that he was not among the sons, it is evident that the latter were better known than the father in the circle of Christians where Mark lived. Again, in Rom. xvi. 13, the Apostle Paul salutes a Rufus whom he designates as "elect in the Lord" (ἐλεκτόρος ἐν Κυρίῳ), and whose mother he gratefully recognizes as having earned a mother's claim upon himself by acts of kindness shown to him. It is generally supposed that this Rufus was identical with the one to whom Mark refers: and in that case, as Mark wrote his gospel in all probability at Rome, it was natural that he should describe to his readers the father (who, since the mother was at Rome while the father apparently was not there, may have died, or have come later to that city) from his relationship to two well-known members of the same community. It is some proof at least of the early existence of this view that, in the Acta Andreae et Petri, both Rufus and Alexander appear as companions of Peter in Rome. Assuming, then, that the same person is meant in the two passages, we have before us an interesting group of believers—a father (for we can hardly doubt that Simon became a Christian, if he was not already such, at the time of the crucifixion), a mother, and two brothers, all in the same family. Yet we are to bear in mind that Rufus was not an uncommon name (Wetstein, Nos. Test., vol. i. p. 634): and possibly, therefore, Mark and Paul may have had in view different individuals.

RUH'AMAH (רעהמה) [commiserated]; ῥαχαμαί: misericordiam manifesta). The margin of our version renders it "having obtained mercy" (Hos. ii. 1). The name, if name it be, is like Lo-ruhamah, symbolical, and as that was given to a daughter of the prophet Hosea, it may denote that God's mercy was turned away from Israel, so the name Rahamah is addressed to the daughters of the people to denote that they were still the objects of his love and tender compassion.

RU'MAH (רעה [high, exalted]; Peued: Joseph. "A'balua: Ruam). Mentioned, once only (2 K. xiii. 36), as the native place of a certain Pethah, the father of Zebadah, a member of the harem of king Josiah, and mother of Elnathan or Jehovahim king of Judah.

It has been conjectured to be the same place as Arumah (Judg. ix. 41), which was apparently near Shechem. It is more probable that it is identical with Dumah, one of the towns in the mountains of Judah, near Hebron (Josh. xv. 52), not far distant from Lelah, the native town of another of Josiah's wives. The Hebrew ד and ר are so similar as often to be confounded together, and Dumah must have at any rate been written Ramah in the Hebrew text from which the LXX. translated, since they give it as Renna and Rumen.

Josephus mentions a Rummah in Galilee (B. J. vi. 7, § 21).

* * *

a * "We collected," says Tristram, "four species said in Palestine. Ruta graveolens is cultivated" (Nat. Hist. of the Bible, p. 478).
and immediately upon learning who the strange woman was, Boaz treated her with the utmost kindness and respect, and sent her home laden with corn which she had gleaned. Encouraged by this incident, Naomi instructed Ruth to claim at the hand of Boaz that she should perform the part of her husband’s near kinsman, by purchasing the inheritance of Elimelech, and taking her to be his wife. But there was a nearer kinsman than Boaz, and it was necessary that he should have the option of redeeming the inheritance for himself. He, however, declined, fearing to mar his inheritance. Until which time, Boaz took Ruth to be his wife, amidst the blessings and congratulations of their neighbors. As a singular example of virtue and piety in a rude age and among an idolatrous people; as one of the first-fruits of the Gentile harvest gathered into the Church; as the heroine of a story of exquisite beauty and simplicity; as illustrating in her history the workings of Divine Providence, and the truth of the saying, that “the eyes of the Lord are over the righteous;” and for the many interesting revelations of ancient domestic and social customs which are associated with her story, Ruth has always held a foremost place among the Scripture characters. St. Augustine has a curious speculation on the relative blessedness of Ruth, twice married, and Boaz’s second marriage becoming the kinswoman of Christ, and Anna remaining constant in her widowhood (De bono Vindic.). Jerome observes that we can measure the greatness of Ruth’s virtue by the greatness of her reward — “Ex ejus semine Christus oritur ” (Epist. xxii. ad Paulinum). As the great-grandmother of King David, Ruth must have flourished in the latter part of Eli’s judgments; or the beginning of that of Samuel. But there seem to be no particular notes of time in the book, by which her age can be more exactly defined. The story was put into its present shape, however, long after her lifetime: see Ruth i. 1, iv. 7, 17. (Bertheau on Ruth, in the Exeg. Handb.: Rosenmull, Proem. in Lib. Ruth; Parker’s De Wette; Ewald, Gesch. i. 205, iii. 709 ff.) A. C. H.

* RUTH, BOOK OF. The plan of the Dictionary requires that some account should be given of the book of which Ruth is the heroine. The topics which claim remark are — its place in the canon, its age, authorship, object, sources of the history, its archaology and the additional literature.

The position of this book in the English Bible accords with that of the Septuagint, it being very properly inserted between Judges and 1 Samuel as essentially a supplement to the former and an introduction to the latter, for though Eli and Samuel as the immediate precursors of the kings occupy a place in 1 Samuel, the book of Ruth forms a connecting link between the period of the judges and that of the monarchy. If Obed the son of Boaz was the father of Jesse (iv. 121) the events which the book of Ruth relates must have taken place in the last century of the age of the judges. The arrangement in our ordinary Hebrew Bibles at present places this history, without any regard to the chronology, among the hagiorophus or sacred writings (Psalms, Proverbs, Job, Solomon’s Song, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles), so classified with reference 1: their ethical or practical contents. [Canon.] Yet some critics maintain that the original Hebrew order was that of the Septuagint and the other a later transposition. (See against that view Cassel, De Bchch Ruth, p. 201 f.)

The date of the composition it is impossible to ascertain with much precision. It must have been written after the birth of David (iv. 17) and probably after his reign; for the genealogy at the close presupposes that he had acquired at the time a historical and theoretical importance which belonged to him only after he had finished his career as warrior, king, and prophet. It is no certain proof of a much later authorship than this that the custom of “plucking off the shoe” as a legal form had become obsolete when the book was written (iv. 7, 8), for many changes in the life of the Hebrews must have taken place rapidly after the establishment of the monarchy, and in addition to this, if Boaz was the immediate ancestor of Obed, and Obed was the father of Jesse (iv. 17) an interval of three generations at least lay between Boaz and the close of David’s reign. Some critics point out certain words and grammatical forms in the book which they allege to be proof of a later composition, and would even bring it down to the Chaldee period of Jewish history. Examples of this are רָעִים, מָצִיק (iii. 18, 21), יֶבֶל (ii. 9), יֶבֶל יְבֵל, יֶבֶל יְבֵל (ii. 3), יֵבֶל יֵבֶל instead of יֵבֶל יֵבֶל (i. 20), יֵבֶל instead of יֵבֶל, and others, but as these and some other expressions, partly peculiar and partly infrequent only, either do not occur at all in the later books, or occur at the same time in some of the earlier books, they surely cannot be alleged with any confidence as marks of a Chaldee style (see Keil’s Einl. in dos A. Text. p. 415 f., and Wright’s Book of Judges, p. xvi. 3 f.). The few uncommon or foreign words or phrases are found in fact in the passages of our book where the persons introduced appear as the speakers, and not in the language of the historian, and may be considered as relics of the conversational phraseology of the age of the judges, which happen to be not elsewhere preserved. Bleek decides in like manner that the language of the book settles nothing with regard to the time when the book was written. The earlier origin of the book of Ruth, as De Wette admits (Einl. in dos A. Text. § 194), is manifest from the entire absence of any repugnance to intermarriage between the Hebrews and foreigners. The extraction of Ruth is not regarded as offensive or repugnant so much as a single word of apology. It is impossible on this account that it should belong to the time of Ezra and Nehemiah, when so different a feeling prevailed in regard to such alliances (see Ezra ix. and x. and Neh. xiii. 22 ff.). The author is unknown. One of the Jewish traditions names Samuel as the writer: but, as has been suggested already, David was comparatively unknown till after the death of Samuel.

With regard to the sources of the history we can only say with Bleek (Einl. in dos A. Text. p. 555): that we cannot decide whether the writer found and used an extant written document or merely followed some tradition preserved in the family of David which came to his knowledge. Nothing in the significance of the personal Hebrew names casts any doubt on the truthfulness of the narrative. Out of all the names occurring there only two, Mahlon and Chilion, give the least semblance of truth to that allegation. The correspondence between the meaning of the terms (as usually defined)
and the early death of the persons who bear them, may be accidental, or the original names may have been changed after their death. On this point see Chilton and Names (Amer. ed.).

The object of the book has been variously stated. That the author merely intended to uphold the authority of the levirate law requiring a brother-in-law to marry the widow of a deceased brother (Gen. xxxviii. 8; Deut. xxv. 5 ff.) is entirely improbable; for the assumption of that relationship appears here only as an incident of the history, and in reality Boaz was not the brother of Mahlon, the husband of Ruth (v. 10), but only a remote kinsman of the family, and his action in the case was voluntary and not required by any Mosaic statute. It regard also the object as merely that of tracing the genealogy of David's family is certainly too limited a view. We must find the explanation of the purpose in the facts themselves which the history relates, and the narrator's manifest interest in precisely these facts as shown in the tone and coloring which he has given to the history. It is the pious, genuinely theocratic spirit exhibited by the author in the little book, which confers upon it its higher importance and characteristic unity. This aim and tendency appear most conspicuously in ii. 11, 12. Ruth has left her heathen native land; the God of her mother-in-law is her God (i. 16). She has gone to an unknown people, has taken refuge under the wings of the God of Israel, has looked to Him for help, and has found more than she could expect or conceive of in being permitted to become the mother of the royal house of David. (See Hievernink's Einl. in des A. Test. ii. 113.) The fact that Matthew (i. 5-6), who adds however the names of Thamar and Rahab, and Luke (iii. 31-35) insert the genealogy of David as given at the end of the book in the tables of the genealogy of Christ, not only shows that the book of Ruth formed a recognized part of the Hebrew Scriptures, but that God's arrangements in providing a Saviour for all the races of mankind held forth a significant foreshadowing of this universality in the character of the Saviour's lineage as derived from gentle ancestors as well as Jewish. David's descent from Ruth is known to us only from this book. The books of Samuel are silent on this point, and Chronicles though they mention Boaz says nothing of his, as one of his ancestors, say nothing of Ruth (1 Chr. iii. 11, 12).

The illustrations of oriental life furnished by modern travellers impart to this book a character of vividness and reality which deserves attention. Naomi and Ruth arrived at Beth-lehem from the land of Moab "in the beginning of barley harvest" (v. 2). It was about the first of April, therefore, for the cereal crops are generally ripe in the south of Palestine at that time. Beth-lehem, which signifies "house of bread" with reference to its fertility, is still famous for its fields of grain, which occur especially on the plains eastward as one approaches from the valley of the Jordan. Such fields now, as was truly ancient, are not enclosed by hedges, but the first by single stones set up here and there, or by a footpath only; and hence it is said that it was "the hop" or lot of Ruth to light upon the part of the field which belonged to Boaz (ii. 3). Notice the local precision of the narrator. To reach the grain-fields or threshing-floor from her home in Beth-lehem Ruth went down" from the city (iii. 3, 6); for Beth-lehem is on higher ground than the adjacent region, and especially on the south and east side is almost precipitously cut off from its environs. The gleanings after the reapers (ii. 3, 7, 16) was allowed to the poor among the Hebrews (a right guaranteed by an express Mosaic statute), and is still practiced in the East. Dr. Thomson being in the vicinity of Beth-lehem at the time of a barley-harvest states that he saw women and children gleanng after every company of reapers (Land and Book, ii. 509). The "parceled corn" which Boaz gave her at their rustic repast was not so much in the sense of the expression, but consisted of roasted heads of grain. The mode of preparing the food we learn from the methods still employed. Mr. Tristram describes one of them which he saw in Galilee near Lake Hulch. "A few sheaves of winnowed straw were tossed on the fire, and as soon as the straw was consumed the charred heads were dexterously swept from the embers on to a cloth spread on the ground. The women of the party then beat the ears and tossed them into the air until they were thoroughly winnowed, when the wheat was eaten without further preparation. The green ears had become half charred by the heat of the rays, and there was a pleasant smoky flavor of milky wheat and a fresh crust flavor as we chewed the parceled corn" (Land of Israel, p. 590). According to another method some of the best ears, with the stalks attached, are tied into small parcels, and the corn-heads are held over the fire until the chaff is mostly burned off; and after being thus roasted, they are rubbed out in the hand and the kernels eaten (Thomson, p. 510). The Hebrew terms for corn thus roasted are סינוס and סיסוס (Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xvii. 11, xxv. 18; and 2 Sam. xviii. 18).

The chomets or vinegar in which the eaters dipped their meal (ix. 14) was sour wine mingled with oil, still a favorite beverage among the people of the East (see Keil's Bild. Archäologie, ii. 15). At the close of the day Ruth beat out the grain of the ears which she had gathered (iii. 17). It is a common sight now," says Thomson, "to see a poor woman or maiden sitting by the way-side and beating out with a stick or stone the grain-stocks which she has gleaned" (Land and Book, ii. 509). As late as 1855, Mr. Thomson states that he found the lazy inhabitants still engaged in treading out the barley harvest, which their neighbors had completed long before. Several women were beating out with a stick handful of the grain which they seemed to have gleaned" (Bibl. Res. ii. 358).

In another field the next day he saw 200 reapers and gleaners at work; a few were taking refreshments and offered us some of their parceled corn" (Bibl. Res. iii. 394). The winnowing took place by night in accordance with the agricultural habits of the land at present; for the heat being oppressive by day the farmers avoid its power as much as possible, and the wind also is apt to be stronger by night than during the day. The Hebrew term (גֵרָשׁ) describes the threshing-floor as simply a plot of ground in the open air, smoothed off and beaten hard, such as the traveller now sees everywhere as he passes through the country. It might seem strange that a rich proprietor, like Boaz, should be said to have slept at night in such a place; but that is the custom still, rendered necessary by the danger of pilage and the untrostworthiness of the hired laborers. Robinson, speaking of a night spent in the mountains of Hebron.
EYE

says: "Here are needed no guards around the tent; the owners of the crops came every night and slept upon their threshing-floors. We were here in the midst of scenes precisely like those of the book of Ruth (iii. 2–14); where Boaz winnowed barley and laid himself down at night to guard the heap of corn." (Bibl. Res. ii. 416). "It is not usual for the husband, wife, and all the family to encamp at the threshers or threshing-floors, until the harvest is over" (Thomson, ii. 511). The "vail" in which Ruth carried home the "six measures of barley" given her by Boaz, was a much as well as veil, "a square piece of cotton cloth," such as eastern women still wear: "and I have often seen it used," says Thomson, "for just such service as that to which Ruth applied hers" (ii. 509). Barley is rarely used for purposes of food in Syria except by the poor; and that Ruth and Naomi are represented as glad to avail themselves of such means of subsistence comports with the condition of poverty which the narrative ascribes to them. [BARLEY] The scene in the square at the gate (iv. 1–12) is thoroughly oriental. It is hardly necessary to say that the gate in eastern cities is now and has been from time immemorial the place of concourse where the people come together to hear the news, to discuss public affairs, to make love, dispense justice, or engage in anything else pertaining to the common welfare (Tec. xix. 1, xxxiii. 20; Deut. xvi. 18; xxi. 19).


RABBERTON (7375), gen. mas: 7376, femin: 7379, masc; rabbeth: [Heb. rabbith] occurs in Ex. ix. 32; Is. xxviii. 25: In the latter the margin reads "spelt." In Ez. iv. 9 the text has "Ethkes" and the margin "ree." There are many opinions as to the signification of rabbeth; some authorities maintaining that thecches are denoted, others oats, and others rye. Celsius has shown that in all probability "spelt" is intended (Hercob. ii. 98), and this opinion is supported by the LXX. and the Vulg. in Ez. iv. 32, and by the Syriac versions. Rye is for the most part grown in the northern part of the United States, and was not probably cultivated in Egypt or Palestine in early times, whereas spelt has been long cultivated in the East, where it is held in high estimation. Herodotus (ii. 36) says the Egyptians "make bread from spelt (τρεης dαηυελαίας), which some call zos." See also Pliny (H. N. xviii. 8), and Dioscorides (ii. 111), who speaks of two kinds. The cersaweth was cultivated in Egypt; it was not injured by the hailstorm of the seventh plague (Ex. l. c.), as it was not grown up. This cereal was also sown in Pal estine (Is. l. c.), on the margins or "headlands" of the fields (737775): it was used for mixing with wheat, barley, etc., for making bread (Ex. l. c.). The Arabic, Chirawmat, "spelt," is regarded by Gesenius as identical with the Hebrew word, and n being interchanged and z inserted. "Spelt" (Triticum spelti) is grown in some parts of the south of Germany; it differs but slightly from our common wheat (T. vulgare). There are three kinds of spelt, namely, T. spelta, T. dicoc- cum (rice wheat), and T. monococcum. [Rye, Amer. ed.] W. H.

S.

SAVOATH, THE LORD OF (Κηρος σα- 
BaaSath: Dominus Sabaoth). The name is found in the English Bible only twice (Rom. ix. 29; James v. 4). It is probably more familiar through its occurrence in the Septuagint of the Te Deum a... "Holy, Holy, Holy, Lord God of Sabaoth." It is too often considered to be a synonym of, or to have some connection with Sabbath, and to express the idea of rest. And this not only popularly, but in some of our most classical writers. Thus Spenser, Faery Queen, canto viii. 2—

"But thereforforth all shall rest eternally"

With Him that is the God of Sabaoth'sight.

And Bacon, Advancement of Learning, ii. 24—

"... sacred and inspired Divinity, the Sabaoth and port of all men's labors and peregrinations" And Johnson, in the 1st edition of whose Dictionary (1755) Sabaoth and Sabaoth are treated as the same word. And Walter Scott, Irioch.e, ch. 11 (1st ed.): — "a week, aye the space between two Sabaoths. But this connection & fictitious meaning The two words are not only entirely different, but have nothing in common.

Sabaoth is the Greek form of the Hebrew word, tsebeth, "armies," and occurs in the oft-repeated formula which is translated in the Authorized Version of the Old Test. by "Lord of hosts," or "Lord God of hosts." We are apt to take "hosta" (probably in connection with the modern expression the "heavenly host") as implying the angels— but this is surely inaccurate. Tsebeth is in constant use in the O. T. for the national army or force of fighting-men; and there can be no doubt that in the mouth and the mind of an ancient Hebrew, a warhoftsebath was the leader and commander of the armies of the nation. He went forth with them" (Ps. xlv. 9), and led them to certain victory over the worshippers of Bal, Chemosh, Mo- lech, Asharoth, and other false gods. In later times it lost this peculiar significance, and became little if anything more than an alternative title for God. The name is not found in the Pentaech,
SABBATH or the books of Joshua, Judges, or Ruth. It is frequent in the books of Samuel, rarer in Kings, is found twice only in the Chronicles, and not at all in Ezekiel; but in the Psalms, in Isaiah, Jeremiah, and the minor Prophets it is of constant occurrence, and in fact is used almost to the exclusion of every other title. [TSVAYOTH, 2nd ed.] G.

SABBATH (סבת, and therefore סבתא, and therefore סבתא) [A.V. ed. 1611, SABATE'US] Phænomen. 1. The sons of Sabat are enumerated among the sons of Solomon's servants who returned with Zerubabel (1 Esdr. v. 34). There is no corresponding name in the lists of Ezra and Nehemiah.

2. (Sabbath.) The month Sabat (1 Mac. xvi. 14).


SAB'ATUS (SABBATOS; [Ald. SABBATOS;] Zoph-dia.) ZARAD (1 Esdr. ix. 28; comp. Ezr. x. 27).

SABBAN (SABBaes; Baniui. BNXU I (1 Esdr. viii. 63; comp. Ezr. xii. 23). SABBATH (סבת, “a day of rest,” from Sabbath, “to cease to do,” “to rest”).) This is the obvious and undeniable etymology. The resemblance of the word to Sabbath, “seven,” misled Lacantius (Inst. iii. 14) and others; but it does not seem more than accidental. Bähr (Symbolik, ii. 533-34) does not reject the derivation from Sabbath, but traces that to Sabbath, somewhat needlessly and facetiously, as it appears to us. Plutarch's association of the word with the Biblical Sabbath, may of course be dismissed at once. We have also (Ex. xvi. 23) and (Lev. xxiii. 24) Sabbath, of more intense signification than Sabbath: also Sabbath, “a Sabbath of Sabbaths” (Ex. xxi. 15, and elsewhere). The name Sabbath is thus applied to divers great festivals, both principally and usually to the seventh day of the week, the strict observance of which is enforced not merely in the general Mosaic code, but in the Deodogate itself.

The first Scriptural notice of the weekly Sabbath, though it is not mentioned by name, is to be found in Gen. i. 3, where the close of the record of the six days' creation, and hence it is frequently argued that the institution is as old as mankind, and is consequent of universal command and obligation. Without, however, approach this question till we have examined the account of its enforcement upon the Israelites. It is in Ex. xvi. 23-29 that we find the first incontrovertible institution of the day, as such, and as it is to be kept by the children of Israel. Shortly afterwards it was reinaugurated in the Fourth Commandment, which gave it a rank above that of an ordinary law, making it one of the signs of the Covenant. As such it remained together with the Passover, the two forming the most solemn and distinctive features of Hebrew religious life. Its neglect or profanation ranked foremost among national crimes; the removed observance of it was sure to accompany national reformation.

Before, then, dealing with the question whether

a Vide Patrick in loc., and Selden, De Jure Nat. et Gent. iii. 9.

b Vide Grotius in loc., who refers to Aben-Ezra.

SABBATH its original institution comprised mankind at large, or merely stamped on Israel a very marked badge of nationality, it will be well to trace somewhat of its position and history among the chosen people.

Many of the Rabbis date its first institution from the incident "recorded in Ex. xxv. 25; and believe that the "statute and ordinance" there mentioned as being given by God to the children of Israel was that of the Sabbath, together with the commandment to honor father and mother, their previous law having consisted only of what are called the "seven precepts of Noah." This, however, seems to want foundation of any sort, and the statute and ordinance is always, we think, something else. The man enjoined by the words of ver. 26, "If thou wilt diligently hearken," etc. We are not on sure ground till we come to the unmistakable institution in ch. xvi. in connection with the gathering of manna. The words in this latter are not in themselves enough to indicate whether such institution was altogether a novelty, or whether it referred to a day the sanctity of which was already known to those to whom it was given. There is plausibility certainly in the opinion of Grothus, that the day was already known, and in some measure observed as holy, but that the rule of abstinence from work was first given then, and shortly afterwards more explicitly imposed in the Fourth Commandment. This, therefore, is the Sabbath itself to the whole of an Israelite's household, his son and his daughter, his slaves, male and female, his ox and his ass, and the stranger within his gates. It would seem that by this last was understood the stranger who while still uncircumcised yet worshiped the true God; for the mere heathen stranger was not considered to be under the law of the Sabbath. In the Fourth Commandment, too, the institution is grounded on the revealed truth of the six days' creation and the Divine rest on the seventh: but in the version of it which we find in Deuteronomy a further reason is added: "And remember that thou wast a stranger in the land of Egypt, and that the Lord thy God brought thee forth with a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." (Deut. v. 15).

Penalties and provisions in other parts of the Law constitute the abstinence from labor prescribed in the commandment. It was forbidden to light a fire, a man was stoned for gathering sticks, on the Sabbath. At a later period we find the Prophet Isaiah uttering solemn warnings against profaning, and promising large blessings on the due observance of the day (Is. lvii. 13, 14). In Jeremiah's time there seems to have been a habitual violation of it, amounting to transacting on it such an extent of business as involved the carrying burdens about (Jer. xvii. 21-27). His denunciations of this sin have come to lead the Pharisees in their bondage to the letter to condemn the impotent man for carrying his bed on the Sabbath in obedience to Christ who had healed him (John v. 10). We must not suppose that our Lord prescribed a real violation of the Law; and it requires little trouble to distinguish between such a natural and almost necessary action as that which He commanded; and the carrying of burdens in connection with business which is denominated by Jeremiah. By Ezekiel (xx. 12-24), a passage to which we must shortly return, the profanation of the Sabbath is made foremost among the national sins of the Jews. From Nehemiah x. 31, we learn that the people enters
into a covenant to renew the observance of the Law, in which they pledged themselves neither to buy nor sell victuals on the Sabbath. The practice was then not infrequent, and Nehemiah tells us (xiii. 15-22) of the successful steps which he took for its stoppage.

Henceforward there is no evidence of the Sabbath being neglected by the Jews, except as (1 Macc. i. 11-15, 20-45) went into open apostasy. The faithful remnant were so scrupulous concerning it, as to forbear fighting in self-defense on that day (1 Macc. ii. 36), and it was only the terrible consequences that ensued which led Mattathias and his friends to decree the lawfulness of self-defense on the Sabbath (1 Macc. ii. 41).

When we come to the N. T. we find the most marked stress laid on the Sabbath. In whatever way the Jews might err respecting it, he laid altogether ceased to neglect it. On the contrary, wherever he went its observance became the most visible badge of his nationality. The passages of Latin literature, such as Ovid, Art. Amor., i. 415, Juvenal, Sat. xiv. 96-106, which indicate this, are too well known to require citation. Our Lord's processional entry on the Sabbath was one of the main features of his life, which his Pharisaic adversaries most eagerly watched and criticised. They had by that time invented many of those fantastic prohibitions whereby the letter of the commandment seemed to be honored at the expense of its whole spirit, dignity, and value: and our Lord, coming to vindicate and fulfill the Law in its real scope and intention, must needs come into collision with these.

Before proceeding to any of the more curious questions connected with the Sabbath, such as that of its alleged pre-Mosaic origin and observance, it will be well to consider and determine what were its true ideas and purpose in that Law of which beyond doubt it formed a leading feature, and among that people for whom, if for none else, we know that it was designed. And we shall do this with most advantage, as it seems to us, by pursing the inquiry in the following order: —

1. By considering, with a view to their elimination, the Pharisaic and Rabbinical prohibitions. These we have the highest authority for rejecting, as inconsistent with the true spirit and purpose of the Law.

2. By taking a survey of the general Sabbatical periods of Hebrew time. The weekly Sabbath stood in the relation of key-note to a scale of Sabbatical observance, mounting to the Sabbatical year and the year of Jubilee. It is but reasonable to suspect that these can in some degree interpret each other.

III. By examining the actual enactments of Scripture respecting the seventh day, and the mode in which such observance was maintained by the best interpreters.

1. Nearly every one is aware that the Pharisaic and Rabbinical schools invented many prohibitions respecting the Sabbath of which we find nothing in the original institution. Of these some may have been legitimate enforcements in detail of that institution, such as the Scribes and Pharisees "sitting in Moses' seat" (Matt. xxiii. 2, 3) had a right to impose. How a general law is to be carried out in particular cases, must often be determined for others by such as have authority to do so. To this class may belong the limitation of a Sabbath-day's journey, a limitation not absolutely at variance with the fundamental canon that the Sabbath was made for man, not man for the Sabbath, although it may have proceeded from mistaking a temporary enactment for a permanent one. Many, however, of these prohibitions were fantastic and arbitrary, in the number of them "heavy burdens and grievous to be borne," which the later exponents of the Law "laid on men's shoulders." We have seen that the important man's carrying his bed was considered a violation of the Sabbath — a notion probably derived from Jeremiah's warnings against the commercial traffic carried on at the gates of Jerusalem in his day. The harmless act of the disciples in the corn-field, and the beneficial healing of the man in the synagogue with the withered hand (Matt. xii. 1-13), were alike regarded as breaches of the Law. Our Lord's reply in the former case will come before us under our third head; in the latter He appeals to the practice of the objectors, who would any one of them raise his own sheep out of the pit into which the animal had fallen on the Sabbath-day. For this appeal, we are forced to infer that such practice would have been lawful at the time and place in which He spoke. It is remarkable, however, that we find it prohibited in other traditions, the law laid down being, that in this case a man might throw some needful nourishment to the animal, but must not pull him out till the next day. (See Heylin, Hist. of Sabbath, i. 8, quoting Buxtorf.) This rule possibly came into existence in consequence of our Lord's appeal, and with a view to warding off the necessary inference from it. Still more fantastic prohibitions were issued. It was unlawful to catch a fowl on the Sabbath, except the insect were actually hurting his assailant, or to mount into a tree, lest a branch or twig should be broken in the process. The Samaritans were especially rigid in matters like these: and Josi- theus, who founded a sect amongst them, went so far as to maintain the obligation of a man's remaining throughout the Sabbath in the posture wherein he chanced to be at its commencement — a rule which most people would find quite destructive of its character as a day of rest. When minds were occupied with such micromania, as this has been well called, there was obviously no limit to the number of prohibitions which they might derive, confusing, as they obviously did, absence from action of every sort with rest from business and labor.

That this perversion of the Sabbath had become very general in our Saviour's time is apparent both from the recorded objections to acts of his on that day, and from his marked conduct on occasions to which these objections were sure to be urged. There is no reason, however, for thinking that the Pharisees had arrived at a sentence against pleasure of every sort on the sacred day. The duty of hospitality was remembered. It was usual for the rich to give a feast on that day; and our Lord's attendance at such a feast, and making it the occasion of putting forth his rules for the demeanour of guests, and for the right exercise of hospitality, show that the gathering of friends and social enjoyment were
not deemed inconsistent with the true scope and spirit of the Sabbath. It was thought right that the means, though cold, should be of the best and choicest, nor might the Sabbath be chosen for a fast.

Such are the inferences to which we are brought by our Lord's words concerning, and works on, the sacred day. We have already protested against the notion which has been entertained that they were breaches of the Sabbath intended as harbinger's of its abolition. Granting for argument's sake that such abolition was in prospect, still our Lord, " making no doubt that they would have violated any part of it so long as it was Law. Nor can any thing be inferred on the other side from the Evangelist's language (John v. 18). The phrase "He had broken the Sabbath," obviously denotes not the character of our Saviour's act, but the Jewish estimate of it. He had broken the Pharisaic rules respecting the Sabbath. Similarly his own phrase, "the priests profane the Sabbath and are blameless," can only be understood to assert the lawfulness of certain acts done for certain reasons on that day, which, taken in themselves and without those reasons, would be profanations of it. There remains only his appeal to the eating of the shewbread by David and his companions, which was no doubt in his mind a breach of the Law. It does not follow, however, that the act in justification of which it is appealed to was such a breach. It is rather, we think, an argument of futuris, to the effect, that if even a positive law might give place on occasion, much more might an arbitrary rule like that of the Rabbis in the case in question.

Finally, the declaration that "the Son of Man is Lord also of the Sabbath," must not be viewed as though our Lord held Himself free from the Law respecting it. It is to be taken in connection with the preceding words, "the Sabbath was made for man," etc., from which it is an inference, as is shown by the adverb therefore; and the Son of Man is plainly speaking of Himself as the Man, the Representative and Exemplar of all mankind, and teaching us that the human race is lord of the Sabbath, the day being made for man, not for the day.

It, then, our Lord, coming to fulfill and rightly interpret the Law, did thus protest against the Pharisaical and Rabbinical rules respecting the Sabbath. We are supplied by this protest with a large negative view of that ordinance. The acts condemned by the Pharisees were not violations of it. Mere action, as such, was not a violation of it, and far less was a work of healing and beneficence. To this we shall have occasion by and by to return. Meanwhile we must try to gain a positive view of the institution, and proceed in furtherance of this to our second head.

2. The Sabbath, as we have said, was the keynote to a scale of Sabbatical observance—consisting of itself, the seventh month, the seventh year, and the year of Jubilee. As each seventh day was sacred, so was each seventh month, and each seventh year. Of the observances of the seventh month, little needs be said. That month opened with the Feast of Trumpets, and contained the Day of Atonement and Feast of Tabernacles—the last named being the most joyful of Hebrew festivals. It is not apparent, nor likely, that the whole of the month was to be characterized by cessation from labor; but it certainly has a place in the Sabbatical scale. Its great centre was the Feast of Tabernacles or Ingathering, the year and the year's labor having then done their work and yielded their issues. In this last respect its analogy to the weekly Sabbath is obvious. Only at this part of the Sabbatical cycle do we find any notice of humiliation. On the Day of Atonement the people were to afflict their souls (Lev. xxiii. 27-29).

The rules for the Sabbatical year are very precise. As labor was prohibited on the seventh day, so the land was to rest every seventh year. And as each seventh year was seven of such weeks of years, so it either was itself, or it ushered in, what was called the year of Jubilee.

In Exodus xxiii. 10, 11, we find, the Sabbatical year placed in close connection with the Sabbath-day, and the words in which the former is prescribed are analogous to those of the Fourth Commandment: "Six years thou shalt sow thy land and gather in the fruits thereof; but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and that they may feed the beasts of the field.

This is immediately followed by a renewed proclamation of the law of the Sabbath, "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thy soul may have rest, and be replenished, after the labor of six days. In like manner, it is impossible to avoid perceiving that in these passages the two institutions are put on the same ground, and are represented as quite homogeneous. Their aim, as here exhibited, is eminently a beneficent one. To give rights to classes that would otherwise have been without such, to the bondman and to the stranger, and to the beast of the field, is viewed here as their main end. "The stranger," too, is comprehended in the benefit. Many, we suspect, while reading the Fourth Commandment, merely regard him as subjected, together with his host and family, to a prohibition. But if we consider how continually the stranger is referred to in the enactments of the Law, and that with a view to his protection, the instances being one and twenty in number, we shall be led to regard his inclusion in the Fourth Commandment rather as a benefit conferred than a prohibition imposed on him.

The same beneficent aim is still more apparent in the fuller legislation respecting the Sabbatical year which we find in Lev. xxv: 2-7. "When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years shall thou sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall a sabbath of rest unto the land, a sabbath unto the Lord; thou shalt neither sow thy field nor prune thy vineyard. The land shall have a sabbath of rest unto the Lord. The seventh year shall be accounted a sabbath of rest for the land; the land shall rest, and give you rest.

We may therefore infer that the year, when the land were at rest, was observed by the people as a time of benevolence, the gleanings of the harvest being collected for the poor. In this year, too, it was incumbent on the Israelites to observe a special feast.
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his God; his land was not his own but God's (Lev. xxv, 23), as was shown by the Sabbath of each seventh year, during which it was to have rest, and all individual right over it was to be suspended. It was also to be the year of release from debt (Deut. xxv). We do not reach much of the way in which, or the extent to which, the Hebrews observed the Sabbath, or to the reference to it which has been much neglected previous to the Captivity, but it was certainly not lost sight of afterwards, since Alexander the Great allowed the Jews from paying tribute on it, their religion debarring them from acquiring the means of doing so. [SABBATHICAL YEAR.]

The year of Jubilee must be regarded as completing this Sabbatical scale, whether we consider it as really the forty-ninth year, the seventh of a week of Sabbatical years, or the fiftieth, a question on which opinions are divided. [JUBILEE, YEAR OF.] The difficulty in the way of deciding for the latter, that the land could hardly bear enough spontaneously to suffice for two years, seems disposed of by reference to Isaiah xxxvii. 30. Adopting, therefore, that opinion as the most probable, we must consider each week of Sabbatical years to have ended in a double Sabbatical period, to which, moreover, increased emphasis was given by the peculiar enactments respecting the second half of such period, the year of Jubilee. These enactments have been already considered in the article just referred to, and throw further light on the beneficent character of the Sabbatical Law. 111. We must consider the actual enactments of Scripture respecting the seventh day. However homogeneous the different Sabbatical periods may be, the weekly Sabbath is, as we have said, the tonic or key-note. It alone is prescribed in the Decalogue, and it alone has in any shape survived the earthly commonwealth of Israel. We must still postpone the question of its observance by the patriarchs, and commence our inquiry with the institution of it in the wilderness, in connection with the gathering of manna (Ex. xvi. 23). The prohibition to gather the manna on the Sabbath is accompanied by one to look or to search on that day, and by a warning, “in order to the generality, all manner of work,” and, seeing that action of one kind or another is a necessary accomplishment of waking life, and cannot therefore in itself be intended, as the later Jews imagined, by the prohibition, we are left to seek elsewhere for the particular application of the general principle. That general principle in itself, however, obviously embraces an abstinence from worldly labor or occupation, and from the enforcing on such servants or dependents, or on the stranger. By him, as we have said, is most probably meant the partial proselyte, who would not have received much consideration from the Hebrews had they been left to themselves, as we must infer from the numerous laws enacted for his protection. Had man been then regarded by him as made for the Sabbath, not the Sabbath for man, that is, had the prohibitions of the commandment been viewed as the putting on of a yoke, not the conferring of a privilege, one of the dominant race would probably have felt no reluctance to placing such a stranger under the Yoke. But reference in the commandment helps to interpret its whole principle, and testifies to its having been a beneficial privilege for all who came within it. It gave rights to the slave, to the despised stranger, even to the ox and the ass.

This beneficent character of the Fourth Commandment is very apparent in the version of it which we find in Deuteronomy: “Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy bondman, nor thy bondwoman, nor thine ox, nor thine ass, nor thy stranger that is within thy gates: that thy bondman and thy bondwoman may rest as well as thou. And remember thou what the Lord thy God brought thee out through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath-day” (Deut. v. 12-15). But although this be so, and though it be plain that to come within the scope of the commandment was to possess a franchise, to share in a privilege, yet does the original pronunciation of it in Exodus place it on a ground which closely connected no doubt with these others, is yet higher and more comprehensive. The divine method of working and rest is there proposed to man as the model after which he is to work and to rest. Time then presents a perfect whole, is then well rounded and entire, when it is shaped into a week, modeled on the six days of creation and their following Sabbath. Six days’ work and the seventh day’s rest conform the life of man to the method of his Creator. In distributing his life thus, man may look up to God as his Archetype. We need not suppose that the Hebrew, even in that early stage of spiritual education, was limited by so gross a conception as that of God working and then resting, as if needing rest. The idea awakened by the record of creation and by the Fourth Commandment is that of work that has a consummation, perfect in itself and coming to a perfect end; and man’s work is to be like this, not aimless, indefinite, and incessant, but having an issue on which he can repose, and see and rejoice in its fruits. God’s rest consists in this, seeing that all which He has made is very good: and man’s works are in their measure and degree very good when a six days’ faithful labor has its issue in a seventh of rest after God’s pattern. It is most important to remember that the Fourth Commandment is not limited to a mere enactment respecting one day, but prescribes the due distribution of a week, and ensures the six days’ work as much as the seventh day’s rest.

This higher ground of observance was felt to invest the Sabbath with a theological character, and rendered it the great witness for faith in a personal and creating God. Hence its supremacy over all the Law, being sometimes taken as the representative of it all (Neh. ix. 14). The Talmud says that “the Sabbath is in importance equal to the whole Law;” that “he who désertes the Sabbath openly is like him who transgresses the whole Law;” while Maimonides winds up his discussion of the subject thus: “He who breaks the Sabbath openly is like the worshipper of the stars, and both are like heathens in every respect.”

In all this, however, we have but an assertion of the general principle of resting on the Sabbath, and must seek elsewhere for information as to the
details wherewith that principle was to be brought out. We have already seen that the work forbidden
is not to be confounded with action of every sort. To make this confusion was the error of the later Jews, and their prohibitions would go far to render the Sabbath incompatible with waking life. The terms in the commandment show plainly enough the sort of work which is contemplated. They are הָנָּה and הָנָּה, the former denoting servile work, and the latter business (see Gesenius and reo: 'Michaelis, Laws of Moses, iv. 192). The Pentateuch presents us with but three applications of the general principle. The lighting a fire in any house on the Sabbath was strictly forbidden (Ex. xxv. 3), and a man was stoned for gathering sticks on that day (Num. xv. 32-36). The former prohibition is thought by the Jews to be of perpetual force; but some at least of the Rabbis have held that it applies only to lighting a fire for culinary purposes, not to doing so in cold weather for the sake of warmth. The latter case, that of the man gathering sticks, was perhaps one of more labor and business than we are apt to imagine.

The third application of the general principle which we find in the Pentateuch was the prohibition to go out of the camp, the command to every one of them within his tent (Ex. xvi. 22) on the Sabbath-day. This is so obviously connected with the gathering the manna, that it seems most natural to regard it as a mere temporary enactment for the circumstances of the people in the wilderness. It was, however, afterwards considered by the Hebrews a permanent law, and applied, in the absence of the camp, to the city in which a man might reside. To this was appended the dictum that a space of two thousand ells on every side of a city belonged to it, and to go that distance beyond the walls was permitted as "a Sabbath-day's journey."

The reference of Isaiah to the Sabbath gives us no details. Those in Jeremiah and Nehemiah show that carrying goods for sale, and buying such, were equally prohibitions of the day.

There is no ground for supposing that to engage the enemy on the Sabbath was considered un-kinful before the Captivity. On the contrary, there is much force in the argument of Michaelis ('Laws of Moses, iv. 186) to show that it was not. His reasons are as follows:—

1. The prohibited "יִבְדֶּּה, service, does not even suggest the thought of war.

2. The enemies of the chosen people would have continually selected the Sabbath as a day of rest, had the latter been forbidden to defend themselves then.

3. We read of long-protracted sieges, that of Rabbah (2 Samuel xi, xii.), and that of Jerusalem in the reign of Zedekiah, which latter lasted a year and a half, during which the enemy would certainly have taken advantage of any such slowness from warfare on the part of the chosen people. At a subsequent period we know (1 Macc. ii. 34-38) that the scuffle existed and was acted on with most calamitous effects. Those effects led (1 Macc. ii. 41) to determining that action in self-defense was lawful on the Sabbath, initiatory attack not. The reservation was, it must be thought, nearly as great a misconception of the institution as the overruled scruple. Certainly warfare has nothing to do with the servile labor or the worldly business contemplated in the Fourth Commandment, and is, as regards religious observance, a law to itself. Yet the scruple, like many other scruples, proved a convenience, and under the Roman Empire the Jews procured exemption from military service by means of it. It was not, however, without its evils. In the siege of Jerusalem by Titus (Joseph. Ant. xiv. 4), as well as in the final one by Titus, the Romans took advantage of it, and, abstaining from attack, prosecuted on the Sabbath, without molestation from the enemy, such works as enabled them to renew the assault with increased resources.

So far therefore as we have yet gone, so far as the negative side of Sabbatical observance is concerned, it would seem that servile labor, whether that of slaves or of hired servants, and all worldly business on the part of masters, was suspended on the Sabbath, and the day was a common right to rest and be refreshed, possessed by all classes in the Hebrew community. It was thus, as we have argued, a beneficent institution. As a sign between God and his chosen people, it was also a monitor of faith, keeping up a constant witness, on the ground taken in Gen. ii. 3, and in the Fourth Commandment, for the one living and personal God the sure worshipper, and for the tempted, in opposition to all the cosmogonies of the heathen, that every thing was created by Him.

We must now quit the negative for the positive side of the institution.

In the first place, we learn from the Pentateuch that the morning and evening sacrifice were both doubled on the Sabbath-day, and that the fresh show-bread was then baked, and substituted on the Table for that of the previous week. And this at once leads to the observation that the negative rules, proscribing work, lighting of fires, etc., did not apply to the rites of religion. It became a dictum that there was no Sabbath in holy things. To this our Saviour appeals when He says that the priests in the Temple profane the Sabbath and are blasphemers.

Next, it is clear that individual offerings were not breaches of the Sabbath; and from this doubtless came the feasts of the rich on that day, which were sanctioned, as we have seen, by our Saviour's attendance on one such. It was, we may be pretty sure, a feast on a sacrifice, and therefore a religious act. All around the giver, the poor as well as others, were admitted to it. Yet further, in "cases of illness, and in any, even the remotest danger," the prohibitions of work were not held to apply. The general principle was that "the Sabbath is delivered into your hand, not you into the hand of the Sabbath." (comp. Mark ii. 27, 28.)

We have no ground for supposing that anything like the didactic institutions of the synagogue formed part of the original observance of the Sabbath. Such institutions do not come into being while the matter to which they relate is itself only in process of formation. Expounding the Law presumes the completed existence of the Law, and the removal of the living lawgiver. The assertion of the Talmud that "Moses ordained to the Israel-

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1 In this light the Sabbath has found a champion in one who would not, we suppose, have paid it much respect in its theological character; we mean no less a person than M. Proudhon (De la Célébration de Dimanche).
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that they should read the Law on the Sabbath—
gays, the feasts, and the new moons;” in itself im-
probable, is utterly unsupported by the Pentate-
uch. The rise of such custom in after times is
explainable enough. [SYNOGOGUE.] But from an
early period, if not, as is most probable, from the
very institution, occupation with holy themes was
regarded as an essential part of the observance of
the Sabbath. It would seem to have been an
habitual practice to repair to a prophet on that
day, in order, it must be presumed, to listen to his
teaching (2 K. iv. 23). Certain Psalms too, c. 9
the 124, were composed for the Sabbath, and
probably used in private as well as in the Taber-
acle. At a later period we come upon precepts
that on the Sabbath the mind should be uplifted
to high and holy themes — to God, his character,
his revelations of Himself, his mighty works.
Still the thoughts with which the day was in-
vested were ever thoughts, not of restriction, but
of freedom and of joy. Such indeed would seem,
from Neh. viii. 9-12, to have been essential to the
notion of a holy day. We have more than once
pointed out that pleasure, as such, was never con-
sidered by the Jews a breach of the Sabbath; and
their practice in this respect is often animadver-
ted on by the early Christian Fathers, who taunt them
with abstaining on that day only from what is
good and useful, but indulging in dancing and
luxury. Some of the heathen, indeed, such as
Tacitus, imagined that the Sabbath was kept by
them as a fast, a mistake which might have arisen
from their asliness from cookery on that day,
and perhaps, as Heylin conjectures, from their
postponement of their meals till the more solemn
services of religion had been performed. But
there can be no doubt that it was kept as a feast,
and the phrase hora Sabbatica, which we find in
Sidonius Apollinaris (i. 2), and which has been
thought a proverbial one, illustrates the mode in
which they celebrated it in the early centuries
of our era. The following is Augustine’s descrip-
tion of their practice: “Eoque habituam dies Sab-
bati est; hunc in prae senti tempore odio quodam
cognovimus, qui Apostolos in Judaeis, et hodiernus
in ecclesiis nostris, illius effectum habet Sabbatum.
Vacatio nostra a multis operibus, vacatio illa non
cessat.” [Synagogue.]

Such a state of things inafter times very strictly, however, was
observed.

We have hitherto viewed the Sabbath merely as
a Mosaic ordinance. It remains to ask whether,
first, there be indications of its having been pre-
viously known and observed; and, secondly, whether
it has an universal scope and authority over all
men.

The former of these questions is usually ap-
proached with a feeling of its being connected with
the latter, and perhaps therefore with a bias in
favor of the view which the questioner thinks will
support his opinion on the latter. It seems, how-
ever, to us, that we may dismiss any anxiety as to
the results we may arrive at concerning it. No
doubt, if we see strong reason for thinking that the
Sabbath had a pre-Mosaic existence, we see some-
thing in it that has more than a Mosaic character
and scope. But it might have had such without
an universal authority, unless we are pre-
pared to ascribe to that the prohibition of eating
blood or things strangled. And again, it might
have originated in the Law of Moses, and yet
possess an authority over all men and through all
time. Whichever way, therefore, the second of our questions is
to be determined, we may easily approach the
first without anxiety.

The first and chief argument of those who
maintain that the Sabbath was known before
Moses, is the reference to it in Gen. ii. 2, 3. This
is considered to represent it as coeval with man,
being instituted at the Creation, or at least, as
Lightfoot views the matter, immediately upon the
Fall. This latter opinion is so entirely without
rational ground of any kind that we may dismiss
it at once. But the whole argument is very pre-
carious. We have no materials for ascertaining or
even conjecturing, which was put forth first, the
record of the Creation, or the Fourth Command-
ment. If the latter, then the reference to the
Sabbath in the former is abundantly natural. Had,
indeed, the Hebrew tongue the variety of preterite
tenses of the Greek, the words in Genesis might
require careful consideration in that regard; but as
the case is, no light can be had from grammar;
and on the assumption of these being written after
the Fourth Commandment, their absence, or that
of any equivalent to them, would be really mar-
velous.

The next indication of a pre-Mosaic Sabbath is

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been found in Gen. iv. 3, where we read that "in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." The words rendered in process of time mean literally "at the end of days," and it is contended that they designate a fixed period of days, probably the end of a week, the seventh or Sabbath-day. Again, the division of time into weeks seems recognized in Jacob's courtship of Rachel (Gen. xxix. 27, 28). Indeed the large recognition of that division from the earliest time is considered a proof that it must have had an origin above and independent of local and accidental circumstances, and been imposed on man at the beginning from above. Its arbitrary and fictitious character is appealed to in further confirmation of this. The sacredness of the seventh day among the Egyptians, as recorded by Herodotus, and the well-known words of Hesiod respecting it, have long been cited among those who adopt this view, though neither of them in reality gives it the slightest support. Lastly, the opening of the Fourth Commandment, the injunction to remember the Sabbath-day, is appealed to as proof that that day was already known.

It is easy to see that all this is but a precarious foundation on which to build. It is not clear that the words in Gen. iv. 3 denote a fixed division of time of any sort. Those in Gen. xxix. obviously do, but carry us no further than proving that the week was known and recognized by Jacob and Laban; though it must be admitted that, in the case of time so divided, sacred rites would probably be celebrated on a fixed and statedly recurring day. The argument from the prevalence of the weekly division of time would require more weight to be given to this particular practice than the facts exhibit, to make it a cogent one. That division was unknown to the ancient Greeks and Romans, being adopted by the latter people from the Egyptians, as must be inferred from the well-known passage of Dion Cassius (xxxvii. 18, 19), at a period in his own time comparatively recent; while of the Egyptians themselves it is thought improbable that they were acquainted with such division in early times. The sacredness of the seventh day mentioned by Hesiod, is obviously that of the seventh day, not of the week, but of the month. And even after the weekly division was established, no trace can be found of anything resembling the Hebrew Sabbath.

While the injunction in the Fourth Commandment to remember the Sabbath-day may refer only to its previous institution in connection with the gathering of manna, or may be but the natural precept to keep in mind the rule about to be delivered—a phrase natural and continually recurring in the intercourse of life, as, for example, between parent and child—on the other hand, the peripetia of the Israelites respecting the double supply of manna on the sixth day (Ex. xvi. 22) leads us to infer that the Sabbath for which such extra supply was designed was not then known to them. Moreover the language of Ezekiel (xxix.) seems to designate it as an ordinance distinctively Hebrew and Mosaic.

We cannot, then, from the uncertain notices which we possess, infer more than the weekly division of time was known to the Israelites and others before the Law of Moses. [Week.] There is probability, though not more, in the opinion of Justinus, that the seventh day was deemed sacred to religious observance; but that the Sabbatical observance of it, the cessation from labor, was superinduced on it in the wilderness.

But to come to our second question, it by no means follows, that even if the Sabbath were no older than Moses, its scope and obligation are limited to Israel, and that itself belongs only to the obsolete enactments of the Levitical Law That law contains two elements, the code of a particular nation, and commandments of human and universal character. For it must not be forgotten that the Hebrew was called out from the world, not to be a mere special people, but a far wider footing than the children of earth; that he was called out to be the true man, bearing witness for the destiny, exhibiting the aspect, and realizing the blessedness, of true manhood. Hence, we can always see, if we have a mind, the difference between such features of his Law as are but local and temporary, and such as are human and universal. To which class belongs the Sabbath, viewed simply in itself, as a question which will soon come before us, and one which does not appear hard to settle. Meanwhile, we must inquire into the case as exhibited by Scripture.

And here we are at once confronted with the fact that the command to keep the Sabbath forms part of the Ten Commandments, that the precept had a rank and authority above the other enactments of the Law, is plain to the most cursory readers of the Old Testament, and is indicated by its being written on the two Tables of the Covenant. And though even the Decalogue is affected by the New Testament, it is not so in the way of repeal or obliteration. It is raised, transformed, glorified there, but staid by Christians, though whether in the letter, or in some large spiritual sense and scope, is a question which still remains.

The phenomena respecting the Sabbath presented by the New Testament are, 1st, the frequent reference to it in the four gospels; and 2dly, the silence of the epistles, with the exception of one place (Col. ii. 16, 17), where its repeal would seem to be asserted, and perhaps one other (Heb. iv. 9).

1st. The references to it in the four gospels are, it needs not be said, numerous enough. We have already seen the high position which it took in the minds of the Rabbi, and the strange code of prohibitions which accompanied it. The consequence of this was, that no part of our Saviour's teaching and practice would seem to have been so eagerly and narrowly watched as that which related to the Sabbath. He seems even to have directed attention to this, thereby intimating surely that on the one hand the misapprehension, and on the other the true fulfillment of the Sabbath were matters of deepest concern. We have already seen the kind of prohibitions against which both his teaching and practice were directed; and his two pregnant declarations, "The Sabbath was made for man, not man for the Sabbath," and "My Father worketh hitherto, and I work," surely
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exhibit to us the Law of the Sabbath as human and universal. The former sets it forth as a privilege and a blessing, and were we therefore to suppose it absent from the provisions of the covenant of grace, we must suppose that covenant to have stinted man of something that was made for him, something that conduces to his well-being. The latter wonderfully exhorts the Sabbath by referring it, even as do the record of creation and the Fourth Commandment, to God as its archetype; and in showing us that the repose of God does not exclude work—manifest as much as God opens his hand daily and filleth all things living with plenteousness—shows us that the rest of the Sabbath does not exclude action, which would be but a death, but only that week day action which requires to be wound up in a rest that shall be after the pattern of his, who, though He has rested from all the work that He hath made, yet 'worketh hitherto'.

2dly. The epistles, it must be admitted, with the exception of one place, and perhaps another to which we have already referred, are silent on the subject of the Sabbath. No rules for its observance are ever given by the Apostles—its violation is never denounced by them. Sabbath-breakers are never included in any list of offenders. Col. ii. 16, 17, seems a far stronger argument for the abolition of the Sabbath in the Christian dispensation than is furnished by Heb. iv. 9 for its continuance; and while the first day of the week is more than once referred to as one of religious observance, it is never identified with the Sabbath, nor are any prohibitions issued in connection with the former, while the omission of the Sabbath from the list of 'necessary things' to be observed by the Gentiles (Acts xv. 29) shows that they were regarded by the Apostles as free from obligation in this matter.

When we turn to the monuments which we possess of the early Church, we find ourselves on the whole carried in the same direction. The seventh day of the week continued, indeed, to be observed, being kept as a feast by the greater part of the Church, and as a fast from an early period by that of Rome, and one or two other churches of the West: but not as obligatory on Christians in general, for in several of the epistles of the Apostle, Paul, the majority of the times of festival, and even the strong words of St. Paul (Col. ii. 16, 17), do not impair the human and universal scope of the Fourth Commandment, exhibited so strongly in the very nature of the Law, and in the teaching respecting it of Him who came not to destroy the Law, but to fulfill it.

In the East, indeed, where the seventh day of the week was long kept as a festival, that would present itself to men's minds as the Sabbath, and the first day of the week would appear rather in its distinctively Christian character, and as of apostolical and ecclesiastical origin, than in connection with the old Law. But in the West the seventh day was kept for the most part as a fast, and that for a number of reasons: In commemoration of our Lord's lying in the sepulchre throughout that day. Its observance therefore would not obscure the aspect of the Lord's Day as that of hebdomadal rest and refreshment, and as consequently the prolongation of the Sabbath is the essential character of that benignant ordinance; and, with some variation, therefore, of verbal statement, a connection between the Fourth Commandment and the first day of the week (together, as should be remembered, with the other festivals of the Church), came to be perceived and proclaimed.

Attention has recently been called, in connection with our subject, to a circumstance which is important, the adoption by the Roman world of the Egyptian week, apparently with the founding of the Christian Church. Dion Cassius speaks of that adoption as recent, and we are therefore warranted in conjecturing the time of Hadrian as about that wherein it must have established itself. Here, then, would seem a signal signal Provisional preparation for providing the people of God with a literal Sabbath: for prolonging in the Christian kingdom that great institution
which, whether or not historically older than the Mosaic Law, is yet in its essential character adapted to all mankind, a witness for a personal Creator and Sustainer of the universe, and for his call to men to model their work, their time, and their leisure, on his pattern.

Were we prepared to embrace an exposition which has been given of a remarkable passage already referred to (Heb. iv. 8-10), we should find it singularly illustrative of the view just suggested. The argument of the passage is to this effect, that the rest on which Joshua entered, and into which he, and all Israel, could enter, cannot be the true and final rest, insomuch as the Psalmist long after words speaks of the entering into that rest as still future and contingent. In ver. 9 we have the words "there remaineth, therefore, a rest for the people of God." Now it is important that throughout the passage the word for rest is קדָדֶשֶׁר, and that in the words just quoted it is changed into קַדָּשָׁתָם, which certainly means the keeping of rest, the act of sabbatizing rather than the objective rest itself. It has accordingly been suggested that these words are not the author's conclusion—which is to be found in the form of theses in the declaration "we which have believed do enter into rest"—"but a parenthesis to the effect that to the people of God," the Christian community, "there remaineth, therefore, a sabbatizing, the great change that has passed upon them and the mighty elevation to which they have been brought as on other matters, so as regards the rest of God revealed to them, still leaving scope for and justifying the practice." This exposition is in keeping with the general scope of the Epistle to the Hebrews; and the passage thus viewed will seem to some minds analogous to xiii. 10. It is given by Owen, and is elaborated with great ingenuity by Dr. Wardlaw in his Discourses on the Sabbath. It will not be felt fatal to it that more than 300 years should have passed before the Church at large was in a situation to discover the heritage that had been preserved to her, or to enter on its enjoyment, when we consider how developed, in all matters of ritual and ordinance, must be the law of any living body, and much more of one which had to struggle from its birth with the impeding forces of a heathen empire, frequent persecution, and an unreformed society. In such case was the early Church, and therefore she might well have to wait for a Constantian before she could fully open her eyes to the fact that sabbatizing was still left to her; and her members might well be permitted not to see the truth in any steady or consistent way even then.

The objections, however, to this exposition are many and great, one being, that it has occurred to so few among the great commentators who have labored on the Epistle to the Hebrews. Chrysostom (in loc.) denies that there is any reference to hebraic sabbatizing, nor have we found any commentators, besides the two just named, who admit that there is such, with the single exception of Ehrard. Dean Alford notices the interpretation only to condemn it, while Dr. Hasey gives another, and that the usual explanation of the verse, suggesting a sufficient reason for the change of word from קַדָּשָׁתָם to קַדָּשָׁתָם. It would not have been right, however, to have passed over in this article without notice, as it relates to a passage of Scripture in which Sabbath and Sabbatical ideas are markedly brought forward.

It would be going beyond the scope of this article to trace the history of opinion on the Sabbath in the Christian Church. Dr. Hasey, in his Baptism Lectures, has sketched and distinguished every variety of doctrine which has been or still is maintained on the subject.

The sentiments and practice of the Jews subsequent to our Saviour's time have been already referred to; a circumstantial account—taken from Buxtorf, De Synag., of their superstitions, scruples, and prohibitions, will be found at the close of the first part of Heylin's History of the Sabbath. Calmet (art. "Sabbath") gives an interesting sketch of their family practices at the beginning and end of the day. And the estimate of the Sabbath, its uses, and its blessings, which is formed by the more spiritually minded Jews of the present day may be inferred from some striking remarks of Dr. Kalisch (Com. on Exodus, p. 273, who winds up with quoting a beautiful passage from the late Mrs. Rotatoria Montefiore's work, A Few Words to the Jews.

In conclusion, Dr. Proudhon's striking pamphlet, De la Célébration du Dimanche considérée sous les rapports de l'Hygiène publique, de la Morale, des relations de Famille et de Célé, Paris, 1855, may be studied with great advantage. His remarks (p. 67) on the advantages of the precise proportion established, six days of work to one of rest, and the inconvenience of any other that could be arranged, are well worth attention.

The word Sabbath seems sometimes to denote a week in the N. T. Hence, by the Hebrew usage of reckoning time by cardinal numbers, דַּשְׁתָּם, means on the first day of the week. The Rabbis have the same phraseology, keeping, however, the word Sabbath in the singular.

On the phrase of St. Luke, vi. 1, דַּשְׁתָּם, see Sabbatical Year.

This article should be read in connection with that on the Lord's Day.

Literature:—Critici Sacri, on Exod.; Heylin's Hist. of the Sabbath; Selden, De Jure Natur. et Gent.; Buxtorf, De Synag.; Barrow, Expos. of the Decalogue; Paley, Moral and Political Philosophy, v. 7; James, On the Sacraments and Sabbath; Whately's Thoughts on the Sabbath; Wardlaw, On the Sabbath; Maurice, On the Sabbath; Micheaux, Laws of Moses, arts. excisiv., excisivii.; Oehler, in Herzog's Real-Encycl. Sabbath; Winer, Realwörterbuch, "Sabbath"; Bähr, Symbolik des Mosis Culti, vol. ii. bk. iv. ch. 11, § 2; Kauch, Historical and Critical Commentary on D. O.; in Exod. XIV.; Proudhon, De la Célébration du Dimanche; and especially Dr. Hasey's Sunday Morning; the Baptism Lecture for 1869. F. G.


H.

SABBATH-DAY'S JOURNEY 2ab
SABBATH-DAY'S JOURNEY

SABBATICAL YEAR

The SABBATH-DAY'S JOURNEY, Acts i. 12. On occasion of a violation of the commandment by certain of the people who went to look for manna on the seventh day, Moses ordeled the very man to "go out of his place" and forbade any man to "go out of his place" on that day (Ex. xvi. 21). It seems natural to look on this as a mere enactment pro re notis, and having no bearing on any state of affairs subsequent to the journey through the wilderness and the daily gathering of manna. Whether the earlier Hebrews did or did not regard it thus, it is not easy to say. Nevertheless, the natural inference from 2 K. iv. 23 is against the suggestion of such a prohibition being known to the spokesman. Elisha almost certainly living— as may be seen from the whole narrative— much more than a Sabbath-day's journey from Shunem. Heylin infers from the incidents of David's flight from Saul, and Elijah's from Jezebel, that neither felt bound by such a limitation. Their situation, however, being one of extremity, cannot be safely argued from. In after times the precept in Ex. xvi. was undoubtedly viewed as a permanent law. But as some departure from a man's own place was unavoidable, it was thought necessary to determine the allowable amount, which was fixed at 2,000 paces, or about six furlongs, from the wall of the city.

Though such an enactment may have proceeded from an erroneous view of Ex. xvi. 29, it is by no means so superstitious and unworthy on the face of it as are most of the Rabbinical rules and prohibitions respecting the Sabbath-day. In the case of a general law, like that of the Sabbath, some authority must settle the application in details, and such an authority, the Scribes and Pharisees sitting in Moses' seat were entitled to exercise. It is plain that the limits of the Sabbath-day's journey must have been a great check on the profanation of the day in a country where business was entirely agricultural or pastoral, and must have secured "the ox and the ass" the rest to which by the Law they were entitled.

Our Saviour seems to refer to this law in warning the disciples to pray that their flight from Jerusalem in the time of its judgment should not be "on the Sabbath-day" (Matt. xxiv. 20). The Christians of Jerusalem would not, as in the case of Gentiles, feel free from the restrictions on journeying on that day; nor would their situation enable them to comply with the forms whereby such journeying when necessary was sanctified, nor would assistance from those around be procurable.

The permitted distance seems to have been grounded on the space to be kept between the Ark and the people (Josh. iii. 4) in the wilderness, which tradition said was that between the Ark and the tents. To repair to the Ark being, of course, a duty on the Sabbath, the walking to it was no violation of the law, as was the worship on the following day, i.e., the day of the Lord's ordination, then held to be the Sabbath; they were held to be an extension of the Sabbath-day's journey. We find the same distance given as the circumference outside the walls of the Levitical cities to be censured as their suburbs (Num. xxxv. 5). The terminus a quo was thus not a man's own house, but the wall of the city where he dwelt, and thus the amount of lawful Sabbath-day's journey must therefore have varied greatly: the very limits of a Jew in the small cities of his own land being restricted indeed when compared with those of a Jew in Alexandria, Antioch, or Rome.

When a man was obliged to go farther than a Sabbath-day's journey, on some good and allowable ground, it was incumbent on him on the evening before to furnish himself with food enough for two meals. He was to sit down and eat at the appointed distance, to lye what he had left, and after a thanksgiving to God for the appointed boundary. Next morning he was at liberty to make this point his terminus a quo.

The Jewish scruple to go more than 2,000 paces from his city on the Sabbath is referred to by Origen, apol. advers., iv. 2: by Jerome, ad Apionem, quarto lib.; and by Eusebius— with some apparent difference between them as to the measurement. Jerome gives Akiba, Simeon, and Hillel, as the authorities for the lawful distance.

F. G.

SABBATICAL YEAR. As each seventh day and each seventh month were holy, so was each seventh year, by the Mosaic code. We first encounter this law in Ex. xxiii. 10, 11, given in words corresponding to those of the Fourth Commandment, and followed (ver. 12) by the reinforcement of that commandment. It is impossible to read the passage and not feel that the Sabbath Day and the Sabbatical Year are parts of one general law.

The commandment is, to sow and reap for six years, and to let the land rest on the seventh, "that the poor of thy people may eat; and what they leave the beasts of the field shall eat." It is oldest, "as like manner shalt thou deal with thy vineyard and with thy olive-yard." We meet next with the enactment in Lev. xxv. 2-7, and finally in Deut. xv, in which last place the new feature presents itself of the seventh year being one of release to debtors.

When we combine these several notices, we find that every seventh year the land was to have rest to enjoy her Sabbath. Neither tilling nor cultivation of any sort was to be practiced. The spontaneous growth of the soil was not to be reaped by the owner, whose rights of property were in abeyance. All were to have their share in the gleanings: the poor, the stranger, and even the cattle.

This singular institution has the aspect, at first sight, of total impracticability. This, however, years off when we consider that in no year was the owner allowed to reap the whole harvest. (Lev. xix. 9, xxiii. 22). Unless, therefore, the remainder was gleaned very carefully, there may easily have been enough left to ensure such spontaneous deposit of seed as in the fertile soil of Syria would produce some amount of crop in the succeeding year, while the vines and olives would of course yield their fruit of themselves. Moreover, it is clear that the owners of land were to lay by corn in previous years for their own and their families' wants. This is the unavoidable inference from Lev. xxv. 20-22. And though the right of property was in abeyance during the Sabbatical year, it has been suggested that this only applied to the fields, and not to the gardens attached to houses.

The claiming of debts was unlawful during this year, as we learn from Deut. xv. The exceptions laid down are in the case of a foreigner, and that of there being no poor in the land. This latter however, it is straightway said, is what will never
SABBATH

SABBATICAL YEAR

sificate. In the threatenings contained in Lev xxv., judgments on the violation of the Sabbatical year are particularly contemplated (vv. 34, 35), and that it was greatly if not quite neglected appears from 2 Chr. xxvi. 20, 21: "Then that escaped from the sword carried he away to Babylon: where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths, for as long as she lay desolate she kept Sabbath, to fulfill three
score and ten years." Some of the Jewish commentators have inferred from this that their forefathers had neglected exactly seventy Sabbatical years. If such neglect was continuous, the law must have been disobeyed throughout a period of 490 years, i.e. through nearly the whole duration of the monarchy; and as there is nothing in the previous history leading to the inference that the people were more scrupulous then, we must look to the return from Captivity for indications of the Sabbatical year being actually observed. Then we know the former neglect was replaced by a punctilious attention to the Law; and as its leading feature, the Sabbath, began to be scrupulously reverence, so the new Israel was thrown into an observance of the Sab-

batical year. We read (1 Mach. vi. 49) that they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land," Alexander the Great is said to have exempted the Jews from tribute during it, since it was unlawful for them to sow seed or reap harvest then; so too, did Julius Cæsar (Joseph. Ant. iv. 10, § 6). Festus (Hist. lib. ii. 2, § 1), having mentioned the observance of the Sabbath by the Jews, adds: "Dein blandiendi inertia septimumquo anni annum ignavice datum." And St. Paul, in reproaching the Galatians with their Jewish tendencies, taxes them with observing years as well as days and months and times (Gal. iv. 10), from which we must infer that the teachers who communicated to them these tendencies did more or less the like themselves. Another allusion in the N. T. to the Sabbatical year is perhaps to be found in the phrase, εν σαβατικα διετεροπαγετε (Luke vi. 1). Various explanations have been given of the term, but one of the most probable is that it denotes the first Sabbath of the second year in the cycle (Wierscher, quoted by Alford, vol. i.).

SABBEUS ([Vat.] Σαββαεος; [Rom. Ald.] Alex. Σαββαηηος; Soraotes), 1 Esdr. ix. 32. [SHEM-MAIΛΗ, 14.]

SABBEANS. [ΣΑΒΒΕΑΙΩΝ, [SÆRA.]

SABI ([Vat.] Σαββεοη, joined with preceding word; not Σαββεοη [see errata in Mat.; Rom. Ald.] Alex. Σαββεοη; Sobaetus). "The children of Pacheth of Zelaim" appear in 1 Esdr. v. 34 as "the sons of Phacebeth, the sons of Sabi." [SABI.]

SABBE (3 syl.), the reading of the A. V ed. 1611 and other early editions in 1 Esdr. v. 34, representing the Greek Σαββεοη, has beeen improperly changed in later editions to Sabi.

A. SABTAH (שָׁבְתַּה) in 21 MSS. [SÆRA].

Gen. x. 7; [SÆRA.] 1 Chr. i. 9 [see below]. A. V SABTA: [Vat. in 1 Chr. Zadahe; Sobaetus]. The third in order of the sons of Cush in accorda, with the identifications of the settle
SAUTECHA, and SABTECHA

Text not visible.
SACKCLOTH

A coarse texture, of a dark color, made of goats' hair (Is. 1. 7; Rev. vi. 12), and resembling the ciliwm of the Romans. It was used (1) for making sacks, the same word describing both the material and the article (Gen. xlii. 25; Lev. xi. 32; Josh. iv. 4); and (2) for making the rough garments used by mourners, which were in extreme cases worn next the skin (1 K. xxi. 27; 2 K. vi. 30; Job xvi. 15; Is. xxxvii. 11), and this even by females (Joel i. 8; 2 Macc. iii. 10), but at other times were worn over the coat or cephoneth (Jon. iii. 6) in lieu of the outer garment. The robe probably resembled a sack in shape, and fitted close to the person, as we may infer from the application of the term chigpa to the process of putting it on (2 Sam. iii. 31; Ex. xvi. 8, &c.). It was confined by a girdle of similar material (Is. iii. 24). Sometimes it was worn throughout the night (1 K. xxi. 27).

W. L. B.

SACRIFICE. The peculiar features of each kind of sacrifice are referred to under their respective heads: the object of this article will be—

I. To examine the meaning and derivation of the various words used to denote sacrifice in Scripture.

II. To examine the historical development of sacrifice in the Old Testament. To sketch briefly the theory of sacrifice, as it is set forth both in the Old and New Testaments, with especial reference to the Atonement of Christ.

I. Of all the words used in reference to sacrifice, the most general appear to be—

(a. in) παρερχόμενοι, minchel6, from the obsolete root παρερχόμαι, "to give," used in Gen. xxiii. 13, 20, 21, of a gift from Jacob to Esau (LXX. δάπεδον); in 2 Sam. viii. 2, 6 (κεφάλην), in 1 K. iv. 21 (σφαίρα); in 2 K. xvii. 4 (μνεμάνος), of a tribute of a vassal king; in Gen. iv. 3, 5, of a sacrifice generally (δάπεδον and θυσία, indiscriminately); and in Lev. ii. 1, 4, 5, 6, joined with the word korban, of an unbloody sacrifice, or "meat-offering" (generally δάπεδον θυσία). Its derivation and usage point to the idea of sacrifice, which represents it as an eucharistic gift to God our King.

(b. in) παρερχόμενοi, derived from the root παρερχόμαι, "to approach," or (in Hiphil) to "make to approach," used with minchel in Lev. ii. 1, 3, 4, 5, 6, (LXX. δάπεδον θυσία), generally rendered δάπεδον (see Mark vii. 11, κορμαίν, δ ούκ δάπεδον) or προσφέρω. The idea of a gift hardly seems inherent in the root; which rather points to sacrifice, as a symbol of communion or covenant between God and man.

(c. in) σφαίρα, derived from the root σφάειν, to "slaughter animals," especially to "shew in sacrifice," refers emphatically to a bloody sacrifice, one in which the shedding of blood is the essential idea. Thus it is opposed to minchel, in Ps. xi. 6 (θυσίαν καὶ προσφέρων), and to δάπεδον (the whole burnt-offering) in Ex. x. 25, xviii. 12, &c. With it the expiatory idea of sacrifice is naturally connected.

Distinct from these general terms, and often appended to them, are the words denoting special kinds of sacrifice:

(d. in) δάπεδον, δάπεδον (generally δάπεδον θυσία), the "whole burnt-offering."

(e. in) σφαίρα, σφαίρα, σφαίρα (σφαίρα), used frequently with πως, and sometimes called παρερχόμενοι, the "peace." or "thank-offering."

(f. in) παρερχόμενοι, chattath (generally περὶ ἀμαρτιῶν), the "trespass-offering."

(g. in) παρερχόμενοι, ἀπόστολος (generally παραγγελία), the "tension-offering."

For the examination of the derivation and meaning of these, we each under its own head.

II. (A) ORIGIN OF SACRIFICE.

In tracing the history of sacrifice, from its first beginning to its perfect development in the Mosaic ritual, we are at once met by the long-disputed question, as to the origin of sacrifice; whether it arose from a natural instinct of man, sanctioned by God, or whether it was the subject of some distinct primordial revelation.

It is a question, the importance of which has probably been exaggerated. There can be no doubt that sacrifice was sanctioned by God's Law, with a special typical reference to the Atonement of Christ; its universal prevalence, independent of, and often opposed to, man's natural reasonings on his relation to God, shows it to have been primordial, and deeply rooted in the instincts of humanity. Whether it was first enjoined by an external command, or whether it was based on that sense of sin and lost communion with God, which is stamped by his hand on the heart of man — is a historical question, perhaps insoluble, probably one which cannot be treated at all except in connection with some general theory of the method of primordial revelation, but certainly one which does not affect the authority and the meaning of the rite itself.

The great difficulty in the theory which refers it to a distinct command of God, is the total silence of Holy Scripture — a silence the more remarkable, when contrasted with the distinct reference made in Gen. ii. to the origin of the Sabbath. Sacrifice when first mentioned, in the case of Cain and Abel, is referred to as a thing of course; it is said to have been brought by men: there is no hint of any command given by God. This consideration, the strength of which no ingenuity has been able to impair, although it does not actually disprove the formal revelation of sacrifice, yet

sin-offering was actually a male), still it does not settle the matter. The Lord even then speaks of sacrifice as existing, and as known to exist: He does not institute it. The supposition that the "sins of beasts" in Gen. iii. 21 were sins of animals sacrificed by God's command, is a pure assumption. The argument on Heb. xi. 4, that faith can rest only on a distinct Divine command as to the special occasion of its exercise is contradicted by the general definition of it given in v. 1.

* * *
the archal nature, in connected, as Gen. institution limitation, which the sacrifices of the O. T. are expressly connected, any exegetical argument on this side of the question. All allow that the eucharistic and deprecatory ideas of sacrifice are perfectly natural to man. The higher view of its expiatory character, dependent, as it is, entirely on its typical nature, appears but gradually in Scripture. It is veiled under other ideas in the case of the patriarchal sacrifices. It is first distinctly mentioned in the law (Lev. xxii. 11, 12); but even then the theory of the sin offering, and of the classes of sins to which it referred, is allowed to be obscure and difficult; it is only in the N. T. (especially in the Epistle to the Hebrews) that its nature is clearly unfolded. It is as likely that it pleased God gradually to supercede the higher idea to an institution, derived by man from the lower ideas (which must eventually find their justification in the higher), as that He originally commanded the institution when for the revelation of its full meaning was not yet come. The rainbow was just as truly the symbol of God's new promise in Gen. ix. 13-17, whether it had or had not existed, as a natural phenomenon before the Flood. What God sets his seal to, He makes a part of his revelation, because of its origin may be. It is to be noticed (see Warburton's Dist. Leg. ix. c. 2) that, except in Gen. xv. 9, the method of patriarchal sacrifice is left free, without any direction on the part of God, while in all the Mosaic ritual the limitation and regulation of sacrifice, as to time, place, and material, is a most prominent feature, on which much of its distinction from heathen sacrifice depended. The inference is at least probable, that when God sanctioned formally a natural rite, then, and not till then, did He define its method.

The question, therefore, of the origin of sacrifice is best left in the silence with which Scripture surrounds it.

(B.) Ante-Mosaic History of Sacrifice.

In examining the various sacrifices, recorded in Scripture before the establishment of the Law, we find that the words specially denoting expiatory sacrifice (אכָּבָה and לֹֽאֹכֶּר) are not applied to them. This fact does not at all show, that they were not actually expiatory, nor even that the offers had not that idea of expiation, which must have been vaguely felt in all sacrifices; but it justifies the inference, that this idea was not then the prominent one in the doctrine of sacrifice.

The sacrifice of Cain and Abel is called "minchah," although in the case of the latter it was a bloody sacrifice. (So in Heb. xi. 4 the word "θυσία" is explained by the τοὺς δόμους below.) In the case of both it would appear to have been eucharistic, and the distinction between the offers to have lain in their "faith" (Heb. xi. 4). Whether that faith of Abel referred to the promise of the Redeemer, and was connected with any idea of the typical meaning of sacrifice, or whether it was a simple and humble faith in the unseen God, as the giver and promise of all good, we are not authorized by Scripture to draw argument on this side of the question. The sacrifice of Noah after the Flood (Gen. viii. 20) is called burnt-offering ("idah"). This sacrifice is expressly connected with the institution of the

Covenant which follows in ix. 8-17. The same ratification of a covenant is seen in the burnt-offering of Abraham, especially enjoined and defined by God in Gen. xv. 9; and is probably to be traced in the "building of alters" by Abraham on entering Canaan at Bethel (Gen. xii. 7, 8) and Moriah (xiii. 18), by Isaac at Beer-sheba (xxvi. 25), and by Jacob at Shechem (xxviii. 20), and in Jacob's setting up and anointing of the pillar at Bethel (xxxvii. 15; xviii. xxv. 14). The sacrifice ("abib") of Jacob at Mizpah also marks a covenant with Laban, to which God is called to be a witness and a party. In all these, the burnt offering seems to have been what is called the "she ruin", the recognition of a bond between the sacrificer and God, and the dedication of himself, as represented by the victim, to the service of the Lord.

The sacrifice of Isaac (Gen. xxvii. 1-13) stands by itself, as the sole instance in which the idea of human sacrifice was even for a moment, and as a trial, countenanced by God. Yet in its principle it appears to have been of the same nature as before: the voluntary surrender of an only son on Abraham's part, and the willing dedication of himself on Isaac's, are in the foreground: the expiatory idea, if recognized at all, holds certainly a secondary position.

In the burnt-offerings of Job for his children (Job i. 2) and for his three friends (xli. 8), we for the first time find the expression of the desire of expiation for sin accompanied by repentance and prayer, and brought prominently forward. The same is the case in the words of Moses to Pharaoh, as to the necessity of sacrifice in the wilderness (Ex. x. 29), where sacrifice ("abib") is distinguished from burnt-offering. Here the main idea is at least deprecatory; the object is to appease the wrath, and avert the vengeance of God.

(C.) The Sacrifices of the Mosaic Period.

These are inaugurated by the offering of the Passover and the sacrifice of Ex. xxiv. The Passover indeed is unique in its character, and seems to have been the peculiarity of all the various divisions of sacrifice soon to be established. Its ceremonial, however, most nearly resembles that of the sin-offering in the emphatic use of the blood, which (after the first celebration) was poured at the bottom of the altar (see Lev. iv. 7), and in the case taken that none of the flesh should remain till the morning (see Ex. xlii. 10, xxv. 25). It was unlike in that the flesh was to be eaten by all (not burnt, or eaten by the priests alone), in token of their entering into covenant with God, and eating "at his table," as in the case of a peace-offering. Its peculiar position as a historical memorial, and its special reference to the future, naturally make it out as inescapable of being referred to any formal class of sacrifice; but it is clear that the idea of salvation from death by means of sacrifice is brought out in it with a distinctness before unknown.

The sacrifice of Ex. xxiv., offered as a solemn inauguration of the Covenant of Sinai, has a similarly comprehensive character. It is called a "burnt-offering" and "peace-offering" in v. 5; but the solemn use of the blood (comp. Heb. x. 18-22) distinctly marks the idea that expiatory sacrifice was needed for entering into covenant with God, the idea of which the sin- and trespass-offerings were afterwards the symbols.
SACRIFICE

The Law of Leviticus now unfolds distinctly the various forms of sacrifice: —

(a.) The burnt-offering. Self-dedication.

(b.) The meat-offering (unblemished) Excommunication.

The peace-offering (bloody) TIC.

(c.) The sin-offering. Expiation.

The trespass-offering.

To these may be added, —

(d.) The incense offered after sacrifice in the Holy Place, and (on the Day of Atonement) in the Holy of Holies, the symbol of the intercession of the priest (as a type of the Great High Priest), accompanying and making efficacious the prayer of the people.

In the consecration of Aaron and his sons (Lev. viii.) we find these offered, in what became ever afterwards the appointed order: first came the sin-offering, to prepare access to God; next the burnt-offering, to mark their dedication to his service; and thirdly the meat-offering of thanksgiving.

The same sacrifices, in the same order, with the addition of a peace-offering (even no doubt by all the people), were offered a week after for all the congregation, and accepted visibly by the descent of fire upon the burnt-offering. Henceforth the sacrificial system was fixed in all its parts, until He should come whom it typified.

It is to be observed that the Law of Leviticus takes the title of sacrifice for granted (see Lev. i. 2, ii. 1, &c., "If a man bring an offering, ye shall," etc.), and is directed chiefly to unite and limit its exercise. In every case but that of the peace-offering, the nature of the victim was carefully prescribed, so as to preserve the ideas symbolized, and so as to avoid the notion (so inherent in heathen systems, and finding its logical result in human sacrifice) that the more costly the offering, the more surely must it meet with acceptance.

At the same time, probably in order to impress this truth on their minds, and also to guard against corruption by heathenistic ceremonial, and against the notion that sacrifice in itself, without obedience, could avail (see 1 Sam. xxv. 22, 23), the place of offering was expressly limited, first to the Tabernacle, afterwards to the Temple. This ordinance also necessitated their periodical gathering as one nation before God, and so kept clearly before their minds their relation to Him as their national King, both limitations brought out the great truth, that God Himself provided the way by which man should approach Him, and that the method of reconciliation was initiated by Him, and not by them.

In consequence of the peculiarity of the Law, it has been argued (as by Outram, Warburton, etc.) that the whole system of sacrifice was only a condescension to the weakness of the people, borrowed, more or less, from the heathen nations, especially from Egypt, in order to guard against worse superstition and positive idolatry. The argument is mainly based (see Warh. Dict. Leg., iv., sect. vi. 2) on Ex. xx. 25, and similar references in the O. and N. T. to the nullity of all mere ceremonial. Taken as an explanation of the theory of sacrifice, it is weak and superficial; it labors under two fatal difficulties, the historical fact of the primeval existence of sacrifice, and its typical reference to the one Atonement of Christ, which was foreordained from the very beginning, and had been already typified, as, for example, in the sacrifice of Isaac.

But as giving a reason for the minuteness and elaboration of the Mosaic ceremonial, so remarkably contrasted with the freedom of patriarchal sacrifice, and as furnishing an explanation of certain special rites, it may probably have some value. It certainly contains this truth, that the craving for visible tokens of God's presence, and visible rites of worship, from which idolatry proceeds, was provided for and turned into a safe channel, by the whole actual and typical system, of which sacrifice was the type. The contrast with the gigantic system of idolatry, which prevailed in Egypt, and which had so deeply tainted the spirit of the Israelites, would doubtless render such provision then especially necessary. It was one part of the prophetic office to guard against its degradation into formalism, and to bring out its spiritual meaning with an ever-increasing clearness.

(1.5.) Post-Mosaic Sacrifices.

It will not be necessary to pursue, in detail, the history of Post-Mosaic Sacrifice, for its main principles were now fixed forever. The most remarkable instances of sacrifice on a large scale are by Solomon at the consecration of the Temple (1 K. viii. 53), by Jehoiada after the death of Athaliah (2 K. xxiii. 18), and by Hezekiah at his great Passover and restoration of the Temple-worship (2 Chr. xxx. 21-24). In each case, the lavish use of victims was chiefly in the peace-offerings, which were a sacred national feast to the people at the Table of their Great King.

The regular sacrifices in the Temple service were: —

(a.) BURNT-OFFERINGS.

1. The daily burnt-offerings (Ex. xxix. 38-42).

2. The double burnt-offerings on the Sabbath (Num. xxviii. 9, 10).

3. The burnt-offerings at the great festivals (Num. xxviii. 11-xxix. 39).

(b.) MEAT-OFFERINGS.

1. The daily meat-offerings accompanying the daily burnt-offerings (Veal, oil, and wine) (Ex. xxix. 40, 41).

2. The shew-bread (twelve loaves with frankincense), renewed every Sabbath (Lev. xxiv. 5-9).

3. The special meat-offerings at the Sabbath and the great festivals (Num. xxvii. xxix., xxx.).

4. The first-fruits at the Passover (Lev. xiiii. 10-14), at Pentecost (xxix. 17-20), both "wave-offerings;" the first-fruits of the dough and threshing-floor at the harvest-time (Num. xx. 20, 21; Deut. xxvi. 1-11), called "heave-offerings;"

(c.) SIN-OFFERINGS.

1. Sin-offering (a kid) each new moon (Num. xxviiii. 15).


3. The offering of the two goats (the goat sacrificed and the scape-goat) for the people, and of the bullock for the priest himself, on the Great Day of Atonement (Lev. xvi.).

(d.) INCENSE.

1. The morning and evening incense (Ex. xxvii. 7-8).

a For instances of infringement of this rule unenforced, see Judg. ii. 5, vi. 24, xiii. 19; 1 Sam. xi. 15, xvi. 5; 2 Sam. viii. 13; 1 K. iii. 2, 3. Most of these cases are special, some authorized by special command; but the law probably did not attain to its strictness till the foundation of the Temple.
Whether Nazaritic order any third peace-offering and the dite as perfectly single the example (St. John vi. 21), on occasions of marriage and of burial, etc., etc., besides the frequent offering of private sin-offerings. These must have kept up a constant succession of sacrifices every day; and brought the rite home to every man's thought, and to every occasion of human life.

(III.) In examining the doctrine of sacrifice, it is necessary to remember, that, in its development, the order of idea is not necessarily the same as the order of time. By the order of sacrifice in its perfect form (as in Lev. viii.), it is clear that the sin-offering occupies the most important place, the burnt-offering comes next, and the meat-offering or peace-offering last of all. The second could only be offered after the first had been accepted; the third was not needed under ordinary circumstances. Yet, in actual order of time, it has been seen, that the patriarchal sacrifices partook much more of the nature of the peace-offering and burnt-offering; and that, under the Law, by which was "the knowledge of sin" (Rom. iii. 20), the sin-offering was for the first time explicitly set forth. This is but natural, that the deepest ideas should be the last in order of development.

It is also obvious, that those who believe in the unity of the O. and N. T., and the typical nature of the Mosaic Covenant, must view the type in constant reference to the antitype, and be prepared therefore to find in the former vague and recondite meanings, which are fixed and manifested by the latter. The sacrifices must be considered, not merely as they stand in the Law, or even as they might have appeared to a pious Israelite; but as they were illustrated by the Prophets, and perfectly interpreted in the N. T. (e. g. in the Epistle to the Hebrews). It follows from this, that, as belonging to a system which was to embrace all mankind in its influence, they should be also compared and associated with the sacrifices and worship of God in other nations, and the ideas which in them were dimly and confusedly expressed.

It is needless to dwell on the universality of heathen sacrifices, and difficult to reduce to any single theory the various ideas involved therein. It is clear, that the sacrifice was often looked upon as a gift or tribute to the gods: an idea which, for example, runs through all Greek literature, as well as by Hebrew prophets, that by them the gods' favor could be purchased for the wicked, or their "envy" be averted from the prosperous. On the other hand, that they were regarded as thank-offerings, and the feasting on their flesh as a partaking of the "table of the gods." (comp. 1 Cor. x. 20 (21), is equally certain. Nor was the higher idea of sacrifice, as a representation of the self-devotion of the offerer, body and soul, to the god, wholly lost, although generally obscured by the grosser and more obvious conceptions of the rite. But, besides all these, there seems always to have been latent the idea of propitiation, that is, the belief in a communion with the gods, natural to man, broken off in some way, and by sacrifice to be restored. The emphatic "shedding of the blood," as the essential part of the sacrifice, while the flesh was often eaten by the priest or the sacrificer, is not capable of any full explanation by any of the ideas above referred to. Whether it represented the death of the sacrificer, or (as in cases of national offering of human victims, and of those self-devoted for their country) an atoning death for him; still, in either case it contained the idea that "without shedding of blood is no remission," and so had a vague and distorted glimpse of the great central truth of Revelation. Such an idea may be (as has been argued) "unnatural," in that it could not be explained by natural reasoning; but if certain, still, it would not have been unnatural, if frequency of existence, and accordance with a deep natural instinct, be allowed to preclude that epithet.

Now the essential difference between these heathen views of sacrifice and the Scriptural doctrine of the O. T. is not to be found in its denial of any of these ideas. The very names used in it for sacrifice (as is seen above) involve the conception of the rite as a gift, a form of worship, a thank-offering, a self-devotion, and an atonement. In fact, it brings out, clearly and distinctly, the ideas which in heathenism were uncertain, vague, and perverted.

But the essential points of distinction are two. First, that whereas the heathen conceived of their gods as outraged in jealousy or anger, to be sought after, and to be appeased by the unaided action of man, Scripture represents God himself as approaching man, as pointing out and sanctioning the way by which the broken covenant should be restored. This was impressed on the Israelites at every step by the minute directions of the Law, and the time, place, victim, and ceremonial, by its utterly discomfitting the "will worship," which in heathenism found full scope, and rooted in the invention of costly or monstrous sacrifices. And it is especially to be noted, that this particularity is increased as we approach nearer to the deep propitiatory idea; for that, whereas the patriarchal sacrifices generally seem to have been undefined by God, and even under the Law, the nature of the peace-offerings, used (to some extent) the burnt-offerings, was determined by the sacrificer only; the solemn sacrifice of Abraham in the inauguration of his covenant was prescribed to him, and the sin-offerings under the Law were most accurately and minutely determined. (See, for example, the whole ceremonial of Lev. xvi.) It is needless to remark, how this essential difference purifies the ideas above noticed from the corruptions, which made them odious or contemptible, and sets on its true basis the relation between God and fallen man.

The second mark of distinction is closely connected with this, inasmuch as it shows sacrifice to be

Sacrifice, quoted in notes 23, 25, to Thomson's "Bampton Lectures," 1859.
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be a scheme proceeding from God, and, in his
revelation connected with the one central fact
of human history. It is to be found in the
typical character of all Jewish sacrifices, on which,
as the Epistle to the Hebrews argues, all their
efficacy depended. It must be remembered that,
like other ordinances of the Law, they had a two-
fold effect, depending on the special position of
an Israelite, as a member of the national Theocracy,
and on his general position, as a man in relation
with God.

On the one hand, for example, the
sin-offering was an atonement to the national
law for moral offenses of negligence, which in "pres-
sumptuous," i.e. deliberate and willful crime, was
rejected (see Num. xv. 27-31; and comp. Heb. x.
26. 27). On the other hand it had, as the pro-
phetic writings show us, a distinct spiritual sig-
nificance, as a means of expressing repentance
and receiving forgiveness, which could have belonged to
it only as a type of the Great Atonement.

How far that typical meaning was recognized at differ-
ent periods and by different persons, it is useless
to speculate; but it would be improper to doubt,
even if we had no testimony on the subject, that,
in the face of the high spiritual teaching of the
Law and the Prophets, a pious Israelite must have
felt the necessity of material sacrifice, and so
believed it to be availing only as an ordinance
of God, shadowing out some great spiritual truth,
or action of his. Nor is it unlikely that, with
more or less distinctness, he connected the evolu-
tion of this, as of other truths, with the coming
of the promised Messiah. But, however this be,
we know that, in God's purpose, the whole
system was typical, that all its spiritual efficacy
depended on the true sacrifice which it represented,
and could be received only on condition of Faith,
and that, therefore, it passed away when the Anti-
type was come.

The nature and meaning of the various kinds
of sacrifice is partly gathered from the form
of their institution and ceremonial, partly from the
teaching of the Prophets, and partly from the
N. T., especially the Epistle to the Hebrews.

All had relation, under different aspects, to a Cov-
enant between God and man.

The Sin-offering represented that Covenant
as broken by man, and as knit together again, by
God's appointment, through the "shedding of blood."
Its characteristic ceremony was the sprinkling
of the blood before the veil of the Sanctuary, the putting some of it on the horns of the
altar of incense, and the pouring out of all the
rest at the foot of the altar of burnt-offering.
The flesh was in no case touched by the offerer; either
it was consumed by fire without the camp, or it was
eaten by the priest alone in the holy place,
and everything that touched it was holy (Lev. xi.
7). This latter mark pointed the distinction from the
peace-offering, and showed that the sacrificer had
been rendered unworthy of communion with God.
That the utility of material sacrifices in itself, led,
signified that the death of the offerer was desired
for sin, but that the death of the victim was ac-
cepted for his death by the ordinance of God's
mercy. This is seen most clearly in the cer-
emonial of the Day of Atonement, when, after the
sacrifice of the one goat, the high-priest's hand
was laid on the head of the scapegoat which was
the other part of the sin-offering— with confession
of the sins of the people, that it might visibly bear
them away, and so bring out explicitly, what in
other sin-offerings was but implied.

Accordingly we find (see quotation from the Mishna in Outr.
De Succ. i. c. xvi. § 10) that, in all cases, it was
for a custom for his hand on the
head of the sin-offering, to confess generally or
specially his sins, and to say, "Let this be my ex-
piation." Beyond all doubt, the sin-offering dis-
inctly witnessed, that sin existed in man, that the
"wages of that sin was death," and that God had
provided an Atonement by the vicarious suffer-
ing of an appointed victim. The reference of the
Baptist to a " Lamb of God who taketh away the
sins of the world," was one understood and hailed
at once by a "true Israelite."

The ceremonial and meaning of the Burnt-
offering were very different. The idea of ex-
piation seems not to have been absent from it
(for the blood was sprinkled round about the altar
of sacrifice); and, before the Levitical ordinance
of the sin-offering to precede it, this idea may
have been even prominent. But in the system of
Levities it is evidently only secondary.

The main idea is the offering of the whole victim
to God, representing (as the laying of the hand on
its head shows) the devotion of the sacrificer, body
and soul, to Him. The death of the victim was
(so to speak) an incidental feature, to signify the
complete of the devotions; and it is to be no-
ticed, that in all solemn sacrifices, no burnt-offering
could be made until a previous sin-offering had
brought the sacrificer again into covenant with
God. The main idea of this sacrifice must have
been representative, not vicarious, and the best
comment upon it is the exhortation in Rom. xii.
The meat-offerings, the peace or thank-
offering, the first fruit, etc., were simply offerings
to God of his own best gifts, as a sign of thankful
homage, and as a means of maintaining his service
and his servants. Whether they were regular or
voluntary, individual or national, independent or
subsidiary to other offerings, this was still the lead-
ing idea. The meat-offering, of flour, oil, and
wine, seasoned with salt, and bellowed by frankincense,
was usually an appendage to the devotions
implied in the burnt-offering; and the peace-of-
ferings for the people held the same place in Aaron's
first sacrifice (Lev. i. 22), and in all others of
special solemnity. The characteristic ceremony in
the peace-offering was the eating of the flesh by
the sacrificer (after the fat had been burnt before
the Lord, and the breast and shoulder given to the
priests). It bestowed the enjoyment of com-
monation with God at "the table of the Lord;" in
the gifts which his mercy had bestowed, of which
a choice portion was offered to Him, to his servants,
and to his poor (see Deut. xiv. 28, 29). To this
"cover," and so to "do away;" LXX. ἔλεγον ἄνω τοῦ
head of the sacrifice, the later Jews distinguish the burnt-offering as a sym-
bolizing for thoughts and designs, the sin-offering for acts of
transgression. (See Jonath. Paraphr. on Lev. 
17, etc., quoted by Outram.)
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view of sacrifice allusion is made by St. Paul in Phil. iv. 13; Heb. xiii. 15, 16. It follows naturally from the other two.

It is clear from this, that the idea of sacrifice is a complex idea, involving the propitiatory, the dedicatory, and the enarclistic elements. Any one of these, taken by itself, would lead to error and superstition. The enarclistic alone would lead to the idea of atonement by sacrifice for sin, as being effectual without any condition of repentance and faith; the self-dedicatory, taken alone, ignores the barrier of sin between man and God, and undermines the whole idea of atonement; the enarclistic alone leads to the notion that mere gifts can satisfy God's service, and is easily perverted into the heathenish attempt to "hike" God by vows and offerings. All three probably were more or less implied in each sacrifice, each element predominating in its turn: all must be kept in mind in considering the historical influence, the spiritual meaning, and the typical value of sacrifice.

Now the Israelites, while they seem always to have retained the ideas of propitiation and of enarclistic offering, even when they perverted these by half-heathenish superstition, constantly ignored the self-dedicatory which is the link between the two, and which the regular burnt-offering should have impressed upon them as their daily thought and duty. It is therefore to this point that the teaching of the Prophets is mainly directed; its key-note is contained in the words of Amos: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. xxv. 22). So Isaiah declares (as in i. 10-20) that "the Lord delights not in the blood of bullocks, or lambs, or goats;" that to those who "cease to do evil and learn to do well, . . . . though their sins be as scarlet, they shall be white as snow." Jeremiah reminds them (vii. 22, 23) that the Lord did not "command burnt-offerings or sacrifices" under Moses, but said, "Obey my voice, and I will be your God." Ezekiel is full of indignant protests (see xx. 39-44) against the pollution of God's name by offerings of those whose hearts were with their idols. Hosea sets forth God's requirements (vi. 6) in words which our Lord himself sanctioned and which are not sacrificial, and the knowledge of God more than burnt-offerings." Amos (v. 21-27) puts it even more strongly, that God "hates" their sacrifices, unless "judgment run down like water, and righteousness like a mighty stream." And Micah (vi. 6-8) answers the question which lies at the root of sacrifice, "Wherewith shall I come before the Lord?" by the words, "What doth the Lord require of thee, but to do justly, and love mercy, and walk humbly with thy God?" All these passages, and many others, are directed to one object—not to discourage sacrifice, but to purify and spiritualize the feelings of the offerers.

The same truth, here unconnected from without, is recognized from within by the Psalmist. Thou says he, in Ps. xi. 6-11, "Sacrifice and meat-offering, burnt-offering and sin-offering, Thou hast not required;" and contrasts with them the homage of the heart—"mine ears hast Thou borted, and the active service of life—"Lo! I come to do Thy will, 0 God." In Ps. i. 13, 14, sacrifice is associated with prayer and adoration (comp. Ps. xlvii. 2): "Thinkest thou that I will eat bullocks, and drink the blood of goats? Offer unto God thanksgiving, pay thy vows to the Most Highest, and call upon me in time of trouble." In Ps. ii. 16, 17, it is similarly contrasted with true repentance of the heart: "The sacrifice of God is a troubled spirit, a broken and a contrite heart." Yet here also the next verse shows that sacrifice was not superseded, but purified: "Then shall they be pleased with burnt-offerings and oblations; then shall they offer young bullocks upon thine altar." These passages are correlative to the others, expressing the feelings, which those others in God's name require. It is not to be argued from them, that this idea of self-dedication is the main one of sacrifice. The idea of propitiation lies below it, taken for granted by the Prophets as by the 7 hol people, but still enveloped in mystery until the Antitype should come to make all clear. For the evolution of this doctrine we must look to the N. T.; the preparation for it by the Prophets was (so to speak) negative, the pointing out the nullity of all other propitiations in themselves, and then leaving the warnings of the conscience and the cravings of the heart to fix men's hearts on the better Atonement to come.

Without entering directly on the great subject of the Atonement (which would be foreign to the scope of this article), it will be sufficient to refer to the connection, established in the N. T., between it and the sacrifices of the Mosaic system. To do this, we need do little more than analyze the Epistle to the Hebrews, which contains the key of the whole sacrificial doctrine.

In the first place, it follows the prophetic books by stating, in the most emphatic terms, the intrinsic nullity of all mere material sacrifices. The "gifts and sacrifices" of the first Targum could "never make the sacrificers perfect in conscience" (Rosenburg): they were but "carnal ordinances, imposed on them till the time of reformation" (v. 9, 10). The very fact of their constant repetition is said to prove this imperfection, which depends on the fundamental principle, "that it is impossible that the blood of bulls and goats should take away sin" (x. 4). But it does not lead us to infer, that they actually had no spiritual efficacy, if offered in repentance and faith. On the contrary, the object of the whole isle is to show that a sacrificial, propitiatory character, and to assert that in virtue of it alone they had a spiritual meaning. Our Lord is declared (see 1 Pet. i. 20) "to have been foreordained "as a sacrifice "before the foundation of the world:" or (as it is more strikingly expressed in Rev. xiii. 8) "from the foundation of the world." The material sacrifices represented this Great Atonement, as already made and accepted in God's foreknowledge; and to those who grasped the ideas of sin, pardon, and self-dedication, symbolized in them, they were means of entering into the blessings which the One True Sacrifice alone procured. Otherwise the whole sacrificial system could have been only a superstition and a snare. The sins provided for by the sin-offering were certainly in some cases moral. [See Sin-Offering.] The whole of the Mosaic description of sacrifices clearly implies some real spiritual benefit to be derived from them, besides the temporal privileges belonging to the national theocracy.

Just as St. Paul argues (Gal. iii. 15-29) that the Promise and Covenant to Abraham were of primary, the Law only of secondary, importance, so that men had under the Law more than they had by the Law; so it must be said of the Levitical
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sacrifices. They could convey nothing in them- selves: yet, as types, they might, if accepted by a true, though necessarily imperfect, faith, be means of conveying in some degree the blessings of the Antitype.

This typical character of all sacrifice being thus set forth, the next point dwelt upon is the union in our Lord's person of the priest, the offerer, and the sacrifice. [Priest.] The imperfection of all sacrifices, which made them, in themselves, liable to superstition, and even inexplicable, lies in this, that, on the one hand, the victim seems arbitrarily chosen to be the substitute for, or the representative of, the sacrifice; and that, on the other, if there be a barrier of sin between man and God, he has no right of approach, or security that his sacrifice will be accepted; that there needs, therefore, to be a Mediator, i.e. (according to the definition of Heb. v. 1—4), a true Priest, who shall, as being One with man, offer the sacrifice, and accept it, as being One with God. It is shown that this imperfection, which necessarily existed in all types, without which indeed they would have been useless, not preparatory for the Antitype, was altogether done away in Him; that in the first place He, as the representative of the whole human race, offered an arbitrarily-chosen victim, but the willing sacrifice of his own blood; that, in the second, He was ordained by God, by a solemn oath, to be a high-priest forever, "after the order of Melchizedek," one "in all points tempted as we are, yet without sin," united to our human nature, susceptible to its infirmities and trials, yet, at the same time, the True Son of God, exalted far above all created things, and ever living to make intercession in heaven, now that his sacrifice is over: and that, in the last place, the barrier between man and God is by his mediation done away forever, and the Most Holy Place once for all opened to man. All the points, in the doctrine of sacrifice, which had before been unintelligible, were thus made clear.

This being the case, it next follows that all the various kinds of sacrifices were, each in its measure, representatives and types of the various aspects of the Atonement. It is clear that the Atonement, in this epistle, as in the N. T. generally, is viewed in Weloldem light.

On the one hand, it is set forth distinctly as a vicarious sacrifice, which was rendered necessary by the sin of man, and in which the Lord "bore the sins of many." It is its essential characteristic, that in it He stands absolutely alone, offering his sacrifice without any reference to the faith or the conversion of men—offering it indeed for those who are still sinners—and at enmity with God. Moreover it is called a "propitiation" (Λαονος or Λαοστροφιον, Rom. iii. 25: 1 John ii. 2) a "ransom" (Αναδοσθήσεις, Rom. iii. 24: 1 Cor. i. 30, &c.): which, if words mean anything, must imply that it makes a change in the relation between God and man, from separation to union, from wrath to love, and a change in man's state from bondage to freedom. In it, then, He stands out alone as the Mediator between God and man; and his sacrifice is offered once for all, never to be imitated or repeated.

Now this view of the Atonement is set forth in the Epistle to the Hebrews, as typified by the sin-offering; especially by that particular sin-offering with which the high priest entered the Most Holy Place on the Great Day of Atonement (ix. 7—12), and by that which hallowed the inauguration of the Mosaic covenant, and cleansed the vessels of its ministration (ix. 13—23). In the same way, Christ is called "our Passover, sacrificed for us" (1 Cor. v. 7); and is said, in even more startling language, to have been "made sin for us," though He "knew no sin" (2 Cor. v. 21). This typical relation is pursued even into details, and our Lord's suffering without the city is compared to the burning of the public or priestly sin-offerings without the camp (Heb. xiii. 10—13). The altar of sacrifice (δυναστία) is said to have its antitype in his Passion (xiii. 10). All the expiatory and propitiatory sacrifices of the Law are now for the first time brought into full light. And though the principle of vicarious sacrifice still remains, and must remain, a mystery, yet the fact of its existence in Him is illustrated by a thousand types. As the sin-offering, though not the earliest, is the most universal of all and forms the Atonement, which it symbolizes, is the one on which all others rest.

On the other hand, the sacrifice of Christ is set forth to us as the completion of that perfect obedience to the will of the Father, which is the natural duty of sinless man, in which He is the representative of all men, and in which He is, as it were, when reconciled to God, to "take up the Cross and follow Him." "In the days of his flesh He offered up prayers and supplications.... and was heard, in that He feared; though He were a Son, yet learned He obedience by the things which He suffered: and being made perfect" (by that suffering; see ii. 10), "He became the author of salvation to all them that obey Him" (v. 7, 8, 9).

In this view his death is not the principal object: we dwell rather on his lowly incarnation, and his life of humility, temptation, and suffering, to which that death was but a fitting close. In the passage above referred to the allusion is not to the Cross of Calvary, but to the agony in Gethsemane, which bore his human will to the will of his Father. The main idea of this view of the Atonement is representative, rather than vicarious. In the first view the "second Adam" quidd by his atoning blood the work of evil which the first Adam did; in the second He, by his perfect obedience, did that which the first Adam left undone, and, by his grace making us like Himself, calls upon us to follow Him in the same path. This latter view is typified by the burnt-offering: in respect of which the N. T. merely quotes and enforces the language already cited from the O. T., and especially (see Heb. x. 6—9) the words of Ps. xl. 6, &c., which contrast with material sacrifice the "doing the will of God." It is one, which cannot be dwelt upon at all without a previous implication of the other: as both were embraced in one set, so are they inseparably connected in idea. Thus it is put forth in Rom. xiii. 1, where the "mercy of God," i.e. the free salvation, through the sin-offering of Christ's blood, dwelt upon in all the preceding part of the epistle) are made the ground for calling on us to present our bodies, a living
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sacrifice, holy and acceptable to God," inasmuch as we are all (see v. 5) one with Christ, and members of his body. In this sense it is that we are said to be "crucified with Christ" (Gal. ii. 20).

Rom. vi. 6); to have the sufferings of Christ "abound in us" (2 Cor. i. 5); even to "fill up that which is behind" (ταραττεωμενα) thereof (Col. i. 24); and to be "offered" (στηρισθαι) upon the sacrifice of the "faith" of others (Phil. ii. 17): comp. 2 Thud. iv. 6; I John iii. 16). As without the sin-offering of the Cross, this, our burnt-offering, would be impossible, so also without the burnt-offering the sin-offering will to us be unavailing.

With these views of our Lord's sacrifice on earth, as typified in the Levitical sacrifices on the outside altar, is also to be connected the offering of his intercession for us in heaven, which was represented by the incense. In the Epistle to the Hebrews, this part of his priestly office is dwelt upon, with particular reference to the offering of incense in the Most Holy Place by the high-priest on the Great Day of Atonement (Heb. ix. 24-28; comp. iv. 14-16, vi. 19, 20, vii. 25). It implies that the sin-offering has been made once for all, to rend asunder the veil (of sin) between man and God, and that the continual burnt-offering is now accepted by Him for the sake of the Great Interceding High-priest. That intercession is the strength of our prayers, and "with the smoke of its incense" they rise up to heaven (Rev. viii. 4).

[PRAYER:]

The typical sense of the meat-offering, or peace-offering, is less connected with the sacrifice of Christ himself, than with those sacrifices of praise, thanksgiving, charity, and devotion, which we, as Christians, offer to God, and "with which he is well pleased" (Heb. xiii. 15, 16) as with "an odor of sweet smell, a sacrifice acceptable to God" (Phil. iv. 18). They betoken that, through the peace won by the sin-offering, we have already been enabled to dedicate ourselves to God, and they are, as it were, the ornaments and accessories of that self-dedication.

Such is a brief sketch of the doctrine of Sacrifice. It is seen to have been deeply rooted in men's hearts; and to have been, from the beginning, accepted and sanctioned by God, and made by Him one channel of his Revelation. In virtue of that sanction it had a value, partly symbolical, partly actual, but in all respects derived from the one True Sacrifice, of which it was the type. It involved the expiatory, the self-dedication, and the eucharistic ideas, each gradually developed and explained, but all capable of full explanation only by the light reflected back from the Antitype. On the antinomian part of the subject valuable information may be found in Spencer, De Legibus Hebraeorum, and Warburton, Die. Leg. (b. ix. c. 2). On the general subject, see Migees Discourse on Atonement; the Appendix to Tholuck's Treatise on the Hebrews; Curtze, Der Alttestamentliche Opferdienst. Mitau, 1862; English translation by James Martin, Edinb. 1894, in Clark's Foreign Theol. Libr.; comp. Bibl. Sacra, ix. 27-51); and the catalogue of authorities in Winer's Realwörterb., "Offer." But it needs for its consideration little but the careful study of Scripture itself.

A. B.

SADDUCEES

For other works on this subject see the references under LEVITICUS (Amer. ed.), vol. ii. p. 1553 b, and the list prefixed to the work of Kurtz, just referred to. See also an article by Dr. G. R. Noyes, The Scripture Doctrine of Sacrifice, in the Christian Examiner (Boston) for Sept. 1855, and the learned and elaborate discussion of the subject in Kalisch's Leviticus, part i. (Lond. 1857), pp. 1-116.

SADDUCES (Sadducæa). The name of SHALIM, one of the ancestors of Ezra, is so written in 2 Esdr. i. 1.

SADDAS (Saddas). [Araia: Alex. Aosta: [All: Sadas:] Archib.] Azad (1 Esdr. v. 13; comp. Ezr ii. 12). The form Sadas is retained from the Geneva version. [This form, it will be observed, is the reading of the Aldine edition. — A.]

SADDUCEUS (Saddæor: [Vat: Saddæor: [All: Saddæor:] Lebæus]. Dido, the chief at the place Caphshia," is called in 1 Esdr. viii. 15, "Saddus the captain, who was in the place of the treasury." In 1 Esdr. viii. 46 the name is written "Daddus" in the A. V., as in the Geneva version of both passages.

SADDLE. [Saddle; Furniture; Horse; Mule.]

SADDUCER (Sadducus: [Vat: Sadducus: Mii, Erato: Subaeus]. Zaddok the high-priest, ancestor of Ezra (1 Esdr. viii. 2).

SADDUCES (Saddæoci): Saddæor: Matt. iii. 7, xvi. 1, 6, 11, 12, xxi. 28, 34; Mark xii. 18; Luke xx. 27; Acts iv. 1, v. 17, xiii. 6, 7, 8). A religious party or school among the Jews at the time of Christ, who denied that the oral law was a revelation of God to the Israelites, and who deemed the written law alone to be obligatory on the nation, as of Divine authority. Although frequently mentioned in the New Testament in conjunction with the Pharisees, they do not throw such vivid light as their great antagonists on the real significance of Christianity. Except on one occasion, when they united with the Pharisees in insidiously asking for a sign from heaven (Matt. xvi. 1, 4, 6), Christ never assailed the Sadducees with the same bitter denunciations which he utters against the Pharisees: and they do not, like the Pharisees, seem to have taken active measures for causing him to be put to death. In this respect, and in many others, they appear less influential than the Pharisees in the world's history; but still they deserve attention, as representing Jewish ideas before the Pharisees became triumphant, and as illustrating one phase of Jewish thought at the time when the new religion of Christianity, destined to produce such a momentous revolution in the opinions of mankind, issued from Judaea.

 Authorities. — The sources of information respecting the Sadducees are much the same as for the Pharisees. [PHARISEES, vol. iii. p. 2472] There are, however, some exceptions negatively. Thus, the Sadducees are not spoken of at all in the fourth Gospel, where the Pharisees are frequently mentioned, John vii. 52, 55, xii. 47, 57, xviii. 3, 15-19, ix. 13; an omission which, as Geller suggests, is not unimportant in reference to the criticism of the Gospels (Urschatzung in Geschichte der Bibel, p. 107). Moreover, while St. Paul had been a Pharisee and was the son of a Pharisee, while Josephus was a Pharisee, and the Mishna was a Pharisaical digest of Pharisaical...
opinions and practices, not a single undoubted writing of an acknowledged Sadducee has come down to us, so that for an acquaintance with their opinions we are chiefly dependent on their antago-nists. This point should be always borne in mind in judging their opinions, and forming an estimate of their character, and its full bearing will be duly appreciated by those who reflect that even at the present day, with all the checks against misrep-resentation arising from publicity and the invention of printing, probably no religions or political party in England would be content to accept the state-ments of an opponent as giving a correct view of its opinions.

Origin of the name.—Like etymologies of words, the origin of the name of a sect is, in some cases, almost wholly inmaterial, while in other cases it is of extreme importance towards understand-ing opinions which it is proposed to investi-gate. The origin of the name Sadducees is of the latter description; and a reasonable certainty on this point would go far towards ensuring correct ideas respecting the position of the Sadducees in the Jewish state. The subject, however, is involved in great difficulties. The Hebrew word by which they are called in the Mishna is "Toschebc, " the plural of "Tosheh, " which undoubted-ly means "just, " or "righteous, " which is never used of any of the Sabbath, except as a proper name, and in the Anglican Ver-sion is always translated " Zadok. " (2 K. xx. 33; 2 Sam. viii. 17; 1 Chr. vi. 8, 12; Neh. iii. 4, 29, xi. 11). The most obvious translation of the word, therefore, is to call them Zadoks or Zadokites; and a question would then arise as to why they were so called. The ordinary Jewish state-ment is that they are named from a certain Zadok, a disciple of the Antigonus of Socho, who is men-tioned in the Mishna (Arba'ot i.) as having received the oral law from Simon the Just, the last of the men of the Great Synagogue. It is recorded of this Antigonus that he used to say: " Be not like servants who serve their master for the sake of re-ceiving a reward, but be like servants who serve their master without a view of receiving a reward, " and the current statement has been that Zadok, who gave his name to the Zadokites or Sadducees, misinterpreted this saying so far, as not only to maintain the great truth that virtue should be the rule of conduct without reference to the rewards of the individual agent, but likewise to proclaim the doctrine that there was no future state of rewards and punishments. (See Buxtorf, s. v. Zadok.)

Arab., or Arbe (אבר), means "arranged, " or " set in order." The author of this work was an-other Rabbi Nathan Ben Jehiel, president of the J ewish academy at Rome when he died in 106, A. D. (See Barfoce, Biblioth. iv. 291.) The reference to Rabbi Nathan, author of the treatise on the Arba'ot, is made in the Aruch under the word אבר. The treatise itself was published in a Latin translation by F. Taylor, at London, 1567. The original passage respec-ting Zadok's disciples is printed by Geiger in He-brew, and translated by him, "Urschrift," etc., p. 106.

Dr. Ginsburg, in his valuable article Sadducees, in the 51st edition of Kirwan's Cyclopaedia, of Heb. Lit. iii. 721, note, corrects Mr. Twistleton's statements respecting "the earliest mention" of Rabbi Nathan, and the time when he lived. He says: "This Rabbi Nathan or Nathanael, as he is called in the Talmud, because he was a native of Meshan in Babylonia (Rabbi Nethanel, 73 d), was one of the most distinguished Mish-

SADDUCEES One of the first editions of Lightfoot's "Novum Hebraicum," vol. ii. viii. and the Note of Maimonides in Surenhusius's "Mishna," vol. iv. 411.) If, however, the statement is traced up to its original source, it is found that there is no mention of it either in the Mishna, or in any other part of the Talmud (Geiger's "Urschrift," etc., p. 105), and that the first mention of something of the kind is in a small work by a certain Rabbi Nathan, which he wrote on the Treatise of the Mishna called the "Arab, or " Fathers." But the age in which this Rabbi Nathan lived is uncertain (Bartolocci, "Bibliotheca Judæa- rum," vol. iii. p. 770), and the earliest mention of him is in a well-known Rabbinical dictionary called the "Arach," which was completed about the year 1105, A. D. The following are the words of the above-mentioned Rabbi Nathan of the "Arab. Adverting to the passage in the Mishna, already quoted, respecting Antigonus's saying, he observes: "Antigonus of Socho had two disciples who taught the saying to their disciples, and these disciples again taught it to their disciples. At last these began to scrutinize it narrowly, and said, 'What did our Fathers mean in teaching this saying? Is it possible that a laborer is to perform his work all the day, and not receive his wages in the evening? Truly, if our Fathers had known that there is another world and future rewards, they would not have spoken thus.' They then began to separate them-selves from the Law: and so there arose two sects, the Zadokites and Baithusans, the former from Zadok, and the latter from Baithos. Now it is to be observed on this passage that it does not jus-tify the once current belief that Zadok himself mis-interpreted Antigonus's saying; and it suggests no reason why the followers of the supposed new doc-trines should have taken their name from Zadok rather than Antigonus. Bearing this in mind, in connection with several other points of the same nature, such as, for example, the total silence respec-ting any such story in the works of Josephus or in the Talmud; the absence of any other special information respecting even the existence of the supposed Zadokites; the impracticable and childish logical reasons assigned for the departure of Zadok's disciples from the Law; the circumstances that Rabbi Nathan held the tenets of the Pharisees, that the statements of a Pharisee respecting the Sadducees must always be received with a certain reserve, that Rabbi Nathan of the "Arab, for aught that has ever been proved to the contrary, may have lived as long as 1000 years after the first ap-
peformance of the Sadducees as a party in Jewish history, and that he quotes no authority of any kind for his account of their origin, it seems reasonable to reject this Rabbi Nathan's narration as unworthy of credit. Another ancient suggestion concerning the origin of the name "Sadducees" is in Epi-

photius (Agoraeus Hierese, xiv.), who states that the Sadducees called themselves by that name from "righteousness," the interpretation of the Hebrew word Zedek; and that there was likewise anciently a Zadok among the priests, but that they did not continue in the descent of that Zadok. But this statement is unsatisfactory in two respects: 1st. It does not explain why, if the suggested etymology was correct, the name of the Sadducees was not Taadikin or Zaddkites, which would have been the regular Hebrew adjective for the "Just," or "Righteous"; and 2dly. While it evidently implies that they once held the doctrines of an ancient priest, Zadok, who is even called their chief or master (κατάρανας), it does not directly assert that there was any connection between his name and theirs; nor yet does it say that the coincidence between the two names was accidental. Moreover, it does not give information as to when Zadok lived, nor what were those doctrines of his which the Sadducees once held, but subsequently departed from. But Epiphanius' statement is increased by its being coupled with an assertion that the Sadducees were a branch broken off from Essenes; or in other words Schismatic from Posideus (ἀποσιτητα ὑπὲρ αὐτὸν δο-

speries, iv., v.), for Posideus was a heretic who lived about the time of Christ (Origin, contra Celsus, ii. i. c. 17; Clemens, Recognit. ii. 8; Photinus, Bibiloth. x, xx.). And thus, if Epiphanius was correct, the opinions characteristic of the Sadducees were productions of the Christian era; a supposition contrary to the express declaration of the Pharisee Josephus, and to a notorious fact of history, the connection of Hyrcanus with the Sadducees more than 100 years before Christ. (See Josephus, Ant. xii. 3, § 6, and xviii. 1, § 2, where observe the phrase πολύ παράτητος αὐτῷ reserved against them.) Hence Epiphanius' explanation of the origin of the word Sadducees must be rejected with that of Rabbi Nathan of the Arith. In these circumstances, it is clear that to conjecture, the first point to be considered is whether the word is likely to have arisen from the meaning of "righteousness," or from the name of an individual. This must be decided in favor of the latter alternative, inasmuch as the word Zadok never occurs in the Bible, except as a proper name; and then we are led to inquire as to who the Zadok of the Sadducees is likely to have been. Now, according to the existing records of Jewish history, there was one Zadok of transcendent importance, and only one; namely, the priest who acted such a prominent part at the time of David, and who declared in favor of Solomon, when Ahia-

than took the part of Adonijah as successor to the throne (1 K. i. 32-45). This Zadok was tenth in descent, according to the genealogies, from the high-priest Aaron; and whatever may be the correct explanation of the statement in the 1st Book of Kings, ii. 35, that Solomon put him in the room of Ahiahath, although on previous occasions he had, when named with him, been always mentioned first (2 Sam. xv. 35, xix. 11; cf. viii. 17), his line of priests appears to have had decided preeminence in subsequent history. Thus, when in 2 Chr. xxxi. 10, Hezekiah is represented as putting a question to the priests and Levites generally, the an-

swer is attributed to Azariah, "the chief priest of the house of Zadok:" and in Ezekiel's prophetic vision of the future Temple, "the sons of Zadok:" and the priests the Levites of the seed of Zadok are spoken of with peculiar honor, as those who kept the charge of the sanctuary of Jehovah, when the children of Israel went astray (Ezek. xl. 43, xlii. 19, xlv. 15, xlvii. 11). Now, as the transition from the expression "sons of Zadok" and "priests of the seed of Zadok" to Zadokites is easy and obvious, and as in the Acts of the Apostles v. 17, it is said, "Then the high-priest rose, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation;" it has been conjectured by Geiger that the Sadducees or Zadokites were originally identical with the sons of Zadok, and constituted what may be termed a kind of ascendant aristocracy (Urschrift, etc., p. 104). To these were afterwards attached all who for any reason reckoned themselves as belonging to the aristocracy; such, for example, as the families of the high-priest who had certain advantages under the dynasty of Herod. These were the first part of the Sadducees, and individuals of the official and governing class. Now, although this view of the Sadducees is only inferential, and mainly conjectural, it certainly explains the name better than any other, and elucidates at once in the Acts of the Apostles the otherwise obscure statement that the high-priest, and those who were with him, were the sect of the Sadducees. Accepting, therefore, this view till a more probable conjecture is suggested, some of the principal peculiarities or supposed peculiarities of the Sadducees will now be noticed in detail, although in such notice some points must be touched upon, which have been already partly discussed in speaking of the Pharisees. 1. The leading tenet of the Sadducees was the negation of the leading tenet of their opponents. As the Pharisees asserted, so the Sadducees denied, that the Israelites were in possession of an Oral Law transmitted to them by Moses. The manner in which the Pharisees may have gained acceptance for their own view is noticed elsewhere in this work (vol. iii. p. 2474); but, for an equitable estimate of the Sadducees, it is proper to bear in mind emphatically how destitute of historical evidence the doctrine was which they denied. That doctrine is at the present day rejected, probably by almost all, if not by all, Christians; and it is indeed so foreign to their ideas, that the greater number of Christians have never even heard of it, though it is older than Christianity, and has been the empha-

sis on the part and consolatation of the Jews under a series of the most cruel and wicked persecutions to which any nation has ever been exposed during an equal number of centuries. It is likewise now main-

tained, all over the world, by those who are called the orthodox Jews. It is therefore desirable, to know the kind of arguments by which at the present day, in an historical and critical age, the

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a According to the Kleines, Sned., iv. 2, no one was "clean," in the Levitical sense, to act as a judge in capital trials, except priests, Levites, and Israelites.

#Some daughters might marry priests. This again
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Doctrine is defended. For this an opportunity has been given during the last three years by a learned French Jew, Grand-Habib, of the Circumcision of Colmar (Klein, Le Judaisme, en la Vertu de la Tradition, Mullhouse, 1830), who still asserts as a fact, the existence of a Mosaic Oral Law. To do full justice to his views, the original work should be perused. But it is doing no injustice to his learning and ability, to point out that not one of his arguments has a positive historical value. Thus he relies mainly on the invincibility (as will be again noticed in this article) that a Divine revelation should not have explicitly proclaimed the doctrine of a future state of rewards and punishments, or that it should have promulgated laws, kept in such an incomplete form, and requiring so much explanation, and so many additions, as the laws in the Pentateuch. Now, arguments of this kind may be sound or unsound; based on reason, or illogical; and for many they may have a philosophico-theological value; but they have no pretense to be regarded as historical, inasmuch as the assumed premises, which involve a knowledge of the attributes of the Supreme Being, and the manner in which He would be likely to deal with man, are far beyond the limits of historical verification. An approach to the historical argument is the following (p. 10): "In the first place, nothing proves better the fact of the existence of the tradition than the belief itself in the tradition. An entire nation does not suddenly forget its religious code, its principles, its laws, the daily ceremonies of its worship, to such a point, that it could easily be persuaded that a new doctrine impressed by some impostors is the true and only explanation of its law, and has always determined and ruled its application. Holy Writ often represents the Israelites as a stiff-necked people, impatient of the religious yoke, and would not be attributing to them rather an excess of docility, a too great condescension, a blind obedience, to suppose that they suddenly consented to troublesome and rigorous innovations which some persons might have wished to impose on them some fine morning? Such a supposition destroys itself, and we are obliged to acknowledge that the tradition is not a new invention, but that its birth goes back to the origin of the religion; and that transmitted from father to son as the word of God, it has in the hands of the people, identified itself with the blood, and was always considered as an inviolable authority." But if this passage is carefully examined, it will be seen that it does not supply a single fact worthy of being regarded as a proof of a Mosaic Oral Law. Independent testimony of persons contemporary with Moses that he had transmitted such a law to the Israelites would be historical evidence; but the testimony of persons in the next generation as to the existence of such an Oral Law which their fathers told them came from Moses, would have been secondary historical evidence; but the belief of the Israelites on the point 1,200 years after Moses, cannot, in the absence of any intermediate testimony, be deemed evidence of an historical fact. Moreover, it is a mistake to assume, that they who deny a Mosaic Oral Law, imagine that this Oral Law was at some one time, as one system of teaching, introduced suddenly amongst the Israelites. The real mode of conceiving what occurred is far different. After the return from the Captivity, there existed probably amongst the Jews a large body of customs and decisions not contained in the Pentateuch; and these had practical authority over the people long before they were attributed to Moses. The only phenomenon of importance requiring explanation is not the existence of the customs sanctioned by the Oral Law, but the belief accepted by a certain portion of the Jews that Moses had divinely revealed those customs as laws to the Israelites. To explain this historically from written records is impossible, from the silence on the subject of the very scanty historical Jewish writings purporting to be written between the return from the Captivity in 538 before Christ and that uncertain period when the canon was closed, which at the earliest could not have been long before the death of Antichus Epiphanes, B. C. 164. For all this space of time, a period of about 374 years, a period as long as from the accession of Henry VIII. to the present year (1832) we have no Hebrew account, nor in fact any continuous timeline, of the Jews of the Maccabees, during which there is a total absence of contemporary Jewish history. In this dearth of historical materials, it is idle to attempt a positive narration of the circumstances under which the Oral Law became assigned to Moses as its author. It is amply sufficient if a satisfactory suggestion is made as to how it might have been attributed to Moses, and in this there is not much difficulty for any one who bears in mind how notoriously in ancient times laws of a much later date were attributed to Moyses, Lycurgus, Scolon, and Numa. The unreasonableness of supposing that the belief in the oral traditions being from Moses must have coincided in point of time with the acceptance of the oral tradition, may be illustrated by what occurred in England during the present century. During a period when the fitness of maintaining the clergy by tithes was contested, the theory was put forth that the origin of tithes was to be assigned to "an unrecorded revelation made to Adam." A new, let us suppose that England was a country as small as Judaea; that the English were as few in number as the Jews of Judaea must have been in the time of Nehemiah, that a temple in London was the centre of the English religion, and that the population of London hardly ever reached 50,000. [Jerusalem, p. 1320.] Let us further suppose that printing was not invented, that manuscripts were dear, and that few of the population could read. Under such circumstances it is not impossible that reason is unequal. Nor does there remain any other method of solving it, but by assigning the origin of the laws of Judæa to a near contemporary of Adam, or allowing an unrecorded revelation made to Adam, and by him and his descendants delivered down to posterity."
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he assertion of an unrecorded revelation made to Adam, might have been gradually accepted by a large religious party in England as a divine author-
ity for their views. If this belief had continued in
the same party during a period of more than 2,000
years, if that party had become dominant in the
English Church, if for the first 250 years every
contemporary record of English history became lost
to mankind, and if all previous English writings
merely condemned the belief by their silence, so
that the precise date of the origin of the belief
could not be ascertained, we should have a parallel
to the way in which a belief in a Mosaic Oral Law
may possibly have arisen. Yet it would have been
very illogical for an English reasoner in the year
4000 A. D. to have argued from the burden and an-
noyance of paying tithes to the correctness of the
theory that the institution of tithes was owing to
this unrecorded revelation to Adam. It is not
meant by this illustration to suggest that reasons
as specious could be advanced for such a divine
origin of tithes as even for a Mosaic Oral Law.
The main object of the illustration is to show that
the existence of a practice, and the belief as to the
origin of a practice, are two wholly distinct points:
and that there is no necessary connection in time
between the introduction of a practice and the in-
roduction of the prevalent belief in its origin.

Under this head we may add that it must not be
assumed that the Sadducees, because they rejected
a Mosaic Oral Law, rejected likewise all traditions
and all decisions in explanation of passages in the
Pentateuch. Although they protested against the
assertion that such points had been divinely settled
by Moses and followed a strict and certain common
law, they could follow practically the same traditions as
the Pharisees. This will explain why in the Mishna
specific points of difference between the Pharisees
and Sadducees are mentioned, which are so im-
portant: such, e. g. as whether touching the Holy
Scriptures made the hands technically "unclean,"
in the Levitical sense, and whether the stream
which flowed when water was poured from a clean
vessel into an unclean one is itself technically
"clean" or "unclean" (Yebam, iv. 6, 7). If
the Pharisees and Sadducees had differed on all
matters not directly contained in the Pentateuch,
it would scarcely have been necessary to particu-
larize points of difference such as these, which
to Christians imbued with the genuine spirit of
Christ's teaching (Matt. xxv. 11; Luke xii. 37-40),
must appear so trifling, as almost to resemble the
products of a diseased imagination.

II. The second distinguishing doctrine of the
Sadducees, the denial of man's resurrection after
death, followed in their conceptions as a logical
conclusion from their denial that Moses had re-
vealed to the Israelites the Oral Law. For on a
point so momentous as a second life beyond the
grave, no religious party among the Jews would
have deemed themselves bound to accept any doc-
trine as an article of faith, unless it had been
proclaimed by Moses, their great legislator; and it
is certain that in the written Law of the Pent-
tateuch there is a total absence of any assertion by
Moses of the resurrection of the dead. The ab-
sence of this doctrine, so far as it involves a future
state of rewards and punishments, is emphatically
manifest from the numerous occasions for its in-
troduction in the Pentateuch, among the promises
and threats, the blessings and curses, with which a
portion of that great work abounds. In the Law
Moses is represented as promising to those who are
obedient to the commandments of Jehovah the most
alluring temporal rewards, such as success in busi-
ness, the acquisition of wealth, fruitful seasons,
victory over their enemies, long life, and freedom
from sickness (Deut. vii. 12-15, xxviii. 1-12; Ex.
xx. 12, xxiii. 25, 26); and he likewise menaces the
disobedient with the most dreadful evils which can
afflict humanity, with poverty, fell diseases, dis-
astrous and disgraceful defeats, subjugation, dis-
persion, oppression, and overpowering anguish of
heart (Deut. xxviii. 15-48); but in not a single
instance does he call to his aid the consolations
and terrors of rewards and punishments hereafter.
Moreover, even in a more restricted indefinite sense,
such as might be involved in the transmigration of
souls, or in the immortality of the soul as
believed by Plato, and by Cicero, it can be shewn
that there is a similar absence of any assertion by Moses
of a resurrection of the dead. This fact is pre-
sented to Christians in a striking manner by the
well-known words of the Pentateuch which are
quoted by Christ in argument with the Sadducees
on this subject (Ex. iii. 6, 16; Mark xii. 24, 27;
Matt. xxii. 31, 32; Luke xx. 37). It cannot be
doubted that Jehovah was the God of Abraham,
the God of Isaac, and the God of Jacob; did not
necessarily mean more than that Jehovah had been
the God of those patriarchs while they lived on
earth, without conveying a suggestion, one way or
another, as to whether they were or were not still
living elsewhere. It is true that in other parts of
the Old Testament there are individual passages
which express a belief in a resurrection, such as in
Is. xvi. 19; Dan. xii. 2; Job xix. 26, and in some
of the Psalms; and it may at first sight be a sub-
ject of surprise that the Sadducees were not con-
vinced by the authority of these passages. But
although the Sadducees regarded the books which
contained those passages as sacred, it is more than
doubtful whether any of the Jews regarded them
as sacred, in precisely the same sense as the sacred
Law. There is a danger here of confusing the ideas
which are now common amongst Christians, who
regard the whole ceremonial law as abrogated,
with the ideas of Jews after the time of Ezra,
while the Temple was still standing, or even with the ideas of orthodox modern Jews. To the Jews Moses was and is a colossal Form, preeminent in authority above all subsequent prophets. Not only did his stories of signs and wonders in Egypt and at the Red Sea transcend in magnitude and brilliancy those of any other holy men in the Old Testament, not only was he the centre in Mount Sinai of the whole legislation of the Israelites, but even the mode by which divine communications were made to him is peculiar to him alone. While others were addressed in visions or in dreams, the Supreme Being communicated with him alone mouth to mouth and face to face (Num. xii. 6, 7, 8; Ex. xxxiii. 11; Deut. v. 4, xxxiv. 10–12). Hence scarcely any Jew would have deemed himself bold to believe in man's resurrection, unless the doctrine had been proclaimed by Moses; and as the Sadducees disbelieved the transmission of any oral law by Moses, the striking absence of that doctrine from the written Law freed them from the necessity of accepting the doctrine as divine. It is not meant by this to deny that Jewish believers in the resurrection had their faith strengthened and confirmed by allusions to a resurrection in scattered passages of the other sacred writing; but then these passages were not so interpreted by means of the central light which streamed from the Oral Law. The Sadducees, however, not making use of that light, would have deemed all such passages incoherent, as being, indeed, the utterances of holy men, yet opposed to other texts which had equal claims to be pronounced sacred, but which could scarcely be supposed to have been written by men who believed in a resurrection (Is. xxxviii 18, Ps. cxv. 9, xxx. 9, lxxxviii. 10, 11, 12; Ex. ix. 4–10). The real truth seems to be that, as in Christianity the doctrine of the resurrection of man rests on belief in the resurrection of Jesus, with subsidiary arguments drawn from texts in the Old Testament, and from man's instincts, aspirations, and moral nature; so, admitting fully the same subsidiary arguments, the doctrine of the resurrection among Pharisees, and the successive generations of orthodox Jews, and the orthodox Jews now living, has rested, and rests, on a belief in the supposed Oral Law of Moses. On this point the statement of the learned Grand-Rabbi to whom allusion has been already made deserves particular attention:—What causes most surprise in perusing the Pentateuch is the silence which it seems to keep respecting the most fundamental and the most consoling truths. The doctrines of the immortality of the soul, and of retribution beyond the tomb, are able powerfully to fortify man against the violence of the passions and the seductive attractions of view, and to strengthen his steps in the regarded path of virtue: of themselves they smooth all the difficulties which are raised, all the obstructions which are made, against the government of a Divine Providence, and account for the good fortune of the wicked and the bad fortune of the just. But man searches in vain for these truths, which he desires so ardently; he in vain devours with avidity each page of Holy Writ; he does not find either them, or the simple doctrine of the resurrection of the dead, explicitly announced. Nevertheless truths so consoling and of such an elevated order cannot have been passed over in silence, and certainly God has not relied on the mere sagacity of the human mind in order to announce them only implicitly. He has trans-

mitted them verbally, with the means of finding them in the text. A supplementary tradition was necessary, indispensable; this tradition exists.

Moses received the Law from Sinai, transmitted it to Joshua, Joshua to the elders; the elders transmitted it to the prophets, and the prophets to the men of the great synagogue ("Klein, Le Judaisme ou la Verité sur le Talmud," p. 15). In connection with the disbelief of a resurrection by the Sadducees, it is proper to notice the statement (Acts xxiii. 8) that they likewise denied there was "angel or spirit." A perplexity arises as to the precise sense in which this denial is to be understood. Angels are so distinctly mentioned in the Pentateuch and other books of the Old Testament; that it is hard to understand how those who acknowledged the Old Testament to have divine authority could deny the existence of angels (see Gen. xvii. 1, xix. 1, xxii. 11, xxviii. 12; Ex. xxii. 20; Num. xxii. 24; Judg. xiv. 13; 2 Sam. xxiv. 16, and other passages). The difficulty is increased by the fact that no such denial of angels is recorded of the Sadducees either by Josephus, or in the Mishna, or, it is said, in any part of the Talmudic writings. The two principal explanations which have been suggested are, either that the Sadducees regarded the angels of the Old Testament as transitory insubstantial representations of Jehovah, or that they disbelieved in the angels of the Old Testament, but merely the angelical system which had become developed in the popular belief of the Jews after their return from the Babylonian Captivity (Hertzfd., Geschichte des Volkes Israel, iii. 364). Either of these explanations may possibly be correct; and the first, although there are numerous texts to which it did not apply, would have received some countenance from passages wherein the same divine appearance which at one time is called the "angel of Jehovah" is afterwards called simply "Jehovah" (see the instances pointed out by Gesenius, s. v. הַעַנְגָּל); Gen. xvi. 7, 13, xxii. 11, 12, xxxi. 11, 16; Ex. iii. 2, 4; Judg. vi. 14, xxii. 18, 22). Perhaps, however, another suggestion is admissible. It appears from Acts xxiii. 9, that some of the scribes on the side of the Pharisees suggested the possibility of an angel having spoken to St. Paul, on the very occasion when it is asserted that the Sadducees disbelieved in the existence of angels or spirits. The Sadducees may have disbelieved in the occurrence of any such phenomena in their own time, although they accepted all the statements respecting angels in the Old Testament; and thus the key to the assertion in the 8th verse that the Sadducees denied "angel or spirit" would be found exclusively in the 9th verse. This view of the Sadducees may be illustrated by the present state of opinion among Christians, the great majority of whom do not in any way deny the existence of angels as recorded in the Bible, and yet they certainly disbelieve that angels speak, at the present day, even to the most virtuous and pious of mankind.

III. The opinions of the Sadducees respecting the freedom of the will, and the way in which those opinions are treated by Josephus (Ant. xiii. 5, § 9), have been noticed already ("Pharisees," iii. 2478), and an explanation has been there suggested of the prominence given to a difference in this respect between the Sadducees and the Pharisees. It may be here added that possibly the great stress laid by the Sadducees on the freedom of the
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will may have had some connection with their forming such a large portion of that class from which criminal judges were selected. Jewish philosophers in their study, although they knew that punishments inflicted on individuals whom a wiser moral training and a more happily balanced nature might have made useful members of society. Those Jews who were almost exclusively religious teachers would naturally insist on the inability of man to do anything good if God's Holy Spirit were taken away from him (Ps. ii. 11, 12), and would enlarge on the perils which surrounded man from the temptations of Satan and evil angels or spirits (1 Chr. xxi. 1; Tob. iii. 17). But it is likely that the tendencies of the judicial class would be more practical and direct, and more strictly in accordance with the ideas of the Levitical prophet Ezekiel (xxiii. 11-19) in a well-known passage in which he gives the responsibility of bad actions, and seems to attribute the power of performing good actions, exclusively to the individual agent. Hence the sentiment of the lines —

"Our acts our Angels are, or good or ill,
Our fatal shadows that walk by us still;"

would express that portion of truth on which the Sadducees, in inflicting punishments, would dwell with most emphasis; and as, in some sense, they disbelieved in angels, these lines have a peculiar claim to be regarded as a correct exponent of Sadducean thought. And yet perhaps, if writings were extant in which the Sadducees explained their own ideas, we might find that they reconciled these principles, as we may be certain that Ezekiel did, with other passages apparently of a different import in the Old Testament, and that the line of demar- cation between them and the Pharisees was not, in theory, so very sharply marked as the account of Josephus would lead us to suppose.

IV. Some of the early Christian writers, such as Hippolyt. Philoegnum. ix. 29, and the spurius addition to Tertull. De Pass. Heret. c. 1 (or 15) Eusebi. Hist. c. xiii. 20 and Jerome (in their respective Commentaries on Matt. xxvii. 31, 32, 33) attribute to the Sadducees the rejection of all the Sacred Scriptures except the Pentateuch. Such rejection, if true, would undoubtedly constitute a most important additional difference between the Sadducees and Pharisees. The statement of these Christian writers is, however, now generally admitted to have been founded on a misconception of the truth, and probably to have arisen from a confusion of the Sadducees with the Samaritans. See Lightfoot's Hom. Hebri- nico on Matt. iii. 7; Herzfeld's Geschichte des Volkes Israel. ii. 363. Josephus is wholly silent as to an antagonism on this point between the Sadducees and Pharisees; and it is absolutely inconceivable that on the three several occasions when he introduces an account of the opinions of the two sects, he should have been silent respecting such an antagonism if it had really existed (Ant. xiii. 5, § 9, xviii. 1, § 3; B. J. ii. 8, § 14). Again, the existence of such a momentous antagonism would be incompatible with the manner in which Josephus speaks of John Hyrcanus, who was high-priest and king of Judea thirty-one years, and who, notwithstanding, like a Pharisee, became a Sadducee towards the close of his life. This Hyrcanus, who died about 106 B. C., had been so inveterately hostile to the Samaritans, that when about three years before his death he took their city Samaria, he razed it to the ground; and he is represented to have dug canals in various parts of the soil in order to shirk the surface for water, and thereby to have diverted streams of water over it, in order to efface marks of such a city having ever existed. It the Sadducees had come so near to the Samaritans as to reject the divine authority of all the books of the Old Testament except the Pentateuch, it is very unlikely that Josephus, after mentioning the death of Hyrcanus, should have spoken of him as he does in the following manner: "He was esteemed by God worthy of three of the greatest privileges, the government of the nation, the dignity of the high-priesthood, and prophecy. For God was with him and enabled him to know future events." Indeed, it may be inferred from this passage that Josephus did not even deem it a matter of vital importance whether a high-priest was a Sadducee or a Pharisee — a latitude of tolera- tion which we may be certain he would not have indulged in, if the divine authority of all the books of the Old Testament except the Pentateuch, had been at stake. What probably had more influence than anything else in occasioning this misconception respecting the Sadducees, was the circumstance that in arguing with them on the doctrine of a future life, Christ quoted from the Pentateuch only, although there are stronger texts in favor of the doctrine in some other books of the Old Testament.

But probable reasons have been already assigned why Christ, in arguing on this subject with the Sadducees, referred only to the supposed opinions of Moses rather than to isolated passages extracted from the productions of any other sacred writer.

V. In conclusion, it may be proper to notice a fact, which, while it accounts for misconceptions of early Christian writers respecting the Sadducees, is on other grounds well worthy to arrest the attention. This fact is the rapid disappearance of the Sadducees from history after the first century, and the subsequent preponderance among the Jews of the opinions of the Pharisees. Two circumstances, indirectly, but powerfully, contributed to produce this result: 1st. The state of the Jews after the capture of Jerusalem by Titus: and 2dly. The growth of the Christian religion. As to the first point it is difficult to over-estimate the consterna- tion and dismay which the destruction of Jerusalem occasioned in the minds of sincerely religious Jews. Their holy city was in ruins; their holy and beautiful Temple, the centre of their worship and their love, had been ruthlessly burnt to the ground, and not one stone of it was left upon another: their magnificent hopes either of an ideal king who was to restore the empire of David, or of a Son of Man who was to appear to them in the clouds of heaven,

"Man is his own Star and the soul that can
Render an honest and a perfect man;
Comes all the light that it behoves, all wise;
Nothing to him falls early, or too late."

Fletcher's Lines "Upon an old ship's Fortune."
seemed to them for a while like empty dreams; and the whole visible world was, to their imagination, thick with desolation and despair. In this their hour of darkness and anguish, they naturally turned to the consolations and hopes of a future state, and the doctrine of the Sadducees that there was nothing beyond the present life would have appeared to them cold, heartless, and hateful. Again, while they were sunk in the lowest depths of depression, a new religion which they despised as a heresy and a superstition, of which one of their own nation was the object, and another the unriviled missionary to the heathen, was gradually making its way among the subjects of their detested conquerors, the Romans. One of the causes of its success was undoubtedly the vivid belief in the resurrection of Jesus, and a consequent resurrection of all mankind, which was accepted by its heathen converts with a passionate earnestness, of which those who at the present day are familiar with infamy with the doctrine of the resurrection of the dead can form only a faint idea. To attempt to check the progress of this new religion among the Jews by an appeal to the temporary rewards and punishments of the Post-Tenachic, would have been as idle as an endeavor to check an explosive power by ordinary mechanical restraints. Conscious, therefore, or unconsciously, many circumstances combined to induce the Jews, who were not Pharisees, but who resisted the new heresy, to rally round the standard of the Oral Law, and to assert that their holy legislators, Moses, had transmitted to his faithful people by word of mouth, although not in writing, the revelation of a future state of rewards and punishments. A great belief was thus built up on a great fiction; early teaching and custom supplied the place of evidence; faith in an imaginary fact produced results as striking as could have flowed from the fact itself; and the doctrine of a Mosaic Oral Law, enforcing corruptions and hopes deeply rooted in the human heart, has triumphed for nearly 1500 years in the ideas of the Jewish people. This doctrine, the pledge of eternal life to them, as the resurrection of Jesus to Christians, is still maintained by the majority of our Jewish contemporaries; and it will probably continue to be the creed of millions long after the present generation of mankind has passed away from the earth.

* Literature. — It should be noted, perhaps, that the Jewish sects are treated of in the lately discovered Philoofluous or PiJiofjioiuc fiovriova, now generally ascribed to Hippolytus, lib. ix. cc. 18-30. The Sadducees are not named by Philo, but Grossmann, De Philo. Subh. Subh. Controversia, 4 partit. Lips. 1836-38, 4to, has collected from this author a large number of passages which he supposes refer to the sects. His conjectures, however, have not been generally adopted by scholars (see  

4 In Germany and elsewhere, some of the most learned Jews decline to believe in a Mosaic Oral Law; and Judaism seems ripe to enter on a new phase. Based on the Old Testament, but avoiding the mistakes of the Karaites, it might still have a great future; but whether it could last another 1800 years with the benefit of a future life, as a revealed doctrine, depending not on a supposed revelation by Moses, but solely on muttered texts, in the Hebrew Scriptures, is an interesting subject for speculation.  

5 The primary meaning of דָּאָרָא, according to Jevens and Dietrich, is "pure;" according to First, Winer, Bibl. Real-Ratabela, and Reuss in Herzzg. Real-Encyk., art. Schadducea. The more recent writers respecting the Sadducees are mentioned under the art. PHARISEES, vol. iii. p. 2479. Among these, Keim, Deroebourq, and Hanf may be specially referred to for a view of the latest researches and opinions. See also First's On the History of the Hebrews, 2 vols. Lips. 1862-63, and J. R. Hume, Die Pharisäer u. Sadduceen als polit. Parteien, in Hilgenfeld's Zeitschr. f. wiss. Theol., 1867, x. 131-179, 239-263. A.

SADDUCEES.

1. ZADOK the ancestor of Ezra (2 Esdr. i. 1; comp. Ezra vii. 2).

2. (Sadducee). A descendant of Zerubabel in the genealogy of Jesus Christ (Matt. i. 14).

SAINTS.

2. SAFFRON (Crocus sativus, or C. sativus, crocus) is mentioned only in Cant. iv. 14 with other olorous substances, such as saffron, cassia, cumin, cinnamon, &c. than is the slightest doubt that "saffron" is the correct rendering of the Hebrew word; the ArabicCauckua is similar to the Hebrew, and denotes the Crocea sativa, or "saffron crocus." Saffron has from the earliest times been in high esteem as a perfume: "It is used," says Lasseniiluer (Hab. cap. i. p. 138), "for the same purposes as the modern pot-pourri." Saffron was also used in seasoning dishes (Apicius, p. 270) it was entered into the composition of many spiritual extracts which retained the scent (see Beekmann's Hist. of the East, i. 175, where the whole subject is very fully discussed). The part of the plant which was used was the stigma, which was pulled out of the flower and then dried. Dr. Reck says, that "sometimes the stigmas are prepared by being submitted to pressure, and thus made into cake saffron, a form in which it is still imported from Persia into India." Hasselquist (Trav. p. 36) states that in certain places, as around Magnesia, large quantities of saffron are gathered and exported to different places in Asia and Europe. Kitts (Phys. Hist. of Flora, i. 321) says that the saffron (Crocus sativus), a very different plant from the crocus, is cultivated in Syria for the sake of the flowers which are used in dyeing, but the Korkum no doubt denotes the Crocea sativa. The word saffron is derived from the Arabic Saffran, "yellow." This plant gives its name to Saffron-Walden, in Essex, where it is largely cultivated. It belongs to the Natural Order Iridaceae.

* SAINTS (derived, through the French, from the Latin sanctus) occurs in the O. T. sixteen times as the translation of כָּרוֹת (Carm.), or its cognates, and nineteen times as the translation of כָּרוֹת, which Hebrew words are with a few exceptions represented in the LXX. by ἁγιος and ἁγιασμος respectively. In some instances when applied to men "pure," "fresh;" according to Meier (Hebr. Wurzel, p. 336) "separated." Hupfeld ascribes to כָּרוֹת (Comm. on Ps. iv. 4) a passive force, "fa- 

* Ayos (from ἁγιος, ἁγιασμος, cunctate, akin to ἑγεμων), Butlermann's Lexicon, i. 226; F. trans. p. 47) seems by derivation to signify "very pure;" then "pure;" then "holy." The derivation of Ayos, "hallowed," is less certain (see Beney, Grieoh. Wurzel, 1. 434 f.). ὁ τὸν ἄγιον, common in the classics, in Biblical Greek re- 

codes from use. As a personal epithet it is applied to 

Christians but once in the N. T., and then in describ- 
nung the official character of a bishop (Tit. i. 5). ὁ τὸν ἄγιον,
describes their inherent personal character (Ps. xxx. 4, xxxii. 23, xxxiv. 9, xxxvii. 28, etc.). But in the majority of cases it seems to be used in a theocratic rather than a moral sense: so that, while having often a secondary reference, more or less marked, to holiness as the prescribed and appropriate character of those who bear it, it is applied indiscriminately (especially in the later books) to the Israel of the old covenant (cf. Ps. l. 1, xxxix. 9; Dan. vii. 18, 21, 22, 25, 27; cf. vili. 24, xii. 7; Exod. xiv. 6; Num. xvi. 3; 1 Esdr. viii. 70). In the N. T., where it is found 64 times, it uniformly corresponds to the Greek ἁγιός, and in its application to Christians it is not used to designate them distinctively as respects either their notionality or their holiness, nor does it denote outward separation, nor does it refer — at least primarily — to their moral characteristics, whether they be viewed as pardoned sinners, or as the possessors of an imputed holiness, or of some degree of actual holiness, or of some predestined to perfect holiness, or as constituting a community the greater or more important. It is generally used in the N. T. as an appellation of all Christians as Christians. On becoming Christians they become also "saints" (cf. the use of the singular in Phil. iv. 21). Yet as in the O. T. the inherent sense of the word often gleams through the theocratic, so in the N. T., agreeably to the spiritual nature of the Christian dispensation, the theocratic sense is regarded as "fulfilled" in the spiritual, the consecration is viewed more as literal and personal, and the ἁγιος are also truly ἁγιονείς (cf. 1 Cor. i. 2; Eph. i. 1, 4; 1 Pet. ii. 9.) (Note the fluctuation in the meaning of ἁγιονείς in John xvii. 17, 19: and see Heb. ii. 11.) This sense, however, is one which does not so much lie in the word itself, as result from the nature of the "people of God," which "the saints" constitute: accordingly it comes to view with different degrees of distinctness in different passages. The value of the term for moral uses is greatly augmented by this very flexibility and possible comprehensiveness of signification.

The term is also applied in the O. T. several times (Deut. xxxiii. 2; Job. 1, xv. 13; Ps. lxxxix. 5, 7; Zech. xiv. 5) to the angels as preeminently "saintly" and in one obscure passage, Hos. xi. 13 (xlii. 1, xxi. 2, xxii. 5) to holy prophets (plur. neut. jef. Josh. xxix. 19; Prov. ix. 10, xxx. 3). In the N. T., also, it is thought by many expositors to be used of holy angels in 1 Thess. iii. 13 (so Jude, ver. 14); in Rev. xv. 3 the reading "saints" is unassailable by the MSS.

Although the term is used in some passages which refer chiefly, if not exclusively, to the commemoration of the Messiah's kingdom in the world to come (Eph. i. 18; Col. i. 12; cf. Acts xx. 32, xxvi. 18), yet it is nowhere used to designate the people of God in heaven, as distinguished from those on earth. Nor is it ever restricted to the eisentimentia plius in distinction from the mass of believers.

In the saints Christ will be glorified at his coming (2 Thess. i. 10), and they will be in some sense participants in the judgment (1 Cor. vi. 3, 13; cf. Matt. xix. 28; Luke xxii. 39). Nowhere in the Scriptures are they represented as objects of worship, nor is their agency invoked.

The resurrection of saints, mentioned Matt. xxvii. 52, 53, has raised many questions, very few of which can be answered confidently. That the saints spoken of were brought to life from the dead, and that they went into Jerusalem after Christ's resurrection and were seen by many, the language leaves no doubt. That their tombs were in the vicinity of Calvary and were opened contemporaneously with the earthquake, appears to be implied (cf. ver. 54). That they were not, or at least were not solely, departed disciples of Christ seems probable; for as yet "many" of them could hardly have been "transferred in a Christian document to deceased Jews who at the same time are spoken of as ascỌqtpxovov, but still more the congruities of the case, make it probable that the word has here a distinctive force and denotes Jewish worthies (cf. 1 Pet. iii. 5). The arrangement of the words favors the interpretation that "they came forth from their sepulchres after the Lord's resurrection," according to ἀναστάσεις has been regarded by some expositors as antiquatory, by others more naturally as signifying merely "raised to life," and so distinguishing the vivification from the quitting the tombs. The majority, however, have considered the reanimation and the resurrection as simultaneous: some holding that both took place at Christ's death, and that the risen saints first "came into the holy city after his resurrection:" while others, and by far the greater number, have preferred to make the assumption that both were postponed until after Christ had risen. Possibly we may find in ἑμαυτον support for the supposition that they had died recently (and so were recognized by those to whom they appeared). Certainly there is nothing either in the use of this word or of ἀναστάσεις nor in the connotation of the received in which the incident lies imbedded, to favor the theory that their appearance was by dream or vision, and confined to the mind of the "many" who saw them. These last we may, in accordance with Acts x. 41, much prefer to have been followers of Jesus or in sympathy with him. Whether the risen saints were clothed with immortal bodies and ascended with their Lord (as the commentators have been commonly pleased to assume), or rose to die again;
whether they were the only ones among the de-
pendent whose solitude was affected immediately
by the death of Christ, or were but specimens of
an effect experienced by all the righteous, or the
ante-Christian, dead "— we have no means of
knowing.

But however perplexing our ignorance may be
respecting details, the substantial facts stated above
must be accepted by all who accept the inspired
record. To discern that record as an interpolation,
as a few critics have done, is a procedure in direct
violation of all diplomatic evidence in the case, cor-
raborated as that evidence is by one or two internal
characteristics (particularly τῶν ἁγίων τῶν ἅμων, cf.
iv. 5). Nor is there any pretext for regarding it as
a mythical amplification of the fact that graves were
opened by the earthquake. Matthew, to be sure, is
the only evangelist who mentions the incident; but
Mark and Luke concur with him in stating
that the vault of the Temple was rent. Why, then,
should we not here as in other cases consider par-
ticulars not manifestly false, rather as confirmed by
the concurrence of the other testimonies in refer-
ence to a part of the story, than as discredited by
their silence respecting the remainder? And why
should the existence of apocryphal appendages
bring suspicion upon this any more than upon other
passages of the sacred narrative upon which such
excesses were formed? Nor can the hypo-
thesis of Strauss lay claim to plausibility. He
conceives that the story was fabricated to answer a
twofold Messianic expectation of the times which
had not been fulfilled by Jesus during his ministry,
namely, that the Messiah would effect a general
resurrection of the phous dead, and that, too, a re-
resurrection to immortal life. Yet the narrative is
made to meet the first requirement only by exag-
ergating improbably the numerical force of παλαι
and concerning a resurrection to immortal life it
gives, as has been already intimated, no hint. Ob-
viously the incident ought not to be contemplated
as an isolated fact, but as one of the accompan-
iments of the crowning event in the history of a
being whose entire earthly career was attended by
miracles. Viewed thus, its blended strangeness and
appropriateness, its "probability of improba-
Bility," affords a presumption of its truth.

For a list of the treatises which the passage has
called forth, the reader may see Hase's Leben Jesu,
1855, § 119 (5th ed.). An idea of the speculations
in which writers have indulged here may be gath-
tered from Calmet's dissertation, translated in the
J. H. T.

SALAMIS (Sala): Side. SALAH, the father of Eber (Lame iii. 35).

SALAH (Σαλά: SalnAb, [a missile, weapon; also
spray]): Σαλα: SalnAb). The son of Arphaxad and
father of Eber (Gen. x. 24, xi. 12,14; Luke ii. 85).
The name is significant of extension, the cognate
verb being applied to the spreading out of the
roots and branches of trees (Jer. xviii. 8; Ez. xvii.
6). It thus seems to imply the historical fact of
the gradual extension of a branch of the Semitic
race from its original seat in Northern Assyria
Towards the river Euphrates. A place with a
similar name in Northern Mesopotamia is noticed
by Syrian writers (Nepael, u. Genesis), but we
can hardly assume its identity with the Salish of
the Bible. Ewald (Gesch. i. 354) and Von Bohlen
(Introd. to Gen. ii. 205) regard the name as pure
fititious, the former explaining it as a son or off-
spring, the latter as the father of a race. That
the name is significant does not prove it fictitious,
and the conclusions drawn by these writers are
unwarried. [The proper form of this name is SHELAM, which see. - A.]

W. L. B.

SALAMIS (Σάλαμις [prob. fr. Δαι, Æa, sen, as
being near the shore]: Salamis), a city at the
cost end of the island of Cyprus, and the first
place visited by Paul and Barnabas, on the first mission-
ary journey, after leaving the mainland at Seleucia.
Two reasons why they took this course obviously
suggest themselves, namely, the fact that Cyprus
was the native place of Barnabas, and the geographical
proximity of this end of the island to Antioch.
But a further reason is indicated by a circumstance in the
narrative (Acts xii. 5). Here alone, among all the Greek
cities visited by St. Paul, we read expressly of "syn-
agogues" in the plural. Hence we conclude that
there were many Jews in Cyprus. And this is in
harmony with what we read elsewhere. To say
nothing of possible mercantile relations in very
early times (ΗΠΩΜ: Cynus, Jews residents in
the island are mentioned during the period
when the Seleucid realm reigned at Antioch (1 Macc.
xv. 23). In the reign of Augustus the Cyprian
coppersmiths were famed to Hero of the Great
(Joseph. Ant. xvi. 4, § 5), and this would proba-
ably attract many Hellenic families to which we
may add evidence to the same effect from Philo
(Legat. ad Caes.). At the very time of St. Paul's
journey. And again at a later period, in the
reigns of Trajan and Hadrian, we are informed of
dreadful tumults here, caused by a vast multitude
of Jews, in the course of which the "whole popu-
larish city of Salamis became a desert." (Milman's
Hist. of the Jews, iii. 111, 12). We may well
believe that from the Jew of Salamis came some of
those early Cypriote Christians, who are so
prominently mentioned in the account of the first
spreading of the Gospel beyond Palestine (Acts
xi. 19, 20), even before the first missionary expe-
dition. Minson (xxi. 16) might be one of them.
Nor should it be forgotten here that He at
Salamis with Paul, and his own kinsman Barnabas;
and again he was there with the same kinsman after

a There is no propriety in associating, as many
commentators do, this incident in Matt. with the state-
ment relative to "the spirits in prison" (1 Pet. iii. 19).
Although Peter's language is generally rendered in the
versions and commentaries, "who were sometime dis-
obedient," and so Christ's preaching represented as
having taken place after his death, yet such a trans-
formation is given in disregard of the fact that καιροθήρειν
agreeing as it does with a noun which has the article
yet itself wanting it, is properly a predicate, not an
attributive, participle. Says Donaldson (Greek Gram.
3d ed., p. 552): "The participle without the article
can never be rightly rendered by the relative sentence
with a definite antecedent, which is equivalent to the
participle with an article" (cf. The New Cynus, §
304 f.). Green in his N. T. Grammar (p. 54, ed. 1892),
renders the passage: "He went and preached to the
imprisoned spirits on their being once on a time dis-
obedient, whom, etc.

b On this point see Eryan, Nirod (2d Part), ch. 17 f.
Thilo, Crit. Apoll. N. T., pp. 720 f., 81O f.; Tisch
Eryan Apoll. N. T. p. 201 f.
the misunderstanding with St. Paul and the separation
(2x. 39).

Salamis was not far from the modern Famagusa. It was situated near a river called the Pediouus, on low ground, which is in fact a continuation of the plain running up into the interior of the country. There was a church called by Constantius at the place where Nicosia, the present capital of Cyprus, stands. We must notice in regard to Salamis that its harbor is spoken of by Greek writers as very good; and that one of the ancient tables lays down a road between this city and Paphos, the next place which Paul and Barnabas visited on their journey. Salamis again has rather an eminent claim to be an ancestor of Christian history. Constantine or his successor rebuilt it, and called it Constantinopolis ("Salamin, quae nunc Constantia dicitur," Hieronym. Philos.), and, while it had this name, Epiphanius was one of its bishops.

Of the travellers who have visited and described Salamis, we must particularly mention Pococke (Deor. of the Erst, ii. 214) and Ross (Jews, vol. i., p. 164). It was visited by Constantius, Schwabe, Lejeune, and Quatremere, pp. 118-125). These travellers notice, in the neighborhood of Salamis, a village named St. Sergius, which is doubtless a reminiscence of Sergius Paulus, and a large Byzantine church bearing the name of St. Barnabas, and associated with a legend concerning the discovery of his relics. The legend will be found in Celsius (I. 618, ed. Bonn.). [BARNABAS: SERGIUS PAPHOS. J. S. H.]

SALAS'ADAI [4 syll. ([Alex.] Salarasabai; [Vat. Ban.] Sapirasaai: [Sin. Sapirasaai, MS. 19]) Sapirasaai, a variation for Sarnaadai (Sapirasaai, Num. i. 6) in Jud. viii. I. [ZERUBBAHDAI]. B. F. W.

SALATHIEL (SALATHIEL) Σαλαθηίλ: Salathiel: "I have asked God." 8, son of Jeconias king of Judah, and father of Zorobabel, according to Matt. i. 12; but son of Neri, and father of Zorobabel, according to Luke iii. 27; while the genealogy in 1 Chr. iii. 17-19, leaves it doubtful whether he is the son of Assir or Jeconias. It was a name of Zerubbabel his neighbor in Babylon. Even upon the incontrovertible principle that no genealogy would assign to the true son and heir of a king any inferior and private parentage, whereas, on the contrary, the son of a private person would naturally be placed in the royal pedigree on his becoming the rightful heir to the throne; we may assert, with the utmost confidence, that St. Luke gives us the true state of the case, when he informs us that Salathiel was the son of Neri, and a descendant of Nathan the son of David. And from his insertion in the royal pedigree, both in 1 Chr. and St. Matthew's Gospel, after the childish Jeconias, we infer, with no less confidence, that, on the failure of Solomon's line, he was the next heir to the throne of David. The appearance of Salathiel in the two pedigrees, though one deduces the descent from Solomon and the other from Nathan, is thus perfectly simple, and, indeed, necessary; whereas the notion of Salathiel being called Neri's son, as Yarlikey and others have thought, because he married Neri's daughter, is palpably absurd on the supposition of his being the son of Jeconias. On this last principle, you might have not two but about a million different pedigrees between Jeconias and Christ, and yet you have no rational account, why there should actually be more than one. It may therefore be considered as certain, that Salathiel was the son of Neri, and the heir of Jeconias. The question whether he was the father of Zerubbabel will be considered under that article. Besides the passages already cited, Salathiel occurs in 1 Esdr. v. 5, 48, 56, vi. 2; 2 Esdr. v. 10.

As regards the orthography of the name, it has, as noted above, two forms in Hebrew. The contracted form [Salthiel] is peculiar to Haggai, who uses it three times out of five; while in the first and last verse of his prophecy he uses the full form, which is also found in Ezra. iii. 2; Neh. xii. 1. The LXX. everywhere have Σαλαθηίλ, while the A. V. has occasionally with an eye to correspondence with Matt. and Luke) Salathiel in 1 Chr. iii. 17, but everywhere else in the O. T. SHEALTIEL.—[Genealogy of Jesus Christ; Jeohacihin.] A. C. H.

SALCAH (SALCAH or SALGAH; [in the early records of Israel as the extreme limit of Bashan (Deut. iii. 10; Josh. xii. 11) and of the tribe of Gad (1 Chr. v. 11). On another occasion the name seems to denote a district rather than a town (Josh. xii. 5). By Eschius and Jerome it is merely mentioned, appearing without their having any real knowledge of it. It is doubtless identical with the town of Saalhadi, which stands at the southern extremity of the Jebel Hauran, twenty miles S. of Kurnub (the ancient Kenuth), which was the southern outpost of the Lej, the Argob of the Bible. Saalhadi is named in both the Christian and Mosquimnan historians of the middle ages (Will of Tyre, vii. 8, "Salth ; Abulfa, in Schulten's Index geogr.; "Sarabad"). It was visited by Burchardt (Syria, Nov. 22, 1810), Setzen and others, and more recently by Porter, who describes it at some

a Possibly with an allusion to 1 Sam. i. 29, 27, 28. See Broughton's Our Lord's Family.

b It is worth noting that Josephus speaks of Zorobabel as "the son of Salathiel, of the posterity of David, and of the tribe of Judah." (J. J. xi. 3, § 10). Had he believed him to be the son of Jeconias, of whom he had spoken (x. 11, § 2), he could hardly have failed to say so. Comp. x. 7, § 1.

c Dr. Johnsons Zorobabel can hardly have died leaving no child behind him: wherefore it was that ather son

If it was not that he naturally became father to Salathiel. Though St. Luke had never left Salathiel's family up to Nathan, whose brother to Solomon, to show that Salathiel was of another family, he might have made us believe that, without any further record (Broughton, ut supra).
length (Five Years, ii. 170-116). Its identification with Salem appears to be due to Gesenius (Buechard's Reisen, p. 507).

Immediately below *Salchah* commences the plain of the great Euphrates desert, which appears to stretch with hardly an undulation from here to *Bsisce* on the Persian Gulf. The town is of considerable size, two to three miles in circumference, surrounding a castle on a lofty isolated hill, which rises 300 or 400 feet above the rest of the place (Heb. 3:10, viii). One of the gateways of the castle bears an inscription witnessing the date of A. D. 216 (180). A still earlier date, namely, A. D. 196 (Septimius Severus), is found on a grave-stone (185). Other scanty particulars of its later history will be found in Porter. The hill on which the castle stands was probably at one time a crater, and its sides are still covered with volcanic cinder and blocks of lava.

* Mr. Porter describes the present condition of this city in his Great Cities of Boshon, p. 76 f. Though long deserted, "five hundred of its houses are still standing, and from 300 to 400 families might settle in it at any moment without laying a stone, or expending an hour's labor on repairs. The circumference of the town and castle together is about 800 feet. The open doors, the empty houses, the rank grass and weeds, the struggling brambles in the doorways and windows, formed a strange, impressive picture which can never leave my memory. Street after street we traversed, the tread of our horses awakening mournful echoes and startling the faces from their dens in the palaces of Salem. The castle rises to the height of 300 feet, the southern point of the mountain range of Baschon. The view from the top embraces the plain of Boshon stretching out on the west to Hermon; the plain of Mabah on the south, to the horizon; and the plain of Arabia on the east beyond the range of vision. ... From this one spot I saw upwards of 30 towns, all of them, so far as I could see with my telescope, habitable like Salem, but entirely deserted." See the prophet's remarkable prediction of this desolation, Jer. xliii. 15-29.

II.

*SALCHAH* (Sāl'chah; E'zrub: Selchah). The form in which the name, elsewhere more accurately given *Salchah*, appears in Dent. iii. 10 only. The *Targum Pseudo-jonathan* gives it סֶלְךַּחַ ח, i. e. Selchah, though which Selchah they have supposed was here intended it is difficult to imagine.

*SALEM* (Sālēm, i. e. Shalem = whole, perfect): Σαλησία: Selonia. 1. The place of which Melchizedek was king (Gen. xiv. 18; Heb. vii. 1, 2). No satisfactory identification of it is at present possible. The indications of the narrative are not sufficient to give any clue to its position. It is not even safe to infer, as some have done, that it lay between Damascus and Sdom; for though it is said that the king of Sdom— who had probably regained his own city after the retreat of the Assyrians — went out to meet (Gen. 14:17, 18) Abram, yet it is also distinctly stated that this was after Abram had returned (Gen. 14:24) from the daughter of the kings. Indeed, it is not certain

that there is any connection of time or place between Abram's encounter with the king of Sdom and the appearance of Melchizedek. Nor, supposing this last doubt to be dispelled, is any clue afforded by the mention of the Valley of Shaveh, since the situation even of that is more than uncertain.

Dr. Wolff — no mean authority on oriental questions — in a striking passage in his last work, implies that Salem was — what the author of the Epistle to the Hebrews understood it to be — a title, not the name of a place. "Melchizedek of old ... had a royal title: he was King of Righteousness," in Hebrew Michielzechek. And he was also "King of Peace," Melch-Salem. And when Abraham came to his tent he came forth with bread and wine, and was called "the Priest of the Highest," and Abraham gave him a portion of his spoil. And just so Wolff's friend in the desert of Mero in the kingdom of Khiva ... whose name is Ab-er-yahman, which means 'Slave of the merciful God' ... has also a royal title. He is called Shakeh-Ashadat, 'King of Righteousness' — the same as Melchizedek in Hebrew. And when he makes peace between kings he bears the title, Shah-noddik, 'King of Peace' — in Hebrew Melchiz. 

To revert, however, to the topographical question: two main opinions have been current from the earliest ages of interpretation. 1. That of the Jewish commentators, who — from Oekels (Tavo- son) and Josephus (B. J. vi. 10; Ant. i. 10, § 2, viii. 3, § 2) to Kalisch (Comm. on Gen. p. 360) — with one voice affirm that Salem is Jerusalem, on the ground that Jerusalem is so called in Ps. lxvii. 2. the Psalmist, after the manner of poets, or from some exigency of his poem, making use of the archaic name in preference to that in common use. This is quite feasible; but it is no argument for the identity of Jerusalem with the Salem of Melchizedek. See this well put by Rendel (Pol. p. 833). The Christians of the 4th century held the same belief with the Jews, as is evident from an expression of Jerome ("noster domus," Ep. ad Evang. i, 7). 2. Jerome himself, however, is not of the same opinion. He states (Ep. ad Eveng. § 7) without hesitation, though apparently (as just observed) alone in his belief, that the Salem of Melchizedek was not Jerusalem, but a town near Scythopolis, which in his day was still called Salem, and where the vast ruins of the palace of Melchizedek were still to be seen. Elsewhere (onon. "Salem") he locates it more precisely at eight Roman miles from Scythopolis, and gives its then name as Salamis. Further, he identifies this Salem with the Salim (Σαλίμ) of St. John the Baptist. That is Salem existed where St. Jerome thus places it there need be no doubt. Indeed, the name has been doubted. But the name of the place is perhaps possible; and according to the parallel distance below Betan by Mr. Van de Velde, at a spot otherwise suitable for Σαλίμ. But that this Salem, Salim, or Salaminas was the Salem of Melchizedek, is as uncertain as that Jeru- salem was so. The ruins were probably as much the ruins of Melchizedek's palace as the remains at Hiroh, the boundary three miles north of Jerusalem and those of "Abraham's house." Nor is the decision assisted by a consideration of Abram's oneway route. He probably brought back his party by
SALEM

the road along the Ghor as far as Jericho, and then turning to the right ascended to the upper level of the country in the direction of Maaneh; but whether he crossed the Jordan at the Jise Hewst Yukah above the Lake of Gennesaret, or at the Jise Mejanina below it, he would equally pass by both Sezytopolis and Jerusalem. At the same time it must be confessed that the distance of Salem (at least eighty miles from the probable position of Sodom) makes it difficult to suppose that the king of Sodom can have advanced so far to meet Abram, adds its weight to the statement that the meeting took place after Abram had returned, — not during his return, — and is thus so far in favor of Salem being Jerusalem.

3. Professor Ewald (Geschichte, i. 410, note) pronounces that Salem is a town on the further side of Jordan, on the road from Damascus to Sodom, quoting at the same time John iii. 23, but the writer has in vain endeavored to discover any authority for this, or any notice of the existence of the name in that direction either in former or recent times.

4. A tradition given by Eusebius, a writer known chiefly through fragments preserved in the De Praeparatione Evangelicae of Eusebius (ix. 17), differs in some important points from the Biblical account. According to this the meeting took place in the sanctuary of the city Argarizim, which is interpreted by Eusebius to mean "the Mountain of the Most High." Argarizim is of course here Gerizim, Mount Gerizim. The source of the tradition is, therefore, probably Samaritan, since the encounter of Abram and Melchizedek is one of the events to which the Samaritans lay claim for Mount Gerizim. But it may also proceed from the identification of Salem with Shechem, which lying at the foot of Gerizim would easily be confounded with the mountain itself. [See Salem.]

5. A Salem is mentioned in Judith iv. 4, among the places which were seized and fortified by the Jews on the approach of Holophernes. "The valley of Salem," as it appears in the L. V. (ἐν αἰλάβα Ζαλίμα), is possibly, as Echund has ingeniously suggested (Pol. "Salem," p. 577), a corruption of εἰς αἰλάβα εἰς Ζαλίμα — "into the plain to Salem. If Αἰλάβα is here, according to frequent usage, a corruption, "plain to" or "alien to" the ancient identity, must surely be that mentioned by Jerome, and accordingly noticed. But in this passage it may be with equal probability the broad plain of the Makkab which stretches from Edad and Gerizim on the one hand, to the hills on which Salim stands on the other, which is said to be still called the "plain of Salim" (Porter, Handbook, p. 340) and through which ran the central north road of the country. Or, as is perhaps still more likely, it refers to another Salim near Zeriu (Jezered), and to the plain which runs up between these two places, as far as Jesim, and by which lay directly in the ruler of the Assyrian army. There is nothing to show that the invaders reached as far into the interior of the country as the plain of the Makkab. And the other places enumerated in the verse seem, as far as they can be recognized, to be points which guarded the main approaches to the interior (one of the chief of which was by Jereced and Engannim), not towns in the interior itself, like Shechem, or the Salem near it.

2. (κατα θεόν·: in saec. Ps. lix. 2.) It seems to be agreed on all hands that Salem is here employed for Jerusalem, but whether as a mere allusion to suit some exigency of the poetry, and point the allusion to the peace (σαλημ) which the city enjoyed through the protection of God, or whether, after a well-known habit of poets, it is an antique name preferred to the more modern and familiar one, is a question not yet decided. The latter is the opinion of the Jewish commentators, but are grounded on their assumption that the Salem of Michalzizkoz was the city which afterwards became Jerusalem. This is to beg the question. See a remarkable passage in Geiger's Ueberschrift, etc., pp. 74-76.

The antithesis in verse 1 between "Judah" and "Israel" would seem to imply that some sacred place in the northern kingdom was being contrasted with Zion, the sanctuary of the south. And if there were in the Bible any sanction to the identification of Salem with Shechem (noticed above), the passage might be taken as referring to the continued relation of God to the kingdom of Israel. But there are no materials even for a conjecture on the point. Zion the sanctuary, however, being named in the one member of the verse, it is tolerably certain that Salem, if Jerusalem, must denote the secular part of the city—a distinction which has been already noticed [vol. ii. p. 1321] as frequently occurring and implied in the Psalms and Prophecies.

G.

* In the passage quoted above, "in Judah is God known, his name is great in Israel," we recognize not "an antithesis" but the synonymous parallellism of Hebrew poetry—each term being generic and designating the whole nation, as in Ps. cxxiv. 2—"Judah was his sanctuary, and Israel his dominion"—where the words will bear no other construction. In the next verse—"in Salem also is his tabernacle, and his dwelling-place in Zion"—we understand the names as also cognate, not "contrasted," each indicating the Holy City as the special seat of divine worship. We are not able to trace in the sacred writings referred to above, any clear distinction between the secular Jerusalem

this name for any part of the plain. The name, given in answer to repeated questions, for the eastern branch or leg of the Moluk was always Wady Souja.

The above is the reading of the Vulgate and of the "Galilian Parer." But in the Liber Pontificalis Justinianus Fredericum orientalium, in the Divinae Bibliothecae included in the Benedictine edition of Jerome's works, the reading is Salem.

The Aramaic are said to use the same abra abbreviation (Jerome, The. p. 1232 b). The preference of an archaic to a modern name will surprise no student of poetry. Few things are of more constant occurrence.

a Professor Stanley seems to have been the first to call attention to this (S. & F. p. 249). See Eusebii Fragmenta, auctore G. A. Kühlimer (Berlin, 1840); and of those excellent monographs which we owe to the German academic custom of demanding a treatise at each step in honors.

b Pityn uses nearly the same form — Argaric (H. N. v. 14).

c Ailana is commonly employed in Palestine topography for the great valley of the Jordan (see Eusebius und Jerome, Oeconomia, "Ailana"). But in the Book of Judith it is used with such less precision in the general sense of a valley or plain.

d The writer could not succeed (in 1801) in eliciting...
and the sacred Zion, but find the phrases used interchangeably, sometimes with a secular reference, and each sometimes in a spiritual relation.

4. SALIM (Σαλήμ; Alex. Ἀλῆς: Salim). A place named (John i. 23) to denote the situation of Jesus at the scene of St. John's last baptisms—Salim being the well-known town or spot, and έξων a place of fountains, or other water, near it. There is no statement in the narrative itself fixing the situation of Salim, and the only direct testimony we possess is that of Eusebius and Jerome, who both affirm unmistakably (Onom. "έξων") that it existed in their day near the Jordan, eight Roman miles south of Scythopolis. Jerome adds (under "Σαλημ") that its name was then Salmusins. Elsewhere (Ep. ad Evangelist., §§ 7, 8) he states that it was identical with the Salim of Melchizedek.

Various attempts have been more recently made to determine the locality of this interesting spot. Mr. Alfred, Greek Text, prop. proposes SALLUM and AXIN, in the arid country far in the south of Judaea, entirely out of the circle of associations of St. John or our Lord. Others identify it with the SALLUM of 1 Sam. ix. 4, but this latter place is itself unknown, and the name in Hebrew contains סל, to correspond with which the name in St. John should be Ἀλῆς or Σαλῆς.

1. Dr. Robinson suggests the modern village of Salim, three miles E. of Nablus (Bibl. Res. iii. 333), but this is no less out of the circle of St. John's ministrations, and is too near the Samaria-towns: and although there is some reason to believe that the village contains "two sources of living water" (ibid. 298), yet this is hardly sufficient for the abundance of deep water implied in the narrative. A writer in the Colonial Ch. Chron., No. exxvii. 464, who concurs in this opinion of Dr. Robinson, was told of a village an hour east (3) of Salim, "named Ha-ab, with a copious stream of water." The district east of Salim is a blank in the maps. Yeom lies about 1 hour S. E. of Salim, but this can hardly be the place intended; and in the description of Van de Velde, who visited it (i. 303), no stream or spring is mentioned.

2. Dr. Packer (City, etc., p. 654) is filled with an assessed conviction that Salim is to be found in Wady Seelim, and έξων in the copious springs of Ain Farash (ibid. p. 559), among the deep and intricate ravines some five miles N. E. of Jerusalem. This certainly has the name in its favor, and if the glowing description and pictorial wood-cut of Dr. Packer may be trusted—has water enough, and sufficient depth for the purpose.

3. The name of Salim has been lately discovered by Mr. Van de Velde (Syr. f. Pol. ii. 345, 346) in a position exactly in accordance with the notice of Eusebius, namely, six English miles south of Beisan, and two miles west of the Jordan. On the northern base of Tell Redijah is a site of ruins, and near it a Mussulman tomb, which is called by the Arabs Sheghal Salim (see also Mommsen, p. 145). Dr. Robinson (iii. 333) compiles that the name is attached only to a Mussulman sanctuary, and also that no ruins of any extent are to be found on the spot: but with regard to the first objection, even Dr. Robinson does not dispute that the name is there, and that the locality is in the closest agreement with the notice of Eusebius.

As to the second it is only necessary to point to Kefer-Saba, where a town (Antipatris), which so late as the time of the destruction of Jerusalem by the Venetians fell, and extensively fortified, has absolutely disappeared. The career of St. John has been examined in a former part of this work, and it has been shown with great probability that his progress was from south to north, and that the scene of his last baptisms was not far distant from the spot indicated by Eusebius, and now recovered by Mr. Van de Velde. [JORDAN, ii. p. 1457.] Salim fulfills also the conditions implied in the name of έξων (springs), and the direct statement of the text, that the place contained abundance of water. The brook of Wady Chusn runs close to it, a splendid fountain gushes out beside the Ήηγ, and rivulets wind about in all directions.

. . . Of few places in Palestine could it so truly be said, 'Here is much water'" (Syr. f. Pol. ii. 346). [Έξων, Amer. ed.]

A tradition is mentioned by Ruband (Palaestina, p. 978) that Salim was the native place of Simon Zebes. This in itself seems to imply that its position was, at the date of the tradition, believed to be nearer to Galilee than to Judæa.

G.

REFERENCES [2 sys.] (Σαλήμ, in case έξων [perh. bracket-marker, Ges.]: Σαλῆς [Vat. F.A., though not properly separated from preceding word, Alex. Σαλμᾶ: Seoul]). 1. A Benjamite, who with 928 of his tribe settled in Jerusalem after the Captivity (Neh. xi. 8).

2. (Σαλμᾶ [Vat. Alex. F.A.3 omit: F.A.3 Σαλμᾶξ]). The head of one of the courses of priests who went up from Babylon with Zerubbabel (Neh. xii. 20). In Neh. xii. 7 he is called SALIM.

3. ΣΑΛΜΟΣ (Σαλμός; [Vat. Alex. Σαλμᾶς: Seoul]; Σαλμάς in 1 Chr. 3. 7; Seoul, Saulo). 1. The son of Medullam, a Benjamite who returned and settled in Jerusalem after the Captivity (1 Chr. i. 7; Neh. xi. 7).

2. (On. in Vat. MS.; also in Rom., Alex., F.A.: Σαλμᾶς [Comp. Σαλμῶν] Selom). The head of one of the courses of priests who returned with Zerubbabel (Neh. xii. 20). Called also SALLUM.

4. ΣΑΛΛΟΜΟΣ (Σαλλόμως; [Vat. Alex. Σαλλόμως: Salum]). 1. Saul (1 Esdr. ix. 25; comp. Est. x. 24).

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priest of Bethlehem, where his family contained so many centuries, perhaps till she reign of Domitian (Enseh. Eccles. Hist. ii. 29), he may be called the founder of the house of David. Besides Bethlehem, the Netophathites, the house of Joab, the Zorites, and several other families, looked to Solomon as their head (1 Chr. ii. 54, 55).

Two circumstances connected with Solomon have caused some perplexity: one, the variation in the orthography of his name, the other, an apparent variation in his genealogy.

As regards the first, the variation in proper names (whether caused by the fluctuations of copyists, or whether they existed in practice, and were favored by the significance of the names), is so extremely common, that such slight differences as those in the three forms of this name are scarcely worth noticing. Compare e. g. the different forms of the name Shimeon, the son of Jesse, in 1 Sam. xvi. 9; 2 Sam. xiii. 3; 1 Chr. ii. 13; or of Simon Peter, in Luke v. 4, &c.; Acts xv. 14. See other examples in Hervey's General, of our Lord, cc. vi. and x. Moreover, in this case, the variation from Solomon to Solowos takes place in two successive verses, namely, Ruth iv. 20, 21, where the notion of two different persons being meant, though in some degree sanctioned by the authority of Dr. Kennicot (Dissert. i. 184, 543), is not worth refuting. As regarding the Salma of 1 Chr. ii. 51, 54, his connection with Bichileh identifies him with the son of Nahshon, and the change of the final ש into ב does not belong to the late date of the book of Chronicles. The name is so written also in 1 Chr. ii. 11. But the truth is that the sole reason for endeavoring to make two generations out of Salma and Solomon, is the wish to lengthen the line between Salma and David, in order to meet the false chronology of those times.

The variation in Salmon's genealogy, which has induced some to think that the Salma of 1 Chr. ii. 51, 54 is a different person from the Salma of 1 Chr. ii. 11, is more apparent than real. It arises from the circumstance that Bichilem Ephrathah, which was Solomon's inheritance, was part of the territory of Caleb, the grandson of Ephrathah; and this caused him to be reckoned among the sons of Caleb. But it is a complete misunderstanding of the language of such topographical genealogies to suppose that it is meant to be asserted that Salma was the literal son of Caleb. Mention is made of Salma only in Ruth iv. 20, 21; 1 Chr. ii. 11, 53, 54; Matt. i. 4, 5; Luke iii. 32. The questions of his age and identity are discussed in the General, of our Lord, cc. iv. and x.; Jackson, Chron. Antiq. i. 171; Haile, Antiqu. iii. 44; Bur torino, Gener. i. 189; Dr. Mill, Vindict. of our Lord's Geneal. p. 123, &c.

A. C. H.

SALMANASAR (Solomannar). Shalmanesar, king of Assyria (2 Esdr. xiii. 49).

SALMON (םלֹּם, Smol; Ges.; pers. ter-

a Eusebius (Chron. Canum. Lib. i. 22) has no mis-
giving as to the identity of Salmon.

b See a work by Reuss, Der weise und schlauigste Pastor an Denkmal zeugernd deuth und Kunst, zu Euer

gewender gesancen Lantz, Jens, 1851. Independently of its many obscure allusions, the 62th Psalm contains thir-

ten יכַּהֲקָא Aramaic, including לֹּם. It may be

described as this word is scarcely, as Gesenius su-
gests analogous to יַכַּהֲקָא, יֵכַּהֲקָא. Hiphil of

SALMON 2791

prac.-all., Fürst]: סַלֹּם; [Vat. Alex. Equm-]

Salmou, Judg. ix. 48). The name of a hill near Shechem, on which Abimelech and his followers cut down the boughs with which they set the tower of Shechem on fire. Its exact position is not known.

It is usually supposed that this hill is mentioned in a verse of perhaps the most difficult of all the Psalms (v's. 11v. 14); and this is probable, though the passage is peculiarly difficult, and the precise allusion intended by the poet seems hopelessly lost. Commentators differ from each other; and Forst, within 176 pages of his Htthuberter-

buch, differs from himself (see and ).

Indeed, of six distinguished modern commentators — De Wette, Hitzig, Ewald, Hengstenberg, De-

itzsch, and Hupfeld — no two give distinctly the same meaning; and Mr. Keble, in his admirable

Version of the Psalms, gives a translation which, though poetical, as was to be expected, differs from any one of these interpretations. This is not the place for an exhaustive examination of the passage. It may be mentioned, however, that the literal translation of the words יַכַּהֲקָא יֵכַּהֲקָא is "Thou makest it snow," or "It snows," with liberty to use the word either in the past or in the future tense. As notwithstanding ingenious attempts, this supplies no satisfactory meaning, recourse is had to a translation of doubtful validity, "Thou makest it white as snow," or "It is white as snow" — words to which various metaphorical meanings have been attributed. The allusion which, through the Lexicon of Gesenius, is most generally received, is that the words refer to the ground being snow-white with bones after a defeat of the Canaanite kings; and this may be accepted by those who will admit the scarcely permissible meaning, "white as snow," and who cannot rest satisfied without attaching some definite significance to the passage. At the same time it is to be remembered that the figure is a very hard one: and that it is not really justified by passages quoted in illustration of it from Latin classical writers, such as, "et nique ingentes ossibus aliert" (Virg. En. xii. 36); and "humani ossibus alter humus" (Ovid, Fast. i. 558), for in these cases the word "bones" is actually used in the text, and is not left to be supplied by the imagination. Granted, however, that the allusion is made to bones of the skin, there is a divergence of opinion as to whether Solomon was mentioned simply because it had been the battle-ground in some great defeat of the Canaanite kings, or whether it is only introduced as an image of snowy whiteness. And of these two explanations, the first would be the most probable, since the Canaanites cannot have been a very high mountain, as the highest mountains near Shechem are Elah and Gerizim, and of these Elah, the highest of the two, is only 1,028 feet higher than the city (see color: for these words have a significance of color in Kit. The exactly analogous word is יַכַּהֲקָא, "he makes it rain," which bears the same relation to יַכַּהֲהָא ("rain," which לֹּם bears to לֹּם, "snow," Owing, probably, to Hebrew religious con-

ceptions of natural phenomena, no instance occurs of יַכַּהֲקָא used as a neuter in the sense of "it rains;" though this would be grammatically admissible.
SALMON

Eral. vol. i. p. 640; and Robinson's Geomor. p. 
359 a). If the poet had desired to use the image of a snowy mountain, it would have been more natural to select Hermon, which is visible from the eastern brow of Gerizim, is about 10,000 feet high, and is covered with perpetual snow. Still it is not evident that this circumstance by itself would be conclusive; for there may have been particular associations in the mind of the poet, unknown to us, which led him to refer to Salmon.

In despair of understanding the allusion to Salmon, some suppose that Salmon, i.e. Tsalmun, is not a proper name in this passage, but merely signifies "darkness;" and this interpretation, supported by the Targum, though opposed to the Septuagint, has been adopted by Ewald, and in the first statement in his Lexicon is admitted by Furst. Since teshuva signifies "shuld," this is a bare etymological possibility. But no such word as teshuva occurs elsewhere in the Hebrew language: while there are several other words for darkness, in different degrees of meaning, such as the ordinary word choshek, qophel, apophel, and varaphel.

Unless the passage is given up as corrupt, it needs more in accordance with reason to admit that there was some allusion present to the poet's mind, the key to which is now lost; and this ought not to surprise any scholar who reflects how many allusions there are in Greek poets — in Pindar, for example, and in Aristophanes— which would be wholly unintelligible to us now, were it not for the notes of Greek scholars. To these notes there is nothing exactly analogous in Hebrew literature; and in the absence of such assistance, it is unavoidable that there should be several passages in the O. T. respecting the meaning of which we must be content to remain ignorant. E. T.

SALMON the father of Boaz (Ruth iv. 20, 21; Matt. i. 4, 5; Luke iii. 32). [Salma.]

SALMO'NE (Σαλμόνη: Salmone). The East point of the island of Crete. In the account of St. Paul's voyage to Rome this promontory is mentioned in such a way (Acts xxvii. 7) as to indicate a careful illustration both of the navigation of the ancients and of the minute accuracy of St. Luke's narrative. We gather from other circumstances of the voyage that the wind was blowing from the N. W. (ἐστρέφων, ver. 4; ἐβαρένθη, ver. 7). [See MYRA.] We are then told that the ship, on making Cnidus, could not, by reason of the wind, hold on her course, which was past the south point of Greece, W. by S. She did, however, just fetch Cape Salmoine, which bears S. W. by S. from Cnidus. Now we may take it for granted that she could have made good a course of less than seven points from the wind [Ship]; and, starting from this assumption, we are at once brought to the conclusion that the wind must have been between N. N. W. and N. W. W. Thus what Polybius would have called an "undesigned coincidence" is elicited by a cross-examination of the narrative. This ingenious argument is due to Mr. Smith of Jordanhill (Voy. and Shipwreck of St. Paul, pp. 73, 74, 2d ed.), and from him it is quoted by Conybeare and Howson (Life and Lkps. of St. Paul, ii. 393, 2d ed.). To these books we must refer for fuller details. We may just add that the ship had had the advantages of a weather shore, smooth water, and a favorable current, before reaching Cnidus, and that by running down to Cape Salmoine the sailors obtained similar advantages under the lee of Crete, as far as Fair Havens, near Lasca. J. H. E.

* The northeast point of Crete is the present Cape Sidero, and has generally been supposed (as above) to be Luke's Salmoine. Captain Spratt, in N. S., dissenting from this opinion (Travel and Researches in Crete, Lond. 1850). He admits that the ancient writers, generally at least, applied the name to that Cape, but thinks that Luke refers to the promontory —cutting out toward the east some miles to the south of Cape Sidero, and called Plaka. His reasons for this conclusion in the case of Luke are, first, that Cape Sidero is, in truth, not the landhead or point his ship would keep nearest to in coming from Cnidus; and, secondly, that this promontory south of Grandes Bay, called Plaka by the natives, is indeed now by some Levantine navigators called Cape Salmoine, to distinguish it from Cape Sidero. Purdy (New Sailing Directions, etc., p. 69, Lond. 1834) writes the name Salomone, but must refer, of course, to the island of Crete.

SAL'OMON (Σαλόμων: Solomon). The Greek form 1. of Salmone, the father of Hilkiah (Bar. i. 7). [Shalum.] 2. (Salomone) of Salu the father of Zimri (1 Marc. ii. 29). [SAL.]

SAL'OME (Σαλώμη: Salome). 1. The wife of Zebedee, as appears from comparing Matt. xxvii. 56 with Mark xv. 40. It is further the opinion of many modern critics that she was the sister of Mary, the mother of Jesus, to whom reference is made in John xix. 25. The words admit, however, of another and hitherto generally received explanation, according to which they refer to the "Mary the wife of Cleophas" immediately afterwards mentioned. In behalf of the former view, it may be urged that it sets rid of the difficulty arising out of two sisters having the same name — that it harmonizes John's narrative with those of Matthew and Mark — that this circuitous manner of distinguishing his mother is in character with St. John's manner of describing himself — that the absence of any connecting link between the second and third designations may be accounted for on the ground that the four are arranged in two distinct couples — and, lastly, that the Peshto, the Persian, and the Ethiopic versions mark the distinction between the second and third by interpolating a conjunction. On the other hand, it may be urged that the difficulty arising out of the name may be disposed of by assuming a double marriage on the part of the father — that there is no necessity to harmonize John with Matthew and Mark, for that the time and the place in which the groups are noticed differ materially — that the language addressed to John, "Behold thy mother!" favors the idea of the absence rather than of the presence of his natural mother — and that the varying traditions a current in the early Church as to Salome's parents, worthless as they are in themselves, yet bear a negative testimony against the idea of her being related to the mother of Jesus. Altogether we can hardly regard the point as settled, though the

lxxvi. 8: according to another, to wife of Joseph (Nicol. H. E. ii. 31).
SALT, weight of modern criticism is decidedly in favor of the former view (see Wieseler, Stud. u. Krit. 1810, p. 648). The only events recorded of Sabome are that she preferred a request on behalf of her two sons for seats of honor in the kingdom of Heven (Matt. xx. 29), that she attended at the cremation of Jesus (Mark xv. 40), and that she visited his sepulchre (Mark xvi. 1). She is mentioned by name only on the two latter occasions.

2. The daughter of Herodias by his first husband, Herod Philip (Joseph. Ant. xviii. 3, § 4). She is the "daughter of Herodias" noticed in Matt. xiv. 6 as the daughter of the Danite Antipas, and as procuring at her mother's instigation the death of John the Baptist. She married in the first place Philip the tetarch of Trachonitis, her paternal uncle, and secondly Aristobulus, the king of Chaldis.

W. L. B.

SALT (Greek: άλας; Lat. sal). Indispensable as salt is to ourselves, it was even more so to the Hebrews, being to them not only an appointing condiment in the food both of man (Job vi. 6) and beast (Is. xxx. 24, see margin), and a most valuable antidote to the effects of the heat of the climate on animal food, but also entering largely into their religious observances as an antiseptic, or as procuring at her mother's instigation the death of John the Baptist. She married in the first place Philip the tetarch of Trachonitis, her paternal uncle, and secondly Aristobulus, the king of Chaldis.

W. L. B.

SALT, CITY OF 2793

and become saltless (μαρμαρός, Matt. x. 9). The same fact is implied in the expressions of Phiny, sol necris (xi. 39), sol indecorum (xxvi. 44); and Maundrell (Early Travelers, p. 512, Edin.) notes that he found the surface of a salt rock in this condition. The associations connected with salt in oriental countries are important. As one of the most essential articles of diet, it symbolized hospitality; as an antiseptic, durability, fidelity, and purity. Hence the expression, "covenan of salt" (Lev. ii. 13; Num. xvii. 10; 2 Chr. xiii. 5), as binding an individual or a community to his friends; and also the expression, "salted with the salt of the palace" (Est. iv. 14), not necessarily meaning that they had "maintenance from the palace," as the A. V. has it, but that they were bound by sacred obligations of fidelity to the king. So in the present day, "to eat bread and salt together" is an expression for a league of mutual unity (Russell, Αββαί, i. 232); and on the other hand, the Persian term for traitor is nemekhurvan, "faithless to salt" (Gesen. Thes. p. 790). It was probably with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God; for in the first instance it was specifically ordered for the meat-offering (Lev. ii. 13), whereby in the second place, if澜在 was not liable to corruption. The extension of its use to burnt sacrifices was a later addition (Ez. xxxii. 24; Joseph. Ant. iii. 9, § 1), in the spirit of the general injunction at the close of Lev. ii. 13. Similarly the heathens accompanied their sacrifices with salted barley-meal, the Greeks with their ὀλυμπείαν (Hom. Il. i. 449), the Romans with their ulei solis (Polyb. iii. 4), or their sole fruges (Virg. Æn. ii. 133). It may of course be assumed that in all of these cases salt was added as a condiment; but the strictness with which the rule was adhered to—no sacrifice being offered without salt (Plin. xxxii. 41), and still more the probable, though perhaps doubtful, admixture of it in incense (Ex. xxx. 38, where the word rendered "temple" may be by some understood as "salt")—leads to the conclusion that there was a symbolical force attached to its use. Our Lord refers to the sacrificial use of salt in Mark ix. 49, 50, though some of the other associations may also be implied. The purifying property of salt, as opposed to corruption, led to its selection as the outward sign in Elias's miracle (2 K. ii. 20, 21), and is also developed in the N. T. (Matt. v. 13; Col. iv. 6). The custom of rubbing infants with salt (Ex. xvi. 4) originated in sanitary considerations, but received also a symbolical meaning. W. L. B.

SALT, CITY OF (Σάλτος, Σάλτον) : aί πόλεις Σαλάνιν: Alex. aί πόλεις Σαλάνιν: civitas salina. The fifth of the six cities of Judah which lay in the "wilderness" (Josh. xiv. 62). Its proximity to En-gedi, and the name itself seem to point to its being situated close to or at any rate in the neighborhood of the Salt Sea. Dr. Robinson (Bibl. Res. ii. 108) expresses his belief that it lay somewhere near the plain of the salt coast that later he would identify with the Valley of Salt. This, though possibly supported by the reading of the Vatican i.Ν.Χ., "the cities of Sodom," is at present a mere conjecture, since no trace of the name or the city has yet been discovered in that position. On the other hand, Mr. Van de Velde (Spr. ή Pol. B
SALT SEA

The Lake Seiel when finally of ravines or ravines of the Hebrew it is very similar. G.

SALT SEA. [See, the Salt.]

SALT, VALLEY OF (πάλα Σαλτ, but twice with the article, Παλατίον; Гефелем, Гефел, καλάς, and σαράγης, των άλων; Alex. Ἴσμαλα, Ἴσμαλα: Veldis Saltinorum). A certain valley, or perhaps more accurately a "ravine," the Hebrew word גֵּדָר appearing to bear that signification, in which occurred two memorable victories of the Israelite arms.

1. That of David over the Edomites (2 Sam. viii. 13; 1 Chr. xviii. 12). It appears to have immediately followed his Syrian campaign, and was itself one of the incidents of the great Edomite war of extermination. The battle in the Valley of Salt appears to have been conducted by Abishai (1 Chr. xviii. 12), but David and Joab were both present in person at the battle and in the pursuit which ensued. Joab was left behind for six months to consolidate the doom of the conquered country (1 K. xi. 15, 16; Ps. lx. title). The number of Edomites slain in the battle is uncertain: the narratives of Samuel and Chronicles both give it at 18,000, but this figure is lowered in the title of Ps. lx. to 12,000.

2. That of Amaziah (2 K. xiv. 7; 2 Chr. xxv. 11), which is recorded as having slain ten thousand Edomites in this valley, and then to have proceeded, with 10,000 prisoners, to the stronghold of the nation at bos-Sela, the Cliff, i.e. Petra. and, after taking it, to have massacred them by hurling them down the precipice which gave its ancient name to the city.

Neither of these notices affords any clue to the situation of the Valley of Salt, nor does the context mention of the name ("Genuela" and "Mela") in the Onomasticon. By Josephus it is not named on either occasion. Seetzen (Reisen, ii. 356) was probably the first to suggest that it was the broad open plain which lies at the lower end of the Dead Sea, and intervenes between the lake itself and the range of heights which crosses the valley at six or eight miles to the south. The same view is taken (more decisively) by Dr. Robinson (Bibl. Res. ii. 106). The plain is in fact the termination of the ḫówr or valley through which the Jordan flows from the Lake of Tiberias to the Dead Sea. Its N. W. corner is occupied by the Khossm Eshón, a mountain of rock salt, between which and the lake is an extensive salt marsh, while salt streams and brackish springs pervade, more or less the entire western half of the plain. Without presuming to controvert the suggestion which can hardly be affirmed with safety in the very imperfect condition of our knowledge of the inaccessible regions S. and S. E. of the Dead Sea, it may be well to call attention to some considerations which seem to stand in the way of the implicit reception which most writers have given it since the publication of Dr. R.'s Researches.

(a.) The word Ge (גייל), employed for the place in question, is not, to the writer's knowledge, elsewhere applied to a broad valley or sunk plain of the nature of the lower ḫówr. Such tracts are denoted in the Scripture by the words Enoch or Bik'ôţ, while Ge appears to be reserved for cliffs or ravines of a deeper and narrower character.

[VALLEY.]

(b.) A priori, one would expect the tract in question to be called in Scripture by the peculiar name uniformly applied to the more northern parts of the same valley—ha-Arâbôth—in the same manner that the Arabs now call it el-Ḥôhr— בעולם being their equivalent for the Hebrew Arâbôth. (c.) The name "Salt," though at first sight conclusive, becomes less so on reflection. It does not follow, because the Hebrew word שבך signifies salt, that the river was salt. A case exactly parallel exists at el-Mîhî, the representative of the ancient Mount Arâbôth. Some sixteen miles west of Petra, the name like שבך, milh signifies salt; but there is no reason to believe that there is any salt present there, and Dr. Robinson (Bibl. Res. ii. 201, note) himself justly addresses it as "an instance of the usual tendency of popular pronunciation to reduce foreign proper names to a significant form."

Josâb (el-Mîhî is the Arabic representative of the Hebrew Moláhah, so possibly was ge-ḇôkâh the Hebrew representative of some archaic Edomite name.

(d.) What little can be inferred from the narrative as to the situation of the Ge-Melah is in favor of its being nearer to Petra. Assuming Sabh to be Petra (the chain of evidence for which is tolerably connected), it seems difficult to believe that a single or two prisoners should have been dragged for upwards of fifty miles through the heart of a restless and most difficult country, merely for massacre.

G.

SALUM (סָלום, [referred]: סָלָם; Gen. [Comp. Mth]; סַלָם; Solo). The father of Zimri, the prince of the Simeonites, who was slain by Phinehas (Num. xxiv. 14). Called also Salôm.

SALUM (סָלָם; [Vat. corrupt]: סַלָם). 1. Shallum, the head of a family of gatekeepers (A. V. "porters") of the Temple (1 Esdr. v. 28; comp. Est. iv. 2). 2. [Sal.]. [Mth]. [Sal.]. [Solel.].

SALUM (Salom) is a corruption of Therinus (Εργ. Ηπιαρχης), and is adopted by Bunsen (Biblische, note to the passage). Ewald has shown (Gesch. iii. 201, 202) that the whole passage is very much disordered. אֶלְעַוֹר בָּלַעַר, probably had been rendered "and set up a monument," instead of "and gave a name" Gesen. (Thes. p. 1431 b); Michaelis (Suppl. Suppl. 280), and note to Bittel für Ungela; De Wette (Bibl.); LXX. Odel, καί ἐπήρευσαν τό θεῖον; Jerome (Quest. Hebr.), erexit foradum triumphalem. Kohli interprets it "reputation," and makes the reputation to have arisen from David's good act in burying the dead even of his enemies.
SALUTATION

SHALUM, the father of Hilkiah and ancestor of Ezra (1 Esdr. viii. 1; Comp. Ezr. vii. 2). Called also SADAMIAS and SADON.

SALUTATION. Salutations may be classed under the two heads of conversational and epistolary. The salutation at meeting consisted in early times of various expressions of blessing, such as "Blessed be the Lord" (Gen. xlii. 28); "Blessed be thou of the Lord" (Ruth iii. 10; 1 Sam. xxv. 17; "The Lord be with you," "The Lord bless thee") (Ruth ii. 4; "The blessing of the Lord be upon you; we bless you in the name of the Lord") (Is. xxix. 8). Hence the term "bless" received the secondary sense of "salute," and is occasionally so rendered in the A. V. (1 Sam. xii. 10, xxv. 14; 2 K. iv. 29, x. 15), though not so frequently as it might have been (e. g. Gen. xxvii. 25, xxviii. 7, 10; 1 K. viii. 60). The blessing was sometimes accompanied with inquiries as to the health either of the person addressed or his relations. The Hebrew term used in these instances (shâlôm) has no special reference to "peace," as stated in the marginal translation, but to general well-being, and strictly answers to our "welfare," as given in the text (Ezr. xvi. 27; Ex. xxxiv. 29; Deut. xxx. 15). It is used not only in the case of salutation (in which sense it is frequently rendered "to salute," e. g. Judg. xviii. 15; 1 Sam. x. 4; 2 K. x. 13); but also in other cases where it is designed to soothe or to encourage a person (Gen. xxvii. 23; Judg. vi. 23, xix. 20; 1 Chr. xii. 18; Dan. x. 19; compare 1 Sam. xx. 21, where it is opposed to "hurt"). 2 Sam. xviii. 28, "all is well," and 2 Sam. xi. 7, where it is applied to the progress of the war. The salutation at parting consisted originally of a simple blessing (Gen. xxiv. 60, xxvii. 11, xxviii. 10; Josh. xiii. 6), but in later times the term shaded was introduced here also in the form "Go in peace," or rather "Farewell" (1 Sam. i. 17, xx. 42; 2 Sam. xv. 9). This was current at the time of our Saviour's ministry (Mark v. 34; Luke vii. 36; Acts xvi. 36), and is adopted by Him in his parting address to his disciples (John xiv. 27). It had even passed into a salutation on meeting, in such forms as "Peace be to this house" (Luke x. 5), "Peace be unto you" (Luke xxiv. 36; John xx. 19). The more common salutation, however, is what is strictly called a "greeting," borrowed from the Law. Their word yâ'âleth being used both at meeting (Matt. xxvi. 40, xxviii. 9; Luke i. 28), and probably also at departure. In modern times the ordinary mode of address current in the East resembles the Hebrew: Es-zâlim atâkum, "Peace be on you" (Lamb's Mod. F. G. ii. 7), and the term salam has been introduced into our own language to describe the Oriental salutation.

The forms of greeting that we have noticed were freely exchanged among persons of different ranks on the occasion of a casual meeting, and this even when they were strangers. Thus Boaz exchanged greeting with his reapers (Ruth ii. 4), the traveller on the road saluted the worker in the field (Is. xlii. 8), and members of the same family interchanged greetings on rising in the morning (Prov. xxvii. 14). The only restriction appears to have been in regard to religion, the Jews of old, as the Mohammedan of the present day,

a ἵδε. The Greek expression is evidently borrowed from the Hebrew, the preposition εἰς not being in the state into which, but answering to the Hebrew ל, in which the person departs.
SAMAIAS

Samaniel [SHELOMIEL] in Jud. viii. 1 (comp. Num. i. 6). The form in A. V. is given by Aldus.

B. F. W.

SAMAIAS [3 syl.] (Σαμα'ίας; Sama'ia). 1. Samaias the Levite in the reign of Josiah (1 Esdr. i. 9; comp. 2 Chr. xxxv. 9). 2. Samaias the sons of Adonikam (1 Esdr. vii. 9; comp. Ezra. viii. 13). 3. [Sam'ia; [Vat. Samāia; Sin. Σαμα'ίας; Att. Sam'ia;] Alex. Sam'ia; om. in Vulg.] The 'great Samaias,' father of Amnias and Jonathan (2 Esd. v. 13).

SAMA'RIA (Σαμα'ρία), i. e. Shomeron [see below]; Chal. שָׁמָרִי; Σαμαρία, Σαμαρίαν, Σαμαρίαν; [Alex. very often Σαμαρία, and so Sin. or F.A. in Lxx., Jer., Osr., Sin.-pea in Jud. i. 9, iv. 4;] Joseph. Σαμαρία, but Ant. viii. 12, § 5, Σαμαριίαν; Samaritan). 1. A city of Palestine. The word Shomeron means, etymologically, 'pertaining to a watch,' or 'a watch-mountain,' and we should almost be inclined to think that the peculiarity of the situation of Samaria gave occasion to its name. In the territory originally belonging to the tribe of Joseph, about six miles to the northwest of Shechem, there is a wide basin-shaped valley, encircled with high hills, almost on the edge of the great plain which borders upon the Mediterranean. In the centre of this basin, which is on a lower level than the valley of Shechem, rises a less elevated oblong hill, with steep yet accessible slopes, and a long flat top. This hill was chosen by Omri, as the site of the capital of the kingdom of Israel. The first capital after the secession of the ten tribes had been Shechem itself, whither all Israel had come to make Rehoboam king. On the separation being fully accomplished, Jeroboam rebuilt that city (1 K. xii. 25), which had been razed to the ground by Abijelech (Judg. ix. 45). But he soon moved to Tirzah, a place, as Dr. Stanley observes, of great and proved beauty (Cant. vi. 4); which continued to be the royal residence until Zimri burnt the palace and perished in its ruins (1 K. xiv. 17, xv. 21, 33, xvi. 6-18). Omri, who prevailed in the contest for the kingdom that ensued, after 'reigning six years' there, 'bought the hill of Samaria (הַר הֵרָמָו; τὸ βουνό τὸ Σαμαριώτητα) of Shemer (שֶׁמֶר). Joseph. [Σαμαριώτης, the Shechemites, for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of the owner of the hill, Samaria' (1 K. xvi. 23, 24; [OMER,omer, etc.]) This statement of course dispenses with the etymology above alluded to; but the central position of the hill, as Herod sagaciously observed long afterwards, made it admirably adapted for a place of observation, and a fortress to awe the neighboring country. And the singular beauty of the spot, upon which, to this hour, travellers dwell with admiration, may have struck Omri, as it afterwards struck the tasteless Idumean (B. J. i. 21, § 2; Ant. xv. 8, § 5).

From the date of Omri's purchase, n. c. 925, Samaria retained its dignity as the capital of the ten tribes. Abah built a temple to Baal there (1 K. xvi. 32, 33); and from this circumstance portion of the city, possibly fortified by a separate wall, was called 'the city of the house of Baal' (2 K. v. 20). Samaria must have been a place of great strength. It was twice besieged by the Syrians, in n. c. 901 (1 K. xx. x), and in n. c. 892 (2 K. vi. 21-27); but on both occasions the siege was ineffectual. On the latter, indeed, it was relieved miraculously, but not until the inhabitants had suffered almost incredible horrors from famine. In their contracted retreat the last possessor of Samaria was considered to be de facto king of Israel (2 K. xv. 13, 14); and was denounced against the nation were directed against it by name (Is. vii. 9, 9;). In B. c. 721, Samaria was taken, after a siege of three years, by Shalmaneser, king of Assyria (2 K. xxii. 9, 10); and the kingdom of the ten tribes was put an end to. [See below, No. 5.] Some years afterwards the district of which Samaria was the centre was re-peopled by Esarhaddon, but we do not hear especially of the city until the days of Alexander the Great. That conqueror took the city, which seems to have somewhat recovered itself (Euseb. Chron. a. m. a. 1044), killed a large portion of the inhabitants, and suffered the remainder to settle down there under the title of Assyrians (Joseph. Ant. xii. 10). These Assyrians occupied the city until the time of John Hyrcanus. It was then of a place of considerable importance, for Josephus describes it (Ant. xii. 10, § 2) as a very strong city (πόλις οὕσπις). John Hyrcanus took it after a year's siege, and did his best to demolish it entirely. He intersected the hill on which it lay with trenches: into these he conducted the natural brooks, and thus undermined its foundations. "It," says the Jewish historian, "he took away all evidence of the very existence of the city. This story at first sight seems rather exaggerated, and inconsistent with the hill's site of Samaria. It may have referred only to the suburbs lying at its foot. "But," says Prideaux (Comm. n. c. 109, note), "Benjamin of Tudeia, who was in the place, tells us in his Itinerary that there were upon the top of this hill many fountains of water, and from these water enough may have been derived to fill these trenches." It should also be remembered that the hill of Samaria was lower than the hills in its neighborhood. This may account for the existence of these springs. Josephus describes the extremities to which the inhabitants were reduced during this siege, much in the same way that the author of the Book of Kings does during that of Ben hadad (comp. Ant. xii. 10, § 2, with 2 K. vi. 25). John Hyrcanus' reasons for attacking Samaria were the injuries which its inhabitants had done to the people of Marisa, colonists and allies of the Jews. This confirms what was said above, of the cessation of the Samaritan neighborhood to the Jews by Alexander the Great. After this disaster (which occurred in n. c. 109), the Jews inhabited what remained of the city; a

a The prevailing LXX. form in the O. T. is Σαμα'ρια, with the following remarkable exceptions: 1 K. xvi. 24, Σαμαρίας; Σαμαρίας (Mal. Σαμαρία); Alex. Σαμαρίας; Σαμαρίας; Ezra. iv. 10, Σαμαρίας.

b No such passage, however, now exists in Benja-
min of Tudeia. See the editions of Asher and of 1 A. m.
least we find it in their possession in the time of Alexander Jannaeus (Ant. xiii. 15, § 4), and until Pompey gave it back to the descendants of its original inhabitants (τοὺς οἰκίστας). These οἰκίστας may possibly have been the Syro-Macedonians, but it is more probable that they were Samaritans proper, whose ancestors had been dispossessed by the colonists of Alexander the Great. By directions of Gabinius, Samaria and other demolished cities were rebuilt (Ant. xiv. 5, § 5). But its more effectual re-establishing was undertaken by Herod the Great, to whom it had been granted by Augustus, on the death of Antony and Cleopatra (Ant. xiii. 10, § 3; xv. 8, § 5; B. J. i. 29, § 3). He called it Sebaste, Σεβαστη — Auguste, after the name of his patron (Ant. xv. 7, § 7). Josephus gives an elaborate description of Herod's improvements. The wall surrounding it was 20 stadia in length. In the middle of it was a close, of a stadium and a half square, containing a magnificent temple, dedicated to the Cesar. It was colonized by 6,000 veterans and others, for whose support a most beautiful and rich district surrounding the city was appropriated. Herod's motives in these arrangements were probably, first, the occupation of a commanding position, and then the desire of distinguishing himself for taste by the embellishment of a spot already so adorned by nature (Ant. xv. 8, § 5; B. J. i. 20, § 21, § 2). How long Samaria maintained its splendor after Herod's improvements we are not informed. In the N. T. the city itself does not appear to be mentioned, but rather a portion of the district to which, even in older times, it had extended its name. Our Version, indeed, of Acts viii. 5 says that Philip the deacon "went down to the city of Samaria," but the Greek of the passage is simply εἰς πόλιν τῆς Σαμαρίας. And we may fairly argue, both from the absence of the definite article and from the probability that, had the city Samaria been intended, the term employed would have been Σεβαστη, that some one city of the district, the name of which is not specified, was in the mind of the writer. In verse 9 of the same chapter "the people of Samaria" represents τοὺς οἰκίστας τῆς Σαμαρίας; and the phrase in verse 25, "many villages of the Samaritans," shows that the operations of evangelizing were not confined to the city of Samaria itself, if they were ever carried on there. Comp. Matt. x. 5, "Into any city of the Samaritans enter ye not;" and John iv. 4, 5, where, after it has been said, "And He must needs go through Samaria," obviously the district, it is subjunctive, "Then cometh He to a city of Samaritans called Sychar." Henceforth its history is very unconnected. Septimius Severus planted a Roman colony there in the beginning of the third century

a * The sea is visible with the naked eye from the top of the hill. H.
536. The title of the Synod at Jerusalem, A. D. 536. The title of the see occurs in the earlier Greek Notitiae, and in the later Latin ones (Bezaeus, Pol. pp. 214-221). Selaste fell into the hands of the Mohammedans during the siege of Jerusalem. In the course of the Crusades a Latin bishopric was established there the title of which was recognized by the Roman Church until the fourteenth century. At this day the city of Omri and of Herod is represented by a small village retaining few vestiges of the past except its name, Schobisch, an Arabic corruption of Selaste. Some architectural remains it has, partly of Christian construction or adaptation. The church of St. John the Baptist is portable, partly, traces of Blumman magnificence.

"A long avenue of broken pillars (says Dr. Stanley), apparently the main street of Herod's city, here, as at Palmyra and Damascus, adorned by a colonnade on each side, still lines the topmost terrace of the hill." But the fragmentary aspect of the whole place presents a present fulfillment of the prophecy of Micah (i. 6), though it may have been fulfilled more than once previously by the invasions of Shishimzer or of John Hyrcanus. "I will make Samaria an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (Mic. i. 6; comp. Hos. xii. 9).

St. Jerome, whose acquaintance with Palestine imparts a sort of probability to the tradition which prevailed so strongly in later days, asserts "that Selaste, which he invariably identifies with Samaria, was the place in which St. John the Baptist was imprisoned and suffered death. He also makes it the burial-place of the prophets Elisha and Obadiah (see various passages cited by Bezaeus, pp. 889, 981). Ephiphanes is at great pains, in his work "Heroum" (lib. i.), in which he treats of the heroes of the Samaritans with singular minuteness, to account for the origin of their name. He interprets it as Σαμαριτας, φαλακρι, or "keepers." The hill on which the city was built was, he says, designated Sunder or Sameron (Σαμερον, Σαμερωπορ), from a certain Samaritan the son of Sunder, whom he considers to have been of the stock of the ancient Perizzites or Gergashites, themselves descendants of Canaan and Ham. But he adds, the inhabitants may have been called Samaritans from their guarding the land, or (coming down much later in their history) from their guarding the law, as distinguished from the later writings of the Jewish Canon, which they refused to allow. [See SAMARITANS.]

For modern descriptions of the condition of Samaria and its neighborhood, see Dr. Robinson's Biblical Researches, ii. 127-133: Reland's Polemischwissenschaft, pp. 344, 979-982: Jammer's Palastina, pp. 144-148, notes: Van de Veld's Syria and Palastina, i. 363-388, and ii. 295, 296, Meis, and Memoire: Dr. Stanley's Sinai and Palastina, pp. 242-246: and a short article by Mr. G. Williams in the Dict. of Gr. Dr. Kitto, in his Physical History of Palestine, pp. exxxii., exxxiii., has an interesting reference to and extract from Sunnæa, illustrative of its topography and general aspect at the commencement of the seventeenth century.

2. The Samaritan named in the present text of 1 Macc. v. 66 (τὰ Ἐλλάδος: in the Exeg. [Sin. Alex. quaerat] Samarituum) is evidently an error. At any rate the well-known Samaritan of the Old and New Testament cannot be intended, for it is obvious that Judas, in passing from Hebron to the land of the Philistines (Azotus), could not make so immense a detour. The true correction is doubtless supplied by Josephus (Ant. xii. 8, § 6), who has Marissa (i.e. Marema), a place which lay in the road from Hebron to the Philistine Plain. One of the ancient Latin Versions exhibits the same reading, which is accepted by Ewald (Gesch. iv. 361) and a host of commentators (see Grimm, Kurze Exeg. Handb., on the passage). Drusius proposed Samara; but this is hardly so feasible as Maresha and has no external support.

3. SAMARIAN (Σαμαριτας; Alex. often Σαμαριτας, and so Sin. in 1 Macc. and N. T., followed by Tisch. in his 8th ed. of the N. T.; — "the country of Samaria," 1 Macc. x. 30, xx. 38, 34; Ἐλλάς; Alex. -πης, and so Sin. except 1 Macc. xii. 28; — (woman) of Samaria," John iv. 9, Σαμαριτας, but Tisch. in his 8th ed. of the N. T., Σαμαριτας; — Joseph. χώρα Σαμαριτας; Ptol. Σαμαρία, Σαμαρία: Samaria).

SAMARITANS: [Σαμαριτας; Alex. Σαμαριτας, and so Sin. and Tisch. (8th ed.), in the N. T.;] Joseph. Σαμαριτας: [Samaritana].

There are few questions in Biblical philology upon which, in recent times, scholars have come to such a general conclusion as the extent of the territory to which the former of these words is applicable, and the origin of the people to which the latter is applied in the N. T. But a probable solution of them may be gained by careful attention to the historical statements of Holy Scripture and of Josephus, and by a consideration of the geographical features of Palestine.

In the strictest sense of the term, a Samaritan would be an inhabitant of the city of Samaria. But it is not found at all in this sense, exclusively at any rate, in the O. T. In fact, it only occurs there once, and then in a wider signification, in 2 K. xvii. 29. There it is employed to designate those whom the king of Assyria had placed in (what are called) the cities of Samaria (whatever these may be) instead of the children of Israel.

Were the word Samaritan found elsewhere in the O. T., it would have designated those who belonged to the kingdom of the ten tribes, which in a large sense was called Samaria. And as the extent of that kingdom varied, which it did very much, gradually diminishing to the time of Shishimzer, so the extent of the word Samaritan would have varied.

SAMARIA at first included all the tribes over which Jeroboam made himself king, whether east or west of the river Jordan. Hence, even before the city of Samaria existed, we find the "old prophet who dwelt at Bethel" describing the predictions of "the man of God who came from Judah," in reference to the altar at Bethel, as directed not merely against that altar, but "against all the houses of the high-places which are in the cities of Samaria" (1 K. xiii. 32), i.e. of course, the cities of which Samaria was, or was to be, the head or capital. In other places in the historical books of the O. T. (with the exception of 2 K. xvi. 24, 26, 28, 29) Samaria seems to denote the city exclusively. But the prophets use the word, much as did the old prophet of Bethel, in a greatly extended sense. Thus the "call of Bethel" is called by Hoshea (viii. 5, 6) the "call of Samaria"; in Amos (iii. 9) the "mountains a
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Samaria” are spoken of; and the “captivity of Samaria and her daughters” is a phrase found in Ezekiel (xvi. 53). Hence the word Samaritan must have denoted every one subject to the king of the northern capital.

But, whatever extent the word might have acquired, Samaria became contracted as the limits of the kingdom of Israel became contracted. In all probability the territory of Simeon and that of Dan were very early absorbed in the kingdom of Judah. This would be one limitation. Next, in n. c. 771 and 740 respectively, “Pul, king of Assyria, and Tiglath-pileser, king of Assyria, carried away the Reubenites and the Gadites, and the half-tribes of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan” (1 Chr. v. 26). This would be a second limitation. But the latter of these kings went further: “He took Ijon, and Abel-beth-maacah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria, in the year xvi. 29.” This would be a third limitation. Nearly a century before, n. c. 860, “the Lord had begun to cut Israel short;” for “Hazard, king of Syria, smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan” (2 K. x. 32, 33). This, however, as we may conjecture from the diversity of expression, had been merely a passing invasion, and had involved no permanent subjection of the country or deportation of its inhabitants.

The invasions of Pul and of Tiglath-pileser were utter clearances of the population. The territory thus desolated by them was probably occupied by degrees by the pushing forward of the neighboring heathen, or by straggling families of the Israelites themselves. In reference to the northern port of Galilee we know that a heathen population prevailed. Hence the phrase “Galilee of the Nations,” or “Gentiles” (Is. ix. 1; 1 Macc. v. 15). And no doubt this was the case also beyond Jordan.

But we have yet to arrive at a fourth limitation of the kingdom of Samaria, and by consequence, of the word Samaritan. It is evident from an occurrence in Hezekiah’s reign, that just before the deposition and death of Hezekiah, the last king of Israel, the authority of the king of Judah, or, at least, his influence, was recognized by portions of Asher, Issachar, and Zabulon, and even of Ephraim and Manasseh (2 Chr. xxx. 1-26). Men came from all these tribes to the Passover at Jerusalem. This was about n. c. 720. In fact, to such miserable limits had the kingdom of Samaria been reduced, that when, two or three years afterwards, we are told that “Shalmaneser came up through- out the land,” and after a siege of three years “took Samaria, and carried Israel away into Assyria, and placed them in Halhah, and in Habor by the river Gozan, and in the cities of the Moesians” (2 K. xvii. 5, 6), and when again we are told that “Israel was carried away out of their own land into Assyria” (2 K. xvii. 23), we must suppose a very small field of operations. Samaria (the city), and a few adjacent cities or villages only, represented that dominion which had once extended from Bethel to Dan northwards, and from the Mediterranean to the borders of Syria and Ammon eastwards. This is further confirmed by what we read of Josiah’s progress, in b. c. 641, through “the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali” (2 Chr. xxxiv. 6). Such a progress would have been impracticable had the number of cities and villages occupied by the persons then called Samarians been at all large.

This, however, brings us more closely to the second point of our discussion, the origin of those who are in 2 K. xvii. 29, and in the N. T., called Samaritans. Shalmaneser, as we have seen (2 K. xvii. 5, 6, 26), carried Israel, i.e. the remnant of the ten tribes which still acknowledged Hosea’s authority, into Assyria. This remnant consisted, as has been shown, of Samaria (the city) and a few adjacent cities and villages. Now, 1. Did he carry away all their inhabitants or no? 2. Whether they were wholly or only partially desolated, who replaced the deported population? On the answer to these inquiries will depend our determination of the questions, were the Samaritans a mixed race, composed partly of Jews, partly of new settlers, or were they purely of foreign extraction?

In reference to the former of these inquiries, it may be observed that the language of Scripture admits of scarcely a doubt. “Israel was carried away” (2 K. xvii. 6, 23), and other nations were placed “in the cities of Samaria instead of the children of Israel” (2 K. xvii. 24). There is no mention whatever, as in the case of the somewhat parallel destruction of the kingdom of Judah, of “the poor of the land being left to be vine-dressers and husbandmen” (2 K. xxv. 12). We add, that, had any been left, it would have been impossible for the new inhabitants to have been so utterly unable to acquaint themselves with “the manner of the God of the land,” as to require to be taught by some priest of the Captivity sent from the king of Assyria. Besides, it was not an unusual thing with oriental conquerors actually to exhaust a land of its inhabitants. Comp. Herod. iii. 149, “The Persians dragged (σαριστάνουσαν) Samos, and delivered it up to Sylophon stript of all its men;” and, again, Herod. vi. 31, for the application of the same treatment to other islands, where the process called σαριστάνουσαν is described, and compared to a hunting out of the population (θημυρείς).

Such a capture is presently contrasted with the capture of other territories to which σαριστάνουσαν was not applied. Josephus’s phrase in reference to the cities of Samaria is that Shalmaneser “transplanted all the people” (Ant. ix. 14, § 1). A threat against Jerusalem, which was indeed only partially carried out, shows how complete and summary the desolation of the last relics of the sister kingdom must have been: “I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish: he wipeth and turneth it upon the face thereof” (2 K. xxi. 13). This was uttered within forty years after n. c. 732, during the reign of Manasseh. It must have derived much strength from the recentness and proximity of the calamity.

We may then conclude that the cities of Samaria were not merely partially, but wholly evacuated of their inhabitants in n. c. 721, and that they remained in this desolate state until, in the words of 2 K. xvii. 24, “the king of Assyria brought men from Babylon, and from Cuthah, and from Hamath, and from Sepharvaim, and placed them in the cities of
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Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.  Thus the new Samaritans — for such we must now call them — were Assyrians by birth or subjugation, were utterly strangers in the cities of Samaria, and were exclusively the inhabitants of those cities. An incidental question, however, arises, Who was the king of Assyria that effected this colonization? At first sight, one would suppose Shalmaneser; for the narrative is scarcely broken, and the recoping seems to be a natural sequence of the depopulation. Such would appear to have been the view of Josephus, for he says of Shalmaneser: "When he had removed the people out of their land, he brought other nations out of Cuthah, a place so called (for there is still in Persia a river of that name), into Samaria and the country of the Israelites" (Ant. ix. 4, §§ 1, 3; x. 9, § 7); but he must have been led to this interpretation simply by the juxtaposition of the two transactions in the Hebrew text. The Samaritans themselves, in Ezr. iv. 2, 10, attributed their colonization not to Shalmaneser, but to "Esar-haddon, king of Assur," or to "the great and noble Asnapper," either the king himself or one of his generals. It was probably on his invasion of Judah, in the reign of Manasseh, about n. c. 677, that Esarhaddon discovered the impolicy of having a tract upon the very frontiers of his vast kingdom, made determined to garrison it with foreigners. The fact, too, that some of these foreigners came from Babylon would seem to direct us to Esarhaddon, rather than to his grandfather, Shalmaneser. It was only recently that Babylon had come into the hands of the Assyrian king. And there is another reason why this date should be preferred. It coincides with the termination of the sixth-five years of Isaiah's prophecy, delivered n. c. 742, within which "Ephraim should be broken that it should not be a people" (Is. vii. 8). This was not effectually accomplished until the very land itself was occupied by strangers. So long as this had not taken place, there might be hope of return: after it had taken place, no hope. Josephus (Ant. x. 9, § 7) expressly notices this difference in the cases of the ten and of the two tribes. The land of the former became the possession of foreigners, the land of the latter, not so.

These strangers, whom we will now assume to have been placed "in the cities of Samaria" by Esarhaddon, were of course idolaters, and worshiped a strange medley of deities. Each of the five nations, says Josephus, who is confirmed by the words of Scripture, had its own god. No place was found for the worship of Him who had once called the land his own, and whose it was still. God's displeasure was kindled, and they were infected by beasts of prey, which had probably increased to a great extent before their entrance upon it. "The Lord sent lions among them, which slew some of them." (This, of course, was a name, and not the meat-eating lions of the Apostle's epistle, 1 Pet. v. 8.) One of their [2800]

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of God — they were no more exclusively his servants, than was the Roman emperor who desired to place a statue of Christ in the Pantheon entitled to be called a Christian: and, 2dly, to show how entirely the Samaritans of later days differed from their ancestors in respect to idolatry. Josephus's account of the distress of the Samaritans, and of the remedy for it, is very similar, with the exception that with him they are afflicted with pestilence.

Such was the origin of the post-captivity or new Samaritans — men not of Jewish extraction, but from the foreign races. Esarhaddon, however, in some measure turned to the inner parts of Persia and Media, but were then called Samaritans, taking the name of the country to which they were removed," says Josephus (Ant. x. 9, § 7). And again he says (Ant. ix. 14, § 3) they are called in Hebrew 'Cuthahans, but in Greek Samaritans.' "Our Lord expressly terms them αναλογησις (Luke xvi. 18); and Josephins whole account of them shows that he believed them to have been μετοχοι αναλογησιας, though, as he tells us in two places (Ant. ix. 14, § 3, and xi. 8, § 6), they sometimes gave a different account of their origin. But of this by-and-by. A gap occurs in their history until Judah has returned from captivity. They then desire to be allowed to participate in the religious operations of the Jews, and to preside in the temple at Jerusalem, the place of their former worship, to which it had been long since returned by Babylon, and dedicated to the Lord. This the Jews opposed, as they did to any attempt to introduce Samaritans into the temple service, or to allow them to have any voice in its management. This is the story of the Samaritan controversy in the first century, and it is a subject of great interest, full of this by-and-by. A gap occurs in their history until Judah has returned from captivity. They then desire to be allowed to participate in the religious operations of the Jews, and to preside in the temple at Jerusalem, the place of their former worship, to which it had been long since returned by Babylon, and dedicated to the Lord. This the Jews opposed, as they did to any attempt to introduce Samaritans into the temple service, or to allow them to have any voice in its management. This is the story of the Samaritan controversy in the first century, and it is a subject of great interest, full of
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everything in their power to annoy the Jews. They would refuse hospitality to pilgrims on their road to Jerusalem, as in our Lord's case. They would even waylay them in their journey (Joseph. Ant. xx. 6, § 1); and many were compelled through fear to take the longer route by the east of Jordan. Certain Samaritans were said to have once penetrated into the Temple of Jerusalem, and to have defiled it by scattering dead men's bones on the sacred pavement (Ant. xviii. 2, § 2). We are told too of a strange piece of mockery which must have been especially resented. It was the custom of the Jews to communicate to their brethren still in Babylon the exact day and hour of the rising of the pascal moon, by beacon-fires commencing from Mount Olivet, and flashing forward from hill to hill until they were mirrored in the Emphrates. So the Greek poet represents Agamemon as conveying the news of Troy's capture to the anxious watchmen at Mycenae. Those who "sat by the waters of Babylon" looked for this signal with much interest. It enabled them to share in the devotions of those who were in their father-land, and it proved to them that they were not forgotten. The Samaritans thought scorn of these feelings, and would not unfortunately deceive and disappoint them, by kindling a rival flame and perpetrating the water-waves of old, to the people on Gerizim they considered to be much superior to that at Jerusalem. There they sacrificed a pass-over. Towards the mountain, even after the tem- ple on it had fallen, wherever they were, they directed their worship. To their copy of the Law they arrogated an antiquity and authority greater than attested to by the possession of the Jews. The Law (i.e. the five books of Moses) was their sole code; for they rejected every other book in the Jewish canon. And they professed to observe it better than did the Jews themselves, employing the expression not unfrequently, "The Jews indeed do so and so; but we, observing the letter of the Law, do otherwise." The Jews, on the other hand, were not more conciliatory in their treatment of the Samaritans. The copy of the Law possessed by that people they declared to be the legacy of an apostate (Mannassæ), and cast grave suspicions upon its genuineness. Certain other Jewish renegades had from time to time taken refuge with the Samaritans. Hence, by degrees, the Samaritans claimed to partake of Jewish blood, especially if doing so happened to suit their interest (Joseph. Ant. xi. 8, § 6; ix. 14, § 8). A remarkable instance of this is exhibited in a request which they made to Alexander the Great, about b. c. 332. They desired to be excused payment of tribute in the subalternical year, on the plea that as true Israelites, descendants of Ephraim and Manasseh, sons of Joseph, they refrained from cultivating their land in that year. Alexander, on cross-questioning them, discovered the hollowness of their pretensions. (They were greatly discontent- ed at their failure, and their dissatisfaction probably led to the conduct which induced Alex- ander to besiege and destroy the city of Samaria. Shechem was indeed their metropolis, but the de- struction of Samaria seems to have satisfied Alex- ander.) Another instance of claim to consanguinity on the part of these people. They were ever reminding them that they were after all mere Canaanites, mere strangers from Assyria. They accused them of worshipping the idol-gods buried long ago under the oak of Shechem (Gen. xxxiv. 4). They would have no dealings with them that they could possi- bly avoid. "Thus art a Samaritan and hast a devil," was the mode in which they expressed themselves when at a loss for a bitter reproach. Everything that a Samaritan had touched was as swine's flesh to them. The Samaritan was pub- licly cursed in their synagogues—could not be ad- dressed as a witness in the Jewish courts—could not be admitted to any sort of proselytism—and was thus, so to speak, as the Jew could affect Judaism, excluded from hope of eternal life. The tradi- tional hatred in which the Jew held him is expressed in Exod. i. 25, 26, "There be two man- ner of nations which my heart abhorreth, and the third is no nation: they that sit on the mountain of Samaria; and they that dwell among the Philis- tines: and that foolish people that dwell in Sidon." And so long was it before such a temper could be banished from the Jewish mind, that we find even the Apostles believing that an indestructible slight bond by a Samaritan village to Christ would be not unliely avenged by calling down fire from heaven. "Ye know not what spirit ye are of," said the large-hearted Son of Man, and we find Him on no one occasion uttering anything to the disgrange- ment of the Samaritans. His words, however, and the records of his ministrations confirm most thoroughly the view which has been taken above, that the Samaritans were not Jews. At the first sending forth of the Twelve (Matt. x. 5, 6) He charges them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." So again, in his final address to them on Mount Olivet, "Ye shall be witnesses to Me in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). So the nine unthankful lepers, Jews, were con- trasted by Him with the tenth leper, the thankful, stranger (Διδάσκαλος), who was a Samaritan. So, in his well-known parable, a merciful Samaritan is contrasted with the unmerciful priest and Levite. And the very worship of the two races is described by Him as different in character. "Ye worship ye

\( ^a ^{" This fact," says Dr. Truchen, "is mentioned by Matrak (de Seusey's Curzst. Arab., ii. 150), who affirms that it was this which put the Jews on making accurate calculations to determine the moment of the new moon's appearance (comp. Schottgen's Hc: Hdb. 244).}\)

\( ^b \) This prejudice had, of course, sometimes to give way to necessity, for the disciples had gone to Sychar to buy food, while our Lord was talking with the woman of Samaria by the well in its suburb (John iv. 8). And from Luke ix. 52, we learn that the disciples went before our Lord at his command into a certain village of the Samaritans "to make ready" for Him Unies; indeed, though, as we see on both occasions our Lord's influence over them was not yet complete, we are to attribute this partial abandonment of their ordinary scriptures to the change which his example had already wrought in them.
SAMARIA

Now what," this is said of the Samaritans: "We know what we worship, for salvation is of the Jews" (John iv. 22).

Such were the Samaritans of our Lord's Day: a people distinct from the Jews, though lying in the very midst of the Jews; a people preserving their identity, though seven centuries had rolled away since they had been brought from Assyria by Esra-ched, and though they had abandoned their polytheism for a sort of unitarian Mosaicism: a people, who—though their limits had been gradually contracted, and the rallying place of their religion on Mount Gerizim had been destroyed one hundred and sixty years before by John Hyrcanus (b.c. 130), and though Samaria (the city) had been again and again destroyed, and though their territory had been the battle-ground of Syria and Egypt—still preserved their nationality, still worshiped from Shechem and their other impoverished settlements towards their sacred hill; still retained their nationality, and could not condescend to the Jews:

"Ο精益求精 τοῦ άληθοῦς εGenres ταύτης κύστις, Δεσποτουσάντων τοῦ φίλου προσευχόντος."

Not indeed that we must suppose that the whole of the country called in our Lord's time Samaria was in the possession of the Cuthian Samaritans, or that it had ever been so. "Samaria," says Josephus (B. J. iii. 3, § 4), "lies between Judaea and Galatia. It commences from a village called Giunea (Jenio), on the great plain (that of Esdrae-elon), and extends to the topharchy of Acrabatta," in the lower part of the territory of Ephraim. These points, indicating the extreme northern and the extreme southern parallels of latitude between which Samaria was situated, enable us to fix its boundaries with tolerably certainty. It was bounded northwards by the range of hills which commences at Mount Carmel on the west, and, after making a bend to the southwest, runs almost due east to the valley of the Jordan, forming the southern border of the plain of Esdraelon. It touched towards the south, as nearly as possible, the northern limits of Benjamin. Thus it comprehended the ancient territory of Ephraim, and of those Manasites who were allotted the "path of the king" (Josh. xvi. 28, 29), and continues, "in no respect different from that of Judas. Both abound in mountains and plains, and are suited for agriculture, and productive, wooded, and full of fruits both wild and cultivated. They are not abundantly watered; but much rain falls there. The springs are of an exceedingly sweet taste; and, on account of the quantity of good grass, the cattle there produce more milk than elsewhere. But the best proof of their richness and fertility is that both are thickly populated." The accounts of modern travellers confirm this description by the Jewish historian of the "good land" which was allotted to that powerful portion of the house of Joseph which crossed the Jordan, on the first division of the territory. The Cuthian Samaritans, however, possessed only a few towns and villages of this large area, and these lay almost together in the centre of the district. Shechem or Sychar (as it was contemptuously designated) was their chief settlement, even before Alexander the Great destroyed Samaria, probably because it lay almost close to Mount Gerizim. Afterwards it became more prominently so, and there, on the destruction of the temple on Gerizim, by John Hyrcanus (Joseph. Ant. xiii. 9, 1), they built themselves a temple. The modern representative of Shechem is Nablus, a corruption of Neapolis, or the "New Town," built by Vespasian a little to the west of the older town which was then ruined. At Nablus the Samaritans have still a settlement, consisting of about 200 persons. Yet they observe the Law, and celebrate the Passover on a sacred spot on Mount Gerizim, with an exactness of minute ceremonial which the Jews themselves have lost.

"Quaque minor, servat Iępem Trojansum, et Vesta colit Alba minoram."

The Samaritans were very troublesome both to their Jewish neighbors and to their Roman masters, in the first century, A. D. Pilate classed them with a severity which led to his own downfall (Joseph. Ant. xvii. 4, § 1), and a slaughter of 10,000 of them took place under Vespasian (B. J. iii. 7, § 32). In spite of these reverses they increased greatly in numbers towards its termination, and appear to have grown into importance under Hadrian, who was probably an apostate Jew. Epiphanius (Adv. Heres., lib. i.), in the fourth century, considers them to be the chief and most dangerous adversaries of Christianity, and he enumerates the several sects into which they had by that time divided themselves. They were popular, and even by some of the Fathers, confounded with the Jews. Insomuch that a legal interpretation of the Gospel was described as a tendency to "Evagregarios or baseZaizbrazos." This confusion, however, did not extend to an identification of the people. It was simply an assertion that their extreme opinions were identical. And previously to an outrage which they committed on the Christians at Neapolis in the reign of Zeno, towards the end of the fifth century, the distinction between them and the Jews was sufficiently known, and even recognized in the Theodosian Code. This was so severely punished, that they sank into an obscurity, which, though they are just noticed by travellers of the twelfth and fourteenth centuries, was scarcely broken until the sixteenth century. In the latter half of that century a correspondence with them was commenced by Joseph Scaliger. This correspondence has been called "a correspondence of worthy letters to that eminent scholar." John Ludolf received a letter from them, in the latter half of the next century. These three letters are to be found in Eichhorn's Repertorium für Biblische und Morgenländische Literatur, vol. xiii. They are of great archaeological interest, and enter very minutely into the observances of the Samaritan ritual. Among other points worthy of notice in them is the inaccuracy displayed by the writers in valuing themselves on not being Jews, and yet claiming to be descendents of Joseph. See also De Saecy's Correspondence des Samaritains, etc., in Notices et Extraits des MSS. de la Bibliothe. du Roi, etc., vol. xii. And, for more modern accounts of the people themselves, Robinson's Biblical Researches, ii. 290-311, iii. 120-30; Wilson's Lewis of the Bible, ii. 46-73; Van de Velde's Syria et Palatine, ii. 296 seq.; Stanley's Sinaï et Palatine, p. 240; Rogers's Notices of the Modern Samaritans, p. 25; Grove's account of their Day of Atonement in Vocation Tourists for 1801; and Dr. Stanley's, of their Passover, in his Lectures on the Jewish Church, App. iii. [PASSOVER, vol. iii. p. 2357 l., Amer. ed.]

The view maintained in the above remarks, or
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a the purely Assyrian origin of the New Samari-
tans, is that of Soicer, Rekald, Hammoud, Drusius in the Critici Sacri, Malbonius, Hengstenberg, Havernick, Robinson, and Dean Treneh. The reader is referred to the very clear but too brief discussion of the subject by the last-mentioned learned writer, in his Paroboko, pp. 310, 311, and to the authorities, especially De Saci, which are there quoted. There is no doubt in the world that it was the ancient view. We have seen what Josephus said, and Origen, Eusebius, Chrysostom, and Theodoret, say the same thing. Socrates, it must be admitted, calls the Samaritans άνδροχισμα Τουδαίων, but he stands almost alone among the ancients in making this assertion. Origen and Cyril indeed both mention their claim to descent from Joseph, as evidenced in the statement of the woman at the well, but mention it only to declare it unfounded. Others, as Winer, Dillingen, and Dr. Davidson, have held a different view, which may be expressed thus in Dillingen's own words: "In the northern part of the Promised Land (as opposed to Judaea proper) there grew up a mingled race which drew its origin from the remnant of the Israelites who were left behind in the country on the removal of the Ten Tribes, and also from the heathen idols of Phenician origin which they had brought from their native land" (Hendebound and Judaeana, p. 733, § 7). If the words of Scripture are to be taken alone, it does not appear how this view is to be maintained. At any rate, as Drusius observes, the only mixture was that of Jewish apostate fugitives, long after Esrahbon's colonization, not at the time of the colonization. But modern as this view is it has for some years been the popular one, and even Dr. Stanley seems, though quite incidentally, to have admitted it (S. p. 240). He does not, however, enter upon its defense. Mr. Grove is also in favor of it. See his notice already mentioned.

The authority due to the copy of the Law possessed by the Samaritans, and the determination whether the Samaritan reading of Deut. xxvii. 4, Gerushim, or that of the Hebrew, Ebal, is to be preferred, are discussed in the next article. [See S Amaritan Pentateuch: E Ralph: Gerushim: Shechem: Schechem: Sychar.] J. A. H.

* * * SAMARITAN. [SAMARIA, 3.]

SAMARITAN PENTATEUCH, a Recension of the commonly received Hebrew Text of the Mosaic Law, in use with the Samaritans, and written in the ancient Hebrew (huri), or so-called

Samarian character. This recension is found vaguely quoted by some of the early Fathers of the Church, under the name of "Pentateuch Samaritanus," or "Pentateuch Samariae," in contradistinction to the "Hebraic Text of the Hebrews," further, as "Samaritanae Volume," etc., Tholus Origin on Num. xiii, 1, 1, "και κατά αί ταύτα Ἰσραηλην τεμενος αὶ παρακλησειον ἐδημιουργησεν;" and on Num. xxvii. 15, 16, "και ἐν μονοι των Σαμαριτων εφορη, etc., Jerome, Procli Kings: "Samaritan Exegesis, Mosaic Books (99, like the "Hebrews, Syriana and Chaldeans") literal habits, figuris tantum et apicibus discrepantes." Also on Gal. iii. 10, "quam ob causam;" — (viz. EZECHIATUII p. × δε οικ Ηαμανεν εις παισι τοις γεγραμενοις, being quoted there from Deut. xxi. 26, where the Masoretic text has only νοιne νοινης Πολυνυο sie si i — cursed be he that confirmeth not the words of this Law to do them;" while the LXX. reads παινο ανθρωποι p. ταις τοις λεγοναι αν — quam ob causam Samaritanae Hebrewa vulgatae regens iavi εν την scriptum esse;" and he forthwith charges the Jews with having deliberately taken out the δαβ, because they did not wish to be bound individually to all the ordinances: forgetting at the same time that this same δαβ occurs in the very last chapter of the Masoretic text (Deut. xxviii. 15) — "li his commandments and his statutes." Eusebius of Cesaris observes that the LXX. and the Sam. Pent. agree against the Received Text in the number of years from the Deluge to Abraham. Cyril of Alexandria speaks of certain words (Gen. iv. 8), wanting in the Hebrew, but found in the Samaritan. The same remark is made by Procoquis of Gaza with respect to Deut. i. 6; Num. x. 10, x. 9, &c. Other passages are noticed by Diodorus, the Greek Scholiast, etc. The Talmud, on the other hand, mentions the Sam. Pent. distinctly and contemptuously as a clumsily forged record: "You have falsified your Pentateuch," said H. Eliezer b. Shimon to the Samaritan scribe, with reference to a passage in Deut. xi. 39, where the well-understood word Shechem was gratuitously inserted after the plains of Moreh, — "and you have not profited aught by it" (comp. Jer. xxxix. 21 b, et fol. Ribbi 41 b). On another occasion they are ridiculed on account of their ignorance of one of the simplest rules of Hebrew Grammar, displayed in their Pentateuch; namely, the use of the ל in loco ה (unknown, however, according to Jer. Meg. 6. 2, also to the people of Jerusalem). "Who has ceased you to blunder?" said R. Shimon b. Eliezer to them; referring to their abridgement of the Mosaic ordinance of marrying the deceased broth-
er's wife (Deut. xxv. 5 ff.), — through a misinterpre-
tation of the passage in question, which enjoins that the wife of the dead man shall not be "without" to a stranger, but that the brother should marry her: they, however, taking הילא (ផ. 1) to be an epithet of חיליא, "wife,"

* a distinguished from נו, נו (ם, ת). Comp. Num. 21 b, Ar. Meg. 5. 2; Toch. Synth. 4; Synth. 6, 8, Meg. 1. 1, 9, S. Ar. 1. 2, sq.

b The A. V., following the LXX., and perhaps Luther, has inverted the word αδονίς.

c Hebrews.

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translated “the outer wife,” i. e. the betrothed only (Jer. Johan. 3, 2, Ber. L., etc.).

Down to within the last two hundred and fifty years, however, no copy of this divergent Code of Laws had reached Europe, and it began to be pronounced a fiction, and the plain words of the Church Fathers — the better known authorities — who quoted it, were subjected to subtle interpretations. Suddenly, in 1616, Pietro della Valle, one of the first discoverers also of the Cuneiform inscriptions, acquired a complete Codex from the Samaritans in Damascus. In 1625 it was presented by Achille Harly de Sancy to the Library of the Oratory in Paris, and in 1628 there appeared a brief description of it by J. Morinus in his preface to the Roman text of the LXX. Three years later, shortly before it was published in the Paris Polyglot, — whence it was copied, with few emendations from other codices, by Walton, — Morinus, the first editor, wrote his "Exercitatio Ecclesiastica in utraque Samaritanorum Pentateuchaa, in which he pronounced the newly found Codex, with all its innumerable Variants from the Masoretic text, to be infinitely superior to the latter: in fact, the unconditional and speedy emendation of the Received Text thereby was urged most authoritatively. And now the impulse was given to one of the finest and most barren literary and theological controversies: of which more anon. Between 1620 and 1650 six additional copies, partly complete, partly incomplete, were acquired by Ussher: five of which he deposited in English Libraries, while one was sent to Be Dieu, and has disappeared mysteriously. Another Codex, now in the Ambrosian Library at Milan, was brought to Italy in 1621. Petrese procured two more, one of which was placed in the Royal Library of Paris, and the other in the Barberini at Rome. Thus the number of MSS. in Europe gradually grew to sixteen. During the present century another, but very fragmentary copy, was acquired by the Gotlin Library. A copy of the entire (?) Pentateuch, with Targum (Sam. Version), in parallel columns, 4to, on parchment, was brought from Nablus by Mr. Grove in 1861 for the Count of Paris, in whose library it is. Single portions of the Sam. Pent., in a more or less complete state, are now of no rare occurrence in Europe.

Respecting the external condition of these MSS., it may be observed that their sizes vary from 12mo to folio, and that no scroll, such as the Jews and the Samaritans use in their synagogues, is to be found among them. The letters, which are of a size corresponding to that of the book, exhibit none of those varieties of shape so frequent in the Masor. Text: such as majuscules, minuscules, suspended, inverted letters, etc. Their material is vellum or cotton-paper; the ink used is black in all cases save the scroll used by the Samaritans at Nablus, the letters of which are in gold. There are neither vowels, accents, nor diacritical points. The individual words are separated from each other by a dot. Greater or smaller divisions of the text are marked by two dots placed one above the other, and by an asterisk. A small line above a consonant indicates a peculiar meaning of the word, an unusual form, a passive, and the like: it is, in fact, a contrivance to bespeak attention." The whole Pentateuch is divided into nine hundred and sixty-four paragraphs, or "Ketzim, the terminations of which is indicated by these figures, , , or . At the end of each book the number of its divisions is stated thus:

[Masoret. Cod. 12 Sidras (Parshioth), 50 Chapters].

The Sam. Pentateuch is halved in Lev. vii. 15 (vii. 8, in Hebrew Text), where the words "Middle of the Torah" b are found. At the end of each MS. the year of the copying, the name of the scribe, and also that of the proprietor, are usually stated. Yet their dates are not always trustworthy when given, and very difficult to be conjectural when entirely omitted, since the Samaritan letters afford no internal evidence of the period in which they were written. To none of the MSS., however, which have as yet reached Europe, can be assigned a higher date than the 10th Christian century. The scroll used in Nablus bears — so the Samaritans pretend — the following inscription: = 1, Abisha, son of Pinedas, son of Eleazar, son of Aaron the Priest, — upon them be the Grace of Jehovah! To his honor have I written this Holy Law at the entrance of the Tabernacle of Testimony on the Mount Gerizim, Beth El in the thirteenth year of the taking possession of the Land of Canaan, and all its boundaries around it, by the Children of Israel. I praise Jehovah." (Letter of Meshaneh b. Ab Sehach, Cod. 19,791, Add. MSS. Brit. Mus. Comp. Epist. Sam. Sichemitarum ad Judam Lii- dophanum, Cize, 1688: Antiq. Eccl. Orient. p. 123; Huntington Epist. pp. 49, 56; Eichhorn's Reper- torium f. bibl. und med. Lit., tom. ix., etc.) But no European has ever succeeded in finding it in that Mr. Levysohn, a person lately attached to the Russian staff in Jerusalem, has found the inscription in question "going through the middle of the body of the Text of the Deutocline, and extending through three columns." Considering that the Samaritans themselves told Huntington, "that this inscription had been in their scroll once, but must have been erased by some wicked hand," this startling piece of information must be received with extreme caution: no less so than the other more or less vague state ments with respect to the labors and pretended discoveries of Mr. Levysohn. See note p. 2816.
this scroll, however great the pains bestowed upon the search (comp. Eichhorn, Emdelt, ii. 132); and even if it had been found, it would not have deserved the slightest credence.

We have briefly stated above that the Exegeta

orum, which placed the Samaritan Pentateuch far above the Received Text in point of genuineness,—partly on account of its superior "facility and harmony,"—excited and kept up for nearly two hundred years one of the most extraordinary controversies on record. Characteristically enough, however, this was set at rest once for all by the very first systematic investigation of the point at issue. It would now appear as if the unquestioning rupture with which every new literary discovery was formerly hailed, the innate animosity against the Masoretic (Jewish) Text, the general preference for the LXX., the defective state of Semitic studies,—as if, we say, all these put together were not sufficient to account for the phenomenon that men of any critical acumen could for one moment not only place the Sam. Pent. on a par with the Masoretic Text, but even raise it, unconditionally, far above it. There was indeed another cause at work, especially in the first period of the dispute: it was a controversial spirit which prompted Morinus and his followers, Campbell, and others with an unbounded enthusiasm of the Reformers who, however, had to be attached to their authority; the received form of the Bible, upon which and which alone they professed to take their stand;—it was now evident that nothing short of the Divine Spirit, under the influence and inspiration of which the Scriptures were interpreted and expanded by the Roman Church, could be relied upon. On the other hand, most of the "Antinoi

orum"—De Mays, Hottinger, St. Morinus, Buxtorf, Fuller, Lescene, Pfellet, etc., instead of patiently and critically examining the subject and refuting their adversaries by arguments which were within their reach, as they are within ours, directed their attacks against the persons of the Morinians, and thus their misguided zeal led the question of the superiority of the new document over the old where they found it. Of higher value were, it is true, the labors of Simon, Le Clerc, Walton, etc., at a later period, who proceeded eclectically, rejecting many readings, and adopting others which seemed preferable to those of the old text. Houbigant, however, with unexamined ignorance and obstinacy, returned to Morinus's first notion,—already generally abandoned,—of the unquestionable and thorough superiority. He, again, was followed more or less closely by Kennicott, Alb. St. Aquilino, Lobstein, Geddes, and others. The discussion was taken up once more on the other side, chiefly by Ravius, who succeeded in finally disposing of this point of the superiority (Excerpt, Phil. in Hechal, Part. Leg. Hist. 1755). It was, from his day forward allowed, almost on all hands, that the Masoretic Text was the genuine one, but that in doubtful cases, when the Samaritan had an "unequivocally clear" reading, this was to be adopted, since a certain amount of value, however limited, did attach to it. Michaelis, Eichborn, Bertholdt, Jahn, and the majority of modern critics, adhered to this opinion. Here the matter rested until 1815, when Gesenius (De Pent. Sam. Origin, edidio, et Auctoritate) abolished the remnant of the authority of the Sam. Pent. So masterly, lucid, and clear are his arguments and proofs, that there has been and will be no further question as to the absence of all value in this revision, and in its pretended emendations. In fact, a glance at the systematic arrangement of the variants, of which he first of all bethought himself, is quite sufficient to convince the reader at once that they are for the most part mere blunders, arising from an imperfect knowledge of the first elements of grammar and exegesis. That others owe their existence to a studied design of confounding certain passages to the Samaritan mode of thought, speech, and faith,—more especially to show that the Mount Gerizim, upon which their temple stood, was the spot chosen and indicated by God to Moses as the one upon which He desired to be worshipped. Finally, that others are due to a tendency towards removing, as well as linguistic shortcomings, would allow, all that seemed obscure or in any way doubtful, and towards filling up all apparent imperfections: either by repetitions or by means of newly-invented and badly-figuring words and phrases. It must, however, be premised that except two alterations (Ex. xiii. 7, where the Sam. reads "Six days shalt thou eat unleavened bread," instead of the received "Seven days," and the change of the word הילדה, "There shall not be," into הילדה, "live," Dent. xiii. 18), the Mosaic laws and ordinances themselves are nowhere tampered with.

We will now proceed to lay specimens of these once so highly prized variants before the reader, in order that he may judge for himself. We shall follow in this the commonly received arrangement of Gesenius, who divides all these readings into eight classes: to which, as we shall afterwards show, Frankel has suggested the addition of two or three others, while Kircheim (in his Hebrew work הילדה ייעגרא) enumerates thirteen, which we will name hereafter.

1. The first class, then, consists of readings by which emendations of a grammatical nature have been attempted.

(a.) The quiescent letters, or so-called matere accidentes, are supplied.

(b.) The more poetical forms of the pronouns, probably less known to the Sam., are altered into the more common ones.9

9 For הילדה, "He will elect" (the spot), the Sam. always puts הילדה, "He has elected" (namely, Gerizim). See below.

b must be a misprint.10

Thus הילדה is found in the Samar. for הילדה of the Masoretic Τ.; הילדה for הילדה; הילדה for הילדה; הילדה for הילדה.11

10 For הילדה, הילדה for הילדה, etc.: sometimes a מ is put even where the Heb. ר has, in accordance with the grammatical rules, only a short vowel or a sheva: הילדה is found for הילדה, הילדה for הילדה.

11 הילדה הילדה, become הילדה, הילדה, הילדה, הילדה.
(c.) The same propensity for completing apparently incomplete forms is noticeable in the flexion of the verbs. The apocopated or short future is altered into the regular future. a

(d.) On the other hand the paragogeal letters and at the end of nouns, are almost universally struck out by the Sam. corrector; and, in the ignorance of the existence of nouns of a common gender, he has given them genders according to his fancy. c

The infinit. also is, in the quaintest manner possible, reduced to the form of the finite verb. d

For obsolete or rare forms, the modern and more common ones have been substituted in a great number of places.

2. The second class of variants consists of glosses and interpretations received into the text; glosses, moreover, in which the Sam. not unfrequently coincides with the LXX., and which are in many cases evidently derived by both from some ancient Targum. b

3. The third class exhibits conjectural emendations—sometimes far from happy—of real or imaginary difficulties in the Masoretic Text. d

4. The fourth class exhibits readings in which apparent deficiencies have been corrected or supplied.

a becomes נֹלֶר; תִּרְאֶה is emended into תַּרְאֵה; נָלבּ (verb נָלָב) into נָלָב; the final נ of the 3d pers. fem. plur. fut. into נב

b is shortened into נָלָב into נָלָב.

c Masculine are made the words הָמַלְנִּים (Gen. xlix. 20), הָמַלְנִים (Deut. xvii. 2); מֵלָנִים (Gen. xxi. 9); feminine the words מֵלָנִים (Gen. xxi. 6), מֵלָנִים (Deut. xxviii. 25), מֵלָנִים (Ex. xxviii. 25, etc.); wherever the word מֵלָנִים occurs in the sense of "girl," a ה is added at the end (Gen. xxiv. 14, etc.).

d "the waters returned continually," is transformed into מֵלָנִים; "they returned, they went and they returned" (Gen. viii. 3). Where the infinit. is used as an adverb, e.g. מֵלָנִים (Gen. xxvi. 16), "far off," it is altered into מֵלָנִים, "she went far away," which renders the passage almost unintelligible.

e for מֵלָנִים (Gen. iii. 10, 11); ל (xi. 39); ל for לַר (xv. 10), לֹא, "female servants," for לֹא מֵלָנִים (xx. 17); לֹא מֵלָנִים for the adverbial לַר for רָתָמָה (xx. 1); לֹא מֵלָנִים (Gen. xxii. 25, making it depend from לֹא מֵלָנִים; "if" is altered into מֵלָנִים (Lev. ii. 2); לֹא מֵלָנִים, "if" is wrongly put for מֵלָנִים (3d p. s. m. of מִלְאָה = מִלְאָה) instead of מִלְאָה, the obsolete form, is replaced by the more recent מִלְאָה (Num. xxi. 15); the usual fem. termination מִלְאָה is elogiated into מִלְאָה; מִלְאָה is the emendation for מִלְאָה (Deut. xxii. 1); מִלְאָה for מִלְאָה (Deut. xxxii. 16), etc.

f מֵלָנִים, "man and woman," used by Gen. vii. 2 of animals, is changed into מֵלָנִים לֹא, "male and female;" מֵלָנִים מֵלָנִים (Gen. xxiv. 60), "his sisters," becomes מֵלָנִים, "his enemies;" for מֵלָנִים (ludomin.) is substituted מֵלָנִים; אַנְא, "he will see, choose," is amplified by a לֹא, "for himself;"

lַר is transformed into מֵלָנִים (Lev. xxi. 10); מֵלָנִים מֵלָנִים (Num. xxiv. 4). "And God met Bileam," becomes with the Sam. מֵלָנִים מֵלָנִים, "and an Angel of the Lord found Bileam;"

Gen. xx. 3), "for the woman," is amplified into מֵלָנִים מֵלָנִים מֵלָנִים (Num. xxx. 15), "for the sake of the woman;" מֵלָנִים מֵלָנִים (Gen. xxii. 20), has made room for מֵלָנִים מֵלָנִים, "and she took down: I will meet there" (A. V., Ex. xxix. 43), is made מֵלָנִים מֵלָנִים מֵלָנִים מֵלָנִים מֵלָנִים (Num. xxx. 15), before the words מֵלָנִים מֵלָנִים מֵלָנִים מֵלָנִים, "Have you spared the life of every female?" מֵלָנִים מֵלָנִים מֵלָנִים מֵלָנִים (Deut. xxxii. 3). If I call the name of Jehovah, the Sam. has מֵלָנִים מֵלָנִים מֵלָנִים ("In the name," etc.

a The elliptic use of מֵלָנִים, frequent both in Hebrew and Arabic, being evidently unknown to the emendator, he alters the מֵלָנִים לֹא מֵלָנִים (Gen. xvii. 17), "shall a child be born unto him that is a hundred years old?" מֵלָנִים מֵלָנִים מֵלָנִים, "shall I bestow?" Gen. xxiv. 60; מֵלָנִים מֵלָנִים אֲלֹהים, "he came from going?" (A. V. "from the way") to the well of Lahlil, the Sam. alters מֵלָנִים מֵלָנִים (Gen. xxx. 34), לֹא מֵלָנִים מֵלָנִים, "Behold, may it be according to thy word," the מֵלָנִים (Arab. מֵלָנִים) is transformed into מֵלָנִים, "and if not—let it be like thy word." Gen. xxiv. 62, מֵלָנִים מֵלָנִים מֵלָנִים מֵלָנִים מֵלָנִים מֵלָנִים, "And for that the dream was doubled," becomes מֵלָנִים מֵלָנִים מֵלָנִים מֵלָנִים מֵלָנִים, "The dream rose a second time," which is both un-Hebrew, and diametrically opposed to the sense and construction of the passage. Better is the emendation Gen. xlix. 10, מֵלָנִים.
of passages and words of the Hebrew text which contain something objectionable in the eyes of the Samaritans, an account either of historical improbability or apparent want of dignity in the terms applied to the Creator. Thus in the Sam. Pent. no one in the antediluvian times begets his first son after he had lived 150 years: but one hundred years are, where necessary, subtracted before, and added after the birth of the first son. Thus Jared, according to the Hebrew Text, begat at 162 years, lived afterwards 890 years, and "all his years were 962 years:" according to the Sam. he begat when only 62 years old, lived afterwards 785 years, and all his years were 847. After the Deluge the opposite method is followed. A hundred or fifty years are added before and subtracted after the begetting: e.g. Arphaxad, who in the Common Text is 35 years old when he begets Shelah, and lived afterwards 403 years: in all 438 — is by the Sam. made 135 years old when he begets Shelah, and lives only 303 years afterwards = 438. (The LXX. has, according to its own peculiar psychological and chronological notions, altered the Text in the opposite manner. [See SELICHIQG]) An exceedingly important and often discussed emendation of this class is the passage in Ex. xili. 40, which in our text reads, "Now the sojournings of the children of Israel who dwelt in Egypt was four hundred and thirty years," The Samaritan (supported by LXX. (Cod. Ale.) has "the sojournings of the children of Israel [and their fathers who dwelt in the land of Canaan and in the land of Egypt] in forty years" was four hundred and thirty years: an interpolation of very late date indeed.

5. The fifth class is an extension of the one immediately preceding, and comprises larger phrases, additions, and repetitions from parallel passages. Whenever anything is mentioned as having been done or said previously by Moses, or where a command of God is related as being executed, the whole speech bearing upon it is repeated again at full length. These tedious and always superfluous repetitions are most frequent in Exodus, both in the record of the plagues and in the many interpolations from Deuteronomy.

6. To the sixth class belong those "emendations":

May his men be a multitude;" the Sam., with its characteristic aversion to, or rather ignorance of, the use of poetical diction, reads "May there be from him a multitude," thereby trying perhaps to encounter also the apparent difficulty of the word υπερβαλλομενος, standing for "a great number." Anything more absurd than the υπερβαλλομενος in this place could hardly be imagined.

A few verses further on, the uncommon use of προφανες in the phrase προφανες προφανες (Dent. xxxiii. 11), as "lest, "not," caused the no less unfortunate alteration προφανες προφανες, so that the latter part of the passage, "smite through the loins of them that rise against him, and of them that hate him, that they rise not again," becomes "will rise again?" — barren alike of meaning and of poetry. For the unusual and poetical ἐκκένωμεν (Dent. xxxiii. 25; A. V. "by strength"), ἐκκένωμεν is suggested; a word about the significance of which the commentators are at a greater loss than about that of the original.

Thus in Gen. i. 15, the words ἐκκένωμεν, "to give light upon the earth," are inserted from ver. 17; Gen. xi. 8, the word ὅρασις, and a tower," is added from ver. 4; Gen. xxiv. 22, ὅπως, "on her face (nose), is added from ver. 7. So that the former verse reads "And the man took (ὅρασις for ὅπως) a golden ring upon her face."
b SAMARITAN PENTATEUCH

Again, in Gen. ii. 2, "And God [7 had] finished (יִבָּשָׂל, ? pluperf.) on the seventh day," it is altered into יְבָשָׂל, "the sixth," lest God's rest on the Sabbath-day might seem incomplete (LXX.). In Gen. xxxix. 3, 8, "We cannot, until all the flocks be gathered together, and till they roll the stone from the mouth of the well," יְבָשָׂל, "flocks," is replaced by יִבָּשָׂל, "shepherds," since the flocks could not roll the stone from the well: the corrector not being apparently aware that in common parlance in Hebrew, as in other languages, "they" occasionally refers to certain not particularly specified persons. Well may Gesenius ask what this corrector would have made of Is. xxxvii. [not xxxvi. 36]: "And when they arose in the morning, behold they were all dead corpses." The surpassing reverence of the Samaritan is shown in passages like Ex. xxi. 10, "and they beheld God," which is transmuted into "and they held, chug to, God" — a reading certainly less in harmony with the following — "and they ate and drank."

7. The seventh class comprises what we might call Samaritanisms, i.e. certain Hebrew forms translated into the idiomatic Samaritan, and here the Sam. Codices vary considerably among themselves, — as far as the very imperfect collation of them has hitherto shown — some having retained the Hebrew in many places where the others have adopted the new equivalents. c

8. The eighth and last class contains alterations made in favor or on behalf of Samaritan theology, hermeneutics and domestic worship. Thus the word Eldhan, four times construed with the plural, in the Hebrew Pentateuch, is in the Samaritan Pent. joined to the singular verb (Gen. xx. 22; xxxi. 65, xxxvi. 7; Ex. xxii. 9): and further, both anthropomorphisms as well as anthropopathisms are carefully expunged — a practice very common in later times. d The last and perhaps the most momentous of all intentional alterations is the constant change of all the הָרֳעָה, "God will choose a spot," into הָרֲעָה, "He has chosen," namely, Gerizim, and the well known substitution of Gerizim for Ebal in Deut. xxvii. 14: "It shall be when ye be gone over Jordan, that ye shall set...a wise," reads בָּרָה; תַּרְעָה, "roll," into תַּרְעָה; יִתְרָה, "days," יִתְרָה.

c כְּרָנָא יָדִים מִפְּלָשִׁים, "man of war," an expression used of God (Ex. xxxv. 3), becomes הוָרִע, "hero of war," the former apparently of irreverent import to the Samaritan ear; for הָרֳעָה (Deut. xxix. 19. A. V. 20), lit. "And the wrath (nose) of the Lord shall smoke," תוֹרָה; הָרֲעָה, "the wrath of the Lord will be kindled," is substituted; יִתְרָה (Deut. xxxii. 18), "the rock (God) which begat thee," is changed into יִתְרָה, "the rock which glorifies thee;" Gen. xix. 12, יִתְרָה, "the men," used of "the angels," has been replaced by יִתְרָה, "the angels." Extreme reverence for the patriarchs changed יִתְרָה, "Cursed be their (Simeon and Levi's) anger," into יִלְשֹׁרָה, "brilliant is their anger" (Gen. xlix. 7). A flagrant falsification is the alteration, in an opposite sense, which they ventured in the passage יִתְרָה, "The beloved of God [Benjamin, the founder of the Judeo-Davidian empire, hateful to the Samaritans] shall dwell securely," transformed by them into the almost senseless יִתְרָה, "The hand, the hand of God will rest" [If Hiph. : הָרֲעָה, will cause to rest :] "securely" (Deut. xxxiii. 12). Reverence for the Law and the Sacred Records gives rise to more emendations: יִלְשֹׁרָה (Deut. xxvii. 12. A. V. 11), "by his secrets," becomes יִלְשֹׁרָה, "by his flesh;" יִלְשֹׁרָה, "cohit cum ea;" (Deut. xxviii. 30), יִלְשֹׁרָה, "cum cunctam cum ea;" יִלְשֹׁרָה, "to the dog shall ye throw it" (Exx. xxii. 20) (A. V. 21). יִלְשֹׁרָה, "ye shall indeed throw (away)."
up these stones which I commanded you this day on Mount Ebal (Sam. Gerizim), and there shall thou build an altar unto the Lord thy God, etc. This passage gains a certain interest from Whiston and Kennicott having charged the Jews with corrupting it from Gerizim into Ebal. This supposition, however, was met by Rutherford, Parry,lecob, Leake, Verschuer, and others; and we need only add that it is completely given up by modern Biblical scholars, although it cannot be denied that there is some prima facie ground for a doubt upon the subject. To this class also belong more or less:...
It may, perhaps, not be quite superfluous to observe, before we proceed any farther, that, since up to this moment no critical edition of the Sam. Pent., or even an examination of the Codices since Kennicott—who can only be said to have begun the work—has been thought of, the treatment of the whole subject remains a most precarious task and beset with unexampled difficulties at every step; and also that, under these circumstances, a more or less scientific arrangement of isolated or common Samaritan mistakes and falsifications appears to us to be a subject of very small consequence indeed.

It is, however, this same rudimentary state of investigation—after two centuries and a half of fierce discussion—which has left the other and much more important question of the Age and Origin of the Sam. Pent., as unsettled to-day as it was when it first came under the notice of European scholars. For our own part we cannot but think that as long as (1) the history of the Samaritans remains involved in the obscurities of which a former article will have given an account; (2) we are restricted to a small number of comparatively recent Codices; (3) neither these Codices themselves have, as has just been observed, been thoroughly collated and recollated, nor (4) more than a feeble beginning has been made with anything like a collation between the various readings of the Sam. Pent. and the LXX. (Wallon omitted the greatest number, "cum millibus sensus variat etiam sensum constituant"); so long must we have a variety of the most divergent opinions, all based on "probabilities," which are designated on the other side as "false reasonings" and "individual creeds," and which, moreover, not infrequently start from flagrantly false premises.

We shall, under these circumstances, confine ourselves to a simple enumeration of the leading opinions, and the chief reasons and arguments alleged for and against them:—

(1.) The Samaritan Pentateuch came into the hands of the Samaritans as an inheritance from the ten tribes whom they succeeded—so the popular notion runs. Of this opinion are J. Morinus, Walton, Cappellus, Kennicott, Michaelis, Eichhorn, Reuss, Jahn, Bertholdt, Steuwel, Masuch, Stuart, Davidson, and others. Their reasons for it may be thus briefly summed up:—

(a.) It seems improbable that the Samaritans should have accepted their code at the hands of the Jews after the exile, as supposed by some critics, since there existed an intense hatred between the two nationalities.

(b.) The Samaritan Canon has only the Pentateuch in common with the Hebrew Canon; had that book been received at a period when the Hagiography and the Prophets were in the Jews' hands, it would be surprising if they had not also received those.

(c.) The Sam. letters, awesomely the more ancient, are found in the Sam. Cod.; therefore it was written before the alteration of the character into the square Hebrew—which dates from the end of the Exile—took place.

We cannot omit briefly to draw attention here to a most keen-eyed suggestion of S. D. Luzzatto, contained in a letter to R. Kircheim (Carme Shemonon, p. 191, &c.), by the adoption of which many readings in the Heb. Codex, now almost unintelligible, appear perfectly clear. He assumes that the copyist who at some time or other after Ezra transcribed the Bible into the modern square Hebrew character, from the ancient copies written in so-called Samaritan, occasionally mistook Samaritan letters of similar form. And since our Sam. Pent. has those different readings in common with the Mas. Text, that other most point, whether it was copied from a Hebrew or Samaritan Codex, would thus appear to be solved. Its constant changes of 71 and 7, 7 and 71 and 7 — letters which are similar in Hebrew, but not in Samaritan—have been long used as a powerful argument for the Samaritans having received the Pent. at a very late period indeed.

Since the above opinion—that the Pent. came into the hands of the Samaritans from the Ten Tribes—is the most popular one, we will now advance some of the chief reasons brought against it, and the reader will see by the somewhat forcible nature of the arguments on either side, that the last word has not yet been spoken in the matter.

(a.) There existed no religious animosity whatsoever between Judah and Israel when they separated. The ten tribes could not therefore have instead of forty (comp. Jer. xxi. 1), accounted for by the 40 (numerical letter for forty) in the original being mistaken for 40 (twenty). Again, 2 Ch. xxvii. 2, forty is put instead of twenty (comp. 2 K. viii. 20); 2 K. xxiv. 4, 40, for 20; 1 K. iii. 12, 40 for 40; etc.; all these letters and 40 resembling each other very closely.
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bequeathed such an animosity to those who succeeded them, and who, we may add, probably cared as little originally for the disputes between Judah and Israel, as colonists from far off countries, belonging to utterly different races, are likely to care for the quarrels of the aborigines who formerly inhabited the country. On the contrary, the contest between the slowly judaized Samaritans and the Jews only dates from the moment when the latter refused to recognize the claims of the former, of belonging to the people of God, and rejected their aid in building the Temple: why then, it is said, should they not first have received the one book which would bring them into still closer conformity with the returned exiles, at their hands? That the Jews should yet have refused to receive them as equals is no more surprising than that the Samaritans from that time forward took their stand upon this very Law—altered according to their circumstances—and proved from it that they and they alone were the Jews kar 'ilege. (b.) Their not possessing any other book of the Hebrew Canon is not to be accounted for by the circumstance that there was no other book in exist- ence at the time of the schism, because many psalms of David, writings of Solomon, etc., must have been circulating among the people. But the jealousy with which the Samaritans regarded Jeru- salem, and the intense hatred which they naturally conceived against the post-Mosaic writers of na- tional Jewish history, would sufficiently account for their rejecting the other books, in all of which, save Joshua, Judges, and Jos, either Jerusalem, as the centre of worship, or David and his Horse, are ex- torted. If, however, Loeve has really found with them, as he reports in the Allgen, Zeilung d. Judenhe, April 18th, 1839, our Book of Kings and Solomon's Song of Songs,—which they certainly would not have received subsequently,—all these arguments are perfectly gratious.

(c.) The present Hebrew character was not in- troduced by Ezra after the return from the Exile, but came into use at a much later period. The Samaritans might therefore have received the Pentateuch at the hands of the returned exiles, who, according to the Talmud, afterwards changed their writing, and in the Pentateuch only, so as to dis- tinguish it from the Samaritan. "It is possible," says Bomberg (Schedel, xx. b.), "the Pentateuch was given to Israel in Bori writing and the Holy (Hebrew) language; it was again given to them in the days of Ezra in the Ashurilh writing and Aramaic language. Israel then selected the Ashurilh writing and the Holy language, and left to the Hedotes (Tbavra) the Bori writing and the Aramaic language. Who is that it was introduced? The Catholick Samaritans. What is Bori writing? The Libonah (Samaritan)." It is well known also that the Maccabean coins bear Samaritan inscriptions: so that "Hedotes" would point to the common use of the Samaritan character for ordinary purposes, down to a very late period.

(3.) The second leading opinion on the age and origin of the Sam. Pent. is that it was introduced by Manasseh (comp. Josephus, Ant. xii. 8, §§ 2, 4) at the time of the foundation of the Samaritan Sanctuary on Mount Gerizim (Ant. van Dale, K. Simon, Prideaux, Fudla, Hasse, De Wette, Gescrius, Hengstenberg, Kell, etc.). In support of this opinion are alleged, the idolatry of the Samaritans before they received a Jewish priest through Esarhaddon (2 K. xvii. 24-33), and the immense number of readings common to the LXX. and this Code, against the Masonic Text.

(3.) Other, but very isolated notions, are those of Morin, Le Clerc, Pironet, etc., that the Israelit- ish priest sent by the king of Assyria to instruct the new inhabitants in the religion of the country brought the Pentateuch with him. Further, that the Samaritan Pentateuch was the production of an impostor, Dositheus (Talmaud), who lived during the time of the Apostles, and who falsified the sacred records in order to prove that he was the Messiah (Ussher). Against which there is only this to be observed, that there is not the slightest alteration of such a nature to be found. Finally, that it is a very late and faulty recension, with additions and corruptions of the Masonic Text (4th century after Christ), into which glosses from the LXX. had been received (Frankel). Many other suggestions have been made, but we cannot here dwell upon them: suffice it to have mentioned those to which a certain popularity and authority attaches.

Another question has been raised: Have all the variants which we find in our copies been in- troduced at once, or are they the work of many generations? From the number of vague opinions on that point, we have only room here to adduce that of Azariah de Rossi, who traces many of the glosses (Class 2) both in the Sam. and in the LXX. to an ancient Targum in the hands of the people at the time of Ezra, and refers to the Talmudical passage of Nebor, 37: "And he read in the Book of the Law of God—is this Mikra, the Pentateuch; יתפיח, explanatory, this is Targum." [Versio- nons (Targumim).] Considering that no Masore- tes fixed the letters and signs of the Samar. Codex, and that, as we have noticed, the principal object was to make it read as smoothly as possible, it is not easily seen why each succeeding century should not have added its own emendations. But here, too, investigation still wanders about in the maze of speculation.

The chief opinion with respect to the agreement of the numerous and as yet uninvestigated—even uncouthed—readings of the LXX. (of which likewise no critical edition exists as yet), and the Sam. Pent. are:

1. That the LXX. have translated from the Sam. (De Dieu, Schlen, Hottinger, Hassenen, Eichhorn, etc.).

2. That mutual interpolations have taken place (Grotius, Ussher, Rivard, etc.).

3. That both Versions were formed from Hebrew Codices, which differed among themselves as well as from the one which afterwards obtained public authority in Palestine; that however very many willful corruptions and interpolations have crept in in later times (Gesnius).

4. That the Samar. has, in the main, been al- tered from the LXX. (Frankel).

It must, on the other hand, be stated also, that the Sam. and LXX. quite as often disagree with each other, and follow each the Masor. Text. Also, that the quotations in the N. T. from the LXX., where they coincide with the Sam. against the Hebr. Text, are so small in number and of so unimportant a nature that they cannot be adduced as any argument whatsoever.

The following is a list of the MSS. of the Sam. Pent. now in European libraries [Koenenettoit]: —
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Wanting

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Wanting

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Parts

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Recent

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No. 9. Paris (Peirese) Imp. Libr., Sam. No. 2. Ancient MS., wanting first 17 chapters of Gen.; and all Dent. from the 7th ch. Homiagant, however, quotes from Gen. x. 11 of this Codex, a rather puzzling circumstance.


No. 14. Rome (Card. Cebellutus), Vatican. Also supposed to be of the 7th century, but very doubtful.

No. 15. Milan (Ambrosian Libr.). Said to be very ancient; not collated.

No. 16. Leyden (Golius MS.), fol. 1. Said to be complete.

No. 17. Gotha (Ducal Libr.). A fragment only.


Printed editions are contained in the Paris and Walton Polyglots; and a separate reprint from the latter was made by Blayney, Oxford, 1790. A Facsimile of the 20th ch. of Exodus, from one of the Nubius MSS., has been edited, with portions of the corresponding Masmotic text, and a Russian Translation and Introduction, by Levysohn, Jerusalem, 1860.a

H. VERSIONS.

1. Samaritan. — The origin, author, and age of the Samaritan Version of the Five Books of Moses, has hitherto — so Eichhorn quite rightly observes — "always been a golden apple to the investigators, and will very probably remain so, until people leave off venturing decisive judgments upon historical subjects which no one has recorded in antiquity." And, indeed, modern investigators, keen as they have been, have done little towards the elucidation of the subject. According to the Samaritans themselves (De Saucy, Mem. 3; Paulus; Winer), their high-priest Nathaniel, who died about 20 B. c., is its author. Gesenius puts its date a few years after Christ. Jahnbohl thinks that it had long been in use in the second post-Christian century. Trankel places it in the post-Mohammedan time. Other investigators date it from the time of Elharudden's priest (Schwarz), or either shortly before or after the foundation of the temple on Mount Gerizim. It seems certain, however, that it was composed before the destruction of the second temple; and being intended, like the Targums, for the use of the people exclusively, it was written in the popular Samaritan idiom, a mixture of Hebrew, Aramaic, and Syriac.

In this version the original has been followed, with a very few exceptions, in a shabby and sometimes perfectly childish manner, the sense evidently being of minor consideration. As a very striking instance of this may be adduced the translation of Deut. iii. 9: "The Zidonians call Hermon הָר עֶשֶׁר (Shirion), and the Amorites call it הָר לַי ה (Shehirn)."

The translator deriving הָר לַי ה from הָר לַי ה "prince, master," renders it הָר לַי ה "masters," and finding the letters reversed in the appellation of the Amorites as הָר לַי ה, reverses also the sense in his version, and translates it by "slaves" הָר לַי ה. In other cases, where no Samaritan equivalent could be found for a Hebrew word, the translator, instead of paraphrasing it, simply transposes its letters, so as to make it look Samaritan. Occasionally he is misled by the orthography of the original: הָר לַי ה הָר לַי ה. "If so, where . . . ?" he renders הָר לַי ה הָר לַי ה "If so, I shall be wrath;" mistaking הָר לַי ה for הָר לַי ה, and thus "anger."

On the whole it may be considered a very valuable aid towards the study of the Samaritan Text, on account of its very close verbal adherence. A few cases, however, may be brought forward, where the Version has departed from the Text, either under the influence of popular religious notions, or for the sake of explanation. - We pray" — so they write to "counsel" — every day in the morning and in the evening; as it is said, the one lamb shalt thou prepare in the morning and the second in the evening: we bow to the ground and worship God." Accordingly, we find the translator rendering the passage, "And Isaac went to walk (םו) in the field," by — "And Isaac went to pray (םו) in the field." "And Abraham rose in the morning (םו)," is rendered מִשְׂרָה, in the prayer," etc. Anthropomorphisms are avoided. "The image (םו) of God" is rendered מֶל הָלָה, the glory. וַה הוֹס ה "The mouth of Jehovah," is transformed into וַה הוֹס ה, the word of Jehovah. For

a The original intention of the Russian Government to publish the whole Codex in the same manner seems to have been given up for the present. We can only hope that, if the work is ever taken up again, it will fall into more capable hands. Mr Levysohn's Introduction, brief as it is, shows him to be utterly wanting both in scholarship and critical acumen, and to be, moreover, entirely unequipped with the facts; his new discoveries have been disposed of some hundred and fifty years since.
But no safe conclusion as to the respective relation of the two versions can be drawn from this.

This Version has likewise, in passing through the hands of copyists and commentators, suffered many interpolations and corruptions. The first copy of it was brought to Europe by De la Valle, together with the Sam. Text, in 1616. John Neudrus first published it together with a faulty Latin translation in the Paris Polyglott, whence it was, with a few emendations, reprinted in Walton, with some notes by Castellius. Single portions of it appeared in Halle, ed. by Cellarius, 1769, and by Uhlemaun, Leipzig, 1857. Compare Gesenius, De Pent. Sam., Origine, etc., and Winer's monograph, De Versionis Pent. Sam. Isodol, etc., Leipzig, 1817.

2. To *Zaqapertekîv*. The hatred between the Samaritans and the Jews is supposed to have caused the former to prepare a Greek translation of their Pent. in opposition to the LXX. of the Jews. In this way at least the existence of certain fragments of a Greek Version of the Sam. Pent., preserved in some MSS. of the LXX., together with portions of Aquila, Symmachus, Theodotion, etc., is accounted for. These fragments are supposed to be alluded to by the Greek Fathers under the name *Zaqapertekîv*. It is doubtful, however, whether it ever existed (as Gesenius, Winer, Jahnbohl, suppose) in the shape of a complete translation, or only designated (as Castellius, Voss, Herbst, held) a certain number of scholia translated from the Sam. Version. Other critics again (Havenrick, Hengstenberg, etc.) see it in only a corrected edition of certain passages of the LXX.

3. In 1670 an Arabic Version of the Sam. Pent. was made by Abu Noid in Egypt on the basis of the Arabic translation of Saadiah b. Hasingon. Like the original Samaritan it avoids anthropomorphism and anthropopathism, replacing the latter by euphemisms, besides occasionally making some slight alterations, more especially in proper nouns. It is extant in several MS. copies in European libraries, and is now in course of being edited by Kuenen, Leyden, 1850-54, &c. It appears to have been drawn up from the Sam. Text, not from the Sam. Version: the Hebrew words occasionally remaining unaltered in the translation. Often also it renders the original differently from the...
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Samar. Version.— Principally noticeable is its excessive dread of assigning to God anything like human attributes, physical or mental. For בִּרְכָּתָם, "God," we find (as in Sádiah sometimes) the Angel of God; for "the eyes of God" we have (Dent. xi. 12) "the Beholding of God." For "Bread of God," ־כְּלָלָה, "the necessary," etc. Again, it occasionally adds honorable epithets where the Scripture seems to have omitted them, etc. Its language is far from elegant or even correct; and its use must likewise be confined to the critical study of the Sam. Text.

4. To this Arabic version Ali Barachat, a Syrian, wrote in 1208 a somewhat paraphrastic commentary, which has by degrees come to be looked upon as a new Version—the Ṣajadìn, in contradistinction to the Arabic, and which is often confounded with it in the MSS. On both Recensions see Eichhorn, Gesenius, Juyundoll, etc.

III. Samaritan Literature.

It may perhaps not be superfluous to add here a concise account of the Samaritan literature in general, since to a certain degree it bears upon our subject.

1. Chronica Samaritana.— Of the Pentateuch and its Versions we have spoken. We have also mentioned that the Samaritans have no other book of our Received Canon. "There is no Prophet but Moses" is one of their chief dogmas, and hence are the invectives in which they indulge against men like Samuel, "a Magician and an Infielder," מְרֶשֶׁת (Chron. Sam.); Eli; Solomon, "Sihkah," (Gen. xlii. 10), "i.e. the man who shall spoil the Law and whom many nations will follow because of his own Recklessness" (De Soc. Mem. 4). Ezra "cursed for ever" (Litt. to Huntington, etc.). Joshua alone, partly on account of his being an Ephraimitic, partly because Shechem was selected by him in the scene of his solemn valedictory address, seems to have found favor in their eyes; but the Book of Joshua, which they perhaps possessed in its original form, gradually came to form only the groundwork of a fictitious, national Samaritan history, overgrown with the most fantastic and anachronistic legends. This is the so-called "Samaritan Josuah," or Chronicam Samaritanum.

It was sent to Scaliger by the Samaritans of Cairo in 1584. It was edited by Juyundoll (Leyden, 1818); and his acute investigations have shown that it was redacted into its present form about A. D. 1300, out of four special documents, three of which were Arabic and one Hebrew (i.e. Samaritan). The Leyden MS. in 2 pts., which Gesenius, De Sam. Thol. p. 8, n. 18, thinks unique, is dated A. D. 1304-1319 (A. D. 1306-1315);—the Cod. in the Brit. Museum.

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lately acquired, dates A. H. 908 (A. D. 1502). The chronicle embraces the time from Joshua to about A. D. 450, and was originally written in, or subsequently translated into, Arabic. After eight chapters of introductory matter begins the early history of "Israel" under King Joshum, who, among other deeds of arms, wages war, with 300,000 mounted men—half Israel—against two kings of Persia. The last of his five "royal" successors is Shimshon (Samson), the handomest and most powerful of them all. These reigned for the space of 250 years, and were followed by five high-priests, the last of whom was Uzi (? = Uzzi, Ez. vii. 4). With the history of Eli, "the seducer," which then follows, and Samuel "a sorcerer," the account, by a sudden transition, runs off to Nebuchadnezzar (ch. 46), Alexander (ch. 48), and Hadrian (47), and closes suddenly at the time of Julian the Apostate.

We shall only adduce here a single specimen out of the 45th ch. of the book, which treats of the subject of the Pentateuch:—

Nebuchadnezzar was king of Persia (Mossul), and conquered the whole world, also the kings of Syria. In the thirteenth year of their subjuga
tion they rebelled, together with the kings of Jeru-
salem and Jerusalem, and subjected the Samaritans, to escape from the vengeance of their natural, and Persian colonists took their place. A curse, however, rested upon the land, and the new immigrants died from eating of its fruits (Joseph. Ant. ix. 14, § 3). The chief of Israel (i.e. Samaritans), being asked the reason of this by the king, explained it by the abolition of the worship of God, for which upon this permit them to return and to erect a temple, in which work he promised to aid them, and he gave them a letter to all their dispersed brethren. The whole Dispersion now assembled, and the Jews said, "We will now go up into the Holy City (Jerusalem) and live there in unity," but the sons of Horiu (Aaron) and of Joseph (i.e. the priests and the Samaritans) insisted upon going to the "Mount of Blessing," Gerizim. The dispute was referred to the king, and while the Samaritans proved their case from the books of Moses, the Jews grounded their preference for Jerusalem on the post-Mosaic books. The supe-
rior force of the Samaritan argument was fully recog-
nized by the king. But as each side—by the mouth of their spokesmen, Sandalhat and Zerulab respectively,—charged the other with basing its claims on a forged document, the sacred books of each party were subjected to the ordeal of fire. The Jewish Record was immediately consumed, while the Samaritan leapd three times from the flames into the king's lap: the third time, however, a portion of the scroll, upon which the king had spat, was found to have been consumed. Thirty-six Jews were immediately beheaded, and the Samaritans, to the number of 300,000 wept, and all Israel worshipped henceforth upon Mount Gerizim,—"and so we will ask our help from the grace of God, who has in his mercy granted all these things, and in Him we will confide."

2. From this work chiefly has been compiled another Chronicle, written in the 14th century (1356).

a Thus פַּיּה דִּבְרֵי שֵׁם ה' (Gen. xlix. 11) (Sam. Ver. "Bn
n, his city"), the Arab renders إبَن نُوح (Gen. xlii. 43), "his sons" (Sam. Ver. "אֵלֶּה שְׂנֵיהֶם"). The Arab transla-
tes אֱלֹהֵי שְׁפֹרִים (Ap. 28).
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by Abu'l Fatah. This comprises the history of the Jews and Samaritans from Adam to A. D. 792 and 798 (A. D. 1335 and 1397) respectively (the forty-two years must have been added by a later historiographer). It is of equally low historical value; its only remarkable feature being its adoption of certain Talmudical legends, which it took at second hand from Josephin ben Torion. According to this chronicle, the deluge did not cover Gerizim, in the same manner as the Midrash (Iec. Reb.) exemplifies the whole of Palestine from it. A specimen, likewise on the subject of the Pentateuch, may not be out of place:—

In the year of the world 4150, and in the 10th year of Philadephia, this king wished to learn the difference between the Law of the Samaritans, and that of the Jews. He therefore bade both send him some of their elders. The Samaritans delegated Ahsor, Sunda, and Hadnaka, the Jews Eleazar only. The king assigned houses to them, and gave them each an adept of the Greek language, in order that he might assist them in their translation. The Samaritans rendered only their Pentateuch into the language of the land, while Eleazar produced a translation of the whole Canon. The king, perceiving variations in the respective Pentateuchs, asked the Samaritans the reason of it. Whereupon they replied that these differences chiefly turned upon two points. (1.) God had chosen the Mount of Gerizim: and if the Jews were right, why was there no mention of it in their Thora? (2.) The Samaritans read, Deut. xxxii. 35, *לִבְּנֵי יְהֹוָה, אֶל-דַּיְוָה הַגֶּזֶר, לַעֲבֵד בָּהֶן יִשְׂרָאֵל*—"to the day of vengeance and reward," the Jews לִבְּנֵי יְהֹוָה, אֶל-דַּיְוָה הַגֹ̄זֶר, לַעֲבֵד בָּהֶן יִשְׂרָאֵל—"Mine is vengeance and reward"—which left it uncertain whether that reward was to be given here or in the world to come. The king then asked what was their opinion about the Jewish prophets and their writings, and they replied, "Either they must have said and contained what stood in the Pentateuch, and then their saying it again was superfluous; or more; or less; or either of which was again distinctly prohibited in the Thora; or finally they must have changed the laws, and these were unchangeable." A Greek who stood near, observed that laws must be adapted to different times, and altered accordingly; whereupon the Samaritans proved that this was only the case with human, not with divine laws: moreover, the seventy Elders had left them the explicit command not to accept a word beside the Thora. The king now fully approved of their translation, and gave them rich presents. But to the Jews he strictly enjoined not even to approach Mount Gerizim. There can be no doubt that there is a certain historical fact, however contorted, at the bottom of this comp. the Talmudical and other accounts of the LXX., but we cannot now further pursue the subject. A lengthened extract from this chronicle—the original text with a German translation—is given by Schnurrer in Paulus' Neues Repertorium, 1790, 117-119.

3. Another "historical" work is the

كتاب الأسطير

on the history and genealogy of the patriarchs, from Adam to Moses, attributed to Moses himself; perhaps the source of which Ptolemy referred to.

It consists of sixteen yellow leaves (supposed, however, to contain the history of the world down to the end). An anonymous recent commentary on it, A. D. 1209, A. D. 1784, is in the Brit. Mus. (No. 1140, Add.).


This grammar begins in the following characteristic manner:—

Thus said the Sheikh, rich in good works and knowledge, the model, the abstemious, the well-guided Amin Said, to whom God be merciful and compassionate. *Praise be unto God for his help, and I ask for his guidance towards a clear exposition. I have resolved to lay down a few rules for the proper manner of reading the Holy Writ, on account of the difference which I found, with respect to it, among our co-religionists in whom may God make many, and inspire to obedience unto Him—and in such a manner that I shall bring proofs for my assertions, from which the wise could in no way differ. But God knows best!*

.Rule 1: With all their discrepancies about dogmas or religious views, yet all the confessors of the Hebrew religion agree in this, that the ב is added to it, according to the unanimous testimony of the MSS., etc.

*eddit., cum Proll. Latine vertit, et Commentary illam travit Dr. Ed. Vilmar." Goth. 1855, Svo. A. Compare the well-known dictam of Omar on the "Library, Paris" (Bohl; Imp. Vexandian Library (Gibson, ch. 51)).

*Under the title 

أشج العظام عن إسرائيل الموت
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The treatise concludes, at the end of the 12th Union or Rule:

1. That also the perfect is used in the form of the imperative. Thus it is reported of a man of the last reputation, that he had used the form of the imperative in the passage (Ex. iii. 13),

"And they shall say to me, What is his name?" He who reported this to me is a man of very high standing, against whose truthfulness nothing can be brought forward. But God knows best.

"There are now a few more words to be treated, of which, however, we will treat riao once. And blessed be His name for evermore."

2. Their liturgical literature is more extensive, and not without a certain poetical value. It consists chiefly of hymns (Icetor, Durum) and prayers for Sabbath and Feast-days, and of occasional prayers at meals, circumcisions, burials, and the like. We subjoin a few specimens from M.S.s. in the British Museum, transcribed into Hebrew characters.

The following is part of a Litany for the dead:

אֵל יְהוָא אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲבֵדֵי אֲכַל אֲסֹמְס רַבָ' קֵרֵס

Lord Jehovah, Elohim, for Thy mercy, and for Thy name, and for Thy glory, and for the sake of our Lords Abraham, and Isaac, and Jacob, and our Lords Moses and Aaron, and Eleazar, and Ithamar, and Phineas, and Joshua, and Caleb, and the Holy Angels, and the seventy Elders, and the holy mountain of Gerizim, Beth El. If Thou acceptest (כֶּם הַר) this prayer (נְדֵנָכָה) do as thou wilt, and go forth from before Thy holy covenanted a gift sent to protect the spirit of Thy servant, N., the son of N., the sons of [---], daughter [---] from the sons of [---]. O Lord Jehovah, in Thy mercy have compassion on him (ךֵן הַר) have compassion on her, and rest his (הַנְּשָׁם) servant in the garden of Eden; and forgive him (ךֵן הַנְּשָׁם) or her, and all the congregation of Israel who flock to Mount Gerizim, Beth El. Amen. Through Moses [is] the trusty. Amen, Amen, Amen.

The next is part of a hymn (see Kirchheim's Carme Shevarev, commentaries on Genesis, Carm. Sup. 3., ed. 3.):

1. There is no God but one, The everlasting God, Who liveth forever; God above all powers, And who thus remaineth forever.

2. In Thy great power shall we trust.

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Thy power was hidden, And Thy glory and mercy Revealed are both the things that are revealed, and those that are unrevealed before the reign of Thy Godhead, etc.

IV. We shall only briefly touch here, in conclusion, upon the strangely contradictory Biblical laws framed for the regulation of the intercourse between the two rival nationalities of Jews and Samaritans in religious and ritual matters; discrepancies due partly to the ever-shifting phases of their mutual relations, partly to the modifications brought about in the Samaritan creed, and partly to the now less nor great acquiescence of the Jews, who like it best when they are the state of the thing. Thus we find the older Talmudic authorities disputing whether the Cuthim (Samaritans) are to be considered as "Real Converts" תְּרוֹמֵי צְרִיךְ, or only converts through fear — "Lion Converts" תְּרוֹמֵי צְרִיךְ — in allusion to the incident related in 2 K. xvii. 25 (Deut. K. 38; Ketub. 75, &c.) One Rabbi holds בְּאֵל יֵדְרֵד — "A Samaritan is to be considered as a heathen;" while R. Simon b. Gamaliel — the same whose opinion on the Sam. Pent. we had occasion to quote before — pronounces that they are to be treated in every respect like the Jews (Gel. iv. 2; Ketub. 11, &c.). It would appear that notwithstanding their rejection of all but the Pentateuch, they had adopted many traditional religious practices from the Jews — principally such as were derived directly from the books of Moses. It was acknowledged that they kept these ordinances with even greater rigor than those from whom they adopted them. To this rule, as a rule, the rabbinical writers were therefore bound in them for their ritual slaughtering animals, even fowls (Chal. 4 a); their wells are pronounced to be conformed to all the conditions prescribed by the Mishna (Toesp. Mish. 6; comp. Mish. 8, 1). See, however, Abodah Zarah (Jer. v. 9). Their unleavened bread for the Passover is consumed (Tal. 10; Chal. 4); their cheese (Moss. Cath. 2); and even their whole food is allowed to the Jews (Ab. Zeb. Jer. v. 4). Compare John iv. 8, where the disciples are reported to have gone into the city of Samaria to buy food. Their testimony was valued in that most stringent matter of the letter of divorce (Moss. Cath. 5). They were admitted to the office of circumcising Jewish boys (Moss. Cath. 1) — against, we read, Eleazar, who asserts that they circumcise — in the name of Mount Gerizim (Abodah Zarah, 43). The criminal law makes no difference whatever between them and the Jews (Moss. Cath. 2; Moss. 8); and a Samaritan who strictly adheres to his own special creed is honored with the title of a Cuthi-Chalier (Gittin 10 b; Miqra, 33 b). By degrees, however, modifications began to be laid upon the use of their wine, vinegar, bread (Moss. Cath. 2; Toesp. 77, 5; &c.) This intermediate stage of uncertain and inconsistent treatment, which must have lasted for nearly two centuries, is best characterized by the small rabbinical treatise quoted above — "Massachusetts Cuthim (2d cent. A.D.)" —
SA'MI (Ταδάς; [Var. Τατάς; Abd. Σαμί])
Alex. Σαμί: Todt). SHORE (1 Esdr. v. 28; comp. Ezr. ii. 42).

SAMIS (Σαμίς; [Var. Σαμίς; Alex. Σαμί; Abd. Σαμί]) om. in Vulg.). SHIRE I (1 Esdr. ix. 24; comp. Ezr. x. 38).

SAMLAH (Σαμαλ [genitive]: Σαμαδή; Alex. Σαμάτας; [in 1 Chr.], Σαμαθή; Alex. Σαμί, Abd. Σαμί], gen. xxvi. 16; 1 Chr. i. 47, 48. One of the kings of Edom, successor to HADAD or HADAH. Sambah, whose name signifies “a razor,” was of Masrekah; that being probably the chief city during his reign. This mention of a separate city as belonging to each (almost without exception) of the “kings” of Edom, suggests that the Edomite kingdom consisted of a confederacy of tribes, and that the chief city of the reigning tribe was the metropolis of the whole.

E. S. P.

SAMUS (Σαμώς [height: Σαμών]); SHLEMA (1 Esdr. ix. 43; comp. Neh. viii. 4).

SAMOS (Σαμός [height: Σαμών]). A very illustrous Greek island off that part of Asia Minor where Ionía touches Caria. For its history, from the time when it was a powerful member of the Ionian confederacy to its recent struggles against Turkey during the course of its independence, and since, we must refer to the Dict. of Greek and Rom. Geography. Samos is a very lofty and commanding island; the word, in fact, denotes a height, especially by the ancients; hence, also, the name of SAMOTHRAcia, or “the Thracian Samos.” The Ionian Samos comes before our notice in the detailed account of St. Paul’s return from his third missionary journey (Acts xx. 15). He had been at Chios, and was about to proceed to Miletus, having passed by Ephesus without touching there. The topographical notices given incidentally by St. Luke are most exact. The night was spent at the anchorage of Erychilium, in the narrow strait between Samos and the extremity of the mainland-ridge of Myrciae. This spot is famous both for the great battle of the old Greeks against the Persians in B.C. 479, and also for a gallant action of the modern Greeks against the Turks in 1824. Here, however, it is more natural (especially as we know, from 1 Mace. xx. 23, that Jews resided here) to allude to the meeting of Herod the Great with Marcus Agrippa in Samos, whence resulted many privileges to the Jews (Joseph. Ant. vii. 2, §§ 3, 4). At this time and when St. Paul was there, it was politically a “free city” in the province of Asia. Various travellers (Tournefort, Lycocle, Dalberg, Ross) have described this island. We may refer particularly to a very recent work on the subject, Description de l’ile de Patmos et de l’ile de Samos (Paris, 1855), by V. Guérin, who spent two months in the island.

J. S. H.

SAMOTHRACIA (Σαμοθρακία [prob. height of Thrace]: Samothracia). The mention of this island in the account of St. Paul’s first voyage to Europe (Acts xvi. 11) is for two reasons worthy of careful notice. In the first place, being on a lofty and conspicuous island, it is an excellent landmark for sailors, and must have been full in view if the weather was clear, throughout that voyage from Troas to Neapolis. From the shore at Troas Samothrace is seen towering over Imbros (Hon. H. xii. 12, 13; Kinglake’s Ethopia, p. 94), and it is similarly a marked object in the view from the hills between Neapolis and Philippi (Clarke’s Travels, ch. xii.). These allusions tend to give vividness to one of the most important voyages that ever took place. Secondly, this voyage was made with a fair wind. Not only are we told that it occupied only parts of two days, whereas on a subsequent return-voyage (Acts xx. 6) the time spent at sea was fine, but the technical word here used (αναπλογισμός) implies that they ran before the wind. Now the position of Samothrace is exactly such as to correspond with these notices, and thus incidentally to confirm the accuracy of a most [narrative]. St. Paul and his companions anchored nor the night off Samothrace. The ancient city, and therefore probably the usual anchorage, was on the N, which would be sufficiently sheltered by Samothrace and the mainland. Fuller details are given in life and times of St. Paul, 24, ed. i. 335-339.

The chief classical associations of this island are mythological and connected with the mysterious divinities called Cabeiri. Persons took refuge here after his defeat by the Romans at Pydna. In St. Paul’s time Samothrace had, according to Pliny, the privileges of a small free state, though it was doubtless considered a dependency of the province of Macedonia.

J. S. H.

SAMP’AMES (Rom. Sin.) Σαμπάμνας, [Alex.] Σαμπάμνιας: Sampsamine, Sampsamine). A name which occurs in the list of those to whom the Romans are said to have sent letters in favor of the Jews (1 Macc. xxv. 23). The name is probably not that of a sovereign (as it appears to be taken in A. V.), but of a place, which Grimm identifies with Samsima on the coast of the Black Sea, between Sinope and Trebizond.

E. F. W.

SAMSON (Σαμωνέας, i.e. Shimshon: Σαμωνή: [Samson], “little sun” or “sunlike”; but according to Joseph. Ant. v. 8, § 4 “strong.” If the root שומש has the signification of “awe” which Gesenius ascribes to it, the name Samson would seem naturally to allude to the “awe” and “astonishment” with which the father and another
ooked upon the angel who announced Samson’s birth — see Judg. xii. 6, 18-20, and Joseph. F. c.), son of Manoah, a man of the town of Zorah, in the tribe of Dan, on the border of Judah (Josh. xv. 33, xix. 41). The miraculous circumstances of his birth are recorded in Judg. xiii.; and the three following chapters are devoted to the history of his life and exploits. Samson takes his place in Scripture, (1) as a judge — an office which he filled for twenty years (Judg. xv. 20, xvi. 31); (2) as a Nazirite (Judg. xiii. 5, xvi. 17); and (3) as one en-abled with supernatural power by the Spirit of the Lord (Judg. xiii. 29, xiv. 6, 19, xv. 14).

Samson was probably born in the Philistines, but the mode of his birth have been limited to the district bordering upon the country of the Philistines, and his action as a deliverer does not seem to have extended beyond desultory attacks upon the dominant Philistines, by which their hold upon Israel was weakened, and the way prepared for the future emancipation of the Israelites from their yoke. It is evident from Judg. xiii. 1, xv. 9-11, 20, and the whole history, that the Israelites, or at least Judah and Dan, which are the only tribes mentioned, were subject to the Philistines through the whole of Samson’s judgeship: so that, of course, Samson’s twenty years of office would be included in the forty years of the Philistine domination.

From the angel’s speech to Samson’s mother (Judg. xiii. 1-5), it appears that the Philistines were already subject to the Philistines at his birth; and as Samson cannot have begun to be judge before he was twenty years of age, it follows that his judgeship must have about coincided with the last twenty years of Philistine domination. But when we turn to the First Book of Samuel, and especially to vi. 1-14, we find that the Philistine domination ceased under the judgeship of Samuel. Hence it is obvious to conclude that the early part of Samuel’s judgeship coincided with the latter part of Samson’s; and that the capture of the ark by the Philistines in the time of Eli occurred during Samson’s lifetime. There are besides several points in the respective narratives of the times of Samson and Samuel which indicate great proximity. First, the events are set down as if they were contemporaneous, and in their relation to Israel. Secondly, there is the remarkable coincidence of both Samson and Samuel being Nazarites (Judg. xiii. 5, xvi. 17, compared with 1 Sam. i. 11). It looks as if the great exploits of the young Danite Nazarite had suggested to Hannah the consecration of her son in like manner or, at all events, as if for some reason the Nazarite vow was at that time prevalent. No other mention of Nazarites occurs in the Scripture history till Amos ii. 11, 12; and even then the allusion seems to be to Samuel and Samson. Thirdly, there is a similar notice of the house of Dagon in Judg. xvi. 23, and 1 Sam. v. 2. Fourthly, the lords of the Philistines are mentioned in a similar way in Judg. xvi. 28, 29, and in 1 Sam. vii. 7. All of which, taken together, indicates a close proximity between the times of Samson and Samuel. There does not seem, however, to be any means of fixing the time of Samson’s judgeship more precisely. The effect of his prowess must have been more of a preparatory kind, by arousing the covert spirit of his people, and shaking the insolent security of the Philistines, than in the way of decisive victory or deliverance. There is no allusion whatever to other parts of Israel during Samson’s judgeship, except the single fact of the men of the border tribe of Judah, 3,000 in number, fetching him from the rock Etam to deliver him up to the Philistines (Judg. xxi. 9-15). The Samson narrative is entirely local, and like the following story concerning Michah (Judg. xvii. xxviii.), seems to be taken from the annals of the tribe of Dan.

(2.) As a Nazarite, Samson exhibits the law in Num. vi. in full practice. [NAZARITE.] The eminence of such Nazarites as Samson and Samuel would tend to give that dignity to the profession which is alluded to in Lam. iv. 7, 8.

(3.) Samson is one of those who are distinctly spoken of in Scripture as endowed with supernatural power by the Spirit of the Lord. “The Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax burnt with fire.” The Spirit of the Lord upon him he went down to Ashkelon, and slew thirty men of them. But, on the other hand, after his locks were cut, and his strength was gone from him, it is said “He wist not that the Lord was departed from him” (Judg. xiii. 25, xvi. 19, xv. 14, xvi. 29).

The phrase, “the Spirit of the Lord came upon him,” is common to him with Othniel and Gideon (Judg. iii. 10, vi. 34); but the connection of supernatural power with the integrity of the Nazarite vow, and the particular gift of great strength of body, as seen in tearing in pieces a lion, breaking his bonds and carrying the gates of the city upon his back, and throwing down the pillars which supported the house of Dagon, are quite peculiar to Samson. Indeed, his whole character and history, like the exact story, have been closely paralleled in Scripture. It is not easy, however, to see how forcibly the Israelites would be taught, by such an example, that their national strength lay in their complete separation from idolatry, and consecration to the true God; and that He could give them power to subdue their mightiest enemies, if only they were true to his service. (comp. 1 Sam. i. 10.)

It is an interesting question whether any of the legends which have attached themselves to the name of Hercules may have been derived from Phoenician traditions of the strength of Samson. The combination of great strength with submission to the power of women; the slaying of the Nemean lion; the coming by his death at the hands of his wife; and especially the story told by Herodotus of the captivity of Heracles in Egypt, with the loss of all his hair, is also curious, and seems to be a compound of the stories of Samson and Josiah. To this may be added the connection between Samson, considered as derived from Hercules, and the designations of Moses, the Egyptian Hercules, as “Son of the Sun,” worshipped also under the name Sam, which Sir G. Wilkinson compares with Samson. The Tyrian Hercules (whose temple at Tyre is described by Herodot. ii. 44), he also tells us, “was originally the Sun, and the name as Baal” (Rawlin. Herod. ii. 4).
are certainly remarkable coincidences. Phoenician traders might easily have carried stories concerning the Hebrew hero to the different countries where they traded, especially Greece and Italy; and such stories would have been moulded according to the taste or imagination of those who heard them. The following description of Heracles given by C. O. Müller (Dorien, b. ii. c. 12) might almost have been written for Samson: "The highest degree of human suffering and courage is attributed to Heracles: his character is as noble as could be conceived in those rude and early times: but he is by no means represented as free from the blemishes of human nature; on the contrary, he is frequently subject to will, ungovernable passions, when the noble indignation and anger of the suffering hero degenerate into frenzy. Every crime, however, is atoned for by some new suffering; but nothing breaks his invincible courage, mutt, purified from earthly corruption, he ascends Mount Olympus." And again: "Heracles was a jovial guest, and not backward in enjoying himself. ... It was Heracles, above all other heroes, whom mythology placed in ludicrous situations, and sometimes made the subject of the mockery of other heroes. The Doriens are represented as alternately amusing and annoying the hero. In works of art they are often represented as satyrs who rob the hero of his quiver, bow, and club. Heracles, angered at their insults, binds two of them to a pole, and marches off with his prize. ... It also seems that mirth and buffoonery were often combined with the festivals of Heracles: thus at Athens there was a society of sixty men, who on the festival of the Dionean Heracles attacked and amused themselves and others with sallies of wit." Whatever is thought, however, of such coincidences, it is certain that the history of Samson is an historical, and not an allegorical narrative. It has also a distinctly supernatural element which cannot be explained away. The history, as we now have it, must have been written several centuries after Samson's death (Judg. xv. 19, 20, xviii. 1, 30, xix. 1), though probably taken from the annals of the tribe of Dan. Josephus has given it pretty fully, but with alterations and embellishments of his own, after his manner. For example, he does not make Samson eat any of the honey which he took out of the hive, describes his descent as unclean, and unfit for a Nazarite, but makes him give it to his wife. The only mention of Samson in the N. T. is that in Heb. xi. 32, where he is coupled with Gideon, Barak, and Jephthah, and spoken of as one of those who "through faith waxed valiant in fight, and turned to flight the armies of the alien;" see, besides the places quoted in the course of this article, a full article in Winer, Realb. ; Ewald Geschichte, ii. 516, &c.; Bertheau, On Judges Bayle's Dict. A. C. H.

SAMUEL (נַכְלָמַי), i. e. Shemuel: סֻמָּאֵל (Samuel) Arbale, Samuel, or Asmoughol, see D'Herbelot, under this last name. Different derivations have been given. (1) נַכְלָמַי, "name of God:" so apparently Origen (Enst. II. E. vi. 25), Θηβόλαμβος. (2) נַכְלָמַי, "placed by God." (3) נַכְלָמַי, "asked of God" (1 Sam. i. 20). Josephus ingeniously makes it correspond to the well-known Greek name Thetetus. (4) נַכְלָמַי, "heard of God." This, which may have the same meaning as the previous derivation, is the most obvious. The last Judge, the first of the regular succession of Prophets, and the founder of the monarchy. So important a position did he hold in Jewish history as to have given his name to the sacred book, now divided into two, which covers the whole period of the first establishment of the kingdom, corresponding to the manner in which the name of Moses has been assigned to the sacred book, now divided into five, which covers the period of the foundation of the Jewish Church itself. In fact no character of equal magnitude had arisen since the death of the great Lawgiver.

He was the son of Elkanah, an Ephrathite or Ephrunit, and Hannah or Anna. His father is one of the few private citizens in whose household we find polygamy. It may possibly have arisen from the irregularity of the period.

The descent of Elkanah is involved in great obscurity. In 1 Sam. i. 1 he is described as an Ephrunit. In 1 Chr. vii. 22, 29 he is made a descendant of Korah the Levite. Heusenstemberg (on Ps. lviii. 1) and Ewald (ii. 432) explain this by supposing that the Levites were occasionally incorporated into the tribes amongst whom they dwelt. The question, however, is of no practical importance, because, even if Samuel was a Levite, he certainly was not a Priest by descent.

His birthplace is one of the vexed questions of sacred geography. [See RAMAH, and RAMATHAIM-ZOPHIM.] All that appears with certainty from the accounts is that it was in the hills of Ephraim, and (as may be inferred from its name) a double height, used for the purpose of beacon or outlookers (1 Sam. i. 1). Phoenicians in honor of Baal in their different settlements the Greek names of the lands and journeys of Heracles. Bochart thinks the custom described by Ovid (Fast. iv.) of tying a lighted torch between two posts in the circus, in memory of the damage once done to the harvest by a fox with burning hay and straw tied to it, was derived from the Phoenicians, and is clearly to be traced to the history of Samson (Herod., pars. i. lib. iii. cap. xii.). From all which arises a considerable probability that the Greek and Latin conception of Heracles in regard to his strength was derived from Phoenician stories and reminiscences of the great Hebrew hero Samson. Some learned men connect the name Heracles with Samson etymologically. (See Sir G. Wilkinson's note in Rawlinson's Herod., i. 43; Patrick, On Judg. xvi. 30; Cornel. a Lapide, &c.) But none of these etymologies are very convincing.
At the foot of the hill was a well (1 Sam. xix. 22). On the brow of its two summits was the city. It never lost its hold on Samuel, who in later life made it his fixed abode.

The combined family must have been large. Peninnah had several children, and Hannah had, besides Samuel, three sons and two daughters. But of these nothing is known, unless the names of the sons are those enumerated in 1 Chr. vi. 20, 27.

It is on the mother of Samuel that our chief attention is fixed in the account of his birth. She is described as a woman of a high religious mission. Almost a Nazarite by practice (1 Sam. i. 15); and a prophetess in her gifts (1 Sam. ii. 1). She sought from God the gift of the child for which she longed with a passionate devotion of silent prayer, of which there is no other example in the O. T., and when the son was granted, the name which he bore, and thus first introduced into the world, expressed her sense of the urgency of her entreaty—Samuel, "the Asked or Heard of God."

Living in the great age of vows, she had before his birth dedicated to the Lord the child of which God had thus promised her. As soon as he was weaned, she herself with her husband brought him to the Tabernacle at Shiloh, where she had received the first intimation of his birth, and there solemnly consecrated him. The form of consecration was similar to that with which the irregular priesthood of Jeroboam was set apart in later times (2 Chr. xii. 9) — a bullock of three years old (LXX.), a lamb, an ephah of flour, and a skin of wine (1 Sam. i. 24). First took place the usual sacrifices (LXX.) by Eli, Hannah herself—then, after the introduction of the child, the special sacrifice of the bullock. Then his mother made him over to Eli (i. 25, 28), and (according to the Hebrew text, but not the LXX.) the child himself performed an act of worship.

The hymn which followed on this consecration is the first of the kind in the sacred volume. It is possible that, like many of the Psalms, it may have been enlarged in later times to suit great occasions of victory and the like. But verse 5 specially applies to this event, and verses 7, 8 may well express the sense entertained by the prophetess of the coming relations of the child to the fortunes of her son and of her country (Hannah).

From this time the child is shut up in the Tabernacle. The priests furnished him with a sacred garment, an ephod, made, like their own, of white linen, though of inferior quality, and his mother every year, apparently at the only time of their meeting, gave him a little mantle reaching down to his feet, such as was worn only by high personages, or women, over the other dress, and such as he retained, as his badge, till the latest times of his life. [MANTLE, vol. ii. p. 1782 A.]

He seems to have slept within the Holiest Place (LXX., 1 Sam. iii. 3); and his special duty was to put out, as it would seem, the sacred candlestick, and to open the doors at sunrise.

In this way his childhood was passed. It was whilst thus sleeping in the Tabernacle that he received his first prophetic call. The stillness of the night—the sudden voice—the childlike misconception—the venerable Eli—the contrast between the terrible doom and the gentle creature who has to announce it—give to this portion of the narrative a universal interest. It is this side of Samuel's career that has been so well caught in the well-known picture by Sir Joshua Reynolds.

From this moment the prophetic character of Samuel was established. His words were treasured up, and Shiloh became the resort of those who came to hear him (Il. ii. 21).

In the overthrow of the sanctuary, which followed shortly on this vision, we hear not who became of Samuel. He next appears, probably twenty years afterwards, suddenly amongst the people, warning them against their idolatrous practices. He convened an assembly at Mizpeh—probably the place of that name in the tribe of Benjamin—and there with a symbolical rite, expressive partly of deep humiliation, partly of the blessings of a treaty, they poured water on the ground, they fasted, and they entreated Samuel to raise the piercing cry, for which he was known, in supplication to God for them. It was at the moment that he was offering up a sacrifice, and sustaining this loud cry (compare the situation of Pausanias before the battle of Plataea) (2 Macc. xi. 61), that the Philistines host suddenly burst upon them. A violent thunderstorm, and (according to Josephus, Ant. vi. 2, § 2) an earthquake, came to the timely assistance of Israel. The Philistines fled, and, exactly at the spot twenty years before they had obtained their great victory, they were totally routed. A stone was set up, which long remained as a memorial of Samuel's triumph, and gave to the place its name of Elcbenezer, "the Stone of Help," which has thence passed into Christian phraseology, and became a common name of Nonconformist chapels (1 Sam. vii. 12).

The old Canaanites, whom the Philistines had dispossessed in the outskirts of the Judahian hills, seem to have helped in the battle, and a large portion of territory was recovered (1 Sam. vi. 14). This was Samuel's first and, as far as we know, his only military achievement. But, as in the case of the earlier chiefs who bore that name, it was apparently this which raised him to the office of "Judge" (comp. 1 Sam. xi. 11, where he is thus reckoned with Jerubbaal, Bedia, and Jephthah; and Exod. xiv. 14). He is described as a "ruler," the three chief sanctuaries (by πατρί τοις ιερατοσ των) on the west of the Jordan—Bethel, Gilgal, and Mizpeh (1 Sam. vii. 16). His own residence was still his native city, Ramah or Ramathaim, which he further consecrated by an altar (vii. 17). Here he married, and two sons grew up to repeat under his eyes the same version of high office that he had himself witnessed in his childhood in the case of the two sons of Eli. One was Abish, the other Joel, sometimes called simply "the second" (vii. 14, vii. 25). In his old age, according to the quasi-hereditary principle, already adopted by previous judges, he shared his power with them, and they exercised their functions at the southern frontier in Beer-sheba (1 Sam. vii. 14—vii. 22).

2. Born to this point in Samuel's life there is but little to distinguish his career from that of his predecessors. Like many characters in later days, had he died in youth his fame would hardly have been greater than that of Gideon or Samson. He...
was a judge, a Nazarite, a warrior, and (to a certain point) a prophet. But his peculiar position in the sacred narrative turns on the events which follow. He is the inaugurator of the transition from what is commonly called the theocracy to the monarchy. The misdeemer of his own sons, in receiving bribes, and in extorting exorbitant interest on loans (1 Sam. viii. 3, 4), precipitated the catastrophe which had been long preparing. The people demanded a king. Josephus (Ant. vi. 3, § 3) describes the shock to Samuel's mind, "because of his inborn sense of justice, because of his hatred of kings, as so far inferior to the aristocratic form of government, which conferred a godlike character on those who lived under it." For the whole night he lay fasting and sleepless, in the perplexity of doubt and difficulty. In the vision of that night, as recorded by the sacred historian, is given the dark side of the new institution, on which Samuel dwells on the following day (1 Sam. viii. 9-18).

This presents his reluctance to receive the new order of things. The whole narrative of the reception and consecration of Saul gives his acquiescence in it. [SAUL.]

The final conflict of feeling and surrender of his office is given in the last assembly over which he presided, and in his subsequent relations with Saul. The assembly was held at Gilgal, immediately after the victory over the Ammonites. The monarchy was a second time solemnly inaugurated, and (according to the LXX.) "Saul" (in the Hebrew text "Saul") "and all the men of Israel rejoiced greatly." Then takes place his farewell address. This he delivered for the love of which he was still a man of God, but which he now, for the sake of Israel, relinquished. Whatever might be the lawless habits of the chiefs of those times—Hoplaim, Phinehas, or his own sons—he had kept abof from all. No ox or ass had he taken from their stails—no bribe to obtain his judgment (LXX., ξείληγμα) not even a sandal (σαδόμα, LXX., and Execl. xvi. 19). It is this appeal, and the response of the people, that has caused God to call him the Jewish Aristotle. He then sum up the new situation in which they have placed themselves; and, although "the wickedness of asking a king" is still strongly insisted on, and the unusual portion (στρογγυλή) of a thunderstorm in May or June, in answer to Samuel's prayer, is urged as a sign of Divine displeasure (xii. 16-19), the general tone of the denunciation is much softened from that which was pronounced on the first intimation of the change. The first king is repeatedly acknowledged as "the Messiah" or anointed of the Lord (xii. 3, 5), the future prosperity of the nation is declared to depend on their use or misuse of the new constitution, and Samuel retires with expressions of goodwill and hope: "I will teach you the good and the right way . . . only fear the Lord . . . ." (1 Sam. xii. 23, 24).

It is the most signal example afforded in the O. T. of a great character reconciling himself to a changed order of things, and of the Divine sanction resting on his acquiescence. For this reason it is that Athanasius is by Basil called the Samuel of the Church (Basil, Ep. 82).

3. His subsequent relations with Saul are of the same mixed kind. The two institutions which they respectively represented ran on side by side. Samuel was still judge. He judged Israel "all the days of his life" (vii. 15), and from time to time came among the king's people. But these interventions are chiefly in another capacity, which this is the place to unfold.

Samuel is called emphatically "the Prophet" (Acts iii. 24, xiii. 20). To a certain extent this was in consequence of the gift which he shared in common with others of his time. He was especially the "prophet of God" to Saul (1 Chr. ix. 22, xxvi. 28, xxix. 29). "I am the seer," was his answer to those who asked "Where is the seer?" "Where is the seer's house?" (1 Sam. ix. 11, 18, 19). "Seer," the ancient name, was not yet superseded by "Prophet" (1 Sam. ix.). By this name, Samuel Tidens and Samuel b Hophni, it is called in the Acts Samsonorum. Of the three modes by which Divine communications were then made, "by dreams, Urin and Thummun, and prophets," the first was that by which the Divine will was made known to Samuel (1 Sam. iii. 1, 2; Jos. Ant. v. 10, § 4). "The Lord uncovered his ear" to whisper into it in the stillness of the night the messages that were to be delivered. It is the first distinct intimation of the idea of "Revelation" to a human being (see Genesis, in rev. 17-18). He was consulted far and near on the small affairs of life; leaves of "bread," or the "fourth part of a shekel of silver," were paid for the answer (1 Sam. xii. 8).

From this faculty, combined with his office of ruler, an awful reverence grew up round him. No sacrificial feast was thought complete without his blessing (1 Sam. ix. 13). When he appeared suddenly elsewhere for the same purpose, the villagers "trembled" at his approach (1 Sam. xiv. 4, 5). A peculiar virtue was believed to reside in his intercessions. He was conspicuous in later times amongst those that "call upon the name of the Lord" (Ps. xcv. 6; 1 Sam. xii. 18), and was placed with Moses as standing for prayer, in a special sense, "before the Lord" (Jer. xv. 1). It was the last consecration he left in his parting address that he would "pray to the Lord" for the people (1 Sam. xii. 22). There was something peculiar in the long unanswerable or short intimation which seemed to draw down as by force the Divine answer (1 Sam. vii. 8, 9). All night long, in agitated moments, "he cried unto the Lord" (1 Sam. xv. 11).

But there are two other points which more especially placed him at the head of the prophetic order as it afterwards appeared. The first is brought at this station with Saul, the second in his relation with David.

(a.) He represents the independence of the moral law, of the Divine Will, as distinct from regal or sacramental enactments, which is so remarkable a characteristic of all the later prophets. As we have seen, he was, if a Levite, yet certainly not a Priest; and all the attempts to identify his opposition to Saul with a hierarchical interest are founded on a complete misconception of the facts of the case. From the time of the overthrow of Shiboh, the king was the liquefaction of the sacred oil in his presence and the recovery of the Tabernacle (D'Herbelot, Ashmoyal).
he never appears in the remotest connection with the priestly order. Amongst all the places included in his personal or administrative visits, neither Shiloah, nor Nob, nor Gibeah, the seats of the sacerdotal caste, are ever mentioned. When he counsels Saul, it is not as the priest, but as the prophet; when he sacrifices or blesses the sacrifice, it is not as the priest, but either as an individual Israelite of eminence, or as a ruler, like Saul himself. Saul’s sin in both cases where he came into collision with Samuel, was not of intruding into sacerdotal functions, but of disobedience to the counsels given him for the destruction of the Amalekites. When, on that occasion, the aged Prophet called the captive princes before him, and with his own hands locked him limb from limb, in retribution for the desolation he had brought into the homes of Israel, and thus offered up his mangled remains almost as a human sacrifice (“before the Lord in Gilgal”), we see the representative of the older part of the Jewish history. But it is the true prophetic utterance, such as breathes through the psalmists and prophets, when he counselled Saul, that of a peculiar kind, of the prophetic form, must have become fixed in the national memory. “To obey is better than sacrifice, and to hearken than the fat of rams.”

The parting was not one of rivals, but of dear though divided friends. The King throws himself on the Prophet with all his force; not without a vehement effort (Jos. Ant. vi. 7, § 5) the prophet tears himself away. The long mantle by which he was always known is rent in the struggle; and, like Elijah after him, Samuel saw in this the omen of the coming rent in the monarchy. They parted each to his house to meet no more. But a long shadow of grief fell over the prophet. a Samuel mourned for Saul. “It grieved Samuel for Saul.” How long will thou mourn for Saul?” (1 Sam. xiv. 15, xvi. 1).

b) He is the first of the regular succession of prophets. “All the prophets from Samuel and those that follow after” (Acts iii. 24). “Ex quo sanctus Samuel prophetæ coepit et deinceps duxit populos in Babyloniam captivus velleretur, quia in omni copiae prophetae, cum in animo Israel, et in omnibus diebus, nihil quidem de Samuel dictum est” (August. De gen. xvi. 1). Even Miriam, and Deborah, perhaps Ehud, had been prophets. But it was only from Samuel that the continuous succession was unbroken. This may have been merely from the coincidence of his appearance with the beginning of the new order of things, of which the prophetic office was the chief expression. Some predisposing causes there may have been in his own family and birthplace. His mother, as we have seen, though not expressly so called, was in fact a prophetess; the word Zophim, as the suffix of Rabmathaim, has been explained, not unreasonably, to mean “seer”; and Elkanah, his father, is by the Chaldee paraphrase on 1 Sam. i. 1, said to be a “disciple of the prophets.” But the connection of the continuity of the office with Samuel appears to be still more direct. It is in his lifetime, long after he had been “established as a prophet” (1 Sam. iii. 20), that we hear of the companies of disciples, called in the O. T. “the sons of the prophets,” by modern writers “the schools of the prophets.” All the peculiarities of their education are implied or expressed — the sacred dance, the sacred music, the solemn procession (1 Sam. x. 5, 10; 1 Chr. xxv. 1, 6). At the head of this congregation, or “church as it were within a church” (1 LXX. the ἐκκλησία, 1 Sam. x. 5, 10), Samuel is expressly described as “veteris appetitus over them” (1 Sam. xix. 20). Their chief residence at this time (though afterwards, as the institution spread, it struck root in other places) was at Samuel’s own abode, Ramah, where they lived in habitations (Naboths, 1 Sam. xix. 19, &c.) apparently of a rustic kind, like the huts which Elisha’s disciples afterwards occupied by the Jordan (Naboths = “habitations,” but more specifically used for “pavilions”).

In those schools, and learning to cultivate the prophetic gifts, were some whom we know for certain, others whom we may almost certainly conjecture, to have been so trained or influenced. One was Saul. Twice at least he is described as having been in the company of Samuel, and his conduct as having caught from them the prophetic fervor to such a degree as to have “propelled them among them” (1 Sam. x. 10, 11), and on one occasion to have thrown off his clothes, and to have passed the night in a state of prophetic trance (1 Sam. xix. 24); and even in his palace, the prophesying mingled with his madness on ordinary occasions (1 Sam. xvii. 9). Another was David. The first acquaintance of Samuel with David, was when he privately anointed him at the house of Jesse [see DAVID]. But the connection thus began with the shepherd boy must have been continued afterwards. David, at first, fled to “Naoth in Ramah,” as to his second home (1 Sam. xix. 19), and the gifts of music, of song, and of prophecy, here developed on so large a scale, were exactly such as we find in the notices of those who looked up to Samuel as their father. It is, further, hardly possible to escape the conclusion that David there first met his best friends and companions in after life, prophets like himself — Gad and Nathan.

It is needless to enlarge on the importance with which these incidents invest the appearance of Samuel. He there becomes the spiritual father of the Psalms’ king. He is also the Founder of the first regular institutions of religious instruction, and communities for the purposes of education. The schools of Greece were not yet in existence. From these Jewish institutions were developed, by a natural order, the universities of Christendom. And it may be further added, that with this view the whole life of Samuel is in accordance. He is the prophet — the only prophet till the time of Isaiah — of whom we know that he was so from his earliest years. It is this continuity of his own life and character, that makes him so fit an instrument for conducting his nation through so great a change.

The death of Samuel is described as taking place

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a Agag is described by Josephus (Ant. vi. 7, § 2) as a chief of magnificent appearance; and hence rescued from destruction. This is perhaps an inference from the word פבג, which the Vulgate translates pinguisimus.
in the year of the close of David's wanderings. It is said with peculiar emphasis, as if to mark the hand of God in all these events, that Messiah, with a universality never specified before — were gathered together from all parts of this hitherto divided country, and "haunted him," and "buried him," not in any consecrated place, nor outside the walls of his city, but within his own house, thus in a manner consecrated by being turned into his tomb (1 Sam. xxv. 1). His relics were translated "fromJudaea," (the place is not specified) A. D. 406, to Constantinople, and received there with much pomp by the Emperor Arcadius. They were landed at the pier of Chalcodon, and thence conveyed to a church, near the palace of Heledomon (see Acta Synodorum, Aug. 20).

The situation of Ramathaim, as has been observed, is uncertain. But the place long pointed out as his tomb is the height, most conspicuous of all in the neighborhood of Jerusalem, immediately above the town of Gilbon, known to the Crusaders as "Montjoye," as the spot from whence they first saw Jerusalem, now called Néby Samwil, "the Prophet Samuel." "The tradition can be traced back as far as the 7th century, when it is spoken of as the monastery of St. Samuel (Robinson, Bibl. Itt. ii. 141); and it is here discerned the connection of Ramathaim with the nameless city where Samuel met Saul (as is set forth at length in the articles Rama; Ramathaim-Zophim; there is no reason why the tradition should be rejected. A cave is still shown underneath the floor of the mosque. "He built the tomb in his lifetime," is the account of the Moslem guardian of the mosque, "but was not buried here till after the expansion of the Greeks." It is the only spot in Palestine which claims any direct connection with the first great prophet who was born within its limits; and its commanding situation well agrees with the importance assigned to him in the sacred history.

His descendants were here till the time of David. Heman, his grandson, was one of the chief singers in the Levitical choir (1 Chr. vi. 33, xv. 17, xxv. 5). The appearance of Samuel at Endor (1 Sam. xxviii. 14; Exchs. xlii. 20) belongs to the history of Saul.

It has been supposed that Samuel wrote a Life of David (of course of his earlier years), which was still accessible to one of the authors of the Book of Chronicles (1 Chr. xxix. 29); but this appears doubtful. [See p. 2826 b.] Various other books of the O. T. have been ascribed to him by the Jewish tradition: the Judges, Luth, the two Books of Samuel, the latter, it is alleged, being written in the spirit of prophecy. He is regarded by the Samaritans as a magician and an infidel (Hogginger, Hist. Orient. p. 52). The latter supposition fixes his life in the time of Kai-i-Kobad, 2d king of Persia, with whom he is said to have conversed (I'Herbelot, Kai Kobado).

A. P. S.

* The prophet Samuel lived at a great transitional period of Jewish history. The Israelites had been intended for a great nation, living under the immediate Divine government, and closely knit together by religious ties. Through their infidelities to God, they had become little more than a collection of independent tribes, continually engaged in harassing wars with their neighbors, and often falling for long periods together under their power. It was therefore a natural desire that they should have a king to reunite them in one nationality, and enable them to make head against their foes. To this Samuel was earnestly opposed, not did he acquiesce in their wish until expressly directed to do so from on high. God saw that the people were too sinful for the great destiny offered them, and therefore it was fitting that in this matter of government they should be reduced to the level of other nations. It was by no means an "example of the Divine sanction resting on [Samuel's] acquiescence," but rather of a Divine command to him to let a still-necked people have their way.

In the Tabernacle Samuel probably slept in one of the chambers over, or at the side of, the Tabernacle [Temple]. The extreme improbability that he should have slept in the Holy of Holies is enunciated by the fact that he was evidently in a different apartment from Eli (1 Sam. iii. 4-10), and if the latter was not within the wall, much less the former. There is nothing in 1 Sam. iii. 3 to suggest such a supposition. The "Temple" is there particularized as the place "where the ark of God was," and the time is fixed as "before the hump of God," which was outside the wall—"went out in the Temple of the Lord." No hint is given of the place of Saul in the Tabernacle. At all events when the Ark was taken into the battle with the Philistines, it does not appear that the Tabernacle was otherwise disturbed, or that Samuel then gave up his residence there. It is not likely that Samuel himself ever actually engaged in military operations. In the successful battle with the Philistines (1 Sam. vii.) he assisted by his prayers, but could have taken no part in the battle itself, as he was engaged at the time in offering sacrifice (ver 10). The name "warrior" must therefore be omitted from the list of his titles.

The narrative in 1 Sam. ix. 7, 8, affords no ground for the supposition that either he or other inspired prophets received compensation for their utterances as a spoil pro quo after the fashion of heathen soothsayers or modern necromancers. Saul, a young man not of distinguished birth, and an entire stranger to Samuel, did not think it fitting, according to oriental etiquette, to approach the great judge of Israel and divinely appointed prophet without a present. This appears in the narrative much more as a tribute to the rank and station of Samuel than as a proposed payment for his counsel—a thing in no wise consonant to the whole idea of the prophetic office.

In 1 Sam. xiii. the narrative distinctly makes the sin of Saul his intruding into sacred functions. Saul says (ver 12), "Therefore, said I, the Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord; I forced myself therefore, and offered a burnt offering;—a thing he was not thereby making no allusion to the not waiting for his coming, — "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God." It is impossible that Saul, and improbable that David had any training in the schools of the prophets under Samuel. The first passage added in the article above is evidence of such training (1 Sam. x. 10) reads that "a company of the prophets met Saul" as he went home after his anointing (when he spent one night with Samuel, whom he had not before known) and "the spirit of God came upon him, and he prophesied among them." The only other passage given (1 Sam.
SAMUEL, BOOKS OF

xix. 24) is quite late in the reign of Saul when he came to Naith in pursuit of David, and there spent a day and a night, while the spirit of prophec
ey was upon him. In both cases the astonish-
ment of the beholders is expressed by the exclama-
tion, "Is Saul also among the prophets?" — which of course contradicts the supposition that he had been trained among them. In regard to David, it is inexcusably said that he fled to "Naith in Ramah" as to his second home (1 Sam. xix. 19). What is said is that "he came to Samuel in Ram-
ah and told him all that Saul had done to him. And he and Samuel went and dwelt in Naithot," David's purpose was to seek refuge with Samuel, the aged judge whom Saul still feared and re-
spected. He went to his residence at Ramah. For reasons not mentioned, but probably from pru-
dential considerations, they left then together and "went and dwelt at Naithot."

Some other slight inadvertencies in the above
article the reader will readily correct for himself.

F. G.

SAMUEL, BOOKS OF (אמ(fieldName: Σαμουήλ) :
κλήθεν): Secund. Primus, Secundus). Two historical books of the Old Testament, which are not separated from each other in the Hebrew MSS., and which, from a critical point of view, must be regarded as one book.

The present division was first made in the Septuagint translation, and was adopted in the Vul-
gate from the Septuagint. But Origen, as quoted by Eusebius (Hist. Eccl. vi. 25), expressly states that they formed only one book among the He-
brews. Jerome (Pref. in Libros Samuel et Mel-
achim) implies the same statement; and in the Talmud (Bab. Meg. fol. 14, c. 2), whereas the authorship is attributed to Samuel, they are design-
nated by the name of his book, in the singular number (המשנה). After the in-
vention of printing they were published as one book in the first edition of the whole Bible printed at Soncino in 1488 A. D., and likewise in the Com-
pletanlin Polyglot printed at Alcalá, 1592-1517 A. D.; and it was not till the year 1518 that the division of the Septuagint was adopted in Hebrew, in the edition of the Bible printed by the Ben-
bergers at Venice. The book was called by the He-
brews "המשנה" and "משנה," the latter being more frequent. But the life and life of Samuel were the subjects treated of in the beginning of the work — just as a treatise on fes-
tivals in the Mishma bears the name of ביסות, an egg, because a question connected with the eating of
egg is the first subject discussed in it. (Phaen-
sees, vol. iii. p. 2475 a.) It has been suggested
indeed by Abnarius, as quoted by Carpzov (211),
that the book was called by Samuel's name be-
cause all things that occur in each book may, in a certain sense, be referred to Samuel, including the acts of Saul and David, inasmuch as each of them
was appointed by him, and was, as it were, the work of his hands. This, however, seems to be a
refinement of explanation for a fact which is to be accounted for in a less artificial manner. And, gen-
erally, it is to be observed that the logical titles of
books adopted in modern times must not be looked for in Eastern works, nor indeed in early
works of modern Europe. Thus David's Lamenta-
tion over Saul and Jonathan was called "The Bow," for some reason connected with the occur-
rence of that word in his poem (2 Sam. i. 19-25); and Snorru Storcksen's Chronicle of the Kings of
Norway obtained the name of "Heimskringla," the World's Circle, because Heimskringla was the first
prominent word of the MS. that caught the eye (Lagv's Heimskringla, i. 1).

"Authorship and Date of the Book." The most
interesting points in regard to every important his-
torical work are the name, intelligence, and charac-
ter of the historian, and his means of obtaining cor-
test information. If these points should not be
known, next in order of interest is the precise pe-
riod of time when the work was composed. On all
these points, however, in reference to the book of
Samuel, more questions can be asked than can be
answered, and the results of a dispassionate inquiry
are mainly negative.

1st, as to the authorship. In common with all
the historical books of the Old Testament, except
the beginning of Nehemiah, the book of Samuel
contains no mention in the text of the name of its
author. The earliest Greek historical work extant,
written by one who has frequently been called the
Father of History, commences with the words,
"This is a publication of the researches of Herod-
os of Halicarnassus," and the motives which
induced Herodotus to write this work are not yet
set forth. Thucydides, the writer of the Greek his-
torical work next in order of time, who likewise
specifies his reasons for writing it, commences by
stating, "Thucydides the Athenian wrote the his-
tory of the war between the Peloponneseans and
Athenians," and frequently uses the formula that
such or such a year ensued— the second, or third,
or fourth, as the case might be — of this war of
which Thucydides wrote the history" (ii. 70, 102; liii. 25, 88, 116). Again, when he speaks in one
passage of events in which it is necessary that he
should mention his own name, he refers to himself
as "Thucydides son of Olorus, who composed this
work" (iv. 104). Now, with the one exception of
this kind already mentioned, no similar informa-
tion is contained in any historical book of the Old
Testament, although there are passages not only in
Nehemiah, but likewise in Ezra, written in the first
person. Still, without any statement of the author-
ship embodied in the text, it is possible that his
hitorical books might come down to us with a title
containing the name of the author. This is the
case, for example, with Livy's Roman History, and
Cesar's Commentaries of the Civil War. In the latter case, indeed, although Cesar mentions a long
series of his own actions, without intimating that
he was the author of the work, and thus there is an
antecedent improbability that he wrote it, yet the
traditional title of the work outweighs this impro-
bablility, confirmed as the title is, by an unbroken
chain of testimony, commencing with contempo-
raries (Cesar, Brut. 75; Cesar, De Bell gall. viii. 1; Suetonius, Jul. Ces. 56; Quintilian, x. 1; Tacitus, Germ. 28). Here, again, there is nothing
precisely similar in Hebrew history. The five
books of the Pentateuch have in Hebrew no title
except the first Hebrew words of each part; and
the titles Genesis, Exodus, Levities, Numbers,
and Deuteronomy, which are derived from the Sep-
tuagint, convey no information as to their author.
In like manner, the book of Judges, the books of the
Kings and the Chronicles, are not referred to
any particular historian: and although six books
bear respectively the names of Joshua, Ruth, Sam-
uel, Ezra, Nehemiah, and Esther, there is nothing
in the works themselves to preclude the idea that
in each case the subject only of the work may be
indicated, and not its authorship; as is shown conclusively by the titles Ruth and Esther, which no one has yet construed into the assertion that those celebrated women wrote the works concerning themselves. It is clear that "Samuel" does not imply that the prophet was the author of the book of Samuel as a whole; for the death of Samuel is recorded in the beginning of the 23rd chapter; so that, under any circumstances, a different author would be required for the remaining chapters, constituting considerably more than one half of the entire work. Again, in reference to Samuel, the absence of the historian's name from both the text and the title is not supplied by any statement of any other writer, made within a reasonable period from the time when the book may be supposed to have been written. No mention of the author's name is made in the book of Kings, nor, as will be hereafter shown, in the Chronicles, nor in any other of the sacred writings. In like manner, it is not mentioned either in the Apocalypse or in Josephus. The silence of Josephus is particularly significant. He published his Antiquitates about 1100 years after the death of David, and in them he makes constant use of the book of Samuel for one portion of his history. Indeed, it is his exclusive authority for his account of Samuel and Saul, and his main authority, in conjunction with the Chronicles, for the history of David. Yet, he nowhere attempts to name the author of the book of Samuel, or of any part of it. There is a similar silence in the Mishna, where, however, the inference from such silence is far less cogent. And it is not until we come to the Babylonian Gemara, which is supposed to have been completed in its present form somewhere about 500 A.D., that any Jewish statement respecting the authorship can be pointed out, and then it is for the first time asserted (Ib. R. Hebr., ed. 14, c. 2), in a passage already referred to, that "Samuel wrote his book," i.e., as the words imply, the book which bears his name. But this statement cannot be proved to have been made earlier than 1550 years after the death of Samuel — a longer period than has elapsed since the time of the Emperor Constantine; and supposed as the statement is by reference to any authority of any kind, it would be unworthy of credit even if it were not opposed to the internal evidence of the book itself. At the revival of learning, an opinion was propounded by Alarabian, a learned Jew, † A. D. 1568, that the book of Samuel was written by the prophet Jeremiah [1] (Lat. by Aug. Pfleger, Leipzig, 1826), and this opinion was adopted by Hugo Grotius (Pref. ad Libr. præcon. Samue). with a general statement that there was no discrepancy in the language, and with only one special reference. Notwithstanding the eminence, however, of these writers, this opinion must be rejected as highly improbable. Under any circumstances it could not be regarded as more than a mere guess; and it is in reality a guess unaccompanied by peculiar similarity of language, or of style, between the history of Samuel and the writings of Jeremiah. In our own time the most prevalent idea in the Anglican Church seems to have been that the first twenty-four chapters of the book of Samuel were written by the prophet himself, and the rest of the chapters by the prophets Nahum and God. This is the view favored by Mr. Horne (Introduction to the Holy Scripture, ed. 1846, p. 45), in a work which has had very extensive circulation, and which amongst many readers has been the only work of the kind consulted in England. If, however, the authority adduced by him is examined, it is found to be ultimately the opinion of "of the Talmudists, which was adopted by the learned of the Christian Church, who unquestionably had better means of ascertaining this point than we have." Now the absence of any evidence for this opinion in the Talmud has been already indicated, and it is difficult to understand how the opinion could have been stamped with real value through its adoption by learned Jews called Talmudists, or by learned Christians called Fathers of the Christian Church, who lived subsequently to the publication of the Talmud. For there is not the slightest reason for supposing that in the year 500 A.D. either Jews or Christians had access to trustworthy documents on this subject which have not been transmitted to modern times, and without such documents it cannot be shown that they had any better means of ascertaining this point than we have had of late. These circumstances have probably contributed to the adoption of this opinion at the present day: first, the growth of stricter ideas as to the importance of knowing who was the author of any historical work which advances claims to be trustworthy; and 2dly, the mistranslation of an ambiguous passage in the First Book of Chronicles (xxix. 29), respecting the authorities for the life of David. The first point requires no comment. On the second point it is to be observed that the following appears to be the correct translation of the passage in question: "Now the history of David first and last, behold it is written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of God the seer — in which the Hebrew text stands. This 'history,' has the same meaning given to it each of the four times that it is used. This agrees with the translation in the Septuagint, which is particularly worthy of attention in reference to the Chronicles, as the Chronicles are the very last work in the Hebrew Bible; and whether this arose from their having been the last admitted into the Canon, or the last composed, it is scarcely probable that any translation in the Septuagint, with one great exception, was made so soon after the composition of the original. The rendering of the Septuagint is by the word λόγος, in the sense, so well known in Herodotus, of "history" (i. 184, ii. 161, vi. 157), and in the like sense in the Apocalypse, wherein it is used to describe the history of Tobias, Βιβλίον λόγον Τοβί. The word "history" (Γεγενήθη) is likewise the word four times used in the translation of this passage of the Chronicles in Luther's Bible; and in the modern version of the German Jews made under the superintendence of which the writer of those Psalms depicts himself as having been placed (Hitzig, Die Psalmen, pp. 48-55). Whether the conclusion is correct or incorrect, this is a legitimate mode of reasoning, and there is a sound basis for a critical superstructure. See Psalms xxxix. xxxiv. xi.

[a] Professor Hitzig, in like manner, attributes some of the Psalms to Jeremiah. In support of this view, he points out, 1st, several special instances of striking similarity of language between those Psalms and the writings of Jeremiah, and, 2dly, agreement between historical facts in the life of Jeremiah and the situation in which the writer of those Psalms depicts himself as having been placed (Hitzig, Die Psalmen, pp. 48-55). Whether the conclusion is correct or incorrect, this is a legitimate mode of reasoning, and there is a sound basis for a critical superstructure. See Psalms xxxix. xxxiv. xi.
of the learned Dr. Zunz (Berlin, 1858). In the English Version, however, the word "dibori" is translated in the first instance as "acts" as applied to David, and then "book" as applied to Samuel, Nathan, and God; and thus, through the ambiguity of the word "book," the possibility is suggested that each of these three prophets wrote a book respecting his own life and times. This double rendering of the same word in one passage seems wholly insensible; as is also, though in a less degree, the translation of "dibori" as "book," for which there is a distinct Hebrew word — sepher. And it may be deemed morally certain that this passage of the Chronicles is no authority for the supposition that, when it was written, any work was in existence of which either God, Nathan, or Samuel was the author.

2. Although the authorship of the book of Samuel cannot be ascertained, there are some indications as to the date of the work. And yet, even on this point no precision is attainable, and we must be satisfied with a conjecture as to the range, not of years or decades, but of centuries, within which the present work was probably composed. Evidence on this head is either external or internal. The earliest undeniable external evidence of the existence of the book would seem to be the Greek translation of it in the Septuagint. The exact date, however, of the translation itself is uncertain, though it must have been made at some time between the translation of the Pentateuch in the reign of Ptolemy Philadelphia, who died b. c. 247, and the centenary before the birth of Christ. The last best extant testimony is that of a passage in the Second Book of Maccabees (ii. 13), in which it is said of Nehemiah, that he, founding a library, gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts. Now, although this passage cannot be relied on for proving that Nehemiah himself did in fact ever found such a library, yet it is good evidence to prove that the Acts of the Kings, τὰ παρὰ τῶν βασιλεῶν, were in existence when the passage was written; and it cannot reasonably be doubted that this phrase was intended to include the book of Samuel, which is equivalent to the two first books of Kings in the Pentateuch. Hence it is established that the book of Samuel was written before the Second Book of Maccabees. And lastly, the passage in the Chronicles already quoted (1 Chr. xxix. 21) seems likewise to prove externally that the book of Samuel was written before the Chronicles. This is not absolutely certain, but it seems to be the most natural inference from the words that the history of David, and first and last, is contained in the history of Samuel, the history of Nathan, and the history of God. For as a work has come down to us, entitled Samuel, which contains an account of the life of David till within a short period before his death, it appears most reasonable to conclude (although this point is open to dispute) that the writer of the Chronicles referred to this work by the title History of Samuel. In this case, admitting the date assigned, on internal grounds, to the Chronicles by a modern Jewish writer of undoubted learning and critical powers, there would be external evidence for the existence of the book of Samuel earlier than 247 b. c., though not earlier than 312 b. c., the era of the Seleucids (Zunz, Die Gottdienstlichen Vorträge der Juden, p. 52).

Supposing that the Chronicles were written earlier, this evidence would go, in precise proportion, further back, but there would be still a total absence of earlier external evidence on the subject than is contained in the Chronicles. If, however, instead of looking solely to the external evidence, the internal evidence respecting the book of Samuel is examined, there are indications of its having been written some centuries earlier. On this head the following points are worthy of notice:

1. The book of Samuel seems to have been written at a time when the Pentateuch, whether it was or was not in existence in its present form, was at any rate not acted on as the rule of religious observances. According to the Mosaic Law as finally established, sacrifices to Jehovah were not lawful anywhere but before the door of the Tabernacle of the congregation, whether this was a permanent temple, as at Jerusalem, or otherwise (Deut. xii. 12, 14; Lev. xxvii. 3, 4; but see Ex. xx. 24, 25), or in the book of Samuel, the offering of sacrifices, or the erection of altars, which implies sacrifices, is mentioned at several places, such as Mizpeh, Ramah, Bethel, the threshing-place of Araunah the Jebusite, and elsewhere, not only without any disapproval, apology, or explanation, but in a way which produces the impression that such sacrifices were pleasing to Jehovah (1 Sam. vii. 9, 10, 17, ix. 13, x. 3, xiv. 35; 2 Sam. xxiv. 18-25). This circumstance points to the date of the book of Samuel as earlier than the reformation of Josiah, when Hilkiah the high-priest told Shaphan the scribe that he had found the Book of the Law in the house of Jehovah, when the Passover was kept, which was enacted in that year. When the Passover had been kept three times, and then abolished by the king's orders (2 K. xxii. 8, xxiii. 8, 13, 15, 19, 21, 22). The probability that a sacred historian, writing after that reformation, would have expressed disapproval of, or would have accounted for, any seeming departure from the laws of the Pentateuch by David, Saul, or Samuel, is not in itself conclusive, but joined to other considerations it is entitled to peculiar weight. The natural mode of dealing with such a religious scandal, when it shocks the ideas of a later generation, is followed by the author of the book of Kings, who ever, the following reasons for rejecting the statement: 1st. It occurs in a letter generally deemed spurious. 2dly. In the same letter a fabulous story is recorded not only of Jeremia (l. L-7), but likewise of Nehemiah himself. 3dly. An erroneous historical statement is made, which is otherwise mere conjecture. 4thly. Neither Nehemiah built the Temple of Jerusalem (i. 15). No witness in a court of justice, whose credit: and been shaken to a similar extent, would, unless corroborated by other evidence, be relied on as an authority for an important fact.
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undeniably lived later than the reformation of Josiah, or than the beginning, at least, of the captivity of Judah (2 K. xvi. 21, 27). This writer mentions the toleration of worship on high-places with disapproval, not only in connection with bad kings, such as Manasseh and Ahaz, but likewise as a drawback in the excellence of other kings, such as Assy, Jehoshaphat, Jehosh. Amaziah, Azariah, and Jotham. In the case of Jotham, what was right in the sight of Jehovah (1 K. xv. 4, xxii. 43); 2 K. xii. 3, xiv. 4, xv. 35, xvi. 4. xlii. 3); and something of the same kind might have been expected in the writer of the book of Samuel, if he had lived at a time when the worship on high-places had been abolished.

2. It is in accordance with this early date of the book of Samuel that allusions in it even to the existence of Moses are so few. After the return from the Captivity, and more especially after the changes introduced by Ezra, Moses became that great central figure in the thought, the language, and doctrine of devout Jews which he could not fail to be when all the laws of the Pentateuch were observed, and they were all referred to him as the divine prophet who communicated them directly from Jehovah. This transcendent importance of Moses must already have commenced at the finding of the Book of the Law at the reformation of Josiah. Now it is remarkable that the book of Samuel is the historical work of the Old Testament in which the name of Moses occurs most rarely. In Josuah it occurs 56 times; in Chronicles, Ezra, and Nehemiah, 31 times; in the book of Kings ten times; in Judges three times; but in Samuel only twice (Zunz, Vorlesungen, 35). And it is worthy of note that in each case Moses is merely mentioned with Aaron as having brought the Israelites out of the land of Egypt, but nothing whatever is said of the Law of Moses (1 Sam. xii. 6, 8). It may be thought that no inference can be drawn from this omission of the name of Moses, because, inasmuch as the Law of Moses, as a whole, was evidently not acted on in the time of Samuel, David, and Solomon, there was no occasion for a writer, however late he lived, to introduce the name of Moses at all in connection with their life and actions. But it is very rare indeed for later writers to refrain in this way from importing the ideas of their own time into those of an earlier tradition. Thus, the very early in the book of Kings there is an allusion to what is "written in the Law of Moses" (1 K. xii. 3). Thus the author of the book of Chronicles makes, for the reign of David, a calculation of money in Doric, a Persian coin, not likely to have been in common use among the Jews until the Persian domination had been fully established. Thus, more than once, Josuah, in his Apologies of the Jews, attributes expressions to personsages in the Old Testament which are to be accounted for by what was familiar to his own mind, although they are not justified by his authorities. For example, evidently copying the history of a tradition from the book of Samuel, he represents the prophet Samuel as exhorting the people to hear in mind the "code of laws which Moses had given them" (cf. Msm. Rupertus, Apol. vi. § 33), though there is no mention of Moses, or of his legislation, in the corresponding passage of Samuel (1 Sam. xii. 20-25). Again, in giving an account of the punishments with which the Israelites were threatened for disobedience of the Law by Moses in the book of Deuteronomy, Josephus attributes to Moses the threat that their temple should be burned (Ant. vi. 8, § 46). But no passage can be pointed out in the whole Pentateuch in which such a threat occurs; and in fact, according to the received chronology (1 K. vi. ii), or according to any chronology, the first temple at Jerusalem was not built till some centuries after the death of Moses. Yet this allusion to the burning of an unbuilt temple ought not to be regarded as an intentional misrepresentation. It is rather an instance of the tendency in an historian who describes past events to give unconsciously indications of his living himself at a later epoch. Similar remarks apply to a passage of Josephus (Ant. vii. 4, § 4), in which, giving an account of David's project to build a temple at Jerusalem, he says that David wished to prepare a temple for God, "as Moses commanded," though no such command or injunction is found to be in the Pentateuch. To a religious Jew, when the laws of the Pentateuch were observed, Moses could not fail to be the divine author of the temple, and hence the command; and it would not necessarily be of equal importance to a Hebrew historian who lived before the reformation of Josiah.

3. It tallies with an early date for the composition of the book of Samuel that it is one of the best specimens of Hebrew prose in the golden age of Hebrew literature. In prose it holds the same place which Joel and the unadorned prophecies of Isaiah hold in poetry and poetical language. It is free from the peculiarities of the book of Judges, which is supposed to account for by supposing that they belonged to the popular dialect of Northern Palestine; and likewise from the slight peculiarities of the Pentateuch, which it is proposed to regard as archaisms (Gesenius, Hebrew Grammar, § 2, 8). It is a striking contrast to the language of the book of Chronicles, which unusually belongs to the silver age of Hebrew prose, and it does not contain as many alleged Chaldaisms as the few in the book of Kings. Indeed the number of Chaldaisms in the book of Samuel which the most rigid scrutiny has suggested do not amount to more than about six instances, some of them doubtless ones, in 80 pages, of the largest book of the Hebrew Bible. And, considering the general purity of the language, it is not only possible, but probable, that the trifling residuum of Chaldaisms may be owing to the inadvertence of Chaldee copyists, when Hebrew had ceased to be a living language. At the same time this argument from language must not be pushed so far as to imply that, standing alone, it would be conclusive; for some writers in the date of the time of the Captivity, are in pure Hebrew, such as the prophecies of Habakkuk, the Psalms cxxx, cxxvii, cxxix, pointed out by Gesenius, and by far the largest portion of the latter part of the prophecies attributed to "Isaiah" (lx-lxvi). And we have not sufficient knowledge of the condition of the Jews at the time of the Captivity, or for a few centuries after, to entitle any one to assert that there were no individuals among them who wrote the purest Hebrew. Still the balance of probability inclines to the contrary direction, and, as a subsidiary argument, parallel which has been suggested by Gesenius. Virgil seems to have been about 14 years of age when Lucan's great poem was published.
the purity of language of the book of Samuel is entitled to some weight.
Assuming, then, that the work was composed at a period not later than the reformation of Josiah,—say, B.C. 622,—the question arises as to the very earliest point of time at which it could have existed in an organized form. It is evident, however, that the earliest period was subsequent to the secession of the Ten Tribes. This results from the passage in 1 Sam. xvii. 6, wherein it is said of David, "Then Achish gave him Ziklag that day: wherefore Ziklag pertained unto the kings of Judah unto this day:" for neither Saul, David, nor Solomon is in a single instance called king of Judah simply. It is true that David is said, in one narrative respecting him, to have reigned in Hebron seven years and six months over Judah (2 Sam. v. 5) before he reigned in Jerusalem thirty-three years over all Israel and Judah; but he is, notwithstanding, never designated by the title King of Judah. Before the secession, the designation of the kings was that they were kings of Israel (1 Sam. xiii. 1, xv. 1, xv. 2: 2 Sam. v. 17, vii. 17: 1 K. ii. 11, iv. 1, vi. 1, xi. 42). It may safely, therefore, be assumed that the book of Samuel could not have existed in its present form at an earlier period than the reign of Rehoboam, who ascended the throne B.C. 975. If we go beyond this, and endeavor to assert the precise time between 975 B.C. and 622 B.C., when it was composed, all certain indications fail us. The expression "unto this day," used several times in the book (1 Sam. v. 5, vi. 18, xxx. 22: 2 Sam. iv. 9, vi. 8), in addition to the use of it in the passage already quoted, is too indefinite to prove anything, except that the writer who employed it lived subsequently to the events he described. It is inadequate to prove whether he lived three centuries, or only half a century, after those events. The same remark applies to the phrase, "Therefore it became a proverb," "Is Saul among the Prophets?" (1 Sam. x. 12), and to the verse, "Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." In both cases it is not certain that the writer lived more than eighty years after the incidents to which he alludes. In like manner, the various traditions respecting the manner in which Saul first became acquainted with David (1 Sam. xvi. 14—25, xvii. 55—58)—respecting the manner of Saul's death (1 Sam. xxxi. 2—5, 8—15; 2 Sam. i. 2—12)—do not necessarily show that a very long time (say even a century) elapsed between the actual events and the record of the traditions. In an age anterior to the existence of newspapers or the invention of printing, and when probably few could read, thirty or forty years, or even less, have been sufficient for the growth of different traditions respecting the same historical fact. Lastly, internal evidence of language lends no assistance for discrimination in the period of 355 years within which the book may have been written: for the undisputed Hebrew writings belonging to that period are comparatively few, and not one of them is a history, which would present the best points of comparison. They embrace scarcely more than the writings of Joel, Amos, Hosea, Micah, Nahum, and a certain portion of the writings under the title "Isaiah." The phrase "the whole of these writings together may be reckoned as occupying more than sixty pages of our Hebrew Bibles, and whatever

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may be their peculiarities of language or style, they do not afford materials for a safe inference as to which of their authors was likely to have been contemporaneous with the author of the book of Samuel. All that can be asserted as undeniable is, that the book, as a whole, can scarcely have been compiled later than the death of the last of the kings, and that it could not have existed in its present form earlier than the reign of Rehoboam.

It is to be added that no great weight, in opposition to this conclusion, is due to the fact that the death of David, although in one passage evidently implied (2 Sam. v. 3), is not directly recorded in the book of Samuel. From this fact Hahnmer (Einleitung in die Alte Testament, part ii., p. 150) deduces it a certain inference that the author lived not long after the death of David. But this is a very slight foundation for such an inference, since we know nothing of the author's name, or of the circumstances under which he wrote, or of his precise ideas respecting what is required of an historian. We cannot, therefore, assert, from the knowledge of the character of his mind, that his deducing it logically requisite to make a formal statement of David's death would have depended on his living a short time or a long time after that event. Besides, it is very possible that he did formally record it, and that the mention of it was subsequently omitted on account of the more minute details by which the account of David's death is preceded in the First Book of Kings. There would have been nothing wrong in such an omission, nor indeed, in any addition to the book of Samuel; for, as those who finally inserted it in the Canon did not transmit it to posterity with the name of any particular author, their honesty was involved, not in the mere circumstance of their omitting or adding anything, but solely in the fact of their adding nothing which they believed to be false, and of omitting nothing of importance which they believed to be true.

In this absolute ignorance of the author's name, and vague knowledge of the date of the work, there has been a controversy whether the book of Samuel is or is not a compilation from previous documents; and if this is decided in the affirmative, to what extent the work is a compilation it is not intended to enter fully here into this controversy, respecting which the reader is referred to Dr. Davidson's Introduction to the Critical Study and Knowledge of the Holy Scriptures, London, Longman, 1836, in which this subject is dispassionately and fairly treated. One observation, however, of some practical importance, is to be borne in mind. It does not admit of much reasonable doubt that in the book of Samuel there are two different accounts (already alluded to) respecting Saul's first acquaintance with David, and the circumstances of Saul's death—and that yet the editor or author of the book did not let his mind work upon these two different accounts so far as tc make him in profile his own opinion as to which of the conflicting accounts was correct, or even to point out to the reader that the two accounts were apparently contradictory. Hence, in a certain sense, and to a certain extent, the author must be regarded as a compiler, and not an original historian. And in reference to the two accounts of Saul's death, this is not the least true, even if the second account be deemed reconcilable with the first by the supposition that the Amalekite had fabricated the story of his having killed Saul (2 Sam.
Although possibly true, this is an unlikely supposition, because, as the Amalekite's object in a lie would have been to curry favor with David, it would have been natural for him to have forged some story which would have redounded more to his own credit than the clumsy and improbable statement that he, a mere casual spectator, had killed Saul at Saul's own request. But whether the Amalekite said what was true or what was false, an historian, as distinguished from a compiler, could scarcely have failed to convey his own opinion on the point, affecting, as on one alternative it did materially, the truth of the narrative which he had just before recorded respecting the circumstances under which Saul's death occurred. And if compilists are admitted in regard to the two events just mentioned, or to one of them, there is no antecedent improbability that the same may have been the case in other instances; such, for example, as the two explanations of the proverb, "Is Saul also among the Prophets?" (1 Sam. x. 9-12, xix. 22-24), or the two accounts of David's having forsaken to take Saul's life, at the very time when he was a fugitive from Saul, and his own life was in danger from Saul's enmity (1 Sam. xxiv. 3-15, xxvi. 1-23). The alternative view to which the compiler seems to have been led by the summaries or endings of narratives by different writers, such as 1 Sam. vii. 13-17, 1 Sam. xiv. 47-52, compared with chapter xxv., 2 Sam. viii. 15-18. In these cases, if each passage were absolutely isolated, and occurred in a work which contained no other instance of compilation, the inference to be drawn might be uncertain. But when even one instance of compilation has been clearly established in a work, all other seeming instances must be viewed in its light, and it would be unreasonable to contest each of them singly, on principles which imply that compilation is as unlikely as it would be in a work of modern history. It is to be added, that as the author and the precise date of the book of Samuel are unknown, its historical value is not impaired by its being deemed to a certain extent a compilation. Indeed, from one point of view, its value is in this way somewhat enhanced; as the probability is increased of its containing documents of an early date, some of which may have been written by persons contemporaneous, or nearly so, with the events described.

Sources of the Book of Samuel.—Assuming that the book is a compilation, it is a subject of rational inquiry to ascertain the materials from which it was composed. But our information on this head is scanty. The only work actually quoted in this book is the book of Judges; i.e. the book of the Upright. Notwithstanding the great learning which has been brought to bear on this title by numerous commentators [see R. p. 1215], the meaning of the title must be regarded as absolutely unknown, and the character of the book itself as uncertain. The best conjecture hitherto offered as an induction from facts is, that it was a book of Poems; but the facts are too few to establish this

a Any Hebrew scholar who will write out the original four lines commencing with "Saul, stand thou still upon Gibbon!" may satisfy himself that they belong to the original. The last line, "the people had avenged themselves upon their enemies," which in the A. V. is somewhat heavy, is almost unmistakably a line of poetry in the original. In a narrative expecting the Israelites in prose they would not have

been described as ""(551), without even an article. Moreover, there is no other instance in which the simple accusative of the person with whom vengeance is taken is used after "" (nubem). In simple prose "" (omin) intervenes. And, like the article, it may have been here omitted for conciseness.
condoned, as it were, by David in his noble Lamentation.

(b.) In the closing verse (2 Sam. xxii. 51), Je

hovah is spoken of as showing "mercy to his anointed, unto David and his seed for evermore." These words would be more naturally written of David than by David. They may, however, be a later addition; as it may be observed that at the present day, notwithstanding the safeguard of print,

the poetical writings of living authors are occasional

ally altered, and it must be added distinctly, in printed Bibles. Still, as far as they go, the words tend to raise a doubt whether the psalm was written by David, as it cannot be proved that they are an addition.

(c) In some passages of the psalm, the strongest

estimations are made of the poet's uprightness and purity. He says of himself, "According to the

cleanliness of my hands hath He recompensed me. For I have kept the ways of Jehovah, and have not wickedly departed from my God. For all his judgments were before me: and as for his statues, I did not depart from them. I was also

upright before Him, and have kept myself from mine iniquity " (xxi. 21-24). Now it is a subject of reasonable surprise that, at any period after the and when, and this life in the matter of Uriah, David should have used this language concerning himself. Admitting fully that, in consequence of his sincere and bitter contrition, "the prince of heart of innocence " may have been freely bestowed upon him, it is difficult to understand how this should have influenced him so far in his assertions respecting his own uprightness in past times, as to make him forget that he had once been betrayed by his passions into adultery and murder. These assertions, if made by David himself, would form a striking contrast to the tender humility and self

impartial in connection with the same subject by a great living genius of spots character. (See "Christian Year," 6th Sunday after Trinity — ad

furn.)

(A) A song, called "last words of David." (2 Sam.

xxiii. 27). According to the Inscription, it was composed by "David the son of Jesse, the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel." It is suggested by Bleek, and is in itself very probab

le, that both the psalm and the inscription were taken from some collection of songs or psalms. There is not sufficient reason to deny that this song is correctly ascribed to David.

(5) One other song remains, which is perhaps the most perplexing in the book of Samuel. This is the Song of Hannah, a wife of Elkanah (1 Sam. ii. 1-10). One difficulty arises from an allusion in verse 10 to the existence of a king under Jehova

vah, many years before the kingly power was established among the Israelites. Another equally great difficulty arises from the internal character of the song. It purports to be written by one of two wives as a song of thanksgiving for having borne a child, after a long period of barrenness, which had caused her to be looked down upon by her other wife of her husband. But, dehiding a general allusion, in verse 5, to the barren having been seven, there is nothing in the song possibly applicable to the supposed circumstances, and by far the greater portion of it seems to be a song of triumph for deliverance from powerful enemies in battle (vv. 1, 4, 10). Indeed, Themen does not hesitate to conjecture that it was written by David after he had slain Goliath; and the Philistines had been defeated in a great battle. (Erevigesches Hauhl.

buch, p. 8). There is no historical warrant for this supposition; but the song is certainly more appropriate to the victory of David over Goliath, than to Hannah's having given birth to a child under the circumstances detailed in the first chapter of Samuel. It would, however, he equally appropriate to some other great battles of the Israelites. In pursuing a single step beyond the songs of the book of Samuel, we enter into the region of conjecture as to the materials which were at the command of the author; and in points which arise for consideration, we must be satisfied with a sus

pense of judgment, or a slight balance of probabilities. For example, it being plain that in some instances there are two accounts of the same trans

action, it is desirable to form an opinion whether these were founded on distinct written documents, or on distinct oral traditions. This point is open to dispute; but the theory of written documents seems preferable; as in the alternative of mere oral traditions it would have been supernaturally unnatural even for a compiler to record them with

out stating in his own person that there were different accounts and traditions. That the author, professedly, intended to present the truth, the simplicity and extraordinary vividness of some portions of the book of Samuel naturally suggest the idea that they were founded on con

temporary documents or a peculiarly trustworthy tradition. This applies specially to the account of the combat between David and Goliath, which has been the delight of successive generations, which charm equally in different ways the child and the young, the learned and the illiterate, and which tempts us to deem it certain that the account must have proceeded from an eye-witness. On the other hand, it is to be remembered that vividness of description often depends more on the discerner of the narrator than on mere bodily presence. "It is the mind that sees," so that 200 years after the meeting of the Long Parliament a powerful imaginative writer shall portray Cromwell more vividly than Ludlow, a contemporary who knew him and conversed with him. Moreover, Lily has described events of early Roman history which educated men regard in their details as imaginary; and De彪, Swift, and the authors of The Arabian Nights have described events which all men admit to be imaginary, with such seemingly authentic details, with such a charm of reality, movement, and spirit, that it is sometimes only by a strong effort of reason that we escape from the illusion that the narratives are true. In the absence, therefore, of any external evidence on this point, it is safer to suspend our judgment as to whether any portion of the book of Samuel is founded on an authority of a contemporary, or on a tradition entitled to any peculiar credit. Perhaps the two conjectures respecting the composition of the book of Samuel which are most entitled to consideration are 1st. That the list which it contains of officers or public functionaries under David is the result of contemporary registration; and 2ndly. The book of Samuel is an amalgamation of some one connected with the schools of the prophets, or penetrated by their spirit. On the first point, the reader is referred to such passages as 2 Sam. viii. 19-18, and xx. 23-29, in regard to which one fact may be mentioned. It has already been stated [Knox, vol. ii. p. 1510]
that under the kings there existed an officer called Recorder, Remembrancer, or Chronicler: in Hebrew, melākî. Now it can scarcely be a mere accidental coincidence that such an officer is mentioned for the first time in David's reign, and that it is precisely for David's reign that a list of public functionaries is for the first time transmitted to us. On the second point, it cannot but be observed what prominence is given to prophets in the history, as compared with priests and Levites. This prominence is so decided, that it undoubtedly contributed towards the formation of the unctitudinal opinion that the book of Samuel was the production of the prophets Samuel, Nathan, and God. This opinion is unsupported by external evidence, and is contrary to internal evidence; but it is by no means improbable that some writers among the sons of the prophets recorded the actions of those prophets. This would be peculiarly probable in reference to Nathan's relapse of David after the murder of Uriah. Nathan here presents the image of a prophet in its most noble and most attractive form. Boldness, tenderness, inventiveness, and tact, were combined in such admirable proportions, that the prophet's functions, if always discharged in a similar manner with equal discretion, would have been acknowledged by all to be purely beneficent. In his interposition there is a kind of ideal moral beauty. In the schools of the prophets he doubtless held the place which St. Ambrose afterwards held in the minds of priests for the exclusion of the Emperor Theodosius from the church at Milan after the massacre at Thessalonica. It may be added, that the following circumstances are in accordance with the supposition that the compiler of the book of Samuel was connected with the schools of the prophets. The designation of Jehovah as the "Lord of Hosts," or God of Hosts, does not occur in the Pentateuch, or in Joshua, or in Judges; but it occurs in the book of Samuel thirteen times. In the book of Kings it occurs only seven times; and in the book of Chronicles, as far as this is an original or independent work, it cannot be said to occur at all, for although it is found in three passages, all of these are evidently copied from the book of Samuel. (See 1 Chr. vi. 9 — in the original, precisely the same words as in 2 Sam. vi. 10; and see 1 Chr. vii. 7, 24, copied from 2 Sam. vii. 8, 26.) Now this phrase, though occurring so rarely elsewhere in prose, that it occurs nearly twice as often in the book of Samuel as in all the other historical writings of the Old Testament put together, is a very favorite phrase in some of the great prophetic writings. In Isaiah it occurs sixty-two times (six times only in the chapters xl-xli), and in Jeremiah sixty-five times at least. Again, the predominance of the idea of the prophetic office in Samuel is shown by the very subordinate place assigned in it to the Levites. The difference between the Chronicles and the book of

Israel in this respect is even more striking than their difference in the use of the expression "Lord of Hosts;" a though in a reverse proportion. In the whole book of Samuel the Levites are mentioned only twice (1 Sam. vi. 15; 2 Sam. xv. 24), while in Chronicles they are mentioned about thirty times in the first book alone, which contains the history of David's reign.

In conclusion, it may be observed that it is very instructive to direct the attention to the passages in Samuel and the Chronicles which treat of the same events, and, generally, to the manner in which the life of David is treated in the two histories. A comparison of the two works tends to throw light on the state of the Hebrew mind at the time when the book of Samuel was written, compared with the ideas prevalent among the Jews some hundred years later, at the time of the compilation of the Chronicles. Some passages correspond almost precisely word for word; others agree, with slight but significant alterations. In some cases there are striking omissions; in others there are no less remarkable additions. Without attempting to explain in detail what the differences might be, it may be added that the differences between the two histories will be more briefly pointed out; though at the same time it is to be borne in mind that, in drawing inferences from them, it would be useful to review likewise all the differences between the Chronicles and the book of Kings.

1. In 2 Sam. xxxii. 12, it is stated that the men of Jabez girdedtook the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabez and burnt them there. The compiler of the Chronicles omits mention of the burning of their bodies, and, as it would seem, designates; for he says that the valiant men of Jabez girded buried the bones of Saul and his sons under the oak in Jabez; whereas if there had been no burning, the natural expression would have been to have spoken of burying their bodies, instead of their bones. Perhaps the chronicler objected so strongly to the burning of bodies that he purposely refrained from recording such a fact respecting the bodies of Saul and his sons, even under the peculiar circumstances connected with that incident.

2. In the Chronicles it is assigned as one of the causes of Saul's defeat that he had asked counsel of one that had a familiar spirit, and "had not inquired of Jehovah" (1 Chr. x. 13, 14); whereas in Samuel it is expressly stated (1 Sam. xxvii. 6) that Saul had inquired of Jehovah before he consulted the witch of Endor, but that Jehovah had not answered him either by dreams, or by Urim, or by prophets.

3. The Chronicles make no mention of the civil war between David and Ishbosheth the son of Saul, nor of Abner's changing sides, nor his assassination by Joab, nor of the assassination of Ishbosheth by Rechab and Baanah (2 Sam. ii. 8-32, iii. iv.).

It cannot be proved that they ever burned their dead in early times. The passage in Am. vi. 10 is ambiguous. It may merely refer to the burning of bodies, as a sanitary precaution in a plague; but it is not unlikely that burning is alluded to. See First, x. e

The burning for Ass (2 Chr. xvi. 14) is different from the burning of his body. Compare Jer xxxiv. 5; 2 Chr. xxxi. 14, 20; Joseph. Ant. xv. 8, 4 De Esth. Jud. i. 26, § 9.
4. David’s adultery with Bath-sheba, the exposure of Uriah to certain death by David’s orders, the solemn rebuke of Nathan, and the penitence of David, are all passed over in absolute silence in the Chronicles (2 Sam. xi. xii. 1-29).

5. In the account given in Samuel (2 Sam. vi. 2-11) of David’s removing the Ark from Kirjath-jearim, no special mention is made of the priests or Levites. David’s companions are said, generally, to have been “all the people that were with him,” and “all the house of Israel” are said to have played before Jehovah on the occasion with all manner of musical instruments. In the corresponding passage of the Chronicles (1 Chr. xiii. 1-14) David is represented as having publicly proposed to send an invitation to the priests and Levites in their cities and “suburbs,” and this is said to have been assented to by all the congregation. Again, in the preparations which are made for the reception of the Ark of the Covenant at Jerusalem, nothing is said of the Levites in Samuel; whereas in the Chronicles David is introduced as saying that none ought to carry the Ark of God but the Levites; the special numbers of the Levites and of the children of Aaron are there given; and names of Levites are specified as having been appointed singers and players on musical instruments in connection with the Ark (1 Chr. xvi. xvi. 1-6).

6. The incident of David’s dancing in public with all his might before Jehovah, when the Ark was brought into Jerusalem, the censorious remarks of his wife Michal on David’s conduct, David’s answer, and Michal’s punishment, are all set forth in Samuel (ii. 14-23). The whole subject is noticed in one verse only in Chronicles (1 Chr. xv. 29). On the other hand, no mention is made in Samuel of David’s having composed a psalm on this great event; whereas in Chronicles a psalm is set forth which David is represented as having delivered into the hand of Asaph and his brethren on that day (1 Chr. xvi. 7-9). Of this psalm the first fifteen verses are almost precisely the same as in Ps. cxv. 1-15. The next eleven verses are the same as in Ps. xcv. 1-11; and the next three concluding verses are in Ps. cxv. 1, 47.

48. The last verse but one of this psalm (1 Chr. xvi. 35) appears to have been written at the time of the Captivity.

7. It is stated in Samuel that David in his conquest of Moab put to death two thirds either of the inhabitants or of the Moabish army (2 Sam. vii. 2). This fact is omitted in Chronicles (1 Chr. viii. 2), though the words used therein in mentioning the conquest are so nearly identical with the beginning and the end of the passage in Samuel, that in the A. V. there is no difference in the translation of the two texts, “And he smote Moab, and the Moabites became David’s servants, and brought gifts.”

8. In 2 Sam. xxi. 19, it is stated that there was a battle in Gob with the Philistines, where Elhanan the son of Jaare-regem, a Bethlehemite (in the original בֵּית הַלֵּךְ-רְגֶּמֶן), slew Goliath the Gittite, the stuff of whose spear was like a weaver’s beam.” In the parallel passage in the Chronicles (1 Chr. xx. 6) it is stated that “Elhanan the son of Dariel slew Laemni the brother of Goliath the Gittite.” Thus Laemni, which in the former case is merely part of an adjective describing Elhanan’s place of nativity, seems in the Chronicles to be the substantive name of the man whom Elhanan slew, and is so translated in the LXX. [Elha-
nan, LXX, 696 C. LAMMT, ii. 1581.]

9. In Samuel (2 Sam. xxiv. 1) it is stated that the anger of Jehovah having been kindled against Israel, He moved David against them to give orders for taking a census of the population. In the Chronicles (1 Chr. xxi. 1) it is mentioned that David was provoked to take a census of the population by Satan. This last is the first and the only instance in which the name of Satan is introduced into any historical book of the Old Testament. In the Pentateuchos Jehovah himself is represented as hardening Pharaoh’s heart (Ex. vii. 13), as in this passage of Samuel He is said to have invited David to give orders for a census.

10. In the incidents connected with the three days’ penitence upon Israel on account of the census, some facts of a very remarkable character are narrated in the Chronicles, which are not mentioned in the earlier history. Thus in Chronicles it is stated of the Angel of Jehovah, that he stood between the earth and the heaven, having a drawn sword in his hand stretched over Jerusalem; that afterwards Jehovah commanded the angel, and that the angel put up again his sword into its sheath (1 Chr. xxi. 15-27). It is further stated (ver. 20) that Omri and his four sons hid themselves when they saw the angel; and that when David (ver. 26) had built an altar to Jehovah, and offered burnt-offerings to Him, Jehovah answered him from heaven by fire upon the altar of burnt-offering. Regarding all these circumstances there is absolute silence in the corresponding chapter of Samuel.

11. The Chronicles make no mention of the hideous fact mentioned in the book of Samuel (2 Sam. iii. 3-9) that David permitted the Gileadites to sacrifice seven sons of Saul to Jehovah, as an atonement for the injuries which the Gileadites had formerly received from Saul. This barbarous act of superstition, which is not said to have been termed by Jehovah (ver. 1), is one of the most painful incidents in the life of David, and can scarcely be explained otherwise than by the suspicion either that David seized this opportunity to rid himself of seven possible rival claimants to the throne, or that he was, for a while at least, infected by the base example of the Philisticians, who endeavored to avert the avenging hand of their gods by human sacrifices (PHRIXONIA). It was, perhaps, wholly foreign to the ideas of the Jews at the time when the book of Chronicles was compiled.

9 * Th. Parker (De Wette, Introd. to the O. T. ii. 283) speaks of “an amusing mistake” in 2 Sam. xxiv. 21, as compared with 1 Chr. xii. 25. But there is no foundation for this, unless it be his own singular “rendering, "a respectable man," where the Hebrew is simply זַּקְנָא גָּיַע, ‘a man of appearance’ (= mirabilis visus), in the A. V. ‘a godly man,’ because precisely as defined in 1 Chr. xii. 23, he was very tall, ‘a man of stature, five cubits high,’ etc. H. 10 The statue of the archangel Michael on the top of the mausoleum of Hebron at the close is in accordance with the same idea. In a procession to St. Peter’s, during a pestilence, Gregory the Great saw the archangel in a vision, as he is supposed to be represented in the statue. It is owing to this that the fortress subsequently had the name of Castle of St. Ange-

It only remains to add, that in the numerous instances wherein there is a close verbal agreement between passages in Samuel and in the Chronicles, the sound conclusion seems to be that the Chronicles were copied from Samuel, and not that both were copied from a common original. In a matter of this kind, we must proceed upon recognized principles of criticism. If a writer of the 4th or 5th century narrated events of Roman history almost precisely in the words of Livy, no critic would hesitate to say that all such narratives were copied from Livy. It would be regarded as a very improbable hypothesis that they were copied from documents to which 13: y and the later historian had equal access, especially when no proof whatever was adduced that any such original documents were in existence at the time of the later historian. The same principle applies to the relation in which the Chronicles stand to the book of Samuel. There is not a particle of proof that the original documents, or any one of them, on which the book of Samuel was founded, were in existence at the time when the Chronicles were compiled; and in the absence of such proof, it must be taken for granted that, where there is a close verbal correspondence between the two works, the compiler of the Chronicles copied passages, more or less closely, from the book of Samuel. At the same time it would be unreasonable to deny, and it would be impossible to disprove, that the compiler, in addition to the book of Samuel, made use of other historical documents which are no longer in existence.


The date of the composition of the book of Samuel and its authorship is discussed in all the ordinary Introductions to the Old Testament — such as those of Horne, Hixenbrink, Keil, De Wette, which have been frequently cited in this work. To these may be added the following works, which have appeared since the first volume of this Dictionary was printed: Bleek's Einleitung in das Alte Testament, Berlin, 1890, pp. 355-368; Stähelin's Specielle Einleitung in die Kuranischen Bücher des Alten Testaments, Elberfeld, 1862, pp. 83-165; Davidson's Introduction to the Old Testament, London and Edinburgh, 1863, pp. 491-596.

E. T. * The alleged "mistranslation" (see the article above) of 1 Ch. xxix. 29, is of a technical nature rather than a practical character. The same Hebrew word is indeed rendered by different terms in English, but only in order to express more clearly the different senses in which the Hebrew word must necessarily be understood. "The history of David" which is written somewhere, must of course take history in the sense of biography; while "the history of Samuel," in which it is written, must be the written record. The passage certainly asserts that the prophets mentioned did write an account of David and his reign which was still extant in the time of the writer of the book of Chronicles. The question whether that account was the same with our present books of Samuel turns upon the probability or improbability of still another history (beside Samuel and Chronicles) having been written of the same events when one from such authority was already in existence. Possibly the original work may have been more full, and the present books have been more or less abridged; but in this case they still remain substantially, contemporaneous history.

The arguments given above in favor of an early date of these books are entitled to more weight than is there allowed to them; especially the argument from the language does not require to be so much qualified. The instances of pure Hebrew cited as belonging to the time of the Captivity, with the single exception of Ps. xxxviii. (which is too brief to support the inference from its language) all belong to a much earlier date. At least, if the opinion of Gesenius and some other scholars be considered an offset to the solid arguments for their earlier date, the question must be considered an open one; and these books cannot therefore be legitimately referred to as evidence of compositions in pure Hebrew as late as the time of the Captivity.

On the other hand, the arguments in favor of a comparatively late date require important qualifications. The expression in 1 Sam. xxvii. 6, "wherefore Ziklag pertaineth unto the kings of Judah to this day," relied on to prove that the book could not have been composed before the accession of Hezekiah (n. c. 975), will not sustain the inference. Such a clause might be a marginal note, crept into the text; but this supposition is unnecessary. As Judah was the leading tribe, it is not unlikely that kings of Judah was sometimes used instead of kings of Israel to designate the monarchs, even before the secession. The contrary is asserted above: "Before the secession, the designation of the kings was that they were kings of Israel. But not one of the nine references given happens to contain the exact expression. They are as much kings of Israel as "kings of Judah," and this is quite another matter when the question is one of a precise title. There are indeed three passages (none of which are given above) in which the construction is the same as in the present instance, the exact title -"king of Israel" being used, with the word king in Hebrew in constructions with Israel (1 Sam. xxiv. 14, xxvi. 26, 2 Sam. xi. 29). But these instances of this title along with one of "kings of Judah" do not form a sufficient basis for an induction. There is, too, a special reason why "kings of Judah" should be here used. Ziklag was one of the cities originally assigned to Judah (Josh. xvi. 3), and subsequently allotted out of his territory to Simeon (xix. 5). When it came back to the Philistines as the private property of David, and the descendants of Judah did not belong to the kings of Israel as such, but only to those of the tribe of Judah, and particularly, it did not pass to the inheritance of Simeon. The first king was of the tribe of Benjamin; then for two years his son, of course a Benjaminite, reigned over "all Israel" (1 Sam. ii. 9) while David reigned only over Judah: during these two years he had continued to reign over Judah only, while the rei
ord is silent as to the sovereignty over the other tribes; and then at last David became king over all. Certainly it was natural in his reign to speak of Ziklag as pertaining unto the kings of Judah.

It is truly said that from certain expressions in the book it is not certain that the writer lived more than eighty years after the incidents to which he alludes. It should have been added that these expressions furnish no probable inference that the writer lived more than twenty years after the events.

The various traditions respecting the manner in which Saul first became acquainted with David (1 Sam. xvi. 14-23, xvii. 55-58), respecting the manner of Saul's death (1 Sam. xxxi. 2-6, 8-13, 2 Sam. i. 2-12), are easily shown to be quite harmonies. It is evident that the passage in 1 Sam. xvi. 18-23 is chronologically later than that in xvii. 55-58 (or rather, xvii. 55-58 viii.). For in the latter David is represented as an unknown stripling, while in the former (ver. 18) he is "a mighty valiant man, and a man of war, and prudent in matters," and accordingly in some chronological arrangements, as in that of Townsend, the passage is actually transposed, and there is seen to be no inconsistency whatever in the story. In the narrative itself, however, the former passage is a narrative by anticipation in order to complete the narration begun in ver. 14.

The other supposed inconsistency depends entirely upon the assumed truthfulness of an Anamalekite who, according to his own story, had just committed a great crime. His fabrication may have been "chancy and improbable," as lies are apt to be; or it may have been, under the circumstances, cleverly and wisely devised (cf. 2 Sam. iv. 10), and nothing seemed to him more to the purpose than to say that in Saul's extremity he had himself actually dispatched him. This he had to reconcile with facts as best he could.

The theory of "a compilation" has surely but slight support in the mention of Saul's having been filled with the spirit of prophecy at the only time when he was brought into close contact with the company of the prophets, and of his having twice fallen into the power of David. There is nothing surprising in the fact that both these events should have occurred twice in the life of Saul; and even were the accounts of them given in separate books, they are yet so clearly distinguished in time and in different circumstances, that we should still be compelled to regard them as separate events.

There is nothing then to forbid, but much to favor, the supposition that the earlier part of the books of Samuel was written by the prophet of that name, and the later parts by his successors in the prophetic office, Nathan and Gad; or at least that they wrote the original history, of which the present books, if an abridgment at all, must have been an authorized abridgment, since none other would have been likely to supplant the original.

In comparing the narrative of Samuel with that of Chronicles, eleven points of difference are mentioned, two or three of which are worthy of further attention. The first instance may well be classed with the coincidences in the names of Saul. It so beautifully illustrate the trustworthiness of the Scripture narratives. In Chronicles no mention is made of the burning of the bodies of Saul and his sons recorded by Samuel; yet the fact is recognized in saying that the men of Gibeon buried—not their bodies, but only—their bones. In the second instance both accounts agree in the fact, although there is a superficial verbal opposition in the manner of stating it. Both assert that Saul did not obtain counsel of the Lord, Samuel only mentioning that he vainly attempted to do so. The fact is thus expressed by Samuel: he inquired, but obtained no answer because of his wicked heart, which led him into the further sin of inquiring of the witch of En-dor; the same fact is more briefly expressed in Chronicles by saying that he sinned in not inquiring of the Lord (i.e. in acting without his counsel), but seeking counsel of the witch. Most of the other instances are merely the fuller relation of events by one or other of the writers, showing that the author of Chronicles had access to other sources of information in addition to our present books of Samuel, and that he did not think it necessary to transcribe everything he found in that book.

We dissent from the representation, under the 11th head, of the event narrated in 2 Sam. xxi. 3-9, as a human sacrifice to Jehovah. It was such in the same sense in which the destruction of the Canaanites, or any other guilty people, was a sacrifice. Saul had broken the ancient treaty with the Gibeonites, and for the gibeonites God delivered the land. To remove the famine David edited the Gibbonites any satisfaction they might demand, and they chose to have seven of Saul's descendants given up to them. These they hung "up into the Lord in Gilgal," not with the remealed idea of a sacrifice to Him: but as a public token that they were themselves appeased. If this punishment of Jonathan's sins on his descendants incidentally removed a danger from David's throne, it was an advantage not of his own devising, but brought about by the sin and cruelty of Saul ranking in the minds of the Gibbonites.

Recent Literature.—On the books of Samuel, we may also refer to Pusey's Lects. on the Jewish Scripture, ii. 291-300, iii. i-44 (Boston, 1840-52); Nigglischicht. Artikel, Samuels, Bäcker, in Herzog's Real-Encyk. xiii. 400-412 (Gottha, 1860); and Kutsen. Hist. crit. des livres de l'Ancien Test. t. i. 374-399, 567-589 (Paris, 1866);—Ewald, Gesch. des Volkes Israel, 3. Ausg., Bale. ii. iii. iii.; and Stanley, Hist. of the Jewish Church, vol. i. ii. The latest commentaries are by Keil, Die Bücher Samuel, Leipz. 1864 (Theil ii. Bl. ii. of the Bibl. Comm. by Keil and Delitzsch, Eng. trans. Edinburgh, 1866; Clark's For. Theol. Libr.), and Wordsworth, Holy Bible, with Notes and Interlution, vol. ii. pt. ii. (Long. 1866). A new edition of Thirnichs's commentary (Kurzef. cxxg. Heidel. iv.) was published in 1864. Other works illustrating these books are referred to under Chronicles and Kings.

A. SANABAS-SAR (Σαναβάςσαρος; Alex. Σαναβάσσαρος; Smyrnaeaizáx).

B. SANABAS-SARUS (Σανάβασςαρος; Alex. Σαναβάσαρος; Smyrnaeaizáx).

C. SANASIB (Σανασίβ; [Vat. Σανασίβις; Ald. Σανασιβίς; Alex. Άνασαπίς; Eusebius]. The sons of Jehoshabeed, the son of Jesus, are reckoned "among the sons of Samuel," as priests who returned with Zorobabel (1 Esdr. v. 24).

SANBALLAT (Σαναβάλλατ; [FA. Σαναβαλλατ, etc.; Sanballat]). Of uncertain etymology; according to Gessner after Vos.
SANBALLAT

Sandal, meaning in Sanskrit "giving strength to the army," but according to Furst a "chastened onco.," A Moabite of Horonaim, as appears by his designation "Sanballat the Horonite." (Neh. ii. 10, 19, xiii. 23). All that we know of him from Scripture is that he had apparently some civil or military command in Samaria, in the service of Artaxerxes. The military designation Ment in Scripture MiAH Tishatha. the high priest's position Tobiah in the narrative must be supposed to mean, that Sanballat, no, his marriage by marriage with the daughter of a grandson of Elathish, which, from the similar connection formed by Tobiah the Ammonite (Neh. viii. 4), appears to have been part of a settled policy concerted between Elathish and the Samaritan faction. The expulsion of the punished son of Joiada by Nehemiah must have still further widened the breach between him and Sanballat, and between the two parties in the Jewish state. Here, however, the Scriptural narrative ends—owing, probably, to Nehemiah's return to Persia—and with it likewise our knowledge of Sanballat.

But on turning to the pages of Josephus a whole new set of actions, in a totally different time, is brought before us in connection with Sanballat, while his name is entirely omitted in the account there given of the government of Nehemiah, which is placed in the reign of Xerxes. Josephus, after interposing the whole reign of Artaxerxes Longimanus between the death of Nehemiah and the transactions in which Sanballat took part, and utterly ignoring the very existence of Darius Nthus, Artaxerxes Menecon, Ochus, etc., jumps at once to the reign of "Darius the last king," and tells us (Ant. xi. 7, § 2) that Sanballat was his officer in Samaria, that he was a "Cuthian, i.e. a Samaritan, by birth, and that he gave his daughter Nicos in marriage to Manasseh, the brother of the high priest Jaddua, and consequently the fourth in descent from Elathish, who was high-priest in the time of Nehemiah. He then relates that on the threat of his brother Jaddua and the other Jews to expel him from the priesthood unless he divorced his wife, Manasseh stated the case to Sanballat, who thereupon promised to use his influence with King Darius, not only to give him Sanballat's government, but to sanction the building of a rival temple on Mount Gerizim, of which Manasseh should be the high-priest. Manasseh on this agreed to retain his wife and join Sanballat's faction, which was fur ther strengthened by the accession of all these priests and Levites (and they were many) who had taken strange wives. But just at this time happened the invasion of Alexander the Great, and

Sanballat, with 7,000 men, joined him, and re- nounced his allegiance to Darius (1st. xi. 8, § 4). Being favorably disposed by the conqueror, he took the opportunity of speaking to him in behalf of Manasseh. He represented to him how much it was for his interest to divide the strength of the Jewish nation, and how many there were who wished for a temple in Samaria; and so obtained Alexander's permission to build the temple on Mount Gerizim, and make Manasseh the hereditary high-priest. Shortly after this, Sanballat died; but the temple on Mount Gerizim remained, and the Shechemites, as they were called, continued also as a permanent schism, which was continually fed by all the baseless and disaffected Jews. Such is Josephus' account. If there is any truth in it, of course the Sanballat of whom he speaks is a different person from the Sanballat of Nehemiah, who flourished fully one hundred years earlier; but when we put together Josephus' silence concerning a Sanballat in Nehemiah's time, and the many coincidences in the lives of the Sanballat of Nehemiah and that of Josephus, together with the inconsistencies in Josephus' narrative (pointed out by Prideaux, Connect. i. 406, 288, 290), and its disagreement with what Josephus tells of the relations of Alexander with Samaria (Chron. A. E. hist. post. p. 346), and remember how apt Josephus is to follow any narrative, no matter how anachronistic and inconsistent with Scripture, we shall have no difficulty in concluding that his account of Sanballat is not historical. It is doubtless taken from some apochryphal romance, now lost, in which the writer endeavored to make the empire of the Greeks, and at a time when the unity of the Jews and Samaritans was at its height, chose the downfall of the Persian empire for the epoch, and Sanballat for the ideal instrument, of the consolidation of the Samaritan Church and the erection of the temple on Gerizim. To borrow events from some Scripture narrative and introduce some Scriptural personages, without any regard to chronology or other propriety, was the regular method of such apochryphal books. See 1 Esdras, apocryphal Esther, apocryphal additions to the book of Daniel, and the articles on them, and the story inserted by the LXX. after 2 K. xii. 24, &c., with the observations on it in the art. KINGS, vol. ii. p. 1550. To receive as historical Josephus' narrative of the building of the Samaritan temple by Sanballat, circumstantial as it is in account of Manasseh's relationship to Jaddua, and Sanballat's intercourse with both Darius Codomannus and Alexander the Great, and yet to transplant it, as Prideaux does, to the time of Darius Nthus (B. C. 499), seems scarcely compatible with sound criticism. For a further discussion of this subject, see the article Nehemiah, ii. Book or. III. 2061; Prideaux, Connect. i. 395-396; General of our Lord, p. 323; &c.; Mill's Vindic. of our Lord's General, p. 165; Hales' Antiqu. ii. 534. A. C. 11.

* SANCTUARY. [Tabernacle; Temple.]

SANDAL (SANDALON). The tunic was written in which we read (ch. 1. 25, 29) "There was no manner of richness which was not heart upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Shechem."
sandal appears to have been the article ordinarily used by the Hebrews for protecting the feet. It consisted simply of a sole attached to the foot by thongs. The Hebrew term naal, the word, implies such an article, its proper sense being that of confining or shutting in the foot with thongs: we have also express notice of the thong (םיֵּאָד; θάχης; A.V., "shoe-latchet") in several passages (Gen. xiv. 23; Is. v. 27; Mark i. 7). The Greek term επίβλημα properly applies to the sandal exclusively, as it means what is bound under the foot: but no stress can be laid on the use of the term by the Alexandrine writers, as it was applied to any covering of the foot, even to the military cēria of the Romans (Joseph. B. J. vi. 1, § 8). A similar observation applies to σαφαδανος, which is used in a general, and not in its strictly classical sense, and was adopted in a Hebraized form by the Talmudists. We have no description of the sandal in the Bible itself, but the deficiency can be supplied from collateral sources. Thus we learn from the Talmudists that the materials employed in the construction of the sole were either leather, felt, cloth, or wood (Mishn. Jebam. 12, §§ 1, 2), and that it was occa-

sionally shod with iron (Sabb. 6, § 2). In Egypt various fibrous substances, such as palm leaves and papyrus stalks, were used in addition to leather (Herod. ii. 37; Wilkinson, ii. 332, 333), while in Assyria, wood or leather was employed (Layard, Nineveh ii. 323, 324). In Egypt the sandals were usually turned up at the toe like our skates, though other forms, rounded and pointed, are also exhibited. In Assyria the heel and the side of the foot were encased, and sometimes the sandal consisted of little else than this. This does not appear to have been the case in Palestine, for a heel-strap was essential to a proper sandal (Jebam. 12, § 1). Great attention was paid by the ladies to their sandals; they were made of the skin of an animal named ḫaḥkah (Ex. xvi. 10), whether a hyena or a seal (A. V., "badger")?: 10 the skins of a fish (species of Halicore) are used for this pur-

pose in the peninsula of Sinai (Robinson, Bibl. Res. i. 110). The thongs were handsonly embroidered (Cant. vii. 1; Jud. x. 4, xvi. 9), as were those of the Greek ladies (Dict. of Ant. s.v., "sandals"). Sandals were worn by all classes of society in Palestine, even by the very poor (Am. viii. 6), and both the sandal and the thong or shoe-latchet were so cheap and common, that they passed into a proverb for the most insignificant thing (Gen.

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Assyrian Sandals. (From Layard, ii. 234.)

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to Sif. Ital. iii. 28. In modern times we may compare the similar practice of the Mohammedans of Palestine before entering a mosque (Robinson’s Researches, ii. 39), and particularly before entering the Ka’ba at Mecca (Burckhardt’s Avventi, p. 270), of the Yezidis of Mesopotamia before entering the tomb of their patron saint (Layard’s Nin. i. 282), and of the Samaritans as they tread the summit of Mount Gerizim (Robinson, ii. 278). The practice of the modern Egyptians, who take off their shoes before stepping on to the carpeted levitin, appears to be dictated by a feeling of reverence rather than cleanliness, that is being devoted to prayer (Lam. i. 35). It was also an indication of violent emotion, or of mourning, if a person appeared barefoot in public (2 Sam. xv. 20; Is. xx. 2: Ez. xxiv. 17, 23). This again was held in common with other nations, as witnessed at the funeral of Augustus (Suet. Aug. 100), and on the occasion of the solemn processions which derived their name of Nundinæ from this feature (Tertull. Apol. 40). To carry or to unloose a person’s sandal was a menial office betokening great inferiority on the part of the person performing it; it was hence selected by John the Baptist to express his relation to the Messiah (Matt. iii. 11; Mark i. 7; John i. 27; Acts xiii. 25). The expression in Ps. lx. 8, cviii. 9, “. . . over Edom will I cast my shoe,” evidently signifies the subjection of that country, but the exact point of the comparison is obscure; for it may refer either to the custom of handing a sandal to a slave, or to that of claiming possession of a property by planting the foot on it, or of acquiring it by the symbolic action of casting the shoe, or again, Edom may be regarded in the still more subordinate position of a shelf on which the sandals were rested while their owner bestowed his feet. The use of the shoe in the transfer of property is noticed in Ruth iv. 7, 8, and a similar significance was attached to the act in connection with the redemption of a Levirate marriage (Deut. xxv. 9). Shoe-making, or rather strap-making (i.e. making the straps for the sandals), was a recognized trade among the Jews (Mishn. Peaath. 4, § 6).

W. L. B.

SAN’HEDRIM (accurately Sanhedrin), סנהדרין, 


drawn from 

candroph, the attempts of the Rabbinics to find a Hebrew etymology are ascribed by Buxtorf, Lex. Chalda. s. v., called also in the Talmud the great Sanhedrin, the supreme council of the Jewish people in the time of Christ and earlier. In the Mishna it is also styled תַּלְמֵי הָסְדָר


Bath Din, “house of judgment.”

1. The origin of this assembly is traced in the Mishna (Sanhedr. 1. 6) to the seventy elders whom Moses was directed (Num. xi. 16, 17) to associate with him in the government of the Israelites. This body continued to exist, according to the Rabbinical accounts, down to the close of the Jewish commonwealth. Among Christian writers, Schickhard, Isaac Casaubon, Salmasius, Selden, and Grotius have held the same view. Since the time of Vorstius, who took the ground (De 29, 39-40) that the alleged identity between the assembly of seventy elders mentioned in Num. xi. 16, 17, and the Sanhedrin which existed in the latter period of the Jewish commonwealth, was simply a conjecture of the Rabbinics, and that there are no traces of such a tribunal in Deut. xvii. 8, 10, nor in the age of Joshua and the Judges, nor during the reign of the kings, it has been generally admitted that the tribunal established by Moses was probably temporary, and did not continue to exist after the Israelites had entered Palestine (Winer, Rechtw. art. “Sanhedrin”).

In the lack of definite historical information as to the establishment of the Sanhedrin, it can only be said in general that the Greek etymology of the name seems to point to a period subsequent to the Macedonian supremacy in Palestine. Livy expressly states (xiv. 32), “pronuntiatum quod ad statum Macedonicum pertinente, senatora, quos synode vocant, legatos esse, quàrum consilii respublica adhuc administratur, in hoc tempore, administratur. But it is the most probable that the procurator of Galilee, was summoned before the Sanhedrin (b. c. 47) on the ground that in putting men to death he had usurped the authority of the body (Joseph. Ant. xiv. 9, § 4) shows that it then possessed much power and was not of very recent origin. If the 


the Sanhedrin — as it probably does — is this the earliest historical trace of its existence. On these grounds the opinion of Vorstius, Witsius, Winer, Keil, and others, may be regarded as probable, that the Sanhedrin described in the Talmud arose after the return of the Jews from Babylon, and in the time of the Seleucids or of the Hasmonian prince.

In the silence of Philo, Josephus, and the Mishna, respecting the constitution of the Sanhedrin, we are obliged to depend upon the few incidental notices in the New Testament. From these we gather that it consisted of ἄρχονται, chief priests, or the heads of the twenty-four classes into which the priests were divided (including probably those who had been high-priests), πρεσβύτεροι, elders, men of age and experience, and ἄραμπται, scribes, lawyers, or those learned in the Jewish law (Matt. xxvi. 57, 59; Mark xv. 1; Luke xxii. 66; Acts v. 21).

2. The number of members is usually given as seventy-one, but this is a point on which there is not a perfect agreement among the learned. The most unanimous opinion of the Jews is given in the Mishna (Sanhedr. i. 6): “the Sanhedrin consisted of seventy-one judges. How is this proved? From Num. xu. 16, where it is said, ‘gather unto me seventy men of the elders of Israel.’ To these add Moses, and we have seventy-one. Nevertheless R. Judah says there were seventy.” The same difference made by the addition or exclusion of Moses, appears in the works of Christian writers, which accounts for the variations in the books between seventy and seventy-one. Baronius, however (Ad Ann. 31, § 10), and many other Roman Catholic writers, together with not a few Protestants, as Drusius, Grotius, Pierre, John, Breuschneider, etc., hold that the true number was seventy-two, on the ground that Eleazar and Meirah, on whom it is expressly said the Spirit rested (Num. xvii. 20), remained in the camp and should be added to the seventy (see Hartmann, Verbindung des A. T. p. 182; Selden, De Synedr. lib. ii cap. 4). Between these three numbers that given by the prevalent Jewish tradition is certainly to be preferred; but if, as we have seen, there is really no evidence for the identity of the seventy elders summoned by Moses, and the Sanhedrin existing after the Babylonian Captivity, the argument from Num. xu. 16 in respect to the number of members of which the latter body consisted, has no force, and we have left, as Keil main
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The president of this body was styled נציב, Nasi, and, according to Maimonides and Lightfoot, was chosen on account of his eminence in worth and wisdom. Often, if not generally, this preeminenace was accorded to the high-priest. That the high-priest presided at the condemnation of Jesus (Matt. xxvii. 17, 1) is plain from the narrative of the vice-president, called in the Talmud מנהיג, father of the house of judgment, sat at the right hand of the president. Some writers speak of a second vice-president, styled נציב נציב, but this is not sufficiently confirmed (see Selden, De Syned. p. 156 ff.).

The Babylonian Gemara states that there were two scribes, one of whom registered the votes as a quittance, the other of whom could give the votes as quittance. The Babylonian Gemara are referred to under the name of עונישתא. While in session the Sanhedrin sat in the form of a half-circle (Gen. Hieros. Const. vii. of Sanhed. i.), with all which agrees the statement of Maimonides (quoted by Voragine) that he who excites others to a tumult does not appear over them and head of the assembly. And be it whom the wise everywhere call נסי, and he is in the place of our master Moses. Likewise him who is the object among the seventy, they choose in good right, and they call father of the house of judgment. The rest of the seventy sit before these two, according to their dignity, in the form of a semicircle, so that the president and vice-president may have them all in sight.

3. The place in which the sessions of the Sanhedrin were ordinarily held was, according to the Talmud, a hall called עונישתא, Gazzith (Sanhedr. x.), supposed by Lightfoot (Works, i. 2005) to have been situated in the southeastern corner of one of the courts near the Temple building. In special exigencies, however, it seems to have met in the residence of the high-priest (Matt. xxvi. 3). Forty years before the destruction of Jerusalem, and consequently while the Saviour was teaching in Palestine, the sessions of the Sanhedrin were removed from the hall Gazzith to a somewhat greater distance from the Temple building, although still on Mt. Moriah (Abol. Zoro, i. Gen. Babyl. ad Sanhed. v.). After several other changes, its seat was finally established at Tiberias (Lightfoot, Works, ii. 365).

As a judicial body the Sanhedrin constituted a supreme court, to which belonged in the first instance the trial of a tribe fallen into idolatry, false prophets, and the high-priest (Mishna, Sanhedr. i.); also the other priests (Meiboth, v.). As an administrative council it determined other important matters. Jesus was arraigned before this body whom they do not call John, nor Peter, John, Stephen, and Paul as teachers of error and deceivers of the people. From Acts ix. 2 it appears that the Sanhedrin exercised a degree of authority beyond the limits of Palestine. According to the Jerusalem Gemara (quoted by Selden, lib. ii. c. 15, 11), the power of inflating witnesses was taken away from this tribunal forty years before the destruction of Jerusalem. With this agrees the answer of the Jews to Pilate (John xviii. 31), "It is not lawful for us to put any man to death." Beyond the arrest, trial, and condemnation of one convicted of violating the ecclesiastical law, the jurisdiction of the Sanhedrin at the time could not be extended: the condemnation and subsequent sentence of the accused in capital cases belonged to the Roman procurator. The stoning of Stephen (Acts vii. 56, &c.) is only an apparent exception, for it was either a tumultuous procedure, or, if done by order of the Sanhedrin, was an illegal assumption of power, as Josephus (Ant. xx. 9, § 1) expressly declares the execution of the Apostle James during the absence of the procurator to have been (Winer, Rhetor. art. "Synedrim").

The Talmud also mentions a lesser Sanhedrin of twenty-three members in every city in Palestine in which were not less than 120 householders; but respecting these judicial bodies Josephus is entirely silent.

The leading work on the subject is Selden, De Synedriis et Prophetis Judaicis veterum Erocin., Lond. 1650, Amt. 1679, 4to. It exhibits immense learning, but introduces much irrelevant matter, and is written in a heavy and unattractive style. The monographs of Voragine and Witsius, contained in Ugozino's Theor., vol. xxx., are able and judicious. The same volume of Ugozino contains also the Jerusalem and Babylonian Gemara, along with the Mishna on the Sanhedrin, with which may be compared Duo Todi Talmudici Sanhedrini et Maccob. ed. J. C. Eger, Amt. 1629, 4to, and Maimonides, De Sanhedrini et Pecius, ed. Hortum, Amt. 1825, 4to. Hartmann, Die Verfassung des Alten Testaments mit dem Neuen, Hanp. 1831, Svo, is worthy of consultation, and for a compressed exhibition of the subject, Winer, Histor., and Keil, Archolog, G. E. D.

SANSAANNAH (סנסאנה) [palm-branch, Gez., Forst]: Saphewa: Alex. Σασαναε: Sasanae). One of the towns in the south district of Judah, named in Josh. xvi. 31 only. The towns of this district are not distributed into small groups, like those of the highlands or the Shefelah; and as only very few of them have been yet identified, we have nothing to guide us to the position of Sasannah. The Hebrew name hardly have had any connection with Kiriath-Sansaannah (Kiriath-Sepher, or Debir), which was probably near Hebron, many miles to the north of the most northern position possible for Sasannah. It does not appear to be mentioned by any explorer, ancient or modern. Gesenius (Thes. p. 302) explains the name to mean "palm-branch," but this is contradicted by Forst (Hebr. ii. 88), who derives it from a root which signifies "writing." The two propositions are probably equally wide of the mark. The conjecture of Schwarz that it was at Simsim, on the valley of the same name, is less feasible than usual.

The termination of the name is singular (comp. Madumannah).

By comparing the list of Josh. xvi. 26-32 with those in xix. 2-7 and I Chr. iv. 28-33, it will be seen that Beth-marcoath and Hazar-susim, or -susan, occupy in the two last the place of Madumannah and Sasannah respectively in the first. In like manner Shilhim is exchanged for Shurhem and Shurarin. It is difficult to believe that such changes can have been introduced from the mistakes of抄ists solely, but equally difficult to assign any other satisfactory reason. Prof. Stanley has suggested that Beth-marcoath and Hazar-susim are
SAPPHO's sonnet about Sapphira's beauty: 

"Of David: when he slew Saphir (Saph), the brother of Goliath (Goliath), and thanksgiving for that he had conquered." 

SAPPHIA (Saphia) was a representative of the ancient 
Saphir, as mentioned in the Acts of the Apostles. 

SAPPHIRE (σαφήρις, σαφήρ) is a precious stone, apparently of a bright blue color, see Ex. xxiv. 10, where the God of Israel is represented as being seen in vision by Moses and the Elders with "a paved work of a sapphire stone, and as it were the body of heaven in its clearness." (comp. Ez. i. 26). The saphir was the second stone in the second row of the high priest's breastplate. It is also very precious (Job xviii. 18); it was one of the precious stones that adorned the king of Tyre (Ex. xxvii. 13). Notwithstanding the identity of name between our sapphire and the αδριφος and sapphirus of the Greeks and Romans, it is generally agreed that the sapphirus of the ancients was not our gem of that name, namely, the azure or indigo-lilac crystalline variety of Corundum, but our lapis-lazuli (altus-marinus); this point may be regarded as established, for Pliny (H. N. xxvii. 9) thus speaks of the sapphirus: "It is red and blue with spots of gold, of an azure color sometimes, but not often purple; the best kind comes from Media; it is never transparent, and is not well suited for engraving upon when intersected with hard crystalline particles." 

This description answers exactly to the character of the lapis-lazuli; the "crystalline particles" of Pliny are crystals of iron prites, which often occur with this mineral. It is, however, not so certain that the sapphir of the Hebrew Bible is identical with the lapis-lazuli; for the scriptural requirements demand transparency, great value, and good material for the engraver's art, all of which combined characters the lapis-lazuli does not possess in any great degree. Mr. King (Antiq. Gems, p. 44) says that intaglio and camei of Roman times are frequent in the material, but rarely any of much merit. Again, the saphir was certainly peahetas, "sane apud Inducens," as Braam (De Fot. xv. p. 808, ed. 1898), "sapphirus peahetas notus fuisse sapphirum este, adeo eum ut pellucidum illorum philosophi dicatur φανθρ, saphir." 

Beckmann (Hist. of Jew. i. 472) is of opinion that the saphir of the Hebrews is the same as the lapis-lazuli; Rosenmuller and Braam agree in favor of its being our sapphire or precious Cornum. We are inclined to adopt this latter opinion, but are unable to come to any satisfactory conclusion. 

SAPPHIRA: 

1. Saphir, the wife of Abraham (Heb. xi. 11; 1 Pet. iii. 6). 

2. The daughter of Eglon, in the apocryphal books of Judith. She is spoken of as Saphir, or Sophir, and the interval of three hours that elapsed between the two deaths, Saphir's ignorance of what had happened to her husband, and the predictive language of St. Peter towards her, are decisive evidences as to the supernatural character of the whole transaction. The history of Sapphira's death thus supplements that of Ananias, which might otherwise have been attributed to natural causes. W. L. B.
Of her birth and parentage we have no certain account in Scripture. Her name is first introduced in Gen. xii. 29, as follows: "Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah." In Gen. xx. 12, Abraham speaks of her as "his sister, the daughter of the same father, but not the daughter of the same mother." The common Jewish tradition, taken for granted by Josephus (Ant. i. 6, § 6) and by Strack from Quasten, is that Abraham's "brother" in Gen. xv. 15, 22 (ed. Ben. 1733), is that Sarai is the same as Iscah, the daughter of Haran, and the sister of Lot, who is called Abraham's "brother" in Gen. xiv. 14, 16. Judging from the fact that Rebekah, the grand-daughter of Nahor, was the wife of Isaac the son of Abraham, there is reason to conjecture that Abraham was the youngest brother, so that his wife might not improbably be younger than the wife of Nahor. It is certainly strange, if the tradition be true, that no direct mention of it is found in Gen. xii. 29. But it is not improbable in itself; it supplies the account of the descent of the mother of the chosen race, the omission of which in such a passage is most unlikely; and there is no other to set against it.

The change of her name from "Sarai" to "Sarah" was made at the same time that Abram's name was changed to Abraham, on the establishment of the covenant of circumcision between him and God. That the name "Sarah" signifies "princess" is universally acknowledged. But the meaning of "Sarai" is still a subject of controversy. The older interpreters (as, for example, St. Jerome in Quæst. Hebr., and those who follow him) suppose it to mean "my princess," and explain the change from Sarai to Sarah, as signifying that she was no longer the queen of one family, but the royal ancestress of "all families of the earth." They also suppose that the addition of the letter נ, taken from the sacred Tetragrammaton Jehovah, to the names of Abram and Sarai, mystically signifies their being received into covenant with the Lord. Among modern Hebraists there is great diversity of interpretation. One opinion, keeping to the same general division of the name as already referred to above, explains "Sarai" as "noble," "rich," etc., and explains what, even more than the other, laborers under the objection of giving little force to the change. Another opinion supposes Sarai to be a contracted form of שָׁרֵא (Sharâ), and to signify "Jehovah is ruler." But this gives no force whatever to the change, and besides introduces the same name Job into a proper name too early in the history.

A third (following Ewald) derives it from שָׁרֵא (Sharâ), a root which is found in Gen. xxxii. 28, Hos. xiii. 4, in the sense of "to fight," and explains it as "contentious" (streitsüchtig). This last seems to be etymologically the most probable, and differs from the others in giving great force and dignity to the change of name. (See Ges. Thes. vol. iii. p. 1389 a.)

Her history is, of course, that of Abraham. She came with him from Ur to Haran, from Haran to Canaan, and accompanied him in all the wanderings of his life. Her only independent action is the demand that Hagar and Ishmael should be cast out, far from all rivalry with her and Isaac; a demand, symbolically applied in Col. iv. 22-25, to the displacement of the Old Covenant by the New. The times in which she plays the most important part in the history, are the times when Abraham was sojourning, first in Egypt, then in Gerar, and where Sarah shared his deceit, towards Pharaoh and towards Abimelech.

On the first occasion, she was the subject of the most painful reflections of her life. Her personal beauty is brought upon it as its cause (Gen. xii. 11-15); on the second, just before the birth of Isaac, at a time when she was old (thirty seven years before her death), but when her vigor had been miraculously restored, the same cause is alluded to, as supposed by Abraham, but not actually stated (xx. 3-11).

In both cases, especially the last, the truthfulness of the history is seen in the unfavorable contrast in which the conduct both of Abraham and Sarah stands to that of Pharaoh and Abimelech. She died at Hebron at the age of 127 years, 28 years before her husband, and was buried by him in the cave of Machpelah. Her burial place, purchased of Ephron the Hittite, was the only possession of Abraham in the land of promise; it has remained, followed by the eyes of Jews, Christians, and Mohammedans alike, to the present day; and in it the "shrine of Sarah" is pointed out opposite to that of Abraham, with those of Isaac and Rebekah on the one side, and those of Jacob and Leah on the other (see Stanley's Lect. on Jewish Church, app. ii. pp. 484-509).

It is said, much like that of Abraham, no ideal type of excellence, but one thoroughly natural, inferior to that of her husband, and truly feminine, both in its excellences and its defects. She is the mother, even more than the wife. Her natural motherly affection is seen in her touching desire for children, even from her bondmaid, and in her undertaking jealousy of that bondmaid, when she became a mother; in her rejoicing over her son Isaac, and in the jealousy which resented the slightest insult to him, and forbade Ishmael to share his sonship. It makes her cruel to others as well as tender to her own, and is remarkably contrasted with the sacrifice of natural feeling on the part of Abraham to God's command in the last case (Gen. xvi. 12). To the same character belong her ironical laughter at the promise of a child, long desired, but now beyond all hope; her trembling denial of that laughter, and her change of it to the laughter of thankful joy, which she commemorated in the name of Isaac. It is a character deeply and truly affectionate, but impulsive, jealous, and imperious in its affection. It is referred to in the N. T. as a type of conjugal obedience in 1 Pet. iii. 6, and as one of the types of faith in Heb. xi. 11, A. B.

2. (םָרָא: Zabar; [Vat. M. Kapa'] Sarōn.) SARAH the daughter of Asher (Num. xxvi. 48).

SA'RAH (2 syll.) (םָרָא) [see below]: Zápa: Saróti. The original name of Sarah, the wife of Abraham. It is always used in the history from immediately after the sacrifice of Isaac, that the shock of it killed her, and that Abraham found her dead on his return from Mordab.
SARAIAS

Geo. xi. 29 to xvi. 15, when it was changed to Sarah at the same time that her husband's name from Abram became Abraham, and the birth of Isaac was more distinctly foretold. The meaning of the name appears to be, as Ewald has suggested, "contentious." [SARAH]

SARATAS [Saratas; om. in Vulg.].

1. Saraiath the high-priest (1 Esdr. v. 5).

2. (A)Saraiath; Alex. (Abb.) Saraiath: Asarues, Arcesus.) Saraiath the father of Ezra (1 Esdr. viii. 1; 2 Esdr. i. 1).

SARAMEL (Rom. Alex. Sarapela; [Sin. and] other MSS. 'Asarapela: Asaruel). The name of the place in which the assembly of the Jews was held at which the high-priesthood was conferred upon Simon Macceabaeus (1 Macc. xiv. 28). The fact that the name is found only in this passage has led to the conjecture that it is an imperfect version of a word in the original Hebrew or Syriac, from which the present Greek text of the Macceabees is a translation. Some (as Castellio) have treated it as a corruption of Jerusalem; but this is inadmissible, since it is inconceivable that so well-known a name should be corrupted. The other conjectures are enumerated by Grimm in the Ketzeyf, ezkurgisches Handb., on the passage. A few only need be named here, but none seem perfectly satisfactory. All appear to adopt the reading Asaruel. 1. Hobatuer Millo, "the court of Millo," Millo being not improbably the citadel of Jerusalem [vol. iii. p. 1937]. This is the conjecture of Grots, and has at least the merit of ingenuity. 2. Hobatuer Am El, "the court of the people of God," that is, the great court of the Temple. This is due to Ewald (Gesch. iv. 387), who compares with it the well-known Sarbeli Subrum Ely, given by Eusebius as the title of the Macceabean history. [See MACCEABEES, vol. ii. p. 1718.]

3. Hossor Am El, "the gate of the people of God," adopted by Winer (Bibl. etc.). 4. Hvaser Am El, "prince of the people of God," as if not the name of a place, but the title of Simon, as in "in my time having been inserted by papyri corrected." This is adopted by Grimm himself. It has in its favor the fact that without it Simon is here styled high-priest-only, and his second title, "captain and governor of the Jews and priests" (ver. 47), is then omitted in the solemn official record — the very place where it ought to be found. It also seems to be conterminous with the Pshito-Syriac version, which certainly omits the title of "high-priest," but inserts Rabba de Israel, "leader of Israel." None of these explanations, however, can be regarded as entirely satisfactory. G.

SARAPH (Saraph) [burning, fiery, poisonous]: Saraphe: [Vat. Zapa] Incoana. Mentioned in 1 Chr. iv. 22 among the descendants of Shehah the son of Judah. Burrington (Geneal. i. 170) makes Saraph a descendant of Jakim, whom he regards as the third son of Shehah. In the Targum of L. Joseph, Josheh and Saraph are identified with Mahlon and Chillon, "who married (Sapheo) in Meab." [SARAPHE]

SARCHEDONUS (Rom. Vat.) Zaphedon, [Alex.] Zaphedon, [Abb. Sarchanedon: Archonon, Achemonos, Sarchedonos], a collateral form of the name Zerach-baal; [SARACH-HAD-]

SARDIS

Box, occurring Tob. i. 31. The form in A. V. for Sacherbanaus appears to be an oversight. [z., comes from the Aldine edition. — A.] B. F. W.

SARDEUS (Zaphaia; Alex. Zaphaia, [so Tisch., but Zaphaia, Baber's ed.; Abb. Zaphaila]: Thebeias). Aziza (1 Esdr. ix. 28; comp. Esr. x. 27).

SARDINE, SARDIUS (Sard, sard; odon: verdur; sard: sardine). is, according to the LXX. and Josephus (Bell. Jud. v. 5, § 7), the correct rendering of the Hebrew term, which occurs in Ex. xxviii. 17, xxxix. 10, as the name of the stone which occupied the first place in the first row of the high-priest's breastplate; it should, however, be noticed that Josephus is not distinctly consistent with himself; for in the Antiq. iii. 7, § 5, he says that the sardonyx was the first stone in the breastplate; still as this latter named mineral is merely another variety of agate, to which also the sard or sardius belongs, there is no very great discrepancy in the statements of the Jewish historian. The sard is mentioned by Josephus (Antiq. xiii. 13) as one of the precious attentions of the king of Tyre. In Rev. iv. 3, St. John declares that he whom he saw sitting on the heavenly throne was to look upon like a Jasper and a sardine stone." The sixth foundation of the wall of the heavenly Jerusalem was a sardine (Rev. xxi. 20). There can scarcely be a doubt that either the sard or the sardonyx is the stone denoted by sard. The authority of Josephus in all that relates to the high-priest's breastplate is of the greatest value, for as Baum (De Est. Sac. Heb. p. 625) has remarked, Josephus was not only a Jew but a priest, who might have seen the breastplate with the whole sacerdotal vestments a hundred times, since in his time the Temple was standing; the Vulgate agrees with his nomenclature; in Jerome's time the breastplate was still to be inspected in the Temple of Concord; hence it will readily be acknowledged that this agreement of the two is of great weight.

The sard, which is a superior variety of agate, has long been a favorite stone for the engraver's art; "on this stone," says Mr. King (Antiquities of Alexandria, ii. 5), "all the finest works of the most celebrated artists are to be found; and this not without good cause, such is its toughness, facility of working, beauty of color, and the high polish of which it is susceptible, and which Pliny states that it retains longer than any other gem." Sards differ in color; there is a bright red variety which, in Pliny's time, was the most esteemed, and, perhaps, the Heb. sard, from a root which means "to be red," points to this kind; there is also a paler or honey-colored variety; but in all sards there is always a shade of yellow mingling with the red (see King's Ant. Gems, p. 6). The sardius, according to Pliny (H. N. xxxvii. 7), derived its name from Sardis in Lydia, where it was first found; Babylonian specimens, however, were the most esteemed. The Hebrews, in the time of Moses, could easily have obtained their sard stones from Arabia, in which country they were at the time the breastplate was made; other precious stones not acquirable during their wanderings, may have been brought with them from the land of their bondage when "they spoiled the Egyptians." J. W. II.

SARDIS [or SARDIS] (Saphaios). A city situated about two miles to the south of the river Hermus, just below the range of Tmolus (Boe

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SARDIS

Dough), on a spur of which its acropolis was built. It was the ancient residence of the kings of Lydia. After its conquest by Cyrus, the Persians always kept a garrison in the citadel, on account of its natural strength, which induced Alexander the Great, when it was surrendered to him in the sequel of the battle of the Granicus, similarly to occupy it. Sardis was in very early times, both from the extremely fertile character of the neighboring region, and from its convenient position, a commercial mart of importance. Chestnuts were first produced in the neighborhood, which procured them the name of βάλανον Σαρδιανοί. The art of dyeing wool is said by Pliny to have been invented there; and at any rate, Sardis was the entrepôt of the dyed wool manufactures, of which Phrygia with its vast flocks (πολύπροβατώστητι), Herod. v. 49) furnished the raw material. Hence we hear of the φοινίκιδες Σαρδιαναί, which Sappho speaks of the ποτάμια μάθησις Λίδων καλλεν θραυμα, which was perhaps something like the modern Turkish carpets. Some of the woolen manufactures, of a peculiarly fine texture, were called φιλοστίφιδες. The Hall through which the king of Persia passed from his state apartments to the gate where he mounted on his horse, was laid with these, and no boot but that of the monarch was allowed to tread on them. In the description given of the habits of a young Cyprian quinquagenarian of great wealth, he is represented as reposeing upon a bed of which the feet were silver, and upon which these φιλοστίφιδες Σαρδιαναί were laid as a mattress. Sardis, too, was the place where the metal διακρόμ was procured (Soph. Antig. 107); and it was thither that the Spartans sent in the sixth century B.C. to purchase gold for the purpose of gilding the face of the Apollo at Amyclae. This was probably furnished by the auriferous sand of the Pactolus, a brook which came from Tmolus, and ran through the ογοιαν of Sardis by the side of the great temple of Cybele. But though its gold-washings may have been celebrated in early times, the greatness of Sardis in its best days was much more due to its general commercial importance and its convenience as an entrepôt. This seems to follow from the statement, that not only silver and gold coins were there first minted, but there also the class of ἀχαιών (stationary traders as contradistinguished from the ἀγοραίοι, or travelling merchants) first arose. It was also, at any rate between the fall of the Lydian and that of the Persian dynasty, a slave-mart.

Sardis recovered the privilege of municipal government (and, as was alleged several centuries afterwards, the right of a sanctuary) upon its surrender to Alexander the Great, but its fortunes for the next three hundred years are very obscure. It changed hands more than once in the contests between the dynasties which arose after the death of Alexander. In the year 214 B.C. it was taken and sacked by the army of Antiochus the Great, who besieged his cousin Archelaus in it for two years before succeeding, as he at last did through treachery, in obtaining possession of the person of the latter. After the ruin of Antiochus's fortunes, it passed, with the rest of Asia on that side of Taurus, under the dominion of the kings of Pergamus, whose interests led them to divert the course of traffic between Asia and Europe away from Sardis. Its productive soil must always have continued a source of wealth; but its importance as a central mart appears to have diminished from the time of the invasion of Asia by Alexander. Of the few inscriptions which have been discovered, all, or nearly all, belong to the time of the Roman empire. Yet there still exist considerable remains of the earlier days. The massive temple of Cybele still bears witness in its fragmentary remains to the wealth and architectural skill of the people that raised it. Mr. Cockerell, who visited it in 1812, found two columns standing with their architrave, the stone of which stretched in a single block from the centre of one to that of the other. This stone, although it was not the largest of the architrave.

Ruins of Sardis.

SARDIS 2843
be calculates must have weighed 25 tons. The
diameters of the columns supporting it are 6 feet
4½ inches at about 55 feet below the capital. The
present soil (apparently formed by the crumbling
away of the hill which lacks the temple on its
east side) is more than 25 feet above the pave-
ment. Such proportions are not inferior to those
of the columns in the Hermob at Samos, which
divides, in the estimation of Herodotus, with the
Artemisium at Ephesus, the palm of preeminence
among all the works of Greek art. And as regards
the details, "the capitals appeared," to Mr. Cock-
erell, "to surpass any specimen of the Ionic he had
seen in perfection of design and execution."
On the north side of the acropolis, overlooking
the valley of the Hermus, is a theatre near 400 feet
in diameter, attached to a stadium of about 1,000.
This probably was erected after the restoration of
Sardis by Alexander. In the attack of Sardis by
Antiochus, described by Polybius (vii. 15-18), it
constituted one of the chief points on which, after
entering the city, the assaulting force was directed.
The temple belongs to the era of the Lydian
dynasty, and is nearly contemporaneous with the
temple of Zeus Pandhelenus at Eginia, and that
of Hera in Samos. To the same date may be as-
signed the "Valley of Sweats" (γρανάες ἡγαίων),
a pleasure ground, the fame of which Polykrates
endeavored to rival by the so-called Larrai at
Samos.

The modern name of the ruins at Sardis is Sert-
Kaleci. Travellers describe the appearance of the
locality on approaching it from the N. W. as that
of complete solitude. The Pactolus is a mere thread
of water, all but evanescent, in summer time. The
Winds-talei (Hermus), in the neighborhood of the
town, is between 50 and 50 yards wide, and nearly
3 feet deep, but its waters are turbid and disagree-
able, and are not only avoided as unfit for drink-
ing, but have the local reputation of generating
the fever which is the scourge of the neighboring
plains.

In the time of the emperor Titus, Sardis was
destroyed by an earthquake, together with eleven,
or as Eusebius says twelve, other ancient cities of
Asia. The whole face of the country is said to
have been changed by this convulsion. In the
case of Sardis the calamity was increased by a pes-
tential fire which followed: and so much com-
passion was in consequence excited for the city at
Rome, that its tribute was remitted for five years,
and it received a benefaction from the privy purse
of the emperor. This was in the year 17 A.D.
Nine years afterwards the Sardians are found
among the competitors for the honor of erecting,
as representatives of the Asiatic cities, a temple to
their benefactor. [Smyrna.] On this occasion
they pleaded, not only their ancient services to Rome
in the time of the Macedonian war, but their well-
watered country, their climate, and the richness of
the neighboring soil: there is no allusion, however,
to the important manufactures and commerce of the
early times. In the time of Pliny it was included in
the same civitas juridiciae with Phil-
adelphi, with the Cadmei, a Macedonian colony
in the neighborhood, with some settlements of the
old Macedonian population, and a few other towns of
less note. These Macedonians still continued to call
Sardis by its ancient name Hydê, which it bore in the
time of Amphipolis.
The only passage in which Sardis is mentioned in
the Bible, is Rev. iii. 1-6. There is nothing in
the text which appears to have any special reference
to the peculiar circumstances of the city, or to any-
thing else than the moral and spiritual condition
of the Christian community existing there. This
latter was probably, in its secular relations, pretty
nearly identical with that at Philadelphia.
(Athanasius ii. 48, vi. 231, xii. 514, 540; Ar-
rian, i. 17; Pliny, H. N. v. 26, xv. 23; Steph-
anus Byz. v. "γούγας;" Pausanias, iii. 9, 5; Dio-
Ecuc. Sig. cc. 107; Scholiast, Aristoph. Proc. 1174;
Beech, Inscriptions Græiae, Nos. 3451-3472;
Herodotus, l. 95, 94, ii. 48, viii. 105; Strabo, xiii.
§ 5; Tactius, Annal. ii. 47, iii. 63, iv. 55; Cock-
erell, in Lenexa's Asia Minor, p. 54; Arundel, Dis-
novus in Asia Minor, i. pp. 26-28; Tchilarchoff,
Asie de la Mer, pp. 232-242.)

SARDITES THE (σάρδης οἱ [mtr.]: οἱ Σάρ-
δες [Vat. -8ειπ.: Sardede]). The descendants of
Sardes the son of Zebedue (Num. xxvi. 29).

SARDONYX (σαρδόνιξ: saraghs) is men-
tioned in the N. T. once only, namely, in Rev.
xxi. 20, as the stone which garnished the fifth
foundation of the wall of the heavenly Jerusalem.
"By sardonyx," says Pliny (H. N. xxxvii. 6), who
describes several varieties, was formerly understood,
as its name implies, a sard with a white ground beneath
it, like the flesh under the finger-nail. The sar-
donyx consists of a "white opaque layer, super-
posed upon a red transparent stratum of the true
red sard" (Antique Gems, p. 9); it is, like the
sard, merely a variety of agate, and is frequently
employed by engravers for the purpose of a signet-
ring.

SAREA (Sarea). One of the five scribae
ready to write swiftly whom Erasus was com-
manded to take (2 Esdr. xiv. 24).

SAREPTA (Sârepta: Syriac, Sarapth). The Greek form of the name which in
the Hebrew text of the LXX. appears as Zâr-
ephath. The place is designated by the same for-
numla on its single occurrence in the N. T. (Luke
iv. 26) that it is when first mentioned in the LXX.
version of 1 K. xvii. 9, "Sarepta of Sidoniam."

SARGON (σαργόν [perh. Pers., prince
of the sun, Ges.]: Aṣur-pa: Sargon) was one of the
greatest of the Assyrian kings. His name is read
in the native inscriptions as Sargina, while a town
which he built and called after himself (now Khor-
sabad) was known as Sargina to the Arabian
geographers. He is mentioned by name only once
in Scripture (Is. xx. 1), and then not in an histori-
tical book, which formerly led historians and critics
to suspect that he was not really a king distinct
from those mentioned in Kings and Chronicles,
but rather one of those kings under another name.
Vitringa, Oehlerans, Eichhorn, and Hupfeld identified
him with Shalmaneser; Groits, Lowth, and Keil
with Semachshar; Perizonius, Kalinsky, and Mi-
chaelis with Esarhaddon. All these conjectures
are now shown to be wrong by the Assyrian in-
scriptions, which prove Sargon to have been dis-
tinct and different from the several monarchs named,
and fix his place in the list — where it had been
already assigned by Rosenmüller, Gesenius, Ewald,
and Winter — between Shalmaneser and Semach-
shar. He was certainly Semachshar's father and
there is no reason to doubt that he was his im-
mediate predecessor. He ascended the throne of
Assyria, as we gather from his annals, in the same
year that Merodach-Baladan ascended the throne of Babylon, which, according to Ptolemy’s Canon, was B. C. 721. He seems to have been an usurper, and not of royal birth, for in his inscriptions he carefully avoids all mention of his father. It has been conjectured that he took advantage of Shalmaneser’s absence at the protracted siege of Samaria (2 K. xvii. 51 to effect a revolution at the seat of government, by which that king was deposed, and he himself substituted in his room. [SHALMANESER.] It is remarkable that Sargon claims the conquest of Samaria, which the narrative in Kings appears to assign to his predecessor. He places the event in his first year, before any of his other expeditions. Perhaps, therefore, he is the “king of Assyria” intended in 2 K. xvii. 6 and xviii. 11, who is not said to be Shalmaneser, though we might naturally suppose so from no other name being mentioned. Or perhaps he claimed the conquest as his own, though Shalmaneser really accomplished it, because the capture of the city occurred after he had been acknowledged king in the Assyrian capital. At any rate, to him belongs the settlement of the Samaritans (27,280 families, according to his own statement) in Halah, and on the Habor (Khabour), the river of Gozan, and (at a later period probably) in the cities of the Medes.

Sargon was undoubtedly a great and successful warrior. In his annals, which cover a space of fifteen years (from B. C. 721 to B. C. 706), he gives an account of his warlike expeditions against Babylonia and Susiana on the south, Media on the east, Armenia and Cappadocia toward the north, Syria, Palestine, Arabia, and Egypt toward the west and the southwest. In Babylonia he deposed Merodach-Baladan, and established a viceroy; in Media he built a number of cities, which he peopled with captives from other quarters: in Armenia and the neighboring countries he gained many victories; while in the far west he reduced Philistia, penetrated deep into the Arabian peninsula, and forced Egypt to submit to his arms and consent to the payment of a tribute. In this last direction he seems to have waged three wars—one in his second year (B. C. 720), for the possession of Gaza—mother of his sixth year (B. C. 716), when Egypt itself was the object of attack: and a third in his ninth (B. C. 712), when the special subject of contention was Ashed, which Sargon took by one of his generals. This is the event which causes the mention of Sargon’s name in Scripture. Isaiah was instructed at the time of this expedition to “put off his shoe, and go naked and barefoot, for a sign that the king of Assyria should lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, to the shame of Egypt” (Is. xx. 2-4). We may gather from this, either that Ethiopians and Egyptians formed part of the garrison of Ashed and were captured with the city, or that the attack on the Philistine town was accompanied by an invasion of Egypt itself, which was disastrous to the Egyptians.

The year of the attack, being B. C. 712, would fall into the reign of the first Ethiopian king, Saba'e

L, who probably conquered Egypt in B. C. 714 (Rawlinson’s Herodotus, i. 386, note 7, 2d ed.), and it is in agreement with this [that] Sargon speaks of Egypt as being at this time subject to Merodach. Besides these expeditions of Sargon, his monuments mention that he took Tyre, and received tribute from the Greeks of Cyprus, against whom there is some reason to think that he conducted an attack in person.b

It is not as a warrior only that Sargon deserves special mention among the Assyrian kings. He was also the builder of useful works and of one of the most magnificent of the Assyrian palaces. He relates that he thoroughly repaired the walls of Nineveh, which he seems to have elevated from a provincial city of some importance to the first position in the empire; and adds further, that in its neighborhood he constructed the palace and town which he made his principal residence. This was the city now known as the French Nineveh, or “Khorsabad,” from which the valuable series of Assyrian monuments at present in the Louvre is derived almost entirely. Traces of Sargon’s buildings have been found also at Ninurta and Koyunjik; and his time is marked by a considerable advance in the useful and ornamental arts, which seem to have profited by the connection which he established between Assyria and Egypt. He probably reigned nineteen years, from B. C. 724 to B. C. 706, when he left the throne to his son, the celebrated Semencherib.

G. K.

[SHARID (םירדנ] [one left, a survivor]: "Ere- deqayiqah," Sethsib: Alex. Lopd, Sapd: Sardin. A chief landmark of the territory of Zebalim, apparently the pivot of the western and southern bounds of Assyria (Is. xix. 8). All celebrations of its position is that it lay to the west of Chisbi-Tabor. It was unknown to Eusebius and Jerome, and no trace of it seems to have been found by any traveler since their day (Onom. c. "Sardin").

The ancient Syriac version, in each case, reads Ashdol. This may be only from the intercalation, in his version of B and his successors, of the Ashed of the Philistines cannot be intended.

G.

SARON (םרונ: in some MSS. aaron-

B. c. 712 [the plain]: Saroun). The district in which Lydda stood (Acts iv. 35 only): the SHARON of the O. T. The absence of the article from Lydda, and its presence before Saron, is noticeable, and shows that the name denotes a district—as in "The Shefelah," and in our own "The Weald," "The Downs." G.

The plain extended along the sea-coast from Joppa to Cesarea, about 30 miles. Though connected by road to Lydda, in Acts iv. 35, Saron included that city. It has been conjectured that there was a village of this name, but no trace of it has been discovered. Luke’s meaning is that not only the inhabitants of Lydda but of the Plain generally, heard of the miracle and believed. H.

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b The statue of Sargon, now in the Berlin Museum, was found at Tidu on Cyprus. It is not very likely that the king’s statue would have been set up unless he had made the expedition in person.

c This barbarous word is obtained by judkening to Saron the first word of the following verse, "77 กנה פה הניי."
SAROTTHIE [Sarothi] [Sarothi: [Var. -thei]: Alex. [A.M.] Sarothi: [ Correction]. "The sons of Sarothie" are among the sons of the servants of Solomon who returned with Zerubbabel, according to the list in 1 Esdr. v. 34. There is nothing corresponding to it in the Hebrew.

SA'RSECHIM [Σαρσεχίμ] [prince of the enunciata: Sarsechim]. One of the generals of Nebuchadnezzar's army at the taking of Jerusalem (Jer. xxxix. 3). He appears to have held the office of chief enunca, for Rahl-sar is probably a title and not a proper name. In Jer. xxxix. 13, Nebuchadnezzar is called Rahl-sar, 'chief enucnih,' and the question arises whether Nebuchadnassar and Sarsechim may not be names of the same person. In the LXX., verses 3 and 13 are mixed up together, and hence improperly corrupt that it is impossible to infer anything from their reading of ἀαούθεαρ [lun Announcement] for Sarsechim. In Genesis V. 26 it is conjectured that Sarsechim and Rahl-sar may be identical, and both titles of the same office.

SA'RUCH [Sarou]: Sarguc. SERGUS the son of Ren (Luke iii. 55).

SATAN. The word itself, the Hebrew סָדָן, is simply an "adversary," and is so used in 1 Sam. xxix. 4: 2 Sam. xxix. 22: 1 K. v. 4 (LXX. έκπουλος): in 1 K. xi. 25 (LXX. αντιμονοσος); in Num. xix. 22, and Ps. xix. 6 (LXX. διάβολος and cognate words); in 1 K. xiv. 14, 23 (LXX. σατανας). This original sense is still found in our Lord's application of the name to St. Peter in Matt. xvi. 23. It is used as a proper name or title only four times in the O. T., namely, (with the article) in Job i. 6, 12, ii. 1: Zech. iii. 1, and (without the article) in 1 Chr. xxi. 1. In each case the LXX. has διάβολος, and the Vulgate Satan. In the N. T. the word is σάτανας, followed by the Vulgate Satanas, except in 2 Cor. xii. 7, where σαταν is used. It is found in twenty-five places (exclusive of parallel passages), and the corresponding word διάβολος in about the same number. The title διάβολος του θεου του ανθρωπου is used three times; διαβόλος is used certainly six times, probably more frequently, and διαβόλος. It is in keeping with the Scriptural revelation on the subject that we are here concerned, and it is clear, from this simple enumeration of passages, that it is to be sought in the New, rather than in the Old Testament.

It divides itself naturally into the consideration of his existence, his nature, and his power and action.

(A.) His Existence. — It would be a waste of time to prove that, in various degrees of cleanness, the personal existence of a Spirit of Evil is revealed again and again in Scripture. Every quality, every action, which can indicate personality, is attributed to him in language which cannot be explained away. It is not difficult to see why it should be thus revealed. It is obvious that the fact of his existence is of spiritual importance, and it is also clear, from the nature of the case, that it could not be discovered, although it might be suspected, by human reason. It is in the power of that reason to test any supposed manifestations of supernatural power, and any asserted principles of Divine action, which, while it is the sphere of experience, e.g. earthly things, of John iii. 12: it may be by such examination satisfy itself of the truth and divinity of a Person or a book; but, having done this, it must then accept and understand, without being able to test or to explain, the disclosures of this Divine authority upon subjects beyond this world (the "heavenly things," of which it is said that none can see or disclose them, save the "Son of Man who is in heaven."

It is true, that human thought can assert an a priori probability or improbability in such statements made, based on the concept of a greater or less degree of accord in principle between the things seen and the things unseen, between the effects, which are visible, and the causes, which are revealed from the regions of mystery. But even this power of weighing probability is applicable rather to the fact and tendency, than to the method, of supernatural action. This is true even of natural action beyond the sphere of human observation. In the discussion of the Plurality of Worlds, for example, it may be asserted without doubt, that in all the orbs of the universe the Divine power, wisdom, and goodness must be exercised; but the human mind is of necessity confounded in discovering the method by which this is effected. Beyond this we can assert nothing to be certain, and can scarcely even say of any of the parts of this method of this government, whether it is antecedently probable or improbable.

Thus, on our present subject, man can ascertain by observation the existence of evil, that is, of facts and thoughts contrary to the standard which conscience asserts to be the true one, bringing with them suffering and misery as their inevitable results. If he attempts to trace them to their causes, he finds them to arise, for each individual, partly from the power of certain internal impulses which act upon the will, partly from the influence of external circumstances. These circumstances themselves subsist under the laws of nature and society, or by the deliberate action of other men. He can conclude with certainty, that both series of causes must exist by the permission of God, and must finally be overruled to his will. But whether there exists any superhuman but subordinate cause of the circumstances, and whether there be any similar influence acting in the origination of the impulses which move the will, this is a question which he cannot answer with certainty. Analogy from the observation of the only ultimate cause which he can discover in the visible world, namely, the free action of a personal will, may lead him, and generally has led him, to conjecture in the affirmative, but still the inquiry remains unanswered by authority.

The tendency of the mind in its inquiry is generally towards one or other of two extremes. The first is to consider evil as a negative imperfection, arising, in some unknown and inexplicable way, from the nature of matter, or from some disturbing influences which limit the action of goodness on earth: in fact, to ignore as much of evil as possible, and to decline to refer the remainder to any positive cause at all. The other is the old Persian or Manichean hypothesis, which traces the existence of
Satan to a rival Creator, not subordinate to the Cre-ator of Good, though perhaps inferior to Him in power, and destined to be overcome by Him at last. Between these two extremes the mind varied, through many gradations of thought and countless forms of superstition. Each hypothesis had its arguments of probability against the other. The first labored over the difficulty of being insufficient as an account of the anomalous facts, and indeterminate in its account of the disturbing causes; the second sinned against that belief in the Unity of God and the natural supremacy of goodness, which is supported by the deepest instincts of the heart. But both were laid in a sphere beyond human cognition; neither could be proved or disproved with certainty.

The Revelation of Scripture, speaking with authority, meets the truth, and removes the error inherent in both these hypotheses. It asserts in the strongest terms the perfect supremacy of God, so that under his permission alone, and for his inscrutable purposes, evil is allowed to exist (see for example, Prov. xvi. 4; Is. xlv. 7; Am. iii. 6; comp. Rom. ix. 22, 23). It regards this evil as an anomaly and corruption, to be taken away by a new manifestation of Divine Love in the Incarnation and Atonement. The conquest of it began virtually in God's ordinance after the Fall itself, was effected actually on the Cross, and shall be perfected in its results at the Judgment Day. Still Scripture recognizes the existence of evil in the world, not only as felt in outward circumstances ("the world"), and as inborn in the soul of man ("the flesh"), but also as proceeding from the influence of an Evil Spirit, exercising that mysterious power of free will, which God's rational creatures possess, to rebel against Him, and to draw others into the same rebellion ("the devil").

In accordance with the "economy" and progressiveness of God's revelation, the existence of Satan is but gradually revealed. In the first entrance of evil into the world, the temptation is referred only to the serpent. It is true that the whole narrative, and especially the spiritual nature of the temptation ("to be as gods"), which was united to the sensual motive, would force on any thoughtful reader the conclusion that something more than a mere animating agency was involved; but the time was not then come to reveal, what afterwards was revealed, that "he whom sinheth is of the devil" (1 John iii. 8), that "the old serpent" of Genesis was called the devil and Satan, who deceiveth the whole world (Rev. xii. 9, 10).

Throughout the whole period of the patriarchal and Jewish dispensation, this vague and indirect revelation of the Source of Evil alone was given. The Source of all good is set forth in all his supreme and unapproachable Majesty; evil is known negatively as the falling away from Him: and the "vanity" of idols, rather than any positive evil influence, is represented as the opposite to his reality and goodness. The Law gives the "knowledge of sin" in the soul, without referring to any external influence of evil to foster it; it denotes

See Wisd. ii. 24, ἐνεπέρα ἐν τᾶς αἰσθανόμενοι σαργασσω

a By this reason, if for no other, it seems impossible to accept the interpretation of "armagedon," given by Spencer, Hengstenberg, and others, in Lev. xvi. 8, as a reference to the Spirit of Evil. Such a reference would not, only stand alone, but would be entirely inconsistent with the whole tenor of the Mosaic revela-

gion. See DAY OF ATONEMENT.
In the interval between the Old and New Test., the Jewish mind had pondered on the scantly Scriptural evidence for Satan's influence. But the Apocryphal books (as, for example, Toldi and Judith), while dwelling on "demons" (σατανας), have no notice of Satan. The same may be observed of Josephus. The only instance to the contrary is the reference already made to Wisd. ii. 24.

It is to be noticed also that the Targums often introduce the name of Satan into the descriptions of sin and temptation found in the O. T.; as for example in Ex. xxxv. 19, in connection with the worship of the golden calf (comp. the tradition as to the body of Moses, Dent. xxxiv. 5, 6; Jude 9, Michael). But, while a mass of fable and superstition grew up on the general subject of evil spiritual influence, still the existence and nature of Satan remained in the background, felt, but not understood.

The N. T. first brings it plainly forward. From the beginning of the Gospel, when he appears as the personal tempter of our Lord, through all the Gospels, Epistles, and Apocalypse, it is asserted or implied, again and again, as a familiar and important truth. To refer this to mere "accommodation" of the language of the Lord and his Apostles to the ordinary Jewish belief, is to contradict facts, and evade the meaning of words. The subject is not one on which error could be tolerated as unimportant; but one important, practical, and even awful. The language used respecting it is either truth or falsehood; and unless we impute error or deceit to the writers of the N. T., we must receive the doctrine of the existence of Satan as a certain doctrine of Revelation. Without dwelling on other passages, the plain, solemn, and metaphysical words of John viii. 44, must be sufficient:—

Ye are of your father the devil. He was a murderer from the beginning, and abides (ἐστηκεν) not in the truth. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it.

On this subject, see DEMONS, &c., vol. i. p. 585.

(3.) His Nature. — Of the nature and original state of Satan, little is revealed in Scripture. Most of the common notions on the subject are drawn from mere tradition, popularized in England by Milton, but without even a vestige of Scriptural authority. He is spoken of as a "spirit" in Eph. ii. 2, as the prince or ruler of the "demons" (σατανας) in Matt. x. 12-26, and as having "angels" subject to him in Matt. xxv. 41; Rev. xii. 7, 9. The whole description of his power implies spiritual nature and spiritual influence. We conclude therefore that he was of angelic nature (ANGLES), a rational and spiritual creature, superhuman in power, wisdom, and energy: and not only so, but an archangel, one of the "princes" of heaven, as Gen. iii. 2. Of course, the conception of anything essentially and originally evil was created by God. We find by experience, that the will of a free and rational creature can, by his permission, oppose his will: that the very conception of freedom implies capacity of temptation; and that every sin, unless arrested by God's fresh gift of grace, strengthens the hold of evil on the spirit, till it may fall into the hopeless state of reprobation. We can only conjecture, therefore, that Satan is a fallen angel, who once had a time of probation, but whose condemnation is now irrevocably fixed. Error of the time, cause, and manner of his fall, Scripture tells us scarcely anything. It limits its disclosures, as always, to that which we need to know. The passage on which all the fabric of tradition and poetry has been raised is Rev. xii. 7, 9, which speaks of "Michael and his angels" as "fighting against the dragon and his angels" till the "great dragon, called the devil and Satan," was "cast out into the earth, and his angels went out with him." Whatever be the meaning of this passage, it is certain that it cannot refer to the original fall of Satan. The only other passage which refers to the fall of the angels is 2 Pet. ii. 4, "God spared not the angels, when they had sinned, but having cast them into hell, delivered them to chains of darkness (σειρας θαυματουργων παρεσκευασμένος), reserved unto judgment," with the parallel passage in Jude 6. — Angels, who kept not their first estate (τινα κατανεκρινεν), but left their own habitation, hath reserved in everlasting chains under darkness unto the judgment of the Great Day.

Here again the passage is mysterious; but it seems hardly possible to consider Satan as one of these: for they are in chains and reserved (σειρας θαυματουργων παρεσκευασμένος, reserved unto judgment," with the parallel passage in Jude 6. — Angels, who kept not their first estate (τινα κατανεκρινεν), but left their own habitation, hath reserved in everlasting chains under darkness unto the judgment of the Great Day.

Setting these passages aside, we have still to consider the declaration of our Lord in Luke x. 18. — "I beheld (ειλθον) Satan, as lightning, fall from heaven. This may refer to the fact of his original fall (although the use of the imperfect tense, and the force of the context, rather refer it figuratively to the triumph of the disciples over the evil spirits); but, in any case, it tells nothing of its cause or method. There is also the passage already quoted (John viii. 44) in which our Lord declares of him, that he was a murderer from the beginning; that he stands not (στηκεν) in the truth, because there is no truth in him;" &c. that he is a liar and the father of it. But here it seems likely the words ἄρ παράκλητον refer to the beginning of his action upon man: perhaps the allusion is to his temptation of Cain to be the first murderer, an allusion explicitly made in a similar passage in 1 John iii. 9-12. The word εἰστηκεν (wrongly rendered "whole") in A. V., and the rest of the verse refer to present time. The passage therefore throws little or no light on the cause and method of his fall.

Perhaps the only one, which has any value, is 1 Tim. iii. 6. — "lest being lifted up by pride he fall into the condemnation (κολορα) of the devil." It is concluded from this, that pride was the cause of the devil's condemnation. The inference is a specious one: it is strengthened by the only analogy within our reach, that of the fall of man, in which the spiritual temptation of pride, the desire "to be as gods," was the sublimest and most deadly temptation. Still it is but an inference; it cannot be regarded as a matter of certain Revelation.

But, while these points are passed by almost in silence (a silence which replaces the irrevocable exercise of imagination on the subject), Scripture describes to us distinctly the moral nature of the God: "especially because 2 Pet. iii. 5, relating to the Flood, seems closely connected with that passage.
Evil One. This is no matter of barren speculation to those who by yielding to evil may become the "children of Satan," instead of "children of God." The ideal of goodness is made up of the three great moral attributes of God, Love, Truth, and Purity or Holiness; combined with that spirit, which is the natural temper of a finite and dependent creature, the spirit of Faith. We find, accordingly, that the opposites to these qualities are dealt upon as the characteristics of the devil. In John viii. 44, compared with 1 John iii. 10-15, we have hatred and falsehood; in the constant mention of the "unchern" spirits, of which he is the chief, we find iniquity; from 1 Tim. iii. 6, and the narrative of the Temptation, we trace the spirit of pride. These are especially the "sins of the devil." In them we trace the essence of moral evil, and the features of the reprobate mind. Add to this a spirit of restless activity, a power of craft, and an intense desire to spread corruption, and with it eternal death, and we have the portrature of the Spirit of Evil as Scripture has drawn it plainiy before our eyes. (C.) His Power and Action.—Both these points, being intimately connected with our own life and salvation, are treated with a distinctness and fulness remarkably contrasted with the obscurity of the previous subject.

The power of Satan over the soul is represented as constant, direct, or by his influence, indirect, or by his instruments. His direct influence over the soul is simply that of a powerful and evil nature on those in whom lurks the germ of the same evil, differing from the influence exercised by a wicked man in degree rather than in kind; but it has the power of acting by suggestion of thoughts, without the medium of actions or words—a power which is only in very slight degree exercised by men upon each other. This influence is spoken of in Scripture in the strongest terms, as a real external influence, correlative to, but not to be confounded with, the existence of evil within. In the parable of the power (Matt. xiii. 19), it is represented as a negative influence, taking away the action of the Word of God for good; in that of the wheat and the tares (Matt. xiii. 24-30), as a positive influence of evil, introducing wickedness into the world. St. Paul does not hesitate to represent it as a power, permitted to dispute the world with the power of God; for he declares to Agrippa that his mission was "to turn men from darkness to light, and from the power (GREEKS) of Satan unto God," and represents the excommunion, which cuts men off from the grace of Christ in his Church, as a "deliverance of them unto Satan" (1 Cor. vi. 5; 1 Tim. i. 20). The same truth is conveyed, though in a bolder and more startling form, in the Epistles to the Churches of the Apocalypse, where the body of the unbelieving Jews is called a "synagogue of Satan" (Rev. ii. 9, iii. 9), where the secrets of false doctrine are called "the depths of Satan" (II. 24), and the "throne" and "habitation" of Satan are said to be set up in opposition to the Church of Christ. Another and even more remarkable expression of the same idea is found in the Epistle to the Hebrews, where the death of Christ is spoken of as intended to enable (EXEGESIS) "him that hath power (TO SPEREO) of death, that is, the devil;" for death is evidently regarded as the "wages of sin," and the power of death as inseparable from the power of corruption. Nor is his truth only expressed directly and formally:

it meets us again and again in passages simply practical, taken for granted, as already familiar (see Rom. xvi. 20; 2 Cor. ii. 11; 1 Thess. ii. 18 2 Thess. ii. 9; 1 Tim. v. 15). The Bible does not shrink from putting the fact of Satanic influence over the soul before us, in plain and terrible certainty.

Yet at the same time it is to be observed, that its language is very far from condemnating, even for a moment, the horrors of the Manichean theory. The influence of Satan is always spoken of as temporary and limited, subordinated to the Divine counsel, and broken by the Incarnate Son of God. It is brought out visibly, in the form of possession, in the earthly life of our Lord, only in order that it may give the opportunity of his triumph. As for Himself, so for his redeemed ones, it is true, that "God shall bruise Satan under their feet shortly" (Rom. xvi. 20; comp. Gen. iii. 15). Nor is this all, for the history of the book of Job shows plainly, what is elsewhere constantly implied, that Satanic influence is permitted, in order to be overruled to good, to teach humility, and therefore faith. The mystery of the existence of evil is left unexplained; but its present subordination and future extinction are familiar truths. So accordingly, on the other hand, his power is spoken of as capable of being resisted by the will of man, when aided by the grace of God. "Resist the devil, and he will flee from you." (1 Pet. v. 8.) This is another expression of the language of Scripture (Jam. iv. 7). It is indeed a power, to which "place" or "opportunity" is "given" only by the consent of man's will (Eph. iv. 27). It is probably to be traced most distinctly in the power of evil habit, a power real, but not irresistible, created by previous sin, and by every successive act of sin riveted more closely upon the soul. It is a power which cannot act directly and openly, but needs craft and dissimulation, in order to get advantage over man by entangling the will. The "wiles" (Eph. vi. 11), the "devices" (2 Cor. ii. 11), the "snare" (1 Tim. iii. 7, vi. 9; 2 Tim. ii. 26) of the devil, are expressions which indicate the indirect and unnatural character of the power of evil. It is therefore urged as a reason for "resistance" (1 Pet. v. 8), for the careful use of the "whole armor of God" (Eph. vi. 10-17); but it is never allowed to obscure the supremacy of God's grace, or to disturb the inner peace of the Christian. "He that is born of God, keepeth himself, and the wicked one toucheth him not." (1 John v. 18.)

Besides his own direct influence, the Scripture discloses to us the fact that Satan is the leader of a host of evil spirits or angels who share his evil work, and for whom the "everlasting fire is prepared" (Matt. xxv. 41). Of their origin and fall we know no more than of his, for they cannot be the same as the fallen and imprisoned angels of 2 Pet. ii. 4, and Jude 6; but one passage (Matt. xii. 24-28) identifies them distinctly with the δαίμονε (A. V. "devils") who had power to possess the souls of men. The Jews there speak of a Beelzebub (ΒΕΛΟΣΒΟΛ), "a prince of the demons," whom they identify with, or symbolize by the idol of Ekron, "the god of flies" (see BIELZEBUB), and by whose power they accuse our Lord of casting out demons. His answer is, "How

"a It is unfortunate that the A. V. should use the word "devil," not only for its proper equivalent δαίμονος, but also for δαίμονον.
SATAN

can Satan cast out Satan? " The inference is clear that Satan is Beelzebath, and therefore the demons are " the angels of the devil:" and this inference is strengthened by Acts x. 38, in which St. Peter describes the possessed as καταδυστησθενούντων ἑτοί τοῦ δαίμονος, and by Luke x. 18, in which the " devil" is called οἱ δαιμονίζοντες as lords of their masters, and by the fact, now familiar, that our Lord with the " fall of Satan from heaven," and their power included by Η in the " power of the enemy" (τοῦ ἐχθρού); comp. Matt. xiii. 39.

For their nature, see DEMONS. They are mostly spoken of in Scripture in reference to possession; but in Eph. vi. 12 they are described in various lights, as "spiritual powers," "powers of wickedness in heavenly places," and "the rulers of the darkness of this world," and "spiritual powers of wickedness in heavenly places" (or "things") (τὰ πνευματικὰ τῆς ποιησιάς ἐν τοῖς ἐπορευμαίοις); and in all as "wrestling" against the soul of man. The same reference is made less explicitly in Rom. vii. 38, and Col. ii. 19, and in Rev. xii. 7-9 they are spoken of as fighting with "the dragon," the old serpent, called the devil and Satan, against "Michael and his angels," and as cast out of heaven with their chief. Taking all these passages together, we find them sharing the enmity to God and man implied in the name and nature of Satan; but their power and action are but little dealt with in comparison with his. That there is against us a power of spiritual wickedness is a truth which we need to know, and a mystery which only Revelation can disclose; but whether it is exercised by few or by many is a matter of comparative indifference.

But the Exil one is not only the "prince of the demons," but also he is called the "prince of this world." (ὁ ἀρχῶν τοῦ κόσμου τοῦτούτου) in John xii. 31, xiv. 30; xvi. 11, and even the "god of this world." (ὁ θεὸς τοῦ αἰῶνος τοῦτούτου) in 2 Cor. iv. 4: the two expressions being united in the words τῶν κοσμοκρατόρων τοῦ σκότους τοῦ αἰῶνος τοῦτούτου, used in Eph. vi. 12. This power he claimed for himself, as a divinely appointed authority, in the temptation of our Lord (Luke iv. 6); and the temptation would have been unreal, had he been spoken of as possessing any indirect influence exercised through earthly instruments. There are some indications in Scripture of the exercise of this power through inanimate instruments, of an influence over the powers of nature, and what men call the "chances of life." Such a power is distinctly asserted in the case of Job, and probably implied in the case of the woman with a spirit of infirmity (in Luke xii. 16), and of St. Paul's "thorn in the flesh" (2 Cor. xii. 7). It is only consistent with the attribution of such action to the angels of God (as in Ex. ii. 23; 2 Sam. xxiv. 16; 2 K. xix. 35; Acts xii. 23); and, in our ignorance of the method of connection of the second causes of nature with the Supreme Will of God, we cannot even say whether it has in it any antecedent improbability; but it is little dealt with in Scripture, in comparison with the other exercise of this power through the hands of wicked men, who become "children of the devil," and accordingly "do the lusts of their father." (See John xii. 44; Acts xii. 19; 1 John iii. 8-10; and comp. John vi. 70.) In this sense the Scripture regards all sins as the "works of the devil," and traces to him, through his ministers, all spiritual evil and error (2 Cor. xii. 14, 15); and all the persecution and hindrances which oppose the Gospel (Rev. ii. 10; 1 Thess. ii. 18). Most of all this indirect action of Satan is depicted in those who deliberately mislead and tempt men, and who at last, independent of any interest of their own, come to take an unnatural pleasure in the sight of evil-doing in others (Rom. i. 32).

1 The method of his action is best discerned by an examination of the title by which he is designated in Scripture. He is called emphatically δαίμονος, "the devil." The derivation of the word in itself implies only the endeavor to break the bonds between others, and to set them at variance (see, e.g., Plat. Symp. p. 222 c: δαίμονες ἤμα καὶ Ἀγαθώσατα): but common usage adds to this general sense the special idea of "setting at variance by slander." In the N. T. the word δαίμονος is used three times as an epithet (1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3); and in each case with something like the special meaning. In the application of the title to Satan, both the general and special senses should be kept in view. His general object is to break the bonds of communion between God and man, and the bonds of truth and love which bind men to each other, to set each soul "at variance" both with God, and with man, and to reduce it to that state of self-will and selfishness which is the seed-plot of sin. One special sense by which he seeks to do this, is slander of God to man, and of man to God.

The slander of God to man is seen best in the words of Gen. iii. 4, 5: "Ye shall not surely die: for God doth know, that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil." These words contain the germ of the false notions, which keep men from God, or reduce their service to Him to a hard and compulsory slavery, and which the heathen so often adopted in all their hideousness, when they represented their gods as either careless of human well and woe, or "envious" of human excellence and happiness. They attribute selfishness and jealousy to the Giver of all good. This is enough (even without the imputation of falsehood which is added) to pervert man's natural love of freedom, till it rebels against that which is made to appear as a hard and arbitrary tyranny, and seeks to set up, as it thinks, a freer and nobler standard of its own. Such is the slander of God to man, by which Satan and his agents still strive against his oncoming grace.

The slander of man to God is illustrated by the book of Job (Job i. 9-11, ii. 4, 5). In reference to it, Satan is called the "adversary" (ἄδικος) of man in 1 Pet. v. 8, and represented in that character in Zech. vii. 9, 10; and more plainly still designated in Rev. xii. 9, as " the accuser of our brethren, who accused them before our God day and night." It is difficult for us to understand what the need of accusation or the power of slander, under the all-searching eye of God. The mention of it is clearly an "accommodation" of

refers to its transitory character, and is evidently used above to qualify the starting application of the word θεός, a "god of an age" being of course no true God at all. It is used with κόσμος in Eph. ii. 2.
God's judgment to the analogy of our human experience; but we understand by it a practical and awful truth, that every sin of life, and even the admixture of lower and evil motives which taints the best actions of man, will rise up against us at the judgment, to claim the soul as their own, and fix forever that separation from God, to which, through them, we have yielded ourselves. In that accusation Satan shall in some way bear a leading part, pleading against man with that worst of slander which is based on perverted or isolated facts; and shall be overcome, not by any counterclaim of human merit, but "by the blood of the Lamb," received in true and steadfast faith.

But these points, important as they are, are of less moment than the disclosure of the method of Satanic action upon the heart itself. It may be summed up in two words—Temptation and Possession.

The subject of temptation is illustrated, not only by abstract statements, but also by the record of the temptations of Adam and of our Lord. It is expressly laid down (as in James i. 2-4) that "temptation," properly so called, i. e., "trial" (πεσωνωσα), is essential to man, and is accordingly ordained for him and sent to him by God (as in Gen. xxii. 1). Man's nature is progressive; his capacity, which exists at first only in capacity (δυναμεις) must be brought out to exist in actual efficiency (πεσωνωσα) by free exercise. His appetites and passions tend to their objects, simply and unreservedly, without respect to the rightness or wrongness of their obtaining them; they need to be checked by the reason and conscience, and this need constitutes a trial, in which, if the conscience prevails, the will, the spirit of man will be tested; and if, as in the case of the temptation to Satan, the will be overthrown, the lower nature tends to predominate, and the man has fallen away. Besides this, the will itself delights in independence of action. Such independence of physical compulsion is its high privilege; but there is over it the Moral Power of God's Law, which, by the very fact of its truth and goodness, as acknowledged as they are by the reason and the conscience, should regulate the human will. The need of giving up the individual will, freely and by conviction, so as to be in harmony with the will of God, is a still severer trial, with the reward of still greater spiritual progress, if we sustain it, with the punishment of a milder and more dangerous fall if we succumb. In its struggle the spirit of man can only gain and sustain its authority by that constant grace of God, given through communion of the Holy Spirit, which is the breath of spiritual life.

It is this tentability of man, even in his original nature, which is represented in Scripture as giving scope to the evil action of Satan. He is called the "tempter" (as in Matt. iv. 3; 1 Thess. iii. 5). He has power (as the record of Gen. iii. shows clearly), first, to present to the appetites or passions their objects in vivid and captivating forms, so as to induce man to seek these objects against the Law of God "written in the heart;" and next, to set upon the false desire of the will for independence, the desire "to be as gods, knowing" (that is, practically, judging and determining) "good and evil." It is a power which can be resisted, because it is under the control and overruling power of God, as is emphatically laid down in 1 Cor. x. 13; Jam. iv. 7, &c.; but it can be so resisted only by yielding to the grace of God, and by a struggle (sometimes an "agonย"") in reliance on its strength.

It is exercised both negatively and positively. Its negative exercise is referred to in the parable of the sower, as taking away the word, the "engrafted word" (James i. 21) of grace, i. e., as interposing itself, by consent of man, between him and the channels of God's grace. Its positive exercise is set forth in the parable of the wheat and the tares, represented as sowing actual seeds of evil in the individual heart of the world generally; and it is to be noticed, that the consideration of the true nature of the tares (γιαρνα) leads to the conclusion, which is declared plainly in 2 Cor. xi. 14, namely, that evil is introduced into the heart mostly as the counterfeit of good.

This exercise of the Tempter's power is possible, even against a sinless nature. We see this in the Temptation of our Lord. The temptations presented to Him appeal, first, to the natural desire and need of food, next to the desire of power, to be used for good, which is inherent in the noblest minds; and lastly, to the desire of testing and realizing God's special protection, which is the inevitable tendency of human weakness under a real temptation. The objections are involved in no case positive sinfulness; the temptation was to seek them by presumptions or by merely means; the answer to them (given by the Lord as the Son of Man, and therefore as one like ourselves in all the weakness and finiteness of our nature) lay in simple faith, resting upon God, and on His Word, keeping to his way, and refusing to consider the motives of action which belong to Him alone. Such faith is a renunciation of all self-confidence, and a simple dependence on the will and on the grace of God.

But in the temptation of a fallen nature Satan has a greater power. Every sin committed makes a man the "servant of sin" for the future (John viii. 34; Rom. vi. 16); it therefore creates in the spirit of man a positive tendency to evil, which it sympathizes with, and aids, the temptation of the Evil One. This is a fact recognized by experience; the doctrine of Scripture, inscrutably mysteries, but unmistakably declared, is that, since the Fall, this evil tendency is born in man in capacity, prior to all actual sins, and capable of being brought out into active existence by such actual sins committed.

It is this which St. Paul calls "a law;" R. v. 6 (according to his universal use of the word) an external power "of sin" over man, bringing the inner man (the πνευμα) into captivity (Rom. vii. 14-24). Its power is broken by the Atonement and the gift of the Spirit, but yet not completely cast out; it still "insts against the spirit" so that men "cannot do the things which they would" (Gal. v. 17).

It is to this spiritual power of evil, the tendency to falsehood, cruelty, pride, and disbelief, independently of any benefits to be derived from them, that Satan is said to appeal in tempting us. If his temptations be yielded to without repentance, it becomes the reprobate (αδικωνων) mind, which delights in evil for its own sake (Rom. i. 28, 32), and therefore emphatically "children of the devil" (John viii. 44; Acts xiii. 10; 1 John iii. 8, 10), and "accursed" (Matt. xxv. 41), fit for "the fire pre- and between faith and the works by which it is perfected (ενεργονται) in Jam. ii. 22."
pared to the devil and his angels." If they be resisted, as by God's grace they may be resisted, then the evil power (the "flesh" or the "old man") is gradually "crucified" or "mortified," until the soul is prepared for that heaven, where no evil can enter.

This twofold power of temptation is frequently referred to in Scripture, as exercised, chiefly by the suggestion of evil thoughts, but occasionally by the delegated power of Satan over outward circumstances. To this latter power is to be traced (as has been said) the trial of Job by temporal loss and bodily suffering (Job i., ii.), the remarkable expression, used by our Lord, as to the woman with a "spirit of infirmity" (Luke xiii. 16), the "thorn in the flesh," which St. Paul calls the "messenger of Satan" to buffet him (2 Cor. xii. 7).

Its language is plain, incapable of being explained as metaphor, or poetical personification of an abstract principle. Its general statements are illustrated by examples of temptation. (See, besides those already mentioned, Luke xxii. 3; John xiii. 27 (Judas); Luke xiii. 31 (Peter); Acts v. 3 (Ananias and Sapphira); 1 Cor. vii. 3; 2 Cor. ii. 11; 1 Thess. iii. 5.) The subject itself is the most startling form of the mystery of evil; it is one on which, from our ignorance of the connection of the First Cause with Second Causes in Nature, and of the process of origination of human thought, experience can hardly be held to be competent either to confirm or to oppose the testimony of Scripture.

On the subject of Possession see DEMONiACS. It is sufficient here to remark, that although widely different in form, yet it is of the same intrinsic character as the other power of Satan, including both that external and internal influence to which reference has been made above. It is disclosed to us only in connection with the revelation of that redemption from sin, which destroys it,—a revelation begun in the first promise in Eden, and manifested, in itself at the Atoneinent, in its effects at the Great Day. Its end is seen in the Apocalypse, where Satan is first "bound for a thousand years," then set free for a time for the last conflict, and finally "cast into the lake of fire and brimstone ... for ever and ever" (xx. 2, 7-10).

* The literature of this subject is extensive. Some of the works relating to it are referred to under the articles ANGELES, DEMONS, and DEMONiACS. Among the more recent books it may be sufficient to name here G. Rostoff's Geschichte des Teuffels, 2 vols. Leipzig, 1856, 8vo. A.

SAUL (saphur, saphur, seerim; sahur, sahur, prophet; saur, saur; siriim; sahir; saur, prophet; saur, prophet) in the RSV, is rendered in the A.V. of the above-mentioned plural noun, which, having the meaning of "airy" or "transparent," frequently applied to "beasts" (comp. the Latin hicrus, from bircus, bircus; the Hebrew, however, of Is. xiii. 21, and xxxiv. 14, where the prophet predicts the desolation of Babylon, have, probably, no allusion to any species of goat whatever wild or tame. According to the old versions, and nearly all the commentators, our own translation is correct, and Sauls, that is, derms of woods and desert places, hill men and hill

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**SAUL**

SAUL (isoni, i. e. Shaul) [asked for, begued]; [sa:lo:; isaiov; Saul], more accurately SHAL, in which form it is given on several occasions in the Authorized Version. The name of various persons in the Sacred History.

1. Saul of Rehoboth by the River was one of the early kings of Edom, and successor of Samul (Gen. xxxvi. 37, 38). In 1 Chr. i. 48 he is called SHAL. 2. The first king of Israel. The name here first appears in the history of Israel, though found before in the Edomite prince already mentioned; and in a son of Simon (Gen. xvi. 10; A. V. Shaul). It also occurs among the Kohathites in the genealogy of Samuel (1 Chr. vi. 24), and in Saul, like the king, of the tribe of Benjamin, better known as the Apostle Paul (see below, p. 2857) Josephus (B. J. ii. 18, § 4) mentions a Saul, father of one Simon who distinguished himself at Scythopolis in the early part of the Jewish war.

In the following genealogy may be observed:
1. The repetition in two generations of the names of Kish and Ner, of Nadab and an Abi-nadab, and of Mephibosheth. 2. The occurrence of the name of Saul in three successive generations: possibly in four, as there were two Mephibosheths. 3. The constant shifting of the names of God as incorporated in the proper names: (a.) Abiel = Je-diel. (b.) Machel-shua = Je-shua. (c.) Esh-baal = Mephi- bosheth. (d.) Mephibosheth — perhaps the same. 4. The long continuance of the family down to the times of Ezra. 5. Is it possible that Zimri (1 Chr. ix. 42) can be the usurper of 1 K. xvi. — if so, the last attempt of the house of Saul to regain its ascendency? The time would agree.

Abdon. 1. Abner.
Abiel, or Jehiel = Manasseh.
(1 Sam. ix. 1.)
(1 Chr. viii. 25.)

Abi-nadab. 1. Abiel. 2. Shimeah.
(1 Sam. ix. 40.)
(1 Chr. ix. 39.)

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(1 Sam. ix. 40.)
(1 Chr. ix. 39.)

There is a contradiction between the pedigree in 1 Sam. ix. 1, xiv. 51, which represents Saul and Abner as the grandsons of Abiel, and 1 Chr. viii. 23, ix. 39, which represents them as his great-grandsons. If we adopt the more elaborate pedigree in the Chronicles, we must suppose either that a link has been dropped between Abiel and Kish, in 1 Sam. ix. 1, or that the elder Kish, the son of Abiel (1 Chr. ix. 36), has been confused with the younger Kish, the son of Ner (1 Chr. ix. 30). The pedigree in 1 Chr. viii. is not free from confusion, as it omits, amongst the sons of Abiel, Ner, who in 1 Chr. ix. 36 is the fifth son, and who in both is made the father of Kish.

His character is in part illustrated by the fierce, wayward, fitful nature of the tribe [BENJAMIN], and in part accounted for by the struggle between the old and new systems in which he found himself involved. To this we must add a taint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. His affections were strong, as appears in his love both for David and his son Jonathan, but they were unequal to the wild accesses of religious zeal or insanity which ultimately led to his ruin. He was, like the earlier Judges, of whom in one sense he may be counted as the successor, remarkable for his strength and activity (2 Sam. i. 23), and he was, like the Homeric heroes, of gigantic stature, taller by head and shoulders than the rest of the people, and of that kind of beauty denoted by the Hebrew word "good" (1 Sam. ix. 2), and which caused him to be compared to the gazelle, "the gazelle of Israel," a It was probably these external qualities which led to the epithet which is frequently attached to his name, "chosen" — "whom the Lord did choose" — "See ye (i. e. Look at) him whom the Lord hath chosen!" (1 Sam. ix. 17, x. 24; 2 Sam. xxv. 9.)

The birthplace of Saul is not expressly mentioned; but as Zelash was the place of King's sepulchre (2 Sam. xxii.), it was probably his native village. There is no warrant for saying that it was Gibeah, b though, from its subsequent connection with him, it is called often "Gibeah of Saul" [GIBEAH]. His father, Kish, was a powerful and wealthy chief, though the family to which he belonged was of little importance (1 Sam. ix. 1, 21).

a 2 Sam. i. 19, the word translated "beauty," but the same term (םָֽשָׁם) in 2 Sam. ii. 18 and elsewhere is translated "roe." The LXX. have confounded it with a very similar word, and render it Στριφλων, "set up a pillar."

b When Abiel, or Jehiel (1 Chr. viii. 29, ix. 35), is called the father of "Gibeah," it probably means founder of Gibeah.
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A portion of his property consisted of a drove of asses. In search of these asses, gone astray on the mountains, he sent his son Saul, accompanied by a servant,  who acted also as a guide and guardian of the young man (ix. 5-10). After a three days' journey (ix. 29), which it has hitherto proved impossible to track, through Ephraim and Benjamin [SHALISHA; SHALIM: ZUPH], they arrived at the foot of a hill surrounded by a town, when Saul proposed to return home, but was deterred by the advice of the servant, who suggested that before doing so they should consult a man of God, "a seer," as to the fate of the asses — securing his oracle by a present (boothalah) of a quarter of a silver shekel. They were instructed by the maidens at the well outside the city to catch the seer as he came out of the city to ascend to a sacred eminence, where a sacrificial feast was waiting for his beneficence (1 Sam. ix. 11-13). At the gate they met the seer for the first time — it was Samuel. A divine intimation had indicated to him the approach and the future destiny of the youthful Benjamin. Surprised at his language, but still obeying his call, they ascended to the high place, and in the inn or caravan at the top (τη κατάλυμα, LXX., ix. 27) found thirty of (LXX., and Joseph. Ant. vi. 4, § 11) seventy guests assembled, amongst whom they took the chief place. In anticipation of some distinguished stranger, Samuel had laid the cock reserve a bull's shoulder, from which Saul, as the chief guest, was bidden to tear off the first morsel (1 LXX., ix. 22-24). They then descended to the city, and a bed was prepared for Saul on the house-top. At daybreak Samuel roused him. They descended again to the skirts of the town, and there (the servant having left them) Samuel poured over Saul's head the consecrated oil, and with a kiss of salvation announced to him that he was to be the ruler and (LXX.) deliverer of the nation (ix. 25-31). From that moment, as he turned on Samuel the huge shoulder which towered above all the rest (x. 9, LXX.), a new life dawned upon him. He returned by a route which, like that of his search, is impossible to make out distinctly; and at every step homeward it was confirmed by the incidents which, according to Samuel's prediction, awaited him (x. 9, 10). At Rachel's sepulchre he met two men,  who announced to him the recovery of the asses — his lower cares were to cease. At the oak  of Tabor [PLAIN; TABOR, PLAINE or?] he met three men carrying gifts of kids and bread, and a skin of wine, as an offering to Bethel. Two of the boxes were offered to him as if to indicate his new dignity. At the hill of "ivory" (what ever may be meant thereby, possibly his own city, Gibeah), he met a band of prophets descending with musical instruments, and he caught the inspiration from them, as a sign of his new life.  

a The word is יִשָּׂרֶא, "servant," not יִשָּׂרֶא יִשָּׂרֶא; "slave."  
b At Zelbha, or (LXX.) "keeping for joy,"  
c Mistranslated in A. V. "plain."  
d In x. 5. Gibeah ha-Eventually; in x 10, hang-gibea, only. Joseph. (Ant. vi. 4, § 2) gives the name Ga- 
athsya, by which he elsewhere designates Gibeah, Saul's city.  
e See for this Ewah (lii. 28-90).  
fi יִשָּׂרֶא, "the strength," the host, x. 29; comp.  
2 Sam. xiv. 2. The word "bonds" is usually em- 
ployed in the A. V. for יִשָּׂרֶא, a very different term, with a strict meaning of its own. [Troop.]  
f The words which close 1 Sam. x. 27 are in the 
Hebrew text "he was as though he were deaf," in 
Joseph. Ant. vi. 5, § 1, and the LXX. (followed by 
Ewald), "it came to pass after a month that,"  
g Also 2 Sam. x. 15, LXX., for "Lord."  
h The expression, xiii. 1, "Saul was one year old" 
(the son of a year) in his reign, may be either 
(1), he reigned one year; or (2), the word so may have 
brought from Genesis to xiii. 8; and it may have been 
true that he was 21 when he began to reign."
1,000 was formed, which he soon afterwards gathered together round him; and Jonathan, apparently with his sanction, rose against the officer and slew him (xiii. 2-4). This roused the whole force of the Philistine nation against him. The spirit of Israel was completely broken. Many concealed themselves in the caverns; many crossed the Jordan: all were dispersed, except Saul and his son, with their immediate retainers.

In this crisis, Saul, a characteristic of his kingdom at Gilgal, found himself in the position long before described by Samuel: longing to exercise his royal right of sacrifice, yet deterred by his sense of obedience to the prophet. At last, on the 7th day, he could wait no longer, but just after the sacrifice was completed Samuel arrived, and pronounced the first curse, on his impetuous zeal (xv. 5-14).

Meanwhile the adventurous exploit of Jonathan at Michmash brought on the crisis which ultimately drove the Philistines back to their own territory [Jonathan]. It was signalized by two remarkable incidents in the life of Saul. One was the first appearance of his madness in the rash vow which all but cost the life of his son (1 Sam. xxiv. 44). The other was the erection of his first altar (iv. 16): it was a more spiritual offering than the sacrificial thanksgiving (xx. 21). Such was the Jewish tradition preserved by Josephus (Ant. vi. 7 § 2), who expressly says that Agag was spared for his stature and beauty, and such is the general impression left by the description of the celebration of the victory. Saul rides to the southern Carmel in a chariot (I.XX.), never mentioned elsewhere, and sets up a monument there (Heb. "a hand") 2 Sam. xix. 18, which in the Jewish traditions (Jerome, Qo. Heb. ad loc.) was a triumphal arch of olives, myrtles, and palms. And in allusion to his crowning triumph, Samuel applies to God the phrase, "The Victory (Vulg. triumphator) of Israel will neither lie nor repent" (xx. 21); and comp. 1 Chr. xix. 11. This second act of disobedience called down the second curse, and the first distinct intimation of the transference of the kingdom to a rival. The struggle between Samuel and Saul is their final parting is indicated by the rest of Samuel's role of state, as he tears himself away from Saul's grasp (for the gesture, see Joseph. Ant. vi. 7 § 5), and by the long mourning of Samuel for the separation. "How long wilt thou mourn for Saul?" (xxv. 1, xvi. 1).

The rest of Saul's life is one long tragedy. The frenzy, which had given indications of itself before, now at times took almost entire possession of him. It is described in mixed phrases as "an evil spirit of God" (much as we might speak of a religious madness), which, when it came upon him, almost choked or struggled him from its violence (xvi. 14, LXX.; Joseph. Ant. vi. 8 § 2).

In this crisis David was recommended to him by one of the young men of his guard (in the Jewish tradition groundlessly supposed to be Doeg, Jerome, Qo. Heb. ad loc.). From this time forward their lives are blended together. [DAVID] In Saul's better moments he never lost the strong affection for Jonathan, the "myndens," of David.

1. The word may be rendered either "garrison" or "officer"; it is meaning is uncertain.

2. The command of Samuel (v. 8) had apparently a perpetual obligation (xiii. 13). It had been given two years before and in the interval they had both been in battle he wore a earring on his head and a bracelet on his arm (2 Sam. i. 10). He sat at meals on a seat of his own facing his son (1 Sam. xxv. 25; LXX.). He was received on his return from battle by the songs of the Israelite women (1 Sam. xvii. 6), amongst whom he was on such occasions specially known as bringing back from the enemy scarlet robes, and golden ornaments for their apparel (2 Sam. i. 24).

b They were Benjaminites (1 Sam. xxiii. 7. Joseph. Ant. vii. 14), young, tall, and handsome (Pol. vi. 5 § 6).

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section which he had contracted for David. "He loved him greatly" (xxi. 21). Saul would let him go no more home to his father's house" (xxviii. 2). "Wherefore comest not the son of Jesse to meet?" (xx. 27). "Is this thy voice, my son David? . . . Return, my son David; blessed be thou, my son David" (xxv. 16, xxvi. 17, 23). Occasionally too his prophetic gift returned, blended with his madness. He 'prophesied' or 'raved' in the midst of his house — "he prophesied and lay down naked all day and all night" at Ramah (xix. 24). But his acts of fierce, wild zeal increased.

The massacre of the priests, with all their families (xxvii.) — the massacre, perhaps at the same time, of the Gibeonites (2 Sam. xxii. 1), and the violent extirpation of the necromancers (1 Sam. xxviii. 3, 5), are all of the same kind. At last the monarchy itself, which he had raised up, broke down under the weakness of its head. The Philistines reentered the country, and with their chariots and horses occupied the Plain of Esdraelon. Their camp was pitched on the southern slope of the range now called Little Hermon, by Shamem. On the opposite side, on Mount Gilboa, was the Israelite army, elated as usual to the heights which were their safety. It was near the spring of Gilbon's encampment, hence called the spring of Harod or "trembling" — and now the name assumed an evil omen, and the heart of the king as he pitched his camp there "trembled exceedingly" (1 Sam. xxviii. 5). In the loss of all the usual means of consulting the Divine will, he determined, with that wayward mixture of superstition and religion which marked his whole career, to apply b to one of the necromancers who had escaped his persecution. She was a woman living at Endor, on the other side of Little Hermon; she is called a woman of "Oh," i. e. of the skin or bladder, and this the LXX. has rendered by ἑγαγηστουμος or ventriloquist, and the Vulgate by Pythoons. According to the Hebrew tradition mentioned by Jerome, she was the mother of Abner, and hence her escape from the general massacre of the necromancers (see Leo Allatius, De Eugeniostia, cap. 6, in Critici Sacri, ii.). Volumes have been written on the question, whether in the scene that follows we are to understand an imposture or a real apparition of Samuel. Eschatists and most of the Fathers take the scene as representing, not an apparition of Samuel, but the visit of the devil: Origen, the latter view. Augustine wavers. (See Leo Allatius, ut supra, pp. 1062-1114.) The LXX. of 1 Sam. xxviii. 7 (by the above translation) and the A. V. (by its omission of "himself" in xxviii. 14, and insertion of "when" in xxviii. 12) lean to the former. Josephus (who pronounces a glowing eulogy on the woman, Ant. vi. 14, §§ 2, 9), and the LXX. of 1 Chr. x. 13, to the latter. At this distance of time it is impossible to determine the relative amount of fraud or of reality, though the obvious meaning of the narrative itself tends to the hypothesis of some kind of apparition. She recognizes the disguised king first by the appearance of Samuel, seemingly from his threatening aspect or tone as towards his enemy. Saul apparently saw nothing.

a This is placed by Josephus as the climax of his guilt, brought on by the intoxication of power (Ant. ri. 12, § 7).
b His companions were Abner and Amasa (Seder Nasi, Meyer, p. 492).
c When we last heard of Samuel he was mourning but listened to her description of a god-like figure of an aged man, wrapped round with the royal or sacred robe. On hearing the denunciation which the apparition conveyed, Saul fell the whole length of his gigantic stature (see xxviii. 20, margin) on the ground, and remained motionless till the woman and his servants forced him to eat. The next day the battle came on, and according to Josephus (Ant. vi. 14, § 7), perhaps according to the spirit of the sacred narrative, his courage and self-devotion returned. The Israelites were driven up the side of Gilboa. The three sons of Saul were slain (1 Sam. xxxi. 2). Saul himself with his armor-bearer was pursued by the archers and the charioteers of the enemy (1 Sam. xxxi. 5; 2 Sam. i. 6). He was wounded in the stomach (LXX., 1 Sam. xxxi. 3). His shield was cast away (2 Sam. i. 21). According to one account, he fell upon his own sword (1 Sam. xxxi. 4). According to another account (which may be reconciled with the former by supposing that it describes a later incident), an Amalekite came up at the moment of his death-wound (whether from himself or the enemy), and found him "fallen" but leaning on his spear (2 Sam. i. 6, 10). The dizziness of death was gathered over him (LXX., 2 Sam. i. 9), but he was still alive; and he was, at his own request, put out of his pain by the Amalekite, who took off his royal diadem and bracelet, and carried the news to David (2 Sam. i. 7-10). Not till then, according to Josephus (Ant. vi. 14, § 7), did the faithful armor-bearer fall on his sword and die with him (1 Sam. xxxi. 5). The body on being found by the Philistines was stripped, and decapitated. The armor was sent into the Philistine cities, as if in retribution for the spoliation of Goliathe, and finally deposited in the temple of Astarat, apparently in the neighboring Canaanitish city of Beth-schan; and over the walls of the same city was hung the naked, headless corpse, with those of his three sons (vv. 9, 10). The head was deposited (probably at Ashdod) in the temple of Bacon (1 Chr. x. 10). The corpse was removed from Beth-schan by the gratitude of the inhabitants of Jabelsh-gilead, who came over the Jordan by night, carried off the bodies, burnt them, and buried them under the temple of Jacob (1 Sam. xxxi. 13). Thence, after the lapse of several years, his ashes were conveyed, as a sign of the defeat of the devil: Origen, the latter view. Augustine wavers. (See Leo Allatius, ut supra, pp. 1062-1114.) The LXX. of 1 Sam. xxviii. 7 (by the above translation) and the A. V. (by its omission of "himself" in xxviii. 14, and insertion of "when" in xxviii. 12) lean to the former. Josephus (who pronounces a glowing eulogy on the woman, Ant. vi. 14, §§ 2, 9), and the LXX. of 1 Chr. x. 13, to the latter. At this distance of time it is impossible to determine the relative amount of fraud or of reality, though the obvious meaning of the narrative itself tends to the hypothesis of some kind of apparition. She recognizes the disguised king first by the appearance of Samuel, seemingly from his threatening aspect or tone as towards his enemy. Saul apparently saw nothing.
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given of the word "Saviour," and then of his work of salvation, as un Heblished and taught in the New Testament. [See also MESSIAH.]

I. The Word Saviour. — The term "Saviour," as applied to our Lord Jesus Christ, represents the Greek σαβιούρ (σαβιούρ), which in turn represents certain derivatives from the Hebrew root ḫāshā' (גְּשָׁהַ), particularly the participle of the Hiphil form ḫāshā'īn (גְּשָׁהִיָּנ); which is usually rendered "Saviour" in the A. V. (e. g. I. xlv. 15, xlii. 21). In considering the true import of "Saviour," it is essential for us to examine the original terms answering to it, including in our view the use of sāvar in the LXX., whence it was immediately derived by the writers of the New Testament, and further noticing the concrete terms "to save" and "salvation," which express respectively the action and the results of the Saviour's office.

(1.) The first point to be observed is that the term sāvar is of more frequent occurrence in the LXX., than the term "Saviour" in the A. V. or the Old Testament. It represents not only the word ḫāshā' as above mentioned, but also very frequently the nouns ḫāshā'īn (גְּשָׁהִיָּנ) and ḫāshā'īm (גְּשָׁהִים), which, though properly expressive of the abstract notion "salvation," are yet sometimes used in a concrete sense for "Saviour." We may cite as an example, I. xii. 11, "Behold, the salvation cometh, his reward is with him," where evidently "salvation" = "Saviour.

(2.) In passages where these terms are connected immediately with the person of the Godhead, as in Ps. lxxvi. 20, "the God our Saviour" (A. V. "God of our salvation"), not only in such cases as these, but in many others where the sense does not require it, the LXX. has sāvar where the A. V. has "salvation." and thus the word "Saviour" was more familiar to the ear of the reader of the Old Testament in our Lord's age than it is to us. (2.) The same observation holds good with regard to the verb sāvar, and the substantive sāvar, as used in the LXX. An examination of the passages in which they occur shows that they stand as equivalents for words conveying the notions of well-being, power, peace, and the like. We have further to notice sāvar in the sense of recovery of the bodily health of barren women (II. iii. 22) together with the etymological connection supposed to exist between the terms sāvar and sāva, to which St. Paul evidently alludes in Eph. v. 23: Phil. iii. 20, 21. (3.) If we turn to the Hebrew terms, we cannot fail to be struck with their comprehensiveness. Our verb "to save" implies, in its ordinary sense, the rescue of a person from death, actual or impending danger. This is undoubtedly included in the Hebrew root yāshā', and may be said to be its ordinary sense, as testified by the frequent accomplishment of the preposition min (מ; compare the ṣāvar and which the angel gives in explanation of the name Jesus, Matt. i. 21). But yāshā', beyond this, expresses assistance and protection of every kind: assistance in aggressive measures, protection against attack; and, in a secondary sense, the results of such assistance — victory, safety, prosperity, and happiness. We may cite as an instance of the yāshā'...
II. THE WORK OF THE SAVIOUR. — 1. The three first Evangelists, as we know, agree in showing that Jesus unfolded his message to the disciples by degrees. He wrought the miracles that were to be the credentials of the Messiah; He laid down the great principles of the Gospel morality, until He had established in the minds of the Twelve the conviction that the Christ of God was the Saviour of His people. Then the clouds of doom grew darker, and the notion of the Jesus became more intense. He turned a new page in his teaching. Drawing from his disciples the confession of their faith in Him as Christ, He then passed abruptly, so to speak, to the truth that remained to be learned in the last few months of his ministry, that his work included suffering as well as teaching (Matt. xxvii. 20, 21). He was instant in pressing this unpardonable doctrine home to his disciples, from this time to the end. Four occasions when He prophesied his bitter death are on record, and they are probably only examples out of many more (Matt. xvi. 21). We grant that in none of these places does the word «saviour» occur; and that the mode of speaking is somewhat obscure as addressed to minds unprepared, even then, to bear the full weight of a doctrine so repugnant to their hopes. But that He must (Matt. 26) go and meet death; that the powers of sin and of this world are let loose against Him for a time, so that He shall be betrayed to the Jews, betrayed by them to the torturers, and by them be stoned and scourged, crucified, and slain; and that all this shall be done to achieve a foreseen work, and accomplish all things written of Him by the prophets — these we do certainly find. They invest the Jesus of death with a peculiar significance: they set the mind inquiring what the meaning can be of this hard necessity that is laid on Him. For the answer we look to other places; but at least there is here no contradiction. If the Saviour of God is the Lord Jesus, then it does not yet say, «I bear the wrath of God against your sins in your stead: I become a curse for you.» Of the two sides of this mysterious doctrine, — that Jesus dies for us willingly, and that He dies to bear a doom laid on Him as of necessity, because some one must hear it, — it is the latter side that is made prominent. In all the passages it places Jesus to speak, not of his desire to die, but of the burden laid on Him, and the power given to others against Him.

2. Had the doctrine been explained no further, there would have been much to wait for. But the series of announcements in these passages leads up to one more definite and complete. It cannot be denied that the words of the institution of the Lord's Supper speak most distinctly of a sacrifice.

«Drink ye all of this, for this is my blood of the new covenant," or, to follow St. Luke, "the new..."
venant in my blood." We are carried back by these words to the first covenant, to the altar with twelve pillars, and the burnt offerings and peace offerings of oxen, and the blood of the victims sprinkled on the altar and on the people, and the words of Moses as he sprinkled it: "Behold the blood of the covenant which the Lord hath made with you concerning all these words." (Ex. xxvii.) 

No interpreter has ever failed to draw from these passages the true meaning: "When my sacrifice is accepted, my blood shall be the redemption of the new covenant." The word "sacrifice" is wanting, but sacrifice and nothing else is described. And the words are no mere figure used for illustration, and laid aside when they have served that turn, "Do this in remembrance of Me." They are the words in which the Church is to interpret the act of Jesus to the end of time. They are reproduced exactly by St. Paul (1 Cor. xi. 25). Then, as now, Christians met together, and by a solemn act declared that they counted the blood of Jesus as a sacrifice wherein a new covenant was sealed; and of the blood of that sacrifice they partook by faith, professing themselves thereby willing to enter the covenant and be sprinkled with the blood.

3. So far we have examined the three symbolical acts in this discourse. In the early chapters of all three the doctrine of our Lord's sacrifice is not found, because He will first answer the question about Himself. "Who is this?" before He shows them "What is his work?" But at length the announcement is made, enforced, repeated: until, when the last of the betrayer are ready for their wicked end, a command is given which secures that the death of Jesus shall be described forever as a sacrifice and nothing else, sealing a new covenant, and carrying good to many. Lest the doctrine of Atonement should seem to be an afterthought, as indeed De Wette has tried to represent it, St. John preserves the conversation with Nicodemus, which took place early in the ministry; and there, under the figure of the brazen serpent lifted up, the atoning virtue of the Lord's death is fully set forth. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him shall not perish, but have eternal life" (John iii. 14, 15). As in this intercessory act, the image of the deadly, hateful, and accursed (Gen. iii. 13, 14) reptile became by God's decree the means of health to all who looked on it earnestly, so does Jesus in the form of simbol man, of a deceiver of the people (Matt. xxvii. 63), of Antichrist (Matt. xii. 31: John xviii. 39, 40), of one accursed (Gal iii. 13), become the means of our salvation: so that whoever fastens the earnest gaze of faith on Him shall not perish, but have eternal life.

There is even a significance in the word "laid up;" the Lord used probably the word ἐπέθηκεν, which in older Hebrew meant to lift up in the widest sense, but began in the Aramaic to have the restricted meaning of "laying up," "laying aside." With Christ the lifting up was a solemn denying, a true triumph and a deliverance. But the context in which these verses occur is as important as the verses themselves. Nicodemus comes as an inquirer; he is told that a man must be born again, and then he is directed to the death of Jesus as the means of that regeneration. The earnest gaze of the wounded soul is to be the condition of its cure and that gaze is to be turned, not to Jesus on the mountain, or in the Temple, but on the Cross. This, then, is no passing allusion, but it is the substance of the Christian teaching addressed to an earnest seeker after truth.

Another passage claims a reverent attention—"If any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world." (John vi. 52). He is the bread; and He will give the bread!" If his presence on earth were the expected food, it was given already; but it would He speak of "drinking his blood" (ver. 53), which can only refer to the dead? It is on the cross that He will afford this food to his disciples. We grant that this whole passage has occasioned as much disputing among Christian commentators as it did among the Jews who heard it; and for the same reason, for the hardness of the saying. But there stands the saying: and no candid person can refuse to see a reference in it to the death of Him that spake these words.

In that discourse, which has well been called the Prayer of consecration offered by our High Priest, there is another passage which cannot be alleged as evidence to one who thinks that any word applied by Jesus to his disciples and Himself must bear in both cases precisely the same sense, but which is really pertinent to this inquiry: "Sanctified through the truth; thy word is truth." As He at last sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth." (John xvii. 17-19). The word ἁγιάζω, "sanctify," "consecrate," is used in the LXX. for the offering of sacrifice (Lev. xvi. 2), and for the dedication of a man to the Divine service (Num. iii. 15). Here the present tense of "consecrate," used in a discourse in which our Lord says He is "no more in the world," is conclusive against the interpretation I dedicate my life to Thee;" for life is over. No self-delusion, except that by death, can now be spoken of as present. I dedicate Myself to Thee, in my death, that these may be a people consecrated to Thee;" such is the great thought in this sublime passage, which suits well with his other declaration, that the blood of his sacrifice sprinkles them for a new covenant with God. To the great majority of expositors from Chrysostom and Cyril, the doctrine of reconciliation through the death of Jesus is asserted in these verses.

The Rambam has already described Himself as the Good Shepherd who has taken his life for the sheep (John x. 11, 17, 18), taking care to distinguish his death from that of one who dies against his will in striving to compass some other aim—Therefore doth my Father love Me, because I lay down my life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."
Other passages that relate to his death will occur to the memory of any Bible reader. The corn of wheat that dies in the ground to bear much fruit (John xii. 24) is explained by his own words elsewhere, where He says that He came to "electorate, and to give his life a ransom for many" (Matt. xvii. 22). 

4. Thus, then, speaks Jesus of Himself. What say his witnesses of Him? "Behold the Lamb of God," says the Baptist, "which taketh away the sin of the world" (John i. 29). Commentators differ about the allusion implied in that name. But take any one of their opinions, and a sacrifice is implied. Is it the Paschal lamb that is referred to? Is it the lamb of the daily sacrifice? Either way the death of the victim is brought before us. But the allusion in all probability is to the well-known prophecy of Isaiah (liii.) to the Lamb brought to the slaughter, who bore our griefs and carried our sorrows? 

5. The Apostles after the Resurrection preach no new system, but a belief in and love of Christ, the crucified and risen Lord, through whom, if they repent, men shall obtain salvation. This was Peter's preaching on the day of Pentecost (Acts ii.); and he appealed boldly to the prophets on the ground of an expectation of a suffering Messiah (Acts iii. 18). Philip traced out for the Eunuch, in that picture of suffering holiness in the well-known chapter of Isaiah, the lineaments of Jesus of Nazareth (Acts viii. 29-30). The first sermon to a Gentile household proclaimed Christ slain and risen, and added "that through his name whosoever believeth in Him shall receive remission of sins" (Acts xi.). Paul at Antioch preaches "a Saviour Jesus" (Acts xiii. 25); "through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things which ye could not be justified by the Law of Moses." (Acts xiii. 38, 39). At Thessalonica all that we learn of this Apostle's preaching is "that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." (Acts xviii. 30). Before Azippa he declared that he had preached always "that Christ should suffer, and that He should be the first that should rise from the dead by Acts xxvi. 23; and it was this declaration that convinces his royal hearer that he was a crazed fanatic. The account of the first founding of the Church in the Acts of the Apostles is concise and fragmentary; and sometimes we have hardly any means of judging what place the sufferings of Jesus held in the teaching of the Apostles; but when we read that they "preached Jesus," or the like, it is only fair to infer from other passages that the Cross of Christ was never concealed, whether Jews, or Greeks, or barbarians were the listeners. And this very pertinacity shows how much weight they attached to the facts of the life of our Lord. They did not merely repeat in each new place the pure morality of Jesus as He uttered it in the Sermon on the Mount; of such lessons we have no record. They took in their hands, as the strongest weapon, the fact that a certain Jew crucified afar off in Jerusalem was the Son of God, who had died to save men from their sins; and they offered to all alike an interest, through faith, in the resurrection from the dead of this outcast of his own people. No wonder that Jews and Greeks, judging in their worldly way, thought this strain of preaching came of the devil's nest, and turned from what they thought unmeaning jargon.

6. We are able to complete from the epistles our account of the teaching of the Apostles on the doctrine of Atoneinent. "The Man Christ Jesus" is the Mediator between God and man, for in Him the human nature, in its sinless purity, is lifted up to the Divine, so that He, except from guilt, can plead for the guilty (1 Tim. ii. 5; 1 John ii. 1, 2; Heb. xii. 25). Thus He is the second Adam that shall redeem the sin of the first; the interests of men are bound up in Him, since He has power to take them all into Himself (Eph. v. 20, 30, Rom. v. 15; 1 Cor. xv. 22; Rom. v. 12, 17). This salvation was provided by the Father, to "reconcile us to Himself," (2 Cor. v. 18), to whom the name of "Saviour" thus belongs (Luke i. 47); and our redemption is a signal proof of the love of God to us (1 John iv. 10). Not less is it a proof of the love of Jesus, since He freely lays down his life for us — offers it as a precious gift, capable of purchasing all the lost (1 Tim. ii. 6; Tit. ii. 14; Eph. v. 2; Comp. Matt. xx. 28). But there is another side of the truth more painful to our natural reason. How came this exhibition of Divine love to be needed? Because wrath had already gone out against man. The clouds of God's anger gathered thick over the whole human race; they discharged themselves on Jesus only. God has made Him to be sin for us who knew no sin (2 Cor. v. 21); He is made a curse (a thing accursed) for us, that the curse that hangs over us may be removed (Gal. iii. 13); He bore our sins in his own body on the tree (1 Pet. ii. 22). There are those who would see on the page of the Bible only the sunshine of the Divine love; but the uncleasing thunders of Divine wrath against sin are heard there also; and He who alone was no child of wrath, meets the shock of the thunder-storm, becomes a curse for us, and a vessel of wrath; and the rays of love break out of that thunder-gloom, and shine on the bowed head of Him who hangs on the Cross, dead for our sins.

We have spoken, and advisedly, as if the New Testament were, as to this doctrine, one book in harmony with itself. That there are in the New Testament different types of the one true doctrine, may be admitted without peril to the doctrine. The principal types are four in number.

7. In the Epistle of James there is a remarkable absence of all explanations of the doctrine of the Atoneinent; but this admission does not amount to so much as may at first appear. True, the key-note of the epistle is that the Gospel is the Law made perfect, and that it is a practical moral system, in which man finds himself free to keep the Divine Law. But with him Christ is no mere Lawgiver appointed to impart the Jewish system. He knows that Elias is a man like himself, but of
the Person of Christ he speaks in a different spirit. He calls himself a servant of God and of the Lord Jesus Christ, who is "the Lord of Glory." He speaks of the Word of Truth, of which Jesus has been the utterer. He knows that faith in the Lord of Glory is inconsistent with time-serving and "respect of persons" (James i. 1, ii. 1, 18). "There is one Lawgiver," he says, "who is able to save and to destroy" (James iv. 12); and this rests upon Jesus whose Second Coming holds up as a motive to obedience (James v. 7-8). These and like expressions remove this epistle far out of the sphere of Ebionite teaching. The inspired writer sees the Saviour, in the Father's glory, preparing to return to judge the quick and the dead. He puts forth Christ as Prophet and King, for he makes Him Teacher and Judge of the world; but the office of the Priest he does not dwell on. Far be it from us to say that he knows it not. Something must have taken place before he could treat his hearers with confidence, as free creatures, able to resist temptations, and even to meet temptations with joy. He treats "your faith" as something founded already, not to be prepared by this epistle (James i. 2, 3, 5). His purpose is a purely practical one. There is no intention to unfold a Christology, such as that which makes the Epistle to the Romans so valuable. Assuming that Jesus has manifested Himself, and begotten anew the human race, he seeks to make them pray with undivided hearts, and be considerate to the poor, and strive with lusts, for which they are not yet altogether free, and lead their tongues, and show their fruits by their works. 

8. In the teaching of St. Peter the doctrine of the Person of our Lord is connected strictly with that of his work as Saviour and Messiah. The frequent mention of his sufferings shows the prominent place he would give them; and he puts forward as the ground of his own right to teach, that he was "a witness of the sufferings of Christ" (1 Pet. v. 1). The atoning virtue of those sufferings he dwells on with peculiar emphasis; and not less so on the purifying influence of the Atone-ment on the hearts of believers. He repeats again and again that Christ died for us (1 Pet. ii. 21, iii. 18, iv. 1); that He bore our sins in his own body on the tree (1 Pet. ii. 24). He bore them; and also the fruit of our salvation, would far transcend the limits of our paper. Man, according to this Apostle, is a transgressor of the Law. His conscience tells him that he cannot act up to that Law which, the same conscience admits, is Divine, and binding upon him. Through the old dispensations man remained in this condition. Even the Law of Moses could not justify him: it only by its strict behests held up a mirror to conscience that its fruitlessness might be seen. Christ came, sent by the mercy of our Father who had never forgotten us; given to, not deserved by us. He came to reconcile men and God by lying on the Cross for them, and bearing their punishment in their stead (2 Cor. vi. 14-21; Rom. v. 6-8). He is "a propitiation through faith in his blood" (Rom. iii. 25, 26). Compare

a See Neander, Pfarrsprech., b. vi. c. 3 (Robinson's mast. p. 498 [f]); Schmids, Theologie des N. T., part 1.; and Dorner, Christologie, p. 95
b If there were any doubt that "for us" (141 qv) means "in our stead" (see ver. 21), this 21st verse, which explains the former, would set it at rest. 

[It may be the inferential, but not direct force of 1112 (comp. Philippi i. 29). See Winer, N. T. gr., 7th ed., pp. 352, 353, (Thayer's tr., 1890, II.)]

c These two passages are decisive as to the fact of substitution: they might be fortified with many others.
Lev. xvi. 15. Ἰσραὴλ means "victim for expiation"); words which most people will find unintelligible, except in reference to the Old Testament and its sacrifices. He is the ransom, or price paid, for the redemption of man from all iniquity (Titus ii. 14). The wrath of God was against man, but it did not fall on man. God made his Son to be sin for us" (2 Cor. v. 21); though He knew no sin and Jesus suffered though men had sinned. By this act God and man were reconciled (Rom. v. 10; 2 Cor. v. 18-20; Eph. ii. 16; Col. i. 21). On the side of man, trust and love and hope take the place of fear and of an evil conscience: on the side of God, that terrible wrath of his, which is revealed from heaven against all ungodliness and unrighteousness of men, is turned away (Rom. i. 18, v. 9; 1 Thess. i. 10). The question whether we are reconciled to God only, or God is also reconciled to us, might be discussed on deep metaphysical grounds; but we purposely leave that on one side, content to show that at all events the invitation of God to punish man is averted by this "propitiation" and "reconciliation.

11. The arguments here held about the authorship of the Epistle to the Hebrews, by modern critics: put its numerous points of contact with the other epistles of St. Paul must be recognized. In both, the incompleteness of Judaism is dwelt on; redemption from sin and guilt is what religion has to do for men, and this the Law failed to secure. In both, reconciliation and forgiveness and a new moral power in the believers are the fruits of the work of Jesus. In the Epistle to the Romans, Paul shows that the Law failed to justify, and that faith in the blood of Jesus must be the ground of justification. In the Epistle to the Hebrews the same result follows from an argument rather different: all that the Jewish system aimed to do is accomplished by Christ in a far more perfect manner. The Gospel has a better Priest, more effectual sacrifices, a more profound peace. In the one epistle the Law seems set aside wholly for the system of faith; in the other the Law is exalted and glorified in its Gospel shape; but the aim is precisely the same — to show the weakness of the Law and the effectual fruit of the Gospel.

12. We are now in a position to see how far the teaching of the New Testament on the effects of the death of Jesus is continuous and consistent. Are the declarations of our Lord about Himself the same as those of James and Peter, John and Paul? and are those of the Apostles consistent with each other? The several points of this mysterious transaction may be thus roughly described:

(1.) God sent His Son into the world to reconcile lost and ruined man from sin and death, and the Son willingly took upon Him the form of a servant for this purpose; and thus the Father and the Son manifested their love for us.

(2.) God the Father laid upon his Son the weight of the sins of the whole world, so that He here in his own body the wrath which men must else have borne, because there was no other way of escape for them, and thus the Atonement was a manifestation of Divine justice.

(3.) The effect of the Atonement thus wrought is, that man is placed in a new position, freed from the dominion of sin, and able to follow holiness;

and thus the doctrine of the Atonement ought to work in all the learners a sense of love, of obedience, and of self-sacrifice.

In shorter words, the sacrifice of the death of Christ is a proof of Divine love, and of Divine justice, and is for us a document of obedience.

Of the four great writers of the New Testament, Peter, Paul, and John stand with every one of these points. Peter, the "witness of the sufferings of Christ," tells us that we are redeemed with the blood of Jesus, as of a lamb without blemish and without spot; says that Christ bare our sins in his own body on the tree. It we "have tasted that the Lord is gracious" (1 Pet. ii. 3), we must not rest satisfied with a contemplation of our redeemed state, but must live a life worthy of it. No one can well doubt, who reads the two epistles, that the love of God and Christ, and the justice of God, and the duties thereby laid on us, all have their value in them; but the love is less dwelt on than the justice, whilst the most prominent idea of all is the moral and practical working of the Cross of Christ upon the lives of men.

Again, all three points find place. That Jesus willingly laid down his life for us, and is an advocate with the Father: that He is also the propitiation, the suffering sacrifice, for our sins; and that the blood of Jesus Christ cleanseth us from all sin, for that whoever is born of God do not commit sin — all are put forward. The death of Christ is both justice and love, both a propitiation and an act of losing self-surrender; but the moral effect upon us is more prominent even than those.

In the epistles of Paul the three elements are all present. In such expressions as a ransom, a propitiation, who was "made sin for us," the wrath of God against sin, and the mode in which it was turned away, are presented to us. Yet not wrath alone. The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again (2 Cor. v. 14, 15). Love in Him begat love in us, and in our reconciled state the holiness which we could not practice before becomes easy.

The reasons for not finding from St. James similar evidence, we have spoken of already.

Now in which of these points is there the semblance of contradiction between the Apostles and their Master? In none of them. In the Gospels, as in the Epistles, Jesus is held up as the sacrifice and victor, draining a cup from which his human nature shrunk, feeling in himself a sense of desolation such as we fail utterly to comprehend on a theory of human motives. Yet no one takes from Him his precious redeeming life; He lays it down of Himself, out of his great love for men. But men are to deny themselves and take up their crosses and tread in his steps: They are his friends only if they keep his commands and follow his footsteps.

We must consider it proved that these three points or moments are the doctrine of the whole New Testament. What is there about this teaching that has provoked in times past and present so much disputation? Not the hardness of the doctrine, for some of the theories put in its place are any easier, but its want of logical completeness. Sketched out for us in a few broad lines, it
SAVOUR

enupts the fancy to fill it in and lend it color; and we do not always remember that the hands that attempt this are trying to make a mystery into a theory, an infinite truth into a finite one, and to reduce the great things of God into the narrow limits of our little field of view. To whom was the ransom paid? What was Satan's share of the transaction? How can one suffer for another? How could the Redeemer be answerable when He was conscious that his work was one which could bring happiness to the whole human race? Yet this condition of indeliberateness is one which is imposed on us in the reception of every mystery: prayer, the incarnation, the immortality of the soul, are all subjects that pass far beyond our range of thought. And here we see the wisdom of God in connecting so closely our redemption with our reformation. If the object were to give us a complete theory of salvation, no doubt there would be in the Bible much to seek. The theory is gathered by fragments out of many an exhortation and warning; nowhere does it stand out entire, and without logical flaw. But if we assume that the New Testament is written for the guidance of sinful hearts, we find a wonderful aptness for that particular end. Jesus is proclaimed as the solace of our fears, as the founder of our moral life, as the restorer of our lost relation with our Father. If He had a cross, there is a cross for us; if He pleased not himself, let us deny ourselves; if He suffered for sin, let us hate sin. And the question ought not to be, What do all these mysteries mean? but, Are these thoughts really such as will serve to guide our life and to assuage our terrors in the hour of death? The answer is twofold— one from history and one from experience. The preaching of the Cross of the Lord even in this simple fashion converted the world. The same doctrine is now the ground of any definite hope that we find in ourselves, of forgiveness of sins and of everlasting life.

It would be out of place in a Dictionary of the Bible to examine the History of the Doctrine or to answer the modern objections urged against it. For these subjects the reader is referred to the author's essay on the "Death of Christ," in Aids to Faith, which also contains the substance of the present article. [See also the entry Jesus Christ, Mas- siah, Son of God, and Son of Man. in this Dictionary.]

W. T.

* SAVOUR as a verb occurs in the A. V. only in Matt. xvi. 23, and the parallel passage Mark viii. 33, in our Lord's rebuke of Peter: "Thou savour not the things that be of God, but those that be of men." The Greek, ἄρα ἄρα ἄρα ὃ ταῦτα τοῖς Θεοῖς, etc., may be well rendered, as it is by Mr. Green in his Tyndale New Test., "Thy mind is not on the things of God, but on those of men." Dr. Johnson defines the word savour here to "exhibit a taste for," and probably most English readers so understand it. But it may have been used by our translators in a more comprehensive sense, corresponding to the translation given above. Wycliffe renders Col. iii. 2 (Vulg., quae saevior teneat, seque), "senser ye the things that men above," and misses the same word in his translation of Rom. viii. 5, xiii. 15; Phil. iii. 19, etc., where the A. V. has "mind" or "think of." The term is derived, ultimately, through the French noun, savère, O. F. savore, verb a savore, from the Latin square, meaning primarily to taste or smell, then to discourse, pass as discernment or knowledge, etc.

The noun savore occurs very often in the A. V., and almost always in the sense (now becoming ob-solete) of "odor.

* SAW as a Egyptian saws, so far as has yet been discovered, were single-handed, though St. Jerome has been thought to allude to circular saws. As is the case in modern oriental saws, the teeth usually incline toward the handle, instead of away from it like ours. They have in most cases, branches, apparently attached to the handles, in kettlem shocks, but some of those in the British Museum have their blades let into them like our knives. A double-handed iron saw has been found at Ninevah; and double saws strained with a cord, such as modern carpenters use, were in use among the Romans. In saving wood the Egyptians placed the wood perpendicularly in a sort of frame, and cut it downwards. No evidence exists of the use of the saw applied to stone in Egypt, nor with any certainty to the hewn kind of saws it seems likely that this should be the case; but we read of saws stones used in the Temple. (1 K. vii. 3; 2 K. x. 18, 30; Wilkinson, Anc. Egypt. ii. 114, 115; Brit. Mus. Egypt. Room. No. 6616; Layard, Nin. and Babil. p. 195; Jerome, Comm. on Is. xxvii. 21.) The saws "under" or "in" with which David is said to have placed his captives were of iron. The expression in 2 Sam. xii. 24 does not necessarily imply torture, but the word "cut in" in 1 Chr. xx. 3 can hardly be understood otherwise. (See Isa. vi. 13; Jer., xxiv. 9, 12.)

ACEPH-, ACEPHAL-. [ANOMENIXU, DAY OF.]

SCARLET. [VHOUSE.

SCEPTRE (ןד). The Hebrew term sheb- bet, like its Greek equivalent axiopap, and our derivative sceptre, originally meant a rod or staff. It was thence specifically applied to the shepherd's crook (Lev. xxvi. 22, Mic. vii. 14), and to the wand or sceptre of a ruler. It has been inferred that the latter of these secondary senses is derived from the former (Winer, Redeb., "Sceptre"); but this appears doubtful from the circumstance that the sceptre of the Egyptian kings, whence the idea of a sceptre was probably borrowed by the early Jews, resembled not a shepherd's crook, but a staff (Tisch. Scr. ii. 33). The use of the staff as a symbol of authority was not confined to kings; it inscribed to any of their number, as indicated in Judg. x. 14, where a "man of the writer," as in the A. V., we should read "sceptre of the leader." Indeed, no instance of the sceptre being actually handled by a Jewish king occurs in the Bible: the allusions to it are all of a metaphorical character, and describe it simply as one of the insignia of royalty, as Gen. xlix. 10, Num. xxix. 20, 26, xiv. 6; Is. xiv. 5; Am. i. 5; Zech. x. 11; Hist. x. 43; Bar. vi. 14 [or Epist. of Jer. 14]. We are
consequently unable to describe the article from any Biblical notice we may infer from the term \textit{sceptre}, that it was probably made of wood: but we are not warranted in quoting Ez. xix. 11, in support of this, as done by Winer, for the term rendered \textit{rods} "may better be rendered \textit{shoots}," or \textit{sprouts} as \textit{offspring}. The sceptre of the Persian monarchs is described as "golden," i.e. probably of massive gold (Esth. iv. 11; Xen. \\textit{Cyrop.} viii. 7. § 13); the implication of it towards a subject by the monarch was a sign of favor, and kissing it an act of homage (Esth. iv. 11, v. 2). A carved ivory staff discovered at Nimrud is supposed to have been a sceptre (Layard, \textit{Ninev. and Bab.} p. 165). The sceptre of the Egyptian queens is represented in Wilkinson's \textit{Anc. Egyl.} i. 276. The term \textit{sceptre} is rendered in the A. V. "rod" in two passages where \textit{sceptre} should be substituted, namely, in Ps. ii. 9, where "sceptre of iron" is an expression for strong authority, and in Ps. xxv. 3.

W. L. B.

\textbf{SCEVA (Sceva; Scev.)}. A Jew residing at Ephesus at the time of St. Paul's second visit to that town (Acts xix. 14-16). He is described as a "high priest" (\textit{ἀρχιερεύς}), either as having exercised the office at Jerusalem, or as being chief of one of the twenty-four classes. His sons were attempted to exercise spirits by using the name of Jesus, and on one occasion severe injury was inflicted by the demoniac on two of them (as implied in the term \textit{ἀρρητορράρας}, the true reading in ver. 16 instead of \textit{αὐτων}).

W. L. B.

\* \textbf{SCHOOL. Acts xix. 9. [\textit{Tyranxus}].} \* \textbf{SCHOOLS OF THE PROPHETS. [\textit{Samuel. 3 (b); Prophet. II.}].}

\textbf{SCIENCE (Σ\textit{ης}; \textit{γνώσεις}: \textit{scien.}). In the A. V. this word occurs only in Dan. i. 4, and 1 Tim. vi. 20. Elsewhere the rendering for the Hebrew or Greek words and their cognates is "knowledge," while the Vulg. has unmanageably \textit{scien.}. Its use in Dan. i. 4 is probably to be explained by the number of synonymous words in the verse, forcing the translators to look out for derivations in similar senses in English. What it should have been chosen for the Vulg. 20, 21, is not obvious. Its effect is injurious, as leading the reader to suppose that St. Paul is speaking of something else than the "knowledge" of which both the Judaising and the mystic sects of the apostolic age continually boasted, against which he so earnestly warns men (1 Cor. vii. 17, the counterpart of the true knowledge which he prizes so highly (1 Cor. xii. 8, xiii. 2; Phil. i. 9; Col. iii. 17). A natural perversion of the meaning of the text has followed from this translation. Men have seen in it a warning, not against a spurious theosophy—of which Swedenborgianism is, perhaps, the nearest modern analogue—but against that which did not come within St. Paul's horizon, and which, if it had any sway before he would have welcomed the study of the works of God, the recognition of his Will working by laws in nature. It has been hurled successively at the heady astronomers and geologists, whenever men have been asked at what they have deemed the antagonism of physical "science" to religion. It would be interesting to ascertain whether this were at all the \textit{gnωστικά} of the translators of the A. V. — whether they were beginning to look with alarm at the union of skepticism and science, of which the common proverb, \textit{the more you know the less you know}, is an instance, we must content ourselves with noting a few facts in the Biblical history of the English word.

(1.) In Wickliffe's translation, it appears less frequently than might have been expected in a version based upon the Vulgate. For the "knowledge of salvation" of the A. V. in Luke i. 77, we have the "science of health." In Christ are laid "the treasures of wisdom and of science" (Col. i. 3). In 1 Tim. vi. 20, however, Wickliffe has "

(2.) Timah, rejecting "science" as a rendering elsewhere, introduces it here; and is followed by Cranmer's and the Geneva Bibles, and by the A. V.

(3.) The Rhenish translators, in this instance following less closely than the Vulg. than the Protestant versions, give "knowledge."

It would obviously be out of place to enter here into the wide question what were the \textit{gnωστικά της Ἰησοῦ Χριστοῦ τῆς γνώσης} of which St. Paul speaks. A discussion on the Gnosticism of the Apostolic age would require a volume. What is necessary for a Dictionary will be found under \textit{Timothy; Epistles to}. E. H. P.

\textbf{SCORPION (Σ\textit{κρόπιον; untr. : \textit{scorpios}: \textit{scorpius}). The well-known animal of that name, belonging to the class \textit{Arachnida} and order \textit{Pal-}

\textit{acarina}, which is twice mentioned in the O. T. and four times in the N. T. The wilderness of Sinai is especially alluded to as being inhabited by scorpions at the time of the Exodus (Dent. viii. 15), and in this day these animals are common in the same district, as well as in some parts of Palestine. Ehrenberg (\textit{Symb. Phys.}) enumerates five species as occurring near Mt. Sinai, some of which are found on the shores of the Dead Sea. It is to be in no fear of the rebellions Israelites, here compared to scorpions. The Apostles were indured with power to resist the stings of scorpions and scorpions (Luke x. 19). In the vision of St. John (Rev. ii. 10) the beasts that came out of the smoke of the bottomless pit are said to have had "tails like unto scorpions," while the pain resulting from this creature's sting is alluded to in verse 5. A scorpion for an egg (Luke xi. 12) was probably a proverbial expression. According to Erasmus the Greeks had a similar proverb (\textit{ἀργαρίας ἀργαρίας}). Scorpions are generally found in dry and in dark places, under stones and in ruins, chiefly in warm climates. They are carnivorous in their habits, and move along in a threatening attitude with the tail elevated. The sting, which is

\* The following quotation from Timah is decisive as to the sense in which he used the word. It shows that he contemplated no form of science (in the modern sense of the term), mathematical or physical, but the very opposite of this,—the attempt to bring all spiritual or divine truths under the formula of the logical understanding. He speaks of the disputes of the Roman theologians as the "central time of which Paul warned Timothy, calling them the oppositions of a false named science, for that their \textit{philosophia divinae} must make objections against any truth, be it never so plain, with \textit{pro et contra}" (\textit{Supper of the Lord} ii. 24, Parker Soc. Edition). Timah's use and application of the word 'science' must be remarked, for the choice of a different word by the Rhenish translators. Those of the A. V. may have used it with a different meaning.
SCOURGING. The punishment of scourging was prescribed by the Law in the case of a between-husband and wife, and perhaps in the case of both the guilty persons (Lev. xix. 20). Women were subject to scourging in Egypt, as they still are by the law of the Koran, for incontinence (Sale, Koran, chap. xiv, and chap. iv. note; Lane, Med. Egyp. i. 147). Wilkinson, Anc. Egyp. abridgm. ii 211). The instrument of punishment in ancient Egypt, as it is also in modern times generally in the East, was usually a stick, applied to the soles of the feet — marti-nado (Wilkinson, Lect. i. c.; chardin, vii. 114, Lane, Med. Egyp. i. 146). A more severe scourge is possibly implied in the term — scorpion:—whips armed with pointed tails of leath the "horrible discipline" of Horace, though it is more probably merely a matter of form. Under the Roman method the culprit was stripped, stretched with cords or thongs on a frame "victoriaca," and beaten with rods. After the Ptolemaic law (c. 300), Roman citizens were exempted from scourging, but slaves and foreigners were liable to be beaten, even to death (Gesen. Thes. p. 1062; Isid. Orig. v. 27, ap. Schol. Lect. Scotp; Hor. i. 11. iii. 139; prov. xxi. 22, and Grotius, ad l. x. xii. 24; vii. 11. xii. 11; Cic. Ter. iii. 28; see Rob. 3; Liv. x. 1; Sull. cit. 51) [Punishments. iii. c. 4.] W. H. P.

SCREECH-OWL. [Owl.]

SCOBES (σκοβες; σκηναρης; sercien). The prominent position occupied by the Scribes in the Gospels would have to itself make a know ledge of their life and teaching essential to any clear conception of our Lord's work. It was by their influence that the later form of Judaism had been determined. Such as it was when the "new doctrine" was first proclaimed, it had become through them. Far more than priests or Levites they represented the religious life of the people. On the one hand we must know what they were in order to understand the innumerable points of contrast presented by our Lord's acts and words. On the other, we must not forget that there were also, inevitably, points of resemblance. Opposed as his teaching was, in its deepest principles, to theirs, He was yet, in the eyes of men, as one of their order, a Scribe among Scribes, a Rabbi among Rabhids (John i. 47, iii. 2; vi. 23, 40; Schoettgen, Hor. Heb. ii. Christus Redemptor Sacerdos). I. NAME. — (1). Three meanings are connected with the verb σηπήρω (σηπήρω) the root of Sopherin — (1) to write, (2) to set in order, (3) to count. The explanation of the word has been referred to each of these. The Sopherin were so called because they wrote out the Law, or because they classified and arranged its precepts, or because they counted with scrupulous minuteness every clause and letter it contained. The traditions of the Scribes, glowering in their own achievements, were in favor of the last of these etymologies (Schleicher, 35; Carpozy, App. Crit. ii. 135). The second fits in best with the military functions connected with the word in the earlier stages of its history (ibid.). The authority of most Hebrew scholars is with the first (Genetics, s. v.). The Greek equivalent answers to the derived rather than the original meaning of the word. The σκηναρης of a Greek

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SCOURING. The "scorpions" of I K. xii. 11, 14, 2 (Ch. x. 11, 14, have no clear allusion whatever to the animal, but to some instrument of scourging — unless, indeed, the expression is a mere figure. Celsus (Hierob. ii. 45) thinks the "scorpi" was the spiny stem of what the Arabs call Hsek (حري) the Solana melongena, var. esculenta, egg plant, because, according to Abdul Faddi, this plant, from the resemblance of its spines to the sting of a scorpion, was sometimes called a "scorpion thorn;" but in all probability this instrument of punishment was in the form of a whip armed with iron points. *Vigia — si ni bobs vel adleion, scorpion rectissimo nomine vocatur, qui acerato vulnere in corpus infigitur." (Isidoro, Orig. Lat. 5, 27; and see Jahn, Bibl. Text. p. 257.) In the Greek of 1 Mace. vi. 51, some kind of wrist-gauge is mentioned under the name scopomai: but we want information both as to its form and the reason of its name. (See Dict. of Antiquities, art. Hoermann.)"

W. H.

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a Modern naturalists restrict the genus Scorpis to those kinds which have six eyes, Bothus to those which have eight, and Androcous to those which have twelve.

b To scourge, ἑλπίζω; the scourge, ἐλπίδα; also: Agrellensus; also in A. V. "whip."
The Scribes of Jerusalem, in like manner, the custodians and interpreters of the γραμματεύς upon which the fidelity of the nation rested. Other words applied to the same class are found in the N.T. Νομικοί appears in Matt. xxii. 39, Luke vii. 30, x. 25, xiii. 3; ὁμολογο-

δέγγον in Luke v. 17; Acts v. 34. Attempts have been made, but not very successfully, to reduce the several terms to a classification. All that can be said is that γραμματεύς appears the most generic term; that in Luke vii. 43 it is contrasted with μνημονεύς; that ὁμολογοδέγγον, as in Acts v. 34, seems the highest of the three. Josephus (Jos. xii. 2, § 2) paraphrases the technical word by ἐγγραφαῖος νομαί.

(2.) The name of ἱερικὸς Σηπερ (παῖς γραμματεύς, x. x. x., Joh. xv. 13; Judg. i. 12), may possibly connect itself with some early use of the title. In the Song of Deborah (Judg. v. 14), the word appears to point to military functions of some kind.

The "pen of the writer" of the LXX. (I.XX. εἴδες ἄγγελους γραμματεύς) is probably the red or sceptre of the commander numbering or marshalling his troops. The title appears with more distinctness in the early history of the monarchy. Three men are mentioned as successfully filling the office of Scribe, viz., David and Solomon (2 Sam. viii. 17, xx. 25); 1 K. iv. 3; in this instance (two simultaneous). Their functions are not specified, but the high place assigned to them, side by side with the high-priest and the captain of the host, implies power and honor. We may think of them as the king's secretaries, writing his letters, drawing up his decrees, managing his finances (comp. the work of the Scribe under Deanh, 2 K. xii. 10). At a later period the word again connects itself with the act of numbering the military forces of the country (Jer. ii. 25, and probably Is. xxxiii. 18). Other associations, however, began to gather round it about the same period. The zeal of Hezekiah led him to foster the growth of a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (2 Kings xxv. 26). To this period, accordingly, belongs the new significance of the title. It no longer designates only an officer of the king's court, but a class, students and interpreters of the Law bestowing on their wisdom (Jer. viii. 8).

(3.) The seventy years of the Captivity gave a fresh glory to the name. The exiles would be anxious above all things to preserve the sacred books, the laws, the hymns, the prophecies of the past. To know what was worth preserving, to transcribe the older Hebrew documents accurately, when the spoken language of the people was passing into Aramaic, to explain what was hard and obscure — this was what the necessities of the time demanded. The man who met them became em

braced the name of the Scribe, the priestly functions of King David, the background, as the priestly order itself did before the Scribes as a class. The words of Ez. vii. 10 describe the high ideal of the new office. The Scribe is to seek (טו) the law of the Lord and to do it, and to teach in Israel statutes and judgments. This, far more than his priesthood, was the true glory of Ezra. In the eyes even of the Persian king he was "a Scribe of the Law of the God of Heaven" (vii. 12). He was assisted in his work by others, chiefly Levites. Publicly they read and expounded the Law, perhaps also translated it from the already obsolete Hebrew into the Aramaic of the people (Neh. viii. 8-13).

(4.) Of the time that followed we have but scanty records. The Scribes' office apparently became more and more prominent. Traces are found in the later canonical books of their work and influence. Already they are recognized as "masters of assembly" or their title, as in the "sacred writings," was "a\"; having, that is, something of a corporate life (Ezch. xii. 11; Jos. Jol. xii. 42). As such they set their faces sternly to maintain the authority of the Law and the Prophets, to exclude from all equality with them the "many books" of which "there is no end" (Ezch. xii. 12). They appear as a distinct class, "the families of the Scribes," with a local habitation (1 Chr. ii. 55). They compile, as in the two books of Chronicles, excerpts and epitomes of larger histories (1 Chr. xix. 2); 2 Chr. ix. 22. The occurrence of the word בֵּית רֹוק ("the story -[or] margin, "the commentary," of the Prophet Psl. 90") afterwards so memorable, in 2 Chr. xii. 22, shows that the work of commenting and expounding had been already.

h. Development of Doctrine. — (1.) It is characteristic of the Scribes of this period that, with the exception of Ezra and Zechariah (Neh. xiii. 13), we have no record of their names. A later age honored them collectively as the men of the Great Synagogue, the true successors of the Prophets (1 Macc. 9. 1), but the men themselves by whose agency the Scriptures of the O.T., were written, are left of the "scribes," compiled in this form, limited to their present number, remain unknown to us. Never, perhaps, was so important a work done so silently. It has been well argued (Jos. Jol. xii. 42) that this was its set purpose. The one aim of those early Scribes was to promote reverence for the Law, to make it the groundwork of the people's life. They would write nothing of their own, lest less worthy words should be raised to a level with those of the oracles of God. If interpretation were needed, their teaching should be oral only. No precepts should be perpetuated as resting on their authority.

a Lightfoot's arrangement, though conjectural, is worth giving (Horae § 77). The "scribes" (the same, were those who occupied themselves with the Mishna. Next above them were the "lawyers," students of the Mishna, acting as assessors, though not voting in the Sanhedrin. The "doctors of the Law" were expounders of the Gemara, and "trumpeters" of the teachers. Comp. Carpov, App. Crit. i. 7; Lenard, Loc. Hist. de. 23; Leyer, in Herzog's Encyclop. Schriftgelehrte.*

b Ewald, however (Por. Bäch. i. 126 [182, 2: Aid.]), writes Raw as equivalent to יָאָכֵל, "a judge."
words of later Judaism, they devoted themselves to the Mekor (i.e., recitation, reading, as in Neh. viii. 8), the careful study of the text, and hid down rules for transcribing it with the most scrupulous precision (comp. the tract Sepherin in the Jerusalem Gemara).

(2.) A saying is ascribed to Simon the Just (b. 183, 1), the last of the succession of the men of the Great Synagogue, who laid down the principle on which they had acted, and enables us to trace the next stage of the growth of their system. "Our fathers have taught us," he said, "three things, to be cautious in judging, to train many scholars, and to set a fence about the Law." (Pirke Abot, i. 1; Just. i. 95). They wished to make the Law of Moses the rule of life for the whole nation and for individual men. But it lies in the nature of every such law, of every informal, half-systematic code, that it raises questions which it does not solve. Circumstances change, while the Law remains the same. The infinite variety of life presents cases which it has not contemplated. A Roman or Greek jurist would have dealt with these on the basis of principles of equity or policy. The Jewish teacher could recognize no provision beyond the precepts of the Law. To him they all stood on the same footing, for all were equally divine. All possible cases may be brought within their range, decided by their authority.

(3.) The result showed that, in this as in other matters, the legality of the letter was destructive of the very reverence in which it had originated. Step by step the Scribes were led to establish rules at which we may believe the earlier representatives of the order would have started back with horror. Decisions on fresh questions were accumulated into a complex system of casuistry. The new precepts, still transmitted orally, more precisely fitting in to the circumstances of men's lives than the old, came practically to take their place. The "Words of the Scribes" (אלהים בנים), now used as a technical phrase for these decisions, were honored above the Law (Lightfoot, Heren. i. § 77;Just. Judila., i. 934). It was a greater crime to offend against them than against the Law. They were as new while the precepts of the Law were as water. The first step was taken towards nullifying the commandments of God for the sake of their own traditions. The custom became at once subtle and prurienc, evading the plainest duties, tampering with the sacred (Matt. xiv. 1-36; xviii. 16-20). The right relation of moral and ceremonial laws was not only forgotten, but absolutely inverted. This was the result of the profound reverence for the letter which gave no heed to the "word adding in them" (John v. 38).

(4.) The history of the full development of these tendencies belongs to a history of the Talmud. Here it will be enough to notice in what way the teaching of the Scribes in our Lord's time was making to that result. Their first work was to report the decisions of previous Rabbis. Those were the Halakah (that which gives the central precepts of the schools)—precepts binding on the conscience. As they accumulated they had to be classified and compiled. A new code, a second Corpus Juris, the Mishna (Mesorot), grew out of them, to become in its turn the subject of fresh questions and commentaries. Here ultimately the spirit of the commentators took a whole range. The aneideses of the schools or courts of Rabban, the dilater diviti of Rabbis; the wildest fables of Jewish superstition (Tit. i. 14), were brought in, with all without any relation to the context, and the sic avore (completeness) filled up the measure of the Institutes of Rabbinitic Law. The Mishna and the Gemara together were known as the Talmud (institution), the necessary doctrine and condition, of every learned Jew (Just. Judila., iii. 202-222).

(5.) Side by side with this was a development in another direction. The sacred books were not studied as a code of laws only. To such into their meaning had from the first belonged to the total office of the scriber. He who so searched was known by name of the Scribes themselves, of everlasting life (John v. 39; Pirke Abot, ii. 8). But here also the book suggested thoughts which could not logically be deduced from it. Men came to it with new beliefs, new in form if not in essence, and, not finding any ground for them in a literal interpretation, were compelled to have recourse to an interpretation which was the reverse of literal. The fruit of this effort to find what was not there appears in the Midrashim (searchings, investigations) on the several books of the O. T. The process by which the meaning, moral or mystical, was elicited, was known as Hagadah (saying, opinion). There was obviously no assignable limit to such a process. It became a proverb that no one ought to spend a day in the Beth-ham-Midrash (the house of the interpreter) without lighting on something new. But there lay a stage higher even than the Hagadah. The mystical school of interpretation cultivated in the Kabbala (reception, the received doctrine). Every letter, every number, became pregnant with mysteries. With the strongest possible distortion of its original meaning, the Greek word which had been the representation of all which had been chosen for the wildest of all interpretations. The gematria (גמרא), showing to what depths the wrong path could lead men. The mind of the interpreter, obstinately shutting out the light of day, moved in its self chosen darkness amid a world of fantastic Ebodis (comp. Carpop. App., Crit. i. 7; Schottgen, Her., ii. de Mens, l. 4; Zunz, Gotthische Welthistorie, pp. 42-51; Just. Judila., iii. 63-81; Ginsburg, The Kabbalah: its Doctrines, Development, and Literature, Lond. 1865; also his arts Kabbalah and Midrash in Kitt. Cyclop. of bibl. Lit., 3d ed.).
III. History.-- (1.) The names of the earlier Scribes passed away, as has been said, unrecorded. Simon the Just (cir. b. c. 300-240) appeared as the last of the men of the Great Synagogue, the beginning of a new period. The memorable names of the times that followed—Antigonus of Socho, Zadok, Bechos—connect themselves with the rise of the first opposition to the traditional system which was growing up. [Scribes.]

The tenet of the Sadducees, however, never commanded the adhesion of more than a small minority. It tended, by maintaining the sufficiency of the letter of the Law, to destroy the very occupation of a Scribe, and the class, as such, belonged to the party of its opponents. The words "Scribes" and "Pharisees" were bound together by the closest possible alliance (Matt. xxiii. 35.; Luke v. 30). [Pharisees.]

Within that party there were shades and subdivisions, and to understand their relation to each other in our Lord's time, or their connection with his life and teaching, we must look back to what is known of the five pairs (פִּתְנִיתִי) of teachers who represented the scribal succession. Why two, and two only, are named in each case we can only explain by the tradition so far preserved that one was always the Nazi or President of the Sanhedrim as a council, the other the Ab-beth-din (Father of the House of Judging), presiding in the supreme court, or in the Sanhedrim when it sat as such, is not improbable (Jost, Judenth. i. 169).

(2.) The two names that stand first in order are 

Josiah ben-Boseer, a priest, and Josiah ben-Buchanan (cir. a. D. 140-150). The presence of such men was always a check on the Scribes. They indicated a tendency to a greater elaboration of all rules connected with ceremonial defilement. Their desire to separate themselves and their disciples from all occasions of defilement may have furnished the starting-point for the name of Pharisee. The brave struggle with the Syrian kings had turned chiefly on questions of this nature, and it was the wish of the two teachers to prepare the people for any future conflict by founding a trinity (the Chabberim, or associates) bound to the strictest observance of the Law. Every member of the order on his admission pledged himself to this in the presence of three Chabberim. They looked on each other as brothers. The rest of the nation they looked on as "the people of the earth." The spirit of Scribalism was now flowing under other names.

The precept associated with the name of Josiah ben-Boseer, "Let thy house be the assembly-place for the wise; dust thyself with the dust of their feet; drink eagerly of their words," pointed to a further growth (Pirk Abod. i. 1; Jost, i. 233). It was hardly checked by the taunt of the Sadducees that these Pharisees would purify the sun itself" (Jost, i. 137). (4.)

Josiah ben-Perschiah and Nithai of Arabela were contemporary with John Hyrcanus (cir. b. c. 135-108), and enjoyed his favor till towards the close of his reign, when caprice or interest led him to pass over to the camp of the Sadducees. The saying ascribed to Josiah, "Take to thyself a teacher (Rab), get to thyself an associate (Talib), judge every man on his better side" (Pirk Abod. i. 1), while its last clause attracts us by its

candor, shows how easily even a fair-minded man might come to recognize no bonds of fellowship outside the limits of his sect or order (Jost, i. 227-230).

(4.) The secession of Hyrcanus involved the Pharisees, and therefore the Scribes as a class, in difficulties, and a period of confusion followed. The meetings of the Sanhedrim were suspended or became predominately Sadducean. Under his successor, Alexander Janmai, the influence of Simon ben-Shetach over the queen-mother Salome re-established for a time the ascendancy of the Scribes. The Sanhedrim once again assembled, with none to oppose the dominant Pharisaic party. The day of meeting was observed afterwards as a festival only as solemn as those of Purim and the Dedication. The return of Alexander from his campaign against Gaza again turned the tables. Eight hundred Pharisees took refuge in a fortress, were besieged, taken, and put to death. Joshua ben-Perschiah, "the venerable head of the order, was driven into exile. Simon ben-Shetach, his successor, had to earn his livelihood by spinning flax. The Sadducees failed, however, to win the confidence of the people. Having no body of oral tradition, they fell back on old laws and began to compile a code. They were accused by their opponents of wishing to set up new laws on a level with those of Moses, and had to abandon the attempt.

On the death of Janmai the influence of his widow Alexandra was altogether on the side of the Scribes, and Simon ben-Shetach and Judah ben-Talbat entered on their work as joint teachers. Under them the juridical side of the Scribe's function became prominent. Their rules turn chiefly on the laws of evidence (Pirk Abot. i. 1). In two memorable instances they showed what sacrifices they were prepared to make in support of these laws. Judah had, on one occasion, condemned false witnesses to death. His zeal against the guilt led him to neglect the rule which only permitted them to judge of a case in which there would be the consequence of the original accusation. His colleague did not shrink from rebuking him, "Thou hast shed innocent blood." From that day Judah resolved never to give judgment without consulting Simon, and every day threw himself on the grave of the man he had condemned, imploring pardon. Simon, in his turn, showed a like sense of the supreme authority of the Law. His own son was brought before him as an offender, and he sentenced him to death. On the way to execution the witnesses confessed that they had spoken falsely; but the son, more anxious that they should suffer than that he himself should escape, turned round and entreated his father not to stop the completion of the sentence. The characteristic of such men was not to impose itself upon his followers. To its influence may probably be traced the indomitable courage in defense of the Temple, which won the admiration even of the Roman generals (Jost, i. 234-247).

(5.) The two that followed, Shemaiah and Ab-tilion (the names also appear under the form of Scri-er, Joseph. Ant. xiv. 9, § 4, and Polyb. Polyb. xiv. 10, § 1), were conspicuous for another reason. Now, for the first time, the teach-
The amount is uncertain. The story of Hillel (4790) represents it as half a stor, but it is doubtful whether the stator here is equal to twice the dinarum or to half (comp Geiger, De Hiilel et Shamrait, in Uegiui, Thes. xxi. i). It was, at any rate, half the day's wages of a skilled laborer.

b * We have not the means of fixing with any precision the date of Hillel's birth. The question is fully discussed by Ewald in his Gesch. d. Volker Israels, 3d Ausg. (1867), v. 12-25. Assuming that Hillel is the same person with the Polio of Josephus (so Josippon, v. 4, et al. cited by Ewald) he is deemed to consider him as flourishing from about 60 n. c. to 10 B. c. Dechanbou (Histoire de l'Or et de la Gagne, de la Polio, i 143 f., 493 a.) thinks that the Same as and Polio of Josephus represents, through a confusion on the part of this writer, sometimes Shemahia and Abtalhah, and sometimes Shammiti and Hillel. This is quoted in Kitzo's Cyclopedia of Bible Lit., 3d ed., says, without giving any authority, that he was born about 75 n. c. On Hillel, whose merits, really great, have been strangely exaggerated by some recent Jewish writers, c. Dr Geiger (not the Geiger so often referred to in this article), one may say, in addition to the works already referred to in the body of the article, or just mentioned, Ewald's Jahrb. d. Bibl. wissenschaf., x. 50-53 (substantially reproduced in his Geschichten, as above), and the interesting little pamphlet of Delitzsch, Jesus und Hillel, mit Rucksicht auf Reimann und Geiger verglichen, 2d Ault., Erlangen, 1857.

a The reverence of later Jews for Hillel is shown in some curious forms. To him it was given to understand the speech of animals as well as of men. He who heard not to the words of Hillel was worthy of death. (Geiger, ut supra.) Of him too it was said that the Divine Shechinah rested on him: if the heavens were perchance and all the trees of the earth pens, and all the sea, it would not be enough to proclaim it, and his wisdom was charged from the heavens (John v. 25). See Hengstenberg, De Academica Herderum, 2d Ault., Uegiui, Thes. xxi.) c We may perhaps find in this fact an explanation which gives a special force to words that have hitherto been interpreted somewhat vaguely. When our Lord...
thing but a slavish follower of those traditions. He was the first to lay down principles for an equitable construction of the Law with a diacritical precision which seems almost to imply a Greek culture (Jost, i. 257).

When the letter of a law, as e.g. that of the year of release, was no longer suited to the times, and was working, so far as it was kept at all, only for the suggested an interpretation which met the difficulty or practically set it aside. His teaching as to divorce was in like manner an adaptation to the temper of the age. It was lawful for a man to put away his wife for any cause of disfavor, even for so slight an offense as that of spoiling his dinner by her bad cooking \( \text{a} \) (Geiger, L. c.). The human character of the man comes out in some of his sayings, which remind us of the tone of Jesus the son of Sirach, and present some fruitful approximations to a higher teaching; "Trust not thyself to the day of thy death,""Judge not thy neighbor till thou art in his place,""Leave nothing dark and obscure, saying to thyself, I will explain it when I have time; for how can there be time to explain anything which tendeth to light" (comp. James iv. 13-15).""He who gains a good name gains it for himself, but he who gains a knowledge of the Law gains everlasting life" (comp. John vi. 53: "Parke Abott, 5-58"). In one memorable rule we find the nearest approach that had as yet been made to the great commandment of the Gospel: "Do nothing to the neighbor that thou wouldst not that he should do to thee." (iv. 8.) The contrast shows itself in the conduct of the followers not less than in the teachers. The disciples of Shammai were conspicuous for their sternness, appealed to popular passions, used the sword to decide their controversies. Out of that school grew the party of the Zealots, fierce, fanatical, exclusive, the Orangemen of Pharisaism (Jost, i. 257-258). Those of Hillel were, like their master (comp. e. g. the advice of Gamaliel, Acts xiii. 34-42), cautious, gentle, tolerant, unwilling to make enemies, content to let things take their course. One school resisted, the other was disposed to foster the study of Greek literature. One sought to impose upon the prose style from heathenism the full burden of the Law, the other that he should be treated with some sympathy and indulgence.

contrasted the strictness and austerity of the Pharisees with the lives of those who wore soft clothing, were generally approved, and lived delicately in kings' houses (Matt. xvi. 3: Luke vii. 24), those who heard him may at once have recognized the picture. In the multitude of uncertain guesses as to the Hebrews of the Gospels (Matt. xiii. 10) we may be permitted to hazard the conjecture that they may be identified with the party, perhaps rather with the clique, of Menahem and his followers (Geiger, at supra. On this, H. H. Rowen, "Micah and His Companions," Westminster, 1887). The fact that the stern, sharp words of a divine scourge which have been quoted above, meet as first after the first combination of Heraclius and Umayyads, gives it a strong confirmation (comp. Mark iii. 6; Luke vi. 11, vii. 19). It is fair to add that a great Rabbinic scholar maintains that this "spoil the dinner" was a well-known figurative phrase for conduct which smart shame or discredit on the husband (Jost, i. 258).

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\( \text{b} \) The history connected with this saying is too charmingly characteristic to be pressed over. A prologue came to Shammai and begged for some instruction in the law; if it were only for as long as he, the learner, could stand on one foot. The Scribe was un-
Scribes

Proselytes. \(\text{[Proselytes.]}\) One subject of debate between the schools exhibits the contrast as going deeper than these questions, touching upon the great points of the union (Jos. \(13: 34, \text{&c.}\)). Was the state of man so full of misery that it would have been better for him never to have been? Or was this life, with all its suffering, still the gift of God, to be valued and used as a training for something higher than itself? The school of Shammay took, as might be expected, the former, that of Hillel the brighter and his school the latter (Jos. \(24: 44, \text{&c.}\)).

(9.) Outwardly the teaching of our Lord must have appeared to men different in many ways from both. While they repeated the traditions of the elders, He "spake as one having authority," "not as the Scribes" (Matt. vii. 29; comp. the constantly recurring "I say unto you"). While they confined their teaching to the class of scholars, He "had compassion on the multitudes" (Matt. ix. 36).

While they were to be found only in the council or in their schools, He journeyed through the cities and villages (Matt. iv. 23, xx. 35, &c., &c.). While they spoke of the kingdom of God vaguely, as a thing far off, He proclaimed that it already came nigh to men (Matt. iv. 17). But in most of the points at issue between the two parties, He maintained the position of the school of Shammay, in sympathy with that of Hillel.

In the questions that gathered round the law of the Sabbath (Matt. xii. 1-11, and John v. 1-16, &c.), and the lines of purity (Matt. xv. 1-11, and its parallels), this was obviously the case. Even in the controversy about divorce, while his chief work was to assert the Sabbath on which the dispensation on both sides were losing sight of, He recognized it must be remembered, the rule of Hillel as being a true interpretation of the Law (Matt. xix. 8).

When He summed up the great commandment in which the Law and the Prophets were fulfilled, He reproduced and emended the precept which had been given by that teacher to his disciples (Matt. xxi. 12, xxii. 34-40). So far, on the other hand, as the temper of the Hillel school was one of more adaptation to the feeling of the people, cleaving to tradition, wanting in the instruction of life, the teaching of Christ must have been felt as unspiringly condemning it.

(10.) It adds to the interest of this inquiry to remember that Hillel himself lived, according to the tradition of the Rabbis, to the grand age of 129, and may therefore have been present among the doctors of Luke ii. 46, and that Gamaliel, his grandson and successor, was at the head of this school during the whole of the ministry of Christ, as well as in the early portion of the history of the Acts. We are thus able to explain the fact, which so many passages in the Gospels lead us to infer, the existence all along of a party among the Scribes themselves, more or less disposed to recognize Jesus of Nazareth as a teacher (John iii. 1: Mark x. 17), not far from the kingdom of God (Mark xii. 34), advocates of a policy of toleration (John vii. 51), but, on the other hand, timid and time-serving, unable to confer even their self-benefit (John xii. 42), afraid to take the stand against the strong current of sentiment which brought together the Sudanese section of the priesthood and the ultra-Pharisaic followers of Shammay. When the last great crisis came, they apparently contended themselves with a policy of absence (Luke xxviii. 30, 31), possibly were not even summoned, and thus the Council which condemned our Lord was a proceed meeting of those interested parties, not a formally constituted Sanhedrin. All its proceedings, the hasty investigation, the immediate sentence, were vitiated by irregularity (Just. i. 407-408). Afterwards, when the fear of violence was once over, and popular feeling had turned, we find Gamaliel summoned courage to maintain openly the policy of a toleration expectation (Acts v. 34).

IV. Education and Life. -(1.) The special training for a Scribe's office began, probably, about the age of thirteen. According to the Pirke Abot (v. 24) the child began to read the Mikra at five and the Mishnah at ten. Three years later every Jew became a law of the Law (Bir-Mishach), and was bound to study and obey it. The great mass of men rested in the scanty teaching of their synagogues in knowing and repeating their Hādīth. The laws inserted on their phylacteries, or filters, was dictated by his parents, or who devoted himself, to the calling of a Scribe, something more was required. He made his way to Jerusalem, and applied for admission to the school of some famous Rabbi. If he were poor, it was the duty of the synagogue of his town or village to provide for the payment of his fees, and in part also for his maintenance. His period to learn was tested by an examination on entrance. If he passed it he became a "chosen one" (נער, comp. John xv. 19), and entered upon his work as a disciple (Spero, App. Crit. i. 7). The master and his scholars met, the former sitting on a high chair, the elder pupils (גיטין) on a lower bench, the younger (גיטין) on the ground, both literally "at his feet." The class-room might be the chamber of the Temple set apart for this purpose, or the private school of the Rabbi. In addition to the Rabbi, or head master, there were assistants, or interpreters of the master, whose function it was to proclaim aloud to the whole school what the Rabbi had spoken in a whisper (comp. Matt. x. 37). The education was chiefly chieftical, the pupil submitting the cases and asking questions, the teacher examining the pupil (Luke ii.). The questions might be ethical. What was the great commandment of all? What must a man do to inherit eternal life? or practical, What might a man do or leave unsaid on the Sabbath? or commercial, What did or did not render him unclean? In due time the pupil passed on to the laws of property, of contracts, and which pointed to a child of that house as the Lord's (David). There is something significant, too, in the silence of Rabbinic literature. In the Pirke Abot he is not even named. Comp. Otho, Hist. Doct. M. s. in Ugiuni xvi.

We are left to wonder what were the questions and answers of the school-room of Luke ii. 46, but those proposed to our Lord by his own disciples, or by the Scribes, as tests of his proficiency, may fairly be taken as types of what was commonly discussed. The
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of evidence. So far he was within the circle of the Hachalah, the simple exposition of the traditional "Words of the Scribes." He might remain content with this, or might pass on to the higher knowledge of the Beth-ham-Midrash, with its inexhaustible stores of mystical interpretation. In both he preeminently in the latter, parables entered largely into the method of instruction. The teacher uttered the similitude, and left it to his hearers to interpret for themselves. [PARK.] That the relation between the two was often one of genial and kindly feeling, we may infer from the saying of one famous Scribe, "I have learnt much from the Rabbis my teachers, I have known more from the Rabbis my colleagues, I have learnt most of all from my disciples." (Carpov. App. Crit. i. 7.)

(2.) After a sufficient period of training, probably at the age of thirty, the proselytizer was solemnly admitted to his office. The presiding Rabbi pronounced the formula, "I admit thee, and thus art admitted to the Chair of the Scribes," solemnly ordained him by the imposition of hands (the φυλακτορία, &c.), and gave to him, as the symbol of his work, tablets on which he was to note down the sayings of the wise, and the key of knowledge. (Gos. Luke xii. 52, with which he was to open or to shut the treasures of Divine wisdom. So admitted, he took his place as a Chabar, or member of the fraternity, was no longer a ραββίνους χιλιάρχης (Acts iv. 13), was separated entirely from the multitude, the brute herd that knew not the law, the "cursed" "people of the earth." (John vii. 15, 49.)

(3.) There still remained for the disciple after his admission the choice of a variety of functions, the chances of failure and success. He might give himself to any one of the branches of study, or combine two or more of them. He might rise to high places, become a doctor of the Law, an arbitrator in family litigations (Luke xii. 14), the head of a school, a member of the Sanhedrin. He might have to content himself with the humbler work of a transcriber, copying the Prophets for the use of synagogues, or Tephillin for that of the devout (Otho. Lec. Robb. s. v. "Phylactera"), or a notary writing out contracts of sale, covenants of eumanns, bills of repudiation. The position of the more fortunate was of course attractive enough. Theoretically, indeed, the office of the Scribe was not to be a source of wealth. It is doubtful how far the fees paid by the pupils were appropriated by the teacher (Huxter, Synt. Judaica, cap. 46). The great Hilkd worked as a day-laborer. St. Paul's work as a tent-maker, our Lord's work as a carpenter, were quite compatible with the popular conception of the most honored Rabbis. The indirect payments were, however, considerable enough. Scholars brought gifts. Rich and devout widows maintained a Rabbi as an act of piety, often to the injury of their own kindred. (Matt. xxiii. 14.) Each act of the notary's office, or the arbitration of the jurist, would be attended by an honorarium.

(4.) In regard to social position there was a like contradiction between theory and practice. The older Scribes had had no titles (Rambn. : Shemaiiah, as we have seen, warned his disciples against them. In our Lord's time the passion for distinction was insatiable. The ascending scale of Rab, Rabbi, Habbau (we are reminded of our Reverend, Very Reverend, Right Reverend), presented so many opportunities of adding the labels of ancient dignity (de tit. Robb. in Ugolini. xxii.). Other forms of worldliness were not far off. The salutations in the market-place (Matt. xxiii. 7), the reverential kiss offered by the scholars to their master, or by Rabbis to each other, the greeting of Alka, father (Matt. xxiii. 9, and Lightfoot, Hor. Heb. in loc.), the long στρογγ. as contrasted with the simple χαράκτ., was not the action of a lone man and his disciples, with the blood blue Zizith or fringe (the ψαρτισμός of Matt. xxiii. 5), the Tephillin of ostentations size, all these go to make up the picture of a Scribe's life. Drawing to themselves, as they did, nearly all the energy and thought of Judaism, the close hereditary caste of the priesthood was powerless to cope with them. Unless the priest, or, to use a Scribe's phrase, still remained in obscurity. The order, as such, became contemptible and base. For the Scribes there were the best places at feasts, the chief seats in synagogues (Matt. xxiii. 6; Luke xiv. 7).

(5.) The character of the order was marked under these influences by a deep, incurable hypocrisy, all the more perilous because, in most cases, it was unconscious. We must not infer from this that all were alike tainted, or that the work which they had done, and the worth of their office, were not recognized by Him who relaxed them for their evil. Some there were not far from the kingdom of God, taking their place side by side with prophets and wise men, among the instruments by which the wisdom of God was to be made known to the world. The order was still honorable. The Apostles themselves were to be Scribes in the kingdom of God (Matt. xxi. 52). The Lord himself did not refuse the salutations which hailed Him as a Rabbi. In "Zeas the lawyer" (ενομολός, Tit. iii. 13) and Apollos "mighty in the Scriptures," sent apparently for the special purpose of dealing with the μαθαβαρικός which prevailed at Crete (Tit. iii. 9), we may recognize the work which members of the order were capable of doing for the edifying of the Church of Christ (comp. Winer. Realbibl., and Herzog's Encyclop. Schriftdethtere.).

* Literature. — The preceding article is so full and satisfactory that it is not worthwhile to add many references. We may name, however, the others, comp. the elaborate treatises by Usuris, Antig. Heb., and Hetscher, De Academis Her-auron in Ugolini. Ties. xxii.

a The latter Rabbinic saying that "the disciples of the wise have a right to a goodly house, a fair wife, and a soft round bed; and probably the luxury of an earlier time. (Usuris Antig. Heb. cap. 5, at supra.)

b The feeling is curiously prominent in the Rabbinic scale of precedence. The Wise Man, i.e. the Rabbi is higher than the High Priest himself. (Gen. Hieros. Horawat, t. 84.)

SCRIPTURE (Σερπιτεν), the Hebrew word thus translated appears in

1 Saun. vii. 40, as a synonym for Σερητητος (το καθαντο πημενικον), the bag in which the shepherds of Palestine carried their food or other necessaries. In Symmachus and the Vulg. pars., and in the marginal reading of A. V. “scrip,”
appear in 2 K. ii. 42, for the Σερητητος, which in the text of the A. V. is translated handkerchief (comp. Gesenius, s. v.). The τριπα of the N. T. appears in our Lord’s command to his disciples as distinguishing from the Σερητητος (Matt. x. 10; Mark vi. 8) and the βαλαλετον (Luke x. 3, xxii. 35, 36); and its nature and use are sufficiently defined by the lexicons.

The script of the Galatian peasants was of Musca; used especially to carry their food on a journey (γε θηκη των ἄρτων, Suid.; δεμα τι ἄρτοφοις, Ammon.,) and sling over their shoulders.

In the Talmudic writers the word Σερητητος is used as denoting the same thing, and is named as part of the equipment both of shepherds in their common life and of peasants coming on a pilgrimage to Jerusalem (Lightfoot, Hor. Heb. on Matt. x. 10). The Σερητητος, on the other hand, was the loose girdle, in the folds of which money was often kept for the sake of safety (Graefe; the βαλαλετον (seuales, Vulg.), the smaller bag used exclusively for money (Luke xii. 33). The command given to the Twelve first, and afterwards to the Seventy, involved therefore an absolute dependence upon God for each day’s wants. They were to appear in every town or village, as men unlike all other travellers, freely doing without which others looked on as essential. The fresh rule given in Luke xxii. 35, 36, perhaps also the fact that Judas was the bearer of the bag (γαλασσακο- ων, John xii. 6), and that when the disciples were without bread they were ashamed of their forgetfulness (Mark viii. 14–16), show that the command was not intended to be permanent.

The English word has a meaning precisely equivalent to that of the Greek. Connected as it probably is, with σκρυπε, σκρυπ, the scrup was used for articles of food. It belonged especially to shepherds (As You Like it, act iii. sc. 2). It was made of leather (Milton, Comus, 620). A similar article is still used by the Syrian shepherds (Porter’s Damascus, i. 109). The latter sense of scrup as a written certificate, is, it need hardly be said, of different origin or meaning; the word, on its first use in English, was written “scrip” (Chaucer).

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meaning, however, we might still take θεόπνευστος as the predicate. "Every Scripture — so, every separate portion — is divinely inspired. It has been urged, however, that this assertion of a truth, which both St. Paul and Timothy held in common, would be less suitable to the context than the as-signing that truth as a ground for the further inference drawn from it; and so there is a preponderance of authority in favor of the rendering, "Every γραφή, being inspired, is also profitable, ... " (comp. Meyer, Ahlort, Wordsworth, Elliott, etc.). St. Paul, however, seems to have used the ground for making the meaning of γραφή depend-ent on the adjective θεόπνευστος ("every inspired writing"), as though we recognized a γραφή not inspired. The θέος ουχιματι of the N. T. is uniform in this respect: and the word γραφή is never used of any common or secular writing.

(2.) The meaning of the genitive in παντα προφητεία γραφής (2 Pet. i. 20) seems at first sight, anarchistic, though it be, distinctively collective. "Every prophecy of, L. c. contained in, the O. T. Scripture." A closer examination of the passage will perhaps lead to a different conclusion. The Apostle, after speaking of the vision on the holy mount, goes on, "We have as something yet firmer, the prophetic word;" (here, probably including the N. T. prophecy) "as workers in any other writing, the writings of the O. T." Men did well to give heed to that word. They needed one caution in dealing with it. They were to remember that no προφητεία γραφής, no such prophetic utterance starting from, resting on a γραφή, came from the ἡδα ἐπίλειξις, the individual power of interpretation of the speaker, but was, like the γραφή, inspired. It was the law of προφητεία of the later as well as the earlier, that men of God spake, "hearing along by the Holy Spirit." (3.) In the plural, as might be expected, the collective meaning is prominent. Sometimes we have simply αἱ γραφαί (Matt. xxi. 42, xxiii. 21; John v. 54; Acts xvi. 11; 1 Cor. xv. 5). The expression αἱ προφητείαι γραφαί (Luke xxii. 27). The opposite genitives, ἡ γραφή ἡ προφητεία (Rom. xvi. 26), are sometimes joined with it. In 2 Pet. iii. 16, we find an extension of the term to the epistles of St. Paul: but it remains uncertain whether αἱ προφητείαι γραφαί are the Scriptures of the O. T. exclusively, or include other writings, then extant, dealing with the same topics. There seems little doubt that such writings did exist. A comparison of Rom. xvi. 26 with Eph. iii. 5 might even suggest the conclusion, that in both there is the same assertion, that what had not been revealed before was now manifested by the Spirit to the apostles and prophets of the Church; and so that the "prophetic writings" to which St. Paul refers, are, like the spoken words of N. T. prophets, those that reveal things not made known before, the knowledge of the mystery of Christ.

It is noticeable, that in the [spurious] 24 Epistle of Clement of Rome (c. xi.) we have a long citation of this nature, not from the O. T., quoted as ἡ προφητικὰς λόγους (comp. 2 Pet. i. 19), and that

"O προφητικὸς λόγος is used by Phile of the holes of Moses (L. c. All. ib. iii. 11, vol. i. p. 95, ed. Mange). The, of course, could recognize no prophets but those of the O. T. Clement of Rome (Pseudo-Clement. A.) (ii. 11) uses it of a prophecy not included in the Canon.

So in the only other instance in which the genitive is found (Rom. xv. 4), ἡ παρακλησία τῶν γενομένων

in the 1st Epistle (c. xxii.) the same is quoted as ἡ γραφή. Looking to the special fulness of the prophetic gifts in the Church of Corinth (1 Cor. iv. xiv. 1), it is obviously probable that some of the spoken prophecies would be committed to writing; and it is a striking coincidence, that both the apostolic and post-apostolic references are connected, first with that church, and next with that of Rome, which was so largely influenced by it.

(4.) In one passage, τὰ ἑαυτὰ γράμματα (2 Tim. iii. 15) answers to "The Holy Scriptures" of the A. V. Taken by itself, the word might, as in John vii. 15, Acts xxvi. 21, have a wider range, including the entire circle of Rabbinic learning. As determined, however, by the use of other Hebraic writers, Philo (Leg. ad Caem, iv. ii. p. 574, ed. Mang.), Josephus (Ant. proem. 3, x. 10, § 4; ecc. praem. 1, 26), there can be no doubt that it is accurately translated with this special meaning.

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SCRYTIAN.

SCRYTIAN (σκύτης; Scyth.) occurs in Col. ii. 11, as a generalized term for rude, igno- 

rant, degraded. In the Gospel, says Paul, "there is a "scythian" (πρόλογος) in the midst of the "congregation," barbarian, Scythian, bond nor free; but Christ is all and in all." The same view of Scythian barbarians appears in 2 Mare, iv. 47, and 3 Mare, vii. 5. For the geographical and ethnological rotations of the term, see Dict. of Gen. ii. 336-345. The Scyths dwelt mostly on the north of the Black Sea and the Caspian, stretching thence indefinitely into inner Asia, and were regarded by the ancients as standing extremely low in point of intelligence and civilization. Josephus (c. Apoc. ii. 37) says, ἱππεὺς τοὺς χαράκτες αὐτῶν καὶ ἥμαρχα τῶν θηρίων διάφορατος: and Parmenides (cf. Athen. v. p. 222), ἄνδρ' ἄγαρ ἔλεγεν οἶνον, ὁ ὄβρος ἐπος Σκυθίων φανεῖν, ἀδέλ- 

φακός γεγεννημένος. For other similar testimonies see Westcott, lap., Testa. vol. ii. p. 292. At the same time, by the force of numbers, and by their wildness and savage ferocity, the Scyths were a dreaded foe, and often spread slaughter and desola-

tion through the lands which they invaded (see Rawlinson's Ancient Monarchies, ii. 508-517). It is generally allowed that they are the hordes meant under the name of Μακεδονία in Matt. xxviii. and 

xxxix., and are also the warriors whom Josephus describes as so terrible (iv. vi.). Perhaps it may be inferred from Col. iii. 11 that there were Scythi-

ans also among the early converts to Christianity. Many of this people lived in Greek and Roman lands, and could have heard the Gospel there, even if some of the first preachers had not penetrated into Scythia itself. According to one of the early Christian traditions it was the mission of the Apostle Andrew to go to the Scythians and preach to them the Gospel (Euseb. Hist. Eccles. iii. 1).

Herodotus states (i. 102-105) that the Scyths made an incursion through Palestine into Egypt,

it is the counsel, admonition, drawn from the Scriptures. Λόγος παρακλήσεως οὗτος is Acts xiii. 15 as the re-

ceived term for such an address, the Sermon of the Synagogue. 

Παρακλήσις itself was so closely allied with προφητεία (comp. Barnabas = τὸς προφητεύεις = τὸς παρακλησιμος), that the expression Παρακλήσις of the Apostles may be regarded as substantially identical.
SCYTHOPOLIS

under Pammethius, the contemporary of Josiah. In this way some would account for the Greek name of Beth-shan, Scythopolis. H. B. H.

SCYTHOPOLIS (Σκύθοπολίς πόλις; Peshito-Syrac, Belais: eicthia Scythranon), that is, "the city of the Scythians," occurs in the A. V. of Judg. iii. 13; 10 Macc. xii. 20 only. In the LXX. of Judges, i. 27, however, it is inserted (in both the great MSS.) as the synonym of Beth-shan, and this identification is confirmed by the narrative of 1 Macc. v. 52, a parallel account to that of 2 Macc. xii. 20, as well as by the repeated statements of Josephus (Ant. v. 1, § 22, vi. 14, § 8, xiii. 8, § 5). He uniformly gives the name in the contracted shape (Σκυθοπόλεις) in which it is also given by Eusebius (Onom. passim), Pliny (H. N. v. 18), Strabo (xvi.), etc., etc., and which is accurately followed in the A. V. Polybius (v. 70, § 4) employs the fuller form of the LXX. Beth-shan has now, like so many other places in the Holy Land, regained its ancient name, and is known as Beisan only. A mound close to it on the int. the LXX. of Tell Shihik, in which it is perhaps just possible that a trace of Scythopolis may linger.

But although there is no doubt whatever of the identity of the place, there is considerable difference of opinion as to the origin of the name. The LXX. (as is evident from the form in which they present it) and Pliny (H. N. v. 15) attribute it to the Scythians, who, in the words of the Byzantine historian, George Synecillus, "overran Palestine, and took possession of Beisan, which from them is called Scythopolis." This has been in modern times generally referred to the invasion recorded by Herodotus (i. 104-6), when the Scythians, after their occupation of Media, passed through Palestine on their road to Egypt (about a.C. 600 - a few years before the taking of Jerusalem by Nebuchadnezzar), a statement recognized as a real fact, though some of the details may be open to question (Dict. of Geog. ii. 940 b; Ravlinson's Herod. ii. 246). It is not at all improbable that either on their passage through, or on their return after being repulsed by Pammethius (Herod. i. 186), some Scythians may have settled in the country (Ewald, Gesch. iii. 369, note); and no place would be more likely to attract them than Beisan - fertile, most abundantly watered, and in an excellent military position. In the then state of the Holy Land they would hardly meet with much resistance.

Ireland, however (apparently intended thereto by his doubts of the truth of Herodotus' account), discredited this explanation, and suggested that Scythopolis was a corruption of Succothopolis - the chief town of the district of Succoth. In this he is supported by Gesenius (Notes to Barchoroth, p. 1058) and by Grimm (Exeg. Handbuch on 1 Macc. v. 52). Since, however, the objection of Ireland to the historical truth of Herodotus is now removed, the necessity for this suggestion (certainly most ingenious) seems to be lost. The distance of Succoth from Beisan, if we identify it with Sokhah, is 10 m. as, while if the arguments of Mr. Beke are valid it would be nearly double as far. And it is surely gratuitous to suppose that so large, independent, and important a town as Beth-shan was in the earlier history, and as the remains show it to have been in the Greek period, should have taken its name from a comparatively insignificant place at a long distance from it. Dr. Robinson (Bib. Hist. iii. 330) remarks with justice, that had the Greeks derived the name from Succoth they would have employed that name in its translated form as Scypolus, and the compound would have been Scythopolus. Ireland's derivation is also dismissed without hesitation by Ewald, on the ground that the two names Succoth and Skythes have nothing in common (trench. iii. 694, note). Dr. Robinson suggests that, after all, City of the Skythes may be right: the word Skythus being used as in the N. T. as equivalent to a barbarian or savage. In this sense he thinks it may have been applied to the wild men who then inhabited the Hebr, and at times may have had possession of Beth-shan.

The Samaritans were never expelled from Beth-shan, and the heathen appear to have always maintained a footing there. It is named in the Mishna as the seat of industry (Misn. Abod. Zair, i. 4), and as containing a double population of Jews and heathens. At the beginning of the Roman war (A.D. 64) the heathen rose against the Jews and massacred a large number, according to Josephus (B. J. ii. 18, § 3) no less than 14,000, in a wood or grove close to the town. Scythopolis was the largest city of the Decapolis, and the only one of the ten which is west of Jordan. By Eusebius and Jerome (Onom. "Helieon") it is characterized as πόλις ἑλειονος καὶ μεγαλος. It was surrounded by a district of its own of the most abundant fertility. It became the seat of a Christian bishop, and its name is found in the lists of signatures as Late as the Council of Constantinople, A.D. 556. The latest mention of it under the title of Scythopolis is probably that of William of Tyre (xxv. 4, 261). He mentions it now as if it was then actually so-called, carefully explaining that it was formerly Beth-shan.

G.

SCYTHOPOLITANS (Σκυθοπόλιται; Scythopolitai), inhabitants of Scythopolis (2 Macc. xii. 30).

SEA. The Sea, παραλία is used in Scripture to denote 1. (1) The "gathering of the waters" (γειτ-

nym) encompassing the land, or what we call in a more or less definite sense "the Ocean." (2) Some

from τύχος, not used, i. q. πυρσόν, or ἁπτόμαι, "roast." and "being interconnected. Connected with this is


dενδρον; δάφνης, "the deep" (Gen. i. 2; Jos. ii. 5). Gens. p. 371). It also means the west (Gens. pp. 303, 358). When used for the sea, it very often, but not always, takes the article.

Other words for the sea (in A. V. "deep") are: (1) παραλία, ἐκαταλαύνον, (only in plural), or ἡ θάλασσα, "the deep" (Psal. xxiv. 10).
portion of this, as the Mediterranean Sea. (3.) Inland lakes, whether of salt or fresh water. (4.) Any great collection of water, as the rivers Nile or Euphrates, especially in a state of overflow.

1. In the first sense it is used in Gen. i. 2, 10, and elsewhere, as Deut. xx. 3; 1 K. x. 22; Ps. xxiv. 3, 12; xxv. 11, 12; Prov. vii. 12, 13. 2. In the second, it is used, with the article the of the Mediterranean Sea, called the "hinder," the "western," and the " utmost" sea (Deut. vii. 24, xxxiv. 2; Joel ii. 20; "sea of the Philistines" (Ex. xxiii. 31)); the "great sea" (Num. xxxiv. 6; Josh. xv. 47; "the sea" (Gen. xlix. 13; Ps. lix. 11, 13). (c) "sea." Below the seacoast here. See *SEA, the GREAT.*

The inland lakes termed seas, as the Salt or Dead Sea. (See the special articles.)

4. The term *gord,* like the Arabic *bhor,* is also applied to great rivers, as the Nile (Is. xiv. 5; Am. viii. 8, A. V. = "flood;" Nah. iii. 8; Ezek. xxxii. 2), the Euphrates (Ezra. ii. 30). (See Stanley, S. f P. App. p. 553.)

The qualities or characteristics of the sea and seacoast mentioned in Scripture are, (1.) The sand, whose abundance on the coast both of Palestine and Egypt furnishes so many illustrations (Gen. xxvii. 17, xliii. 19; Judg. vii. 12; 1 Sam. xiii. 5; 1 K. iv. 20, 21; Is. xxi. 22; Matt. vii. 26; Strabo, lib. xlii. 758, 759; Ramler, Poll. proo. 45; Robinson, ii. 34, 35, 464; Shaw, *Tecr.* p. 240; Hasselquist, *Tecr.* p. 119; Stanley, S. f P. pp. 255, 260, 264). (2.) The shore. (3.) Creeks or inlets. (4.) Harbors. (5.) Waves or billows.

It may be remarked that almost all the figures of speech taken from the sea in Scripture refer either to its power or its danger, and among the woes threatened in punishment of disobedience, one may be remarked as significant of the dread of the sea entertained by a non-sea-faring people, the being brought back into Egypt "as in ships" (Deut. xxvii. 68). The national feeling on this subject may be contrasted with that of the Greeks in reference to the sea. [COMMERC.] It may be remarked, that, as is natural, no mention of the tide is found in Scripture.

The phrase "where two seas meet" (Acts xvii. 41) is explained by Conybeare and Howson as a place where the island Salamouetta, off the coast of Manti in St. Paul's Bay, so intercepts the passage from the sea without to the bay within as to give the appearance of two seas, just as Strabo represents the appearance of the entrance from the Bosporus into the Euxine; but it seems quite as likely that the "place of the double sea," is meant one where two currents, caused by the intervention of the island, met and produced an eddy, which made it desirable at once to ground the ship (Conybeare and Howson, ii. 423; Strabo, ii. 124).

H. W. P.

*SEA, the GREAT. [SEA, 2.]*

SEA, MOLLEN. The name given to the great brazen laver of the Mosaic ritual. [LAVEN.]

In the place of the laver of the Tabernacle, Solomon caused a laver to be cast for a similar purpose, which, on account of its size, was called a sea. It was made partly or wholly of the brass, or rather copper, which had been captured by David from "Tilhath and Chun, cities of Hadarezer king of Zobah" (1 K. vii. 23-26; 1 Chr. xviii. 8). Its dimensions were as follows: Height, 5 cubits; diameter, 10 cubits; circumference, 30 cubits; thickness, 1 handbreadth; and it is said to have been capable of containing 2,000, or, according to 2 Chr. iv. 4, 3,000 baths. Below the trim there was a double row of "knobs," *k* 10 (i. e. 5 + 5) in each cubit. These were probably a running border or double fillet of tiles, and fruits, said to be gourds, of an oval shape (2 Esdr., Hec. i. 357, and Jewish authorities quoted by him). The brim itself, or lip, was wrought "like the brim of a cup, with flowers of lilies," i. e. curved outwards like a lily or lotus flower. The laver stood on twelve oxen, three towards each quarter of the heavens, and all looking outwards. It was mutilated by Ahaz, by being removed from its basis of oxen and placed on a stone base, and was finally broken up by the Assyrians (2 K. xiv. 14, 17, xxv. 13).

Josephus says that the form of the sea was hemispherical, and that it held 3,000 baths; and elsewhere tells us that the lath was equal to 72 Attic *kentres,* or 1 *metropolis* = 8 gallons 5.12 pints (Joseph. *Ant.* viii. 2, § 9, and 3, § 5). The question arises, which occurred to the Jewish writers themselves, how the contents of the laver, as they are given in the sacred text, are to be reconciled with its dimensions. At the rate of 1 bath = 59 gallons, 5.12 pints, 2,000 baths would amount to about 17,200 gallons, and 3,000 (the more precisely stated reading of 2 Chr. iv. 4) would amount to 25,900 gallons. Now, supposing the vessel to be hemispherical, as Josephus says it was, the cubit to be = 29 inches (20.6290), and the palm or handbreadth = 5 inches (20.464), Wilkinson, *Anc. Egypt.* (p. 258), we find the following proportions: From the height (5 cubits = 102 inches) subtract the thickness (3 inches), the axis of the hemisphere

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would be 99 inches, and its contents in gallons, at 2771 cubic inches to the gallon, would be about 7,500 gallons: or taking the cubit at 22 inches, the contents would reach 10,045 gallons—an amount still far below the required quantity. On the other hand, a hemispherical vessel, to contain 17,250 gallons, must have a depth of 11 feet nearly, or rather more than 6 cubits, at the highest estimate of 22 inches to the cubit, exclusive of the thickness of the vessel. To meet the difficulty, we may imagine—(1.) An erroneous reading of the numbers, which we may imagine the laver, like its prototype in the Tabernacle, to have had a "foot," which may have been a basin which received the water as it was drawn out by taps from the laver, so that the priests might be said to wash at "a foot" in it (Ex. xxx. 18, 19; 2 Chr. iv. 6). (3.) We may suppose the laver to have had another shape than the hemispheric of Josephus. The Jewish writers supposed that it had a square hollow base for 3 cubits of its height, and 2 cubits of the circular form above (Lightfoot, Desc. Templ., vol. i. p. 647). A far more probable suggestion is that of Thesius, in which Keil agrees, that it was of a bulging form below, but contracted at the mouth, to the dimensions named in 1 K. vii. 29 (4.). A fourth supposition is perhaps tenable, that when it is said the laver contained 2000 or 3000 baths, the meaning is that the supply of water required for its use amounted, at its utmost, to that quantity. The quantity itself of water is not surprising, when we remember the quantity mentioned as the supply of a private house for purification, namely, 6 amphorae of 2 or 5 firkins ( peruqai ) each, i. e. from 16 to 24 gallons each (John ii. 6).

Hypothetical restoration of the laver. From Kelh.

The laver is said to have been supplied in earlier days by the Gibeonites, and afterwards by a conduit from the pools of Bethelhem. Den-Katn made twelve cocks (epistomia) for drawing off the water, and invented a contrivance for keeping it pure during the night (Joun. iii. 10; Trumel, iii. 8; Mikabith, iii. 6; Lightfoot, i. c.). Mr. Layard mentions some circular vessels found at Nineveh, of 6 feet in diameter and 2 feet in depth, which seemed to answer, in point of use, to the Molten Sea, though far inferior in size; and on the last-references it is remarkable that cauldrons are represented supported by oxen (Layard, Nin. and Babel. p. 180; see Thesius on 1 K. vii.; and Keil, Arch. Böll. 1. 127, and pl. 8, fig. 1). H. W. P.

a ἡ Παλαισα: εὐρέω· A. V. "thereat" (Ex. xxx. 19).

b οὐκ ἰδεῖν· ταυτά· οὐκ ἰδεῖν. 

c In the Samaritan Pentateuch also in iv. 19.

d In Zecharrah and Joel, as an antithesis to "the hither sea." i. e., the Mediterranean; whence the obvious rendering of the A. V., "former sea."
faith with which they received the statements of their guides. Thus Manudelle (ch. ix.) says it is called the Dead Sea because it moveth not, but is ever still—the fact being that it is frequently agitated, and that when in motion its waves have great force. Hence also the fable that no birds could fly across it alive, a notion which the experience of almost every modern traveller to Palestine would contradict.

(9.) The Arabic name is Bahr Lot, the "Sea of Lot," The name of Lot is also specially connected with a small piece of land, sometimes island sometimes peninsula, at the north end of the lake.


The dotted lines crossing and recrossing the Lake show the places of the traverse sections given on the opposite page.

from the Gulf of Akaba to the range of Lebanon, and from the range of Lebanon to the extreme north of Syria. It is in fact a pool left by the ocean, in its retreat from what there is reason to believe was at a very remote period a channel connecting the Mediterranean with the Red Sea. As the most enduring result of the great geological operation which determined the present form of the country it may be called without exaggeration the key to the physical geography of the Holy Land. It is therefore in every way an object of extreme interest. The probable conditions of the formation of the lake will be alluded to in the course of this article; we shall now attempt to describe its dimensions, appearance, and natural features.

2. Viewed on the map, the Lake is of an oblong
SEA, THE SALT

1. From Ain Feshkha to E. shore, last.

2. From Ain Feshkha to Wady Zaraka. Marlin.

3. From Ain Teribeh to Wady Zaraka.

4. From Ain Teribeh to Wady Mejob.

5. From Ain Jidy to Wady Mejob.

6. From Ain Jidy to the N. point of Peninsula.

7. From the W. shore to the N. point of Peninsula.

Transverse Sections (from west to east) of the Dead Sea: plotted for the first time, from the Soundings given by Lynch on the Map in his Narrative of the U. S. Expedition, etc., London, 1849. The spots at which the Sections were taken are indicated on the Map (opposite) by the dotted lines. The depths are given in English feet.

N. B. — For the sake of clearness, the horizontal and vertical scales for these Sections have been enlarged from those adopted for the Map and Longitudinal Section on the opposite page.

The longitudes and latitudes are given with care by Van de Velde (36 m. p. 58), but they can none of them be implicitly trusted.

The ancient writers, as is but natural, estimated its dimensions very inaccurately. Dioscorus states the length as 500 stadia, or about 50 miles, and breadth 61, or 6 miles; Ptolemy extends the length to 590 stadia, and the breadth to 120. It is not necessary to accuse him, on this account, of wilful exaggeration. Nothing is more difficult to estimate accurately than the extent of a sheet of water, especially one which varies so much in appearance as the Dead Sea. As regards the length, it is not impossible that at the time of Ptolemy the water extended over the southern plain, which would make the entire length over 50 geographical miles.

No name can be any invisible one: the distance of the surface below that of the ocean alone renders it impossible; and there is no motive for supposing it, because the evaporation (see note to § 4) is amply sufficient to carry off the supply from without.

This figure was obtained by running levels from
the Mediterranean at Jaffa (Report of Secretary of Norgy, etc. Svo, p. 23), and although we cannot absolutely rely on the accuracy of that dimension, still there is reason to believe that it is not very far from the fact. The measurements of the depth of the lake taken by the same party are probably more trustworthy. The expedition consisted of sailors, who were here in their element, and to whom taking soundings was a matter of every day occurrence. In the upper portion of the lake, north of the peninsula, seven cross sections were obtained, six of which are exhibited on the preceding page. They show this portion to be a perfect basin, descending rapidly till it attains, at about one-third of its length from the north end, a depth of 1,308 feet. Immediately west of the upper extremity of the peninsula, however, this depth decreases suddenly to 536 feet, then to

114, and by the time the west point of the peninsula is reached, to 18 feet. Below this the southern portion is a mere lagoon of almost even bottom, varying in depth from 12 feet in the middle to 3 at the edges. It will be convenient to use the term "lagoon" in speaking of the southern portion.

The depression of the lake, both of its surface and its bottom, below that of the ocean is at present quite without parallel. The lake Assal, on the Somalii coast of Eastern Africa opposite Aden, furnishes the nearest approach to it. Its surface is said to be about 16 feet below that of the Indian Ocean.

4. The level of the lake is liable to variation according to the season of the year. Since it has no outlet, its level is a balance struck between the amount of water poured into it, and the amount given off by evaporation. If more water is supplied

SEA, THE SALT

An Terekh up the Wady Ras el-Qurneir and Wady es-Nac to Jerusalem, and thence by Keuleich to Jaffa. It seems to have been usually assumed as accurate, and as settling the question. The elements of error in leveling across such a country are very great, and even practiced surveyors would be liable to mistake, unless by the adoption of a series of checks which it is inconvenient that Lynch's party can adopt. The very fact that no datum on the beach is mentioned, and that they appear to have leveled from the then surface of the water, shows that the party was not directed by a practiced leveler, and casts suspicion over all the observations. Lynch's observations with the barometer (p. 12) gave 1,234.589 feet — 82 feet less depression than that mentioned above. The existence of the depression was for a long time unknown. Even Sayce (ibid.) believed that it lay higher than the ocean. Marmont (Voyage, iii. 611) calculates the Mount of Olives at 747 metres above the Mediterraneum, and then estimates the Dead Sea at 590 metres below the Mount. The fact was first ascertained by Moore and Beek in 1837, by boiling water; but they were unable to arrive at a figure. It may be well here to give a list of the various observations on the level of the lake, made by different travellers:

| Apr. 1857 | Von Schubert | Barom. | 1,574.7 |
| 1857     | De Beuron   | Barom. | 1,425.2 |
| 1858     | Russberger | Barom. | 1,312.2 |
| 1858     | Symonds    | Triegom. | 1,449.3 |
| 1855     | Von Willebrandt | Barom. | 1,506.7 |
| May, 1858 | Lynch      | Barom. | 1,467.2 |
| May, 1858 | Lynch      | Level  | 1,516.7 |
| Nov. 1859 | Rev. G. W. Bridges | Anerd. | 1,335.5 |
| Oct. 27, 1859 | Poole   | Anerd. | 1,335.5 |
| Apr. (1857) | Roth     | Barom. | 1,574.6 |

Eng. ft.

— See Petermann, in Geogr. Journ., xvi. 90; for both, Petermann's Mittl.-deut. 1858, p. 3; for Sayce, ibid. 1858, 1859. The observations are kindly communicated to the writer the results of his observations. Captain Symonds' operations are briefly described by Mr. Hamilton in his addresses to the Royal Geogr. Society in 1842 and 1843. He carried levels across from Jaffa to Jerusalem by two routes, and thence to the Dead Sea by one route; the ultimate difference between the two observations was less than 12 feet (Geogr. Journ., x. p. 1x.; xii. p. 1xxiv.). One of the sets, ending in 1,512.2 feet, is given in Van der Velde's Map, pp. 75-81. Widely as the results in the table differ, there is yet enough agreement among them, and with Lynch's level-observation, to warrant the statement in the text.

Those of Symonds, Lynch, and Poole, are remarkably free from the most serious difficulties of the case if considered; but it must be admitted that those of De Berton, Roth, and Bridges are equally close. The time of year must not be overlooked. Lynch's level was taken about the middle of May, when the lake is near its lowest state, and Beek's about the autumnal drought, and therefore is consistent with that of Poole, taken 5 months later, at the very end of the dry season.

a The map in Lynch's private Narrative (London, 1845), from which these sections have been for the first time, been plotted, is, to a much larger scale, contains more details, and is a more valuable document, than that in his Official Report, 4to (Baltimore, 1852), or his Report Svo (Senate Papers, 50th Congr., 24 Ses., No. 2.

b Three other attempts have been made to obtain soundings, but in neither case with any very practical result. 4 To Messrs. Moore and Beek, in March, 1857. They report a maximum depth of 1,314 feet, between An Terekh and W. Zorba, and a little north of the same (Palmer's Map, to which these observations were contributed by Moore himself): Geogr. Journ. vii. 456. Lynch's soundings at nearly the same spots gave 1,170 and 1,234 feet, respectively, at once reversing and greatly diminishing the depressions.

(2) Captain Symonds, R. E., is said to have been upon the land and to have obtained soundings, the deepest of which was 2,100 feet. But for this the writer can only refer the reader to the statements of the late General Delefour (Eskylas, "Jordan," p. 704), who does not name the source of his information. (3) Lieut. Molyneux, R. N., in Sept. 1847, took three soundings. The first of these seems to have been aimed against An Terekh, and gave 1,000 feet. The other two were further north, and gave 1,605 and 1,608 feet (Geogr. Journ. xviii. pp. 127, 128). The greatest of these appears to be about coincident with Lynch's 1,104 feet; but there is so much vagueness about the spots at which they were taken, that no use can be made of the results. Lynch and Beek agree in representing the west side as more gradual in slope than the east, which has a depth of more than 900 ft. close to the brink.

c Ireg and Mangles always term this part "the back-water," and reserve the name "Dead Sea" for the northern and deeper portion.


e This subject has been ably and carefully investigated by the late Professor Marchand, the eminent Greek scholar of Halle, in his paper on the Dead Sea in the Journal fur preuss. Chemie, Leipzig, 1849, pp. 371-374. The result of his calculations, founded on the observations of Shaw, A. von Humboldt, and Balard, is that while the average quantity of supply cannot exceed 20,000,000 cub. ft., the evaporation may be taken at 24,000,000 cub. ft. per diem.
plied than the evaporation can carry off, the lake will rise until the evaporating surface is so much increased as to restore the balance. On the other hand, should the evaporation drive off a larger quantity than the supply, the lake will descend until the surface becomes so small as again to restore the balance. This fluctuation is increased by the fact that the winter is at once the time when the clouds and streams supply most water, and when the evaporation is least; while in summer, on the other hand, the evaporation goes on most furiously, and the supply is at its minimum. The extreme differences in level resulting from these causes, have not yet been carefully observed. Dr. Robinson, in May, 1838, from the lines of drift-wood which he found beyond the then brink of the water in the southern part of the lake, judged that the level must be sometimes from 10 to 15 feet higher than it was (Wald. Res. t. 515, ii. 115) but this was only the commencement of the summer, and by the end of September the water probably would have fallen much lower. The writer, in the beginning of September, 1838, after a very hot summer, e-timed the line of drift-wood along the steep beach of the north end at from 10 to 12 feet above the then level of the water. Robinson (G. 504) mentions a line of stumps of 115, that the lake, 6 or 8 feet above the then (May 10) level of the water, but which bore marks of having been covered. Lynch (Verr. p. 289) says that the marks on the shore near the same place indicated that the lake had already (April 22) fallen 7 feet that season.

Possibly a more permanent rise has lately taken place, since Mr. Poole (p. 60) saw many dead trees standing in the lake for some distance from the shore opposite Khosheh Usbun. This too was at the end of October, when the water must have been at its lowest (for that year).

5. The change in level necessarily causes a change in the dimensions of the lake. This will chiefly affect the southern end. The shore of that part slopes up from the water with an extremely gradual incline. Over so a beach a very slight rise in the lake would send the water a considerable distance. This was found to be actually the case. The line of drift-wood mentioned by Dr. Robinson (ii. 115) was about 3 miles from the brink of the lagoon. Dr. Anderson, the geologist of the American expedition, conjectured that the water occasionally extended as much as 8 or 10 miles south of its then position (Official Report, 1845, p. 182). On the peninsula, the acuity of which is much greater than that of the southern shores of the lagoon, and in the early part of the summer (June 2), Irly and Mangels found the "high-water mark" a mile distant from the water's edge. At the northern end of the shore being steeper, the water line probably remains tolerably constant. The variation in breadth will not be so much. At the N. W. and E. corners there are some flats which must be often overflowed. Along the lower part of the western shore, where the beach widens, at Birkel El-Khulil, it is occasionally covered in portions, but they are probably not enough to make any great variation in the width of the lake. On the eastern side hardly anything is known, but the beach there appears to be only partial, and confined to the northern end.

6. The mountains which form the walls of the great fissure in whose depths the lake is contained, continue a nearly parallel course throughout its entire length. Viewed from the beach at the northern end of the lake—the only view within the reach of most travellers—there is little perceptible difference between the two ranges. Each is equally bare and stern to the eye. On the left the eastern mountains stretch their long, low, horizontal line, till they are lost in the dim distance. The western mountains, on the other hand, do not offer the same appearance of continuity, since the headland of Ras El-Fishkhah projects so far in front of the foot of the mountain that is visible from the northern end of the range when viewed from most points. The horizon is formed by the water-line of the lake itself; often lost in a thick mist which dwells on the surface, the result of the rapid evaporation always going on. In the centre of the horizon, when the haze permits it, may be discovered the mysterious peninsula.

7. Of the eastern side but little is known. One traveller in modern times (Seetzen) has succeeded in forcing his way along its whole length. The American party bounded at the W. Mojib and other points. A few others have rounded the southern end of the lake, and advanced for 10 or 12 miles along its eastern shores. But the larger portion of the e-shores—the flanks of the mountains which lie between the peninsulas to the north and south of the lake—have been approached by travellers from the west only on very rare occasions nearer than the western shore.

Both Dr. Robinson from Ain July (i. 502), and Lieut. Molyneux (p. 127) from the surface of the lake, record their impression that the eastern mountains are much more lofty than the western, and much more broken by cliffs and ravines than those on the west. In color they are brown, or red—a great contrast to the gray and white stones of the western mountains. Both sides of the lake, however, are alike in the absence of vegetation—almost entirely barren and scorched, except where here and there a spring, bursting up at the foot of the mountains, covers the beach with a bright green jungle of reeds and thick bushes, or gives life to a clump of stunted palms: or where, as at Ain July or the Wally Mojib, a perennial stream betrays its presence, and breaks the long monotony of the precipice by filling the rift with acacias, or nourishing a little oasis of verdure at its embouchure.

8. Seetzen's journey, just mentioned, was accomplished in 1837. He started in January from the ford of the Jordan through the upper country, by Mecca, Ateers, and the ravine of the Wally Mojib to the peninsula: returning immediately after by the lower level, as near the lake as it was possible to go. He was on foot with but a single guide. He represents the general structure of the mountains as limestone, capped in many places by basalt, and having at its foot a red ferruginous sandstone, which forms the immediate margin of the lake. The ordinary path lies high up on the face of the mountains, and the lower track, which Seetzen pursued, is extremely rough, and often all but impassable. The rocks lie in a succession of enormous terraces, apparently more vertical in form than those on the west. On the lower one of these, but still far above the water, lies the path, if path it can be called, where the traveller has to scramble through and over a chaos of enormous blocks of limestone, sandstone, and basalt, or basalt conglomerate, the
The Dead Sea. — View from Ain Jily, looking south. From a drawing made on the spot in 1842, by W. Tipping, Esq.

partially explored. Two travellers have passed over their entire length: De Saulie in January 1831, from north to south, Vaygugna de Spaer, etc., 1854; and Narrative of a Journey, etc., London, 1854; and Poole in November 1855, from south to north (Geog. Journal, xxvi. 55). Others have passed over considerable portions of it, and have recorded observations both with pen and pencil. Dr. Robinson on his first journey in 1838 visited Ain Jily, and proceeded from thence to the Jordan and Jericho, while Tipping in 1842, scaled the rock of Masada (probably the first travellers from the western world to do so), and from thence journeyed to Ain Jily along the shore. The views which illustrate this article have been, through the kindness of Mr. Tipping, selected from those which he took during this journey. Lieut. Van de Velde, in 1852, also visited Masada, and then went south as far as the south end of Aedel Usbun, after which he turned up to the right into the western mountains. Lieut. Lynch’s party, in 1848, landed and travelled over the greater part of the shore from Ain Fuqqah to Usbun. Mr. Hohnan Hunt, in 1854, with the Messrs. Beamont, resided at Usbun for several days, and afterwards went over the entire length from Usbun to the Jordan. Of this journey one of the ultimate fruits was Mr. Hunt’s picture of the Dead Sea at sunset, known as “The Scapegoat.” Miss Emily Beaufort and her sister, in December 1869, accomplished the ascent of Masada, and the journey from thence to Ain Jily; and the same thing, including Usbun.
was done in April, 1883, by a party consisting of Mr. G. O. Clowes, Jr., Mr. Straton, and others.

11. The western range preserves for the greater part of its length a course barely less regular than the eastern. That it does not appear so regular when viewed from the northwestern end of the lake is owing to the projection of a mass of the mountain eastward from the line so clearly to shut out from view the range to the south of it. It is Dr. Robinson's opinion ("Ibid. Res. i. 510, 511") that the projection consists of the Ruw el-Fishkhad and its "adjacent cliffs," only, and that from that headland the western range runs in a tolerably direct course as far as Usban, at the N. W. corner of the lake. The Ruw el-Fishkhad stands some six miles below the head of the lake, and forms the northern side of the gorge by which the Wady es-Sawur (the Khiron) descends into the lake. Dr. Robinson is such an accurate observer, that it is difficult to question his opinion, but it seems probable that the projection really commences further south, at the Ruw Meserel, north of Ain July. At any rate, no traveller appears to have been able to pass along the beach between Ain July and Ruw Fishkhad, and the great Arab road, which adheres to the shore from the south as far as Ain July, leaves it at that point, and mounts to the summit. It is much to be regretted that Lynch's party, who had encampments of several days' duration at Ain Fishkhad and Ain Teredel, and in Ain July, did not make such observations as would have decided the configuration of the shores.

12. The accompanying wood-cut represents the view looking southward from the spring of Ain July, a point about 700 feet above the water (Poole, p. 66). It is taken from a drawing by the accurate pen of Mr. Tipping, and gives a good idea of the course of that portion of the western heights, and of their ordinary character, except at a few such exceptional spots as the headlands just mentioned, or the isolated rock of Sebbeh, the ancient Masada. In their present aspect they can hardly be termed "vertical," or "perpendicular," or even "cliffs" 6 (the favorite term for them), though from a distant point on the surface of the lake they probably look vertical enough (Molyneux, p. 137). Their structure is originally in huge steps or offsets, but the horizontal portion of each offset is now concealed by the slopes of debiris, which have in the lapse of ages rolled down from the vertical cliff above. 6

13. The portion actually represented in this view is described by Dr. Anderson (p. 175) as varying from 1,200 to 1,500 feet in height, bold and steep, admitting nowhere of the ascent or descent of beasts of burden, and practicable only here and there to the most intrepid climber. . . .

The marked divisions of the great escarpment, reckoning from above, are: (1.) Horizontal layers of limestone from 200 to 300 feet in depth. (2.) A series of tent-shaped embankments of debiris, brought down through the small ravines intersecting the upper division, and lodged on the projecting terrace below. (3.) A sharply defined, well-marked formation, less perfectly stratified than No. 1, and constituting by its unbroken continuity a zone of naked rock, probably 150 feet in depth, running like a vast scar along the face of the cliff.

14. Further south the mountain sides assume a more abrupt and savage aspect, and in the Wady Zincarba, and still more at Sebbeh—the ancient Masada—reach a pitch of rugged and repulsive, though at the same time impressive desolation, which perhaps cannot be exceeded anywhere on the face of the earth. Beyond Usban the mountains continue their general line, but the district through which they are more flat, and the western portions are covered by an immense expanse of barren, unbroken sand, which forms the central line of the country—Hebron, Ben Avinon, etc. It is now cut up by deep and difficult ravines, separated by steep and inaccessible summits; but portions of the table-lands still remain in many places to testify to the original conformation. The material is a soft cerebrophyllous limestone, impregnated with sulphur, and containing a good deal of sulphate of lime. This country is entirely desert, with no sign of cultivation: here and there a shrub of Reisen, or some other desert plant, but only enough to make the monotonous desolation of the scene more frightful.

15. The region which lies on the top of the western heights was probably at one time a wide table-land rising gradually towards the high lands which form the central line of the country—Hebron, Ben Avinon, etc. It is now cut up by deep and difficult ravines, separated by steep and inaccessible summits; but portions of the table-lands still remain in many places to testify to the original conformation. The material is a soft cerebrophyllous limestone, impregnated with sulphur, and containing a good deal of sulphate of lime. This country is entirely desert, with no sign of cultivation: here and there a shrub of Reisen, or some other desert plant, but only enough to make the monotonous desolation of the scene more frightful.

16. Of the elevation of this region we hitherto possess but scanty observations. Between Ain July and . . .

6 Poole appears to have tried his utmost to keep the shores, and to have accomplished more than others, but with only small success. De Saunley was obliged to take to the heights at Ain Toreb, and keep to them till he reached Ain July.

6 Lynch's view of Ain July (Nart. p. 280), though rough, is probably not inaccurate in general effect. It agrees with Mr. Tipping's as to the structure of the heights. That in Dr Saunley by M. Bely, which purports to be from the same spot as the latter, is very different.

6 This was the fortress in which the last remnant of the Zealots, or fanatical party of the Jews, defended themselves against Silva, the Roman general, in A.D. 71, and at last put themselves to death to escape capture. The spot is described and the tragedy related in a very graphic and impressive manner by Dean Milman ("Hist. of the Jews", 31 ed., ii. 385 sqq.).
and Air Terādē the summit is a table-land 740 feet above the lake (Poole, p. 67). Furthermore, above Air Terādē, the summit of the pass is 1,395.75 feet above the lake (Lynch, C. N. I., p. 41), within a few feet the height of the plain between the Wandy en-Nor and Qumrun, which is given by Mr. Poole (p. 68) at 1,340 feet. This appears also to be about the height of the rock of Sē'bēb, and of the table-land, already mentioned, on the eastern mountains north of the Wandy en-Nor. It is very nearly coincident with that of the ocean. In ascending from the lake to Yeh Micr, Mr. Poole (p. 58) passed over what he thought might be the original level of the plain, 532 feet above the Dead Sea. That these are the remains of ancient sea margins, chronicling steps in the history of the lake (Allen, in Geogr. Journ. xxiii. 163), may reasonably be conjectured, but can only be determined by the observation of a competent geologist on the spot.

17. A beach of varying width skirts the foot of the mountains on the western side. Above Air Jidy it consists mainly of the detritus of the torrents—fun-shaped banks of débris of all sizes, at a steep slope, spreading from the outlet of the torrent like those which become so familiar to the traveller after one has once seen the plains of the Punjab. In one or two places—as at the mouth of the Khiron and at Air Terādē—the beach may be 1,000 to 1,400 yards wide, but usually it is much narrower, and often is reduced to almost nothing by the advance of the headlands. For its major part, as already remarked, it is impervious. Below Air Jidy, however, a marked change occurs in the character of the beach. Noting along with the shore, the character of the deposits of a new material, soft friable chalk, marl, and gypsum, with salt, begin to make their appearance. These are gradually developed towards the south, till at Sē'bēb and below it they form a terrace 80 feet or more in height at the back, though sloping off gradually to the lake. This new material is a greenish white in color, and is ploughed up by the cataracts from the heights behind it into very strange forms: here, hundreds of small mounds, covering the plain like an eruption; there, long rows of huge cones, looking like an encampment of enormous tents: or, again, rectangular blocks and pillars, exactly resembling the streets of a town, with rows of houses and other edifices, all as if cast above the Dead Sea. But these appear to be the remains of strata of b:te or post-tertiary date, deposited at a time when the water of the lake stood much higher, and covered a much larger area, than it does at present. The fact that they are strongly impregnated with the salts of the lake is itself presumptuous evidence of this. In many places they have completely disappeared, doubtless washed into the lake by the action of torrents from the hills behind, similar to, though more violent than those which have given rise to the strange flocks just described: but they still linger on this part of the shore, on the peninsula opposite, at the southern and western outskirts of the plain south of the lake, and probably in a few spots at the northern and northwestern end, to testify to the condition which once existed all around the edge of land and water of the lake. The height of the beach thus formed is considerably greater than that above Air Jidy. From the Bīkēt el-Khālib to the wady south of Sē'bēb, a distance of six miles, it is from one to two miles wide, and is passable for the whole distance. The Bīkēt el-Khālib just alluded to is a shallow depression on the shore, which is filled by the water of the lake when at its greatest height, and forms a natural salt-pan. After the lake retires the water evaporates from the hollow, and the salt remains for the use of the Arabs. They also collect it from similar though smaller spots further south, and on the peninsula (Dr. Balfour, June 2). One feature of the beach is too characteristic to escape mention—it is broad, and widening as the line of driftwood which crosses it, marks the highest, or the ordinary high level of the water. It consists of branches of brushwood, and of the limbs of trees, some of considerable size, brought down by the Jordan and other streams, and in course of time cast up on the beach. They stand up out of the sand and shingle in curiously fantastic shapes, all signs of life gone, as it were, with a breath, buried under a sand that once through blanched look so desolate to behold. Amongst them are said to be great numbers of palm trunks (Poole, p. 69); some doubtless carried over from the palm groves on the eastern shore already spoken of and others brought down by the Jordan in the distant days when the palm flourished along its banks. The driftwood is saturated with salt, and much of it is probably of a very great age. A remarkable feature of the western shore has been mentioned to the writer by the members of Mr. Clowes' party. This is a set of 3 parallel beaches one above the other, the highest about 50 feet above the water; which, though often interrupted by ravines, and by débris, etc., can be traced for miles, and the whole distance from Wandy Za'īrān to Air Jidy. These terraces are probably alluded to by Anderson when speaking of the "seven descents" necessary to reach the floor of Wandy Susul (p. 177).

18. At the southwest corner of the lake, below

a De Saucy mentions this as a small rocky table-land, 220 by 300 feet, with an elevation of 25 feet (q. t. 1, 1884). This was evidently not the actual summit, as he speaks of the shesh occupying a post a few hundred yards above the level of that position, and further west (Norr. i. 145).

b Lynch remarks that at Air el-Feshkhah there was a "total absence of round pebbles; the shore was covered with small angular fragments of flint" (Norr. p. 274). The same at Air Jidy (p. 290).

c De Saucy, Norr. 164; Anderson, p. 175. See also a striking description of the "resemblance of a great city" at the foot of Sē'bēb, in Beaudry's Diary, etc., ii. 62.

d A specimen brought by Mr. Clowes from the foot of Sē'bēb has been examined for the writer by Dr. Price, and proves to contain no less than 9.8 per cent. of salts soluble in water, namely, chlor., sodium, 4.559, and chlor. mag. 0.241. Bromine was distinctly found.

e They are identified by Dr. Anderson.

f The salt of the Dead Sea was anciently much in request for use in the Temple service. It was preferred to all other kinds for its reputed effect in hastening the combustion of the sacrifice, while it diminished the unpleasant smell of the burning flesh. Its deliquescent character (due to the chlorides of alkaline earths it contains) is also noticed in the Talmud (Menahoth, xxi. 1; Batain). It was called "Sodom salt," but also went by the name of the "salt that does not rest" (דברה סוג של סלד), because it was made on the Sabbath as on other days, like the "Sunday salt" of the English salt-works. It is still much esteemed in Jerusalem.
where the valleys Zawra'eh and Mahmu'urfrom
down through the inclosing heights, the beach is
unwashed by the salt mountain or ridge of
Khudarn Uhlan. This remarkable object is hidden
but imperceptibly known. It is said to be quite
independent of the western mountains, lying in
front of and separated from them by a considerable
tract filled up with conical hills and short ridges
of the salt, chalky, nearly desert bare desert.
It is a long, low, crumbling outlier of several miles
long. Its northern portion runs S. S. W.: but after
more than half its length it makes a sudden
and decided bend to the right, and then runs S.
W. It is from 300 to 400 feet in height, of
considerable width, consisting of a body of crys-
talline rock-salt, more or less solid, covered with
a coating of chalky limestone and gypsum. The
lower portion, the salt rock, rises abruptly from the
glossy plain at its eastern base, sloping back at an
gle of not more than 45°, often less. It has a
strangely dislocated, shattered look, and is all fur-
rowed and worn into huge angular buttresses and
ridges, from the face of which great fragments are
occasionally detached by the action of the rains,
and terrorize the "salt pillars" already described
of the general mass. At the foot the ground is
strewed with lumps and masses of salt, salt streams
drain continually from it into the lake, and the
whole of the beach is covered with salt—soft and
slippery, and of a pinkish hue in winter and spring,
though during the heat of summer dried up into a
shining, brilliant crust. An occasional patch of
the Kali plant (Salicornia, etc.) is the only vegeta-
tion to vary the monotony of this most monoto-
 nous spot.

Between the north end of K. Uhlan and the lake is a mound covered with stones and bearing the name of um-Zogheir. It is about 60 feet in diameter and 10 or 12 high, evidently artificial, and not improbably the remains of an ancient
structure. A view of it, engraved from a photo-
graph by Mr. James Graham, is given in Isaac's
Dead Sea (p. 21). This heap M. De Saulcy main-
tained to be a portion of the remains of Sodom.
Its name is more suggestive of Zoor, and there are
great obstacles to either identification. [SODOM:
ZODAH.]

B. It follows from the fact that the lake occupies
a portion of a longitudinal depression, that its
northern and southern ends are not inclosed by
highland, as its east and west sides are. The
floor of the Ghir or Jordan Valley has been already
described. [PALESTINE, ii. 228.] As it approaches
the northern shore of the lake it breaks down by
two offsets or terraces, tolerable regular in figure
and level. At the outside edge of the second of
these a range of driftwood marks the highest level
of the waters—and from this point the beach
slopes more rapidly into the clear light-green water
of the lake.

20. A small piece of land lies off the shore about
halfway between the entrance of the Jordan and
the western side of the lake. It is nearly circular
in form, and on each side is sloping gently, and therefore its
rise, is considered to be the same as the shaft that
is often covered with water. It is described as
shaping gently upwards from the lake; flat and
barren, except rare patches of weeds round a spring.
It is soft and sliny to the tread, or in the summer
covered with a white film of salt, formed by the
evaporation of the surface water. The upper sur-
face appears to be only a crust, covering a soft
and deep subslatin, and often not strong enough
to bear the weight of the traveller. In all these par-
ticulars it agrees with the plains at the south of the
lake, which is undoubtedly covered when the waters
rise. It further agrees with it in exhibiting at the
back remains of the late tertiary deposits already
mentioned, cut out, like these about Sedeq, into
fantastic shapes by the rush of the torrents from
behind.

A similar plain (the Ghir el-Belbes, or Ghir el-
Sebe'ah) appears to exist on the N. E. corner of
the lake between the embouchure of the Jordan and
the slopes of the mountains of Moab. Beyond,
however, the very brief notice of Seetzen (ii. 573),
establishing the fact that it is "salt and stony,"
nothing is known of it.

22. The southern end is, like the northern, a
wide plain, and like it retains among the Arabs the
name of Rehob (in Afternum, Apr. 2, 1854, expressly states
that his guide called it Rehob el-zagheir."

a This island was shown to Maundrell (March 30,
1695) as containing, or having near it, the "memorium
of Lot's wife." It forms a prominent feature in the
view of the Dead Sea from its northern shore," No. 429
of Fireth's stereoscopic views in the Holy Land.

b This was especially mentioned to the writer by
Mr. David Roberts, R.A., who was nearly lost in such
a hole on his way from the Jordan to Seir Saba.

\[\text{\textbf{Statement of the ancient traveller Thienmar (A.D. 126.)}}\]

b The phrase "crossed, and therefore its
rise, at a mile from thence was shown the "salt
pillar" of Lot's wife, seems to imply that there are
masses of rock-salt at this spot, of the same nature
as that at Jewsom, though doubtless less extensive.

[Thienmar, Pereg. xi. 41.]}
We have no measure of the elevation of the plain at the foot of the southern line of mounts, but there can be no doubt that the rise from the lake upwards is, as the torrents are approached, considerable, and it seems hardly possible to avoid the conclusion that the rising of the lake which forms the southern portion of the lake itself is due to the materials brought down by this great torrent, and by those hardly inferior to it, which, as already mentioned, discharge the waters of the extensive highlands both on the east and west.

24. Of the eastern boundary of the plain we possess hardly any information. We know that it is formed by the mountains of Moab, and we can just discern that, adjacent to the lake, they consist of sandstone, red yellow, with conglomerate containing porphyry and granite, fragments of which have rolled down and seem to occupy the position which on the western side is occupied by the tertiary hills. We know also that the saddles Gbome-mul and Tafilah, which drain a district of the mountains N. of Petra, enter at the S. E. corner of the plain—but beyond this all is uncertain.

25. Of the plain itself hardly more is known than of its boundaries. Its greatest width from W. to E. is estimated at from 5 to 6 miles, while its length, from the cave in the salt mountain to the range of heights on the south, appears to be about 8.

Thus the breadth of the Ghor seems to be less than moderately less than it is anywhere north of the lake, or across the lake itself. That part of it which more immediately adjoins the lake consists of two very distinct sections, divided by a line running nearly N. and S. Of these the western is a region of salt and barrenness, bounded by the salt mountains of Khirbat Usban, and fed by the liquified salt from its caverns and surface, or by the drainage from the salt springs beyond it—and overflown periodically by the brine of the lake itself. Near the lake it bears the name of es-Sokbit, i. e., the plain of salt mud (De Saulny, p. 262). Its width from W. to E.—from the foot of K. Fidam to the belt of reeds which separates it from the Ghor es-Sosib—isa 100 miles. Of its extent to the south nothing is known, but it is probable that in the upper district, the Sokbit proper, does not extend more, at most, than 3 miles from the lake. It is a naked, marshy plain, often so boggy as to be impassable for camels (Rob. ii. 115), destitute of every species of vegetation, scored at frequent intervals by the channels of salt streams from the Jebel Fidam, or the salt springs along the base of the hills to the south thereof. As the southern boundary is approached the plain appears to rise, and its surface is covered with a countless number of those conical mounds (Poole, p. 61), the remains of late aqueous deposits, which are so characteristic of the whole of this region. At a distance from the lake a partial vegetation is found (Rob. ii. 108), clumps of reeds surrounding and choking the springs, and spreading out as the water runs off.

26. To this curious and repulsive picture the eastern section of the plain is an entire contrast. A dense thicket of reeds, almost impenetrable, divides it from the Sokbit. This past, the aspect of the

a Rocab in the spelling adopted by De Saulny.

b See the section given by Petermann in Geogr. Ann. vol. vii. 89.

c Ibry, 11 hour: De Saulny, 1 hr. 18 min. + 400 metres; Poole, 1 hr. 5 min. Section, 3 hours (i. 428).
SEA. THE SALT

and completely changes. It is a thick copse of shrubs similar to that around Jericho (Rob. ii. 113), and, like that, cleared here and there in patches where the Gloriosa, or Arals of the Ghôr, cultivate their wheat and dura, and set up their wretched villages. The variety of trees appears to be remarkable. Irby and Mangles (p. 108 b) speak of "an infinity of plants that they knew not how to name or describe." De Sauley expresses himself in the same terms — "une riche faune botanique." The plants which these travellers name are dwarf mimose, tamarisk, dom, other. Aeschynomene procera, nubuk, hack, indigo. Seetzen (i. 427) names also the Tujja ophylas. Here, as at Jericho, the secret of this vegetation is an abundance of fresh water acting on a soil of extreme richness (Seetzen, ii. 355). Besides the watercourse, in which the belt of reeds flourishes (like those north of the Lake of Huleh in the marshes which bound the upper Jordan), the Wady Knablî (or el-Abbî), a considerable stream from the eastern mountains, runs through it, and Mr. Poole mentions having passed three swift brooks, either branches of the same, or independent streams. But this would hardly be sufficient to account for its fertility, unless this portion of the plain was too high to be overflowed by the lake; and although no mention is made of any such change of level, it is probably safe to assume it. Perhaps, also, something is due to the nature of the soil brought down by the Wady el-Abbî, of which it is virtually the delta. This district, so well wooded and watered, is called the Ghôr es-Sâfîch. Its width is less than that of the Selhîch. No traveller has traversed it from W. to E., for the only road through it is apparently that to Korak, which alone takes a N. E. direction immediately after passing the reeds. De Sauley made

The Dead Sea. — View from the heights behind Selhîch (Masada), showing the wide beach on the western side of the lake, and the tongue-shaped peninsula. From a drawing made on the spot by W. Tipping, Esq.

for the first time from W. to E. (Narr. i. 263), remarked that there was no intermission in the wood before him, between the Ghôr es-Sâfîch and the foot of the hills at the extreme south of the plain. It is possible that both are right, and that the wood extends over the whole east of the Ghôr, though it bears the name of es-Sâfîch only as far as the mouth of the el-Abbî.

27. The eastern mountains, which form the back-

a The Ghoreyns of Irby and Mangles; the Khazarnas of De Sauley.

b Probably the Wady el-Tsfîch.

c See De Sauley, Narr. i. 436.

d Larger than the Wady Mojib (Seetzen, i. 427).

e Seetzen (i. 355) states that the stream, which he calls el-Hoss, is conducted in artificial channels (Kana'ah) through the fields (also i. 427). Poole names them Ain Aškâh.

f Mr. Tristram found even at the foot of the salt mountain of Usdum that about 2 feet below the salt surface there was a splendid alluvial soil; and he has suggested to the writer that there is an analogy between this plain and certain districts in North Africa, which, though fertile and cultivated in Roman times, are now barren and covered with efflorescence of natron. The cases are to a certain degree parallel, inasmuch as the African plains (also called Schelœ) have their salt mountains (like the Khoshû Usdum, "isolated from the mountain range behind," and flanked by small mamelons bearing stunted heritage), the streams from which supply them with salt (The Great Sphinx, p. 74, &c.). They are also, like the Selhîch of Syria, overflowed every winter by the adjoining lake.
SEA. THE SALT

ground to this district of woodland, are no less naked and rugged than those on the opposite side of the valley. They consist, according to the reports of Seton (i. 354), Pole, and Lynch, of a red sandstone, with limestone above it — the sandstone in horizontal strata with vertical cleavage (Lynch, Narr. pp. 311, 313). To judge from the fragments at their feet, they must also contain very fine brecciae and conglomerates of granite, Jasper, greenstone, and ledge of varied color. I was and Mangles mention also porphyry, serpentine, and limestone, but Seton expressly declares that of basalts be there found none trace.

Of their height nothing is known, but all travelers concur in estimating them as higher than those on the west, and as preserving a more horizontal line to the south.

After passing from the Ghur es-Safakeh to the north, a salt plain is encountered resembling the Sibkah, and like it overflowed by the lake when high (Seton. i. 355). With this exception the mountains come down abruptly on the water during the whole length of the eastern side of the lagoon. In two places only is there a projecting beach, apparently due to the deltas caused by the wadys es-Nemeriah and Ukeimin. The Sibkah was arrived at the peninsula which projects from the eastern shore and forms the north enclosure of the lagoon. It is too remarkable an object, and too characteristic of the southern portion of the lake, to be passed over without description.

It has been visited and described by three explorers — Irvy and Mangles in June, 1818; Mr. Pole, Esq. in December, 1855, and the latter in an expedition in April, 1848. Among the Arabs it appears to bear the names Ghur es-Mezrakah and Ghur el-Lisina. The latter name — "the Tongue" — recalls the similar Hebrew word bisbna, بَسْبَنَة, which is employed three times in relation to the lake in the specification of the boundaries of Judah and Benjamin, contained in the book of Joshua. But in its three occurrences the word is applied to two different places — one at the north (Josh. xv. 5, xviii. 19), and one at the south (xiv. 2); and it is probable that it signifies in both cases a tongue of land — that is, a tongue of land.

29. Its entire length from north to south is about 10 geographical miles, and its breadth from 5 to 6 — though these dimensions are subject to some variation according to the time of year. It appears to be formed entirely of recent aqueous deposits, late, or post-tertiary, very similar, if not identical, with those which face it on the western shore, and with the "mounds" which skirt the plains at the south and N. W. of the lake. It consists of a friable carbonate of lime intermixed with sand or sandy marls, and with frequent masses of sulphate of lime (gypsum). The whole is impregnated strongly with sulphur, lumps of which are found, as far as the north end of the lake, and also with salt, existing in the form of numerous heaps or packs of rock-salt (And. p. 187). Nitre is reported by Irvy (p. 139), but neither Pole nor Anderson succeeded in meeting with it. The stratification is almost horizontal, with a slight dip to the east (Pole, p. 63). At the north it is worn into a sharp ridge or mane, with very steep sides and serrated top. Towards the south the top widens into a table-land, which Pole (ibid.) reports as about 239 ft. above the level of the lake at its southern end. It breaks down on the W., S., and N. E. sides by steep declivities to the shore, furrowed by the rains which are gradually washing it into the lake, into cones and other fantastic forms, like those already described on the western bank near Sibkah. It is an almost uninterrupted plain, flooded partly by the blazing sun, and contrasted with the deep blue of the lake (Le Bon, p. 104). A scanty growth of shrubs (Pole, p. 64) — so scanty as to be almost invisible (Irvy, p. 138) — is found over the table-land. On the east the highland descends to a depression of 1 or 2 miles wide, which, from the description of Dr. Anderson (p. 184) appears to run from the N. of S. N. to the NW. of S. E. It is crossed by a broad mane, which appears at the eastern end of the lake. It will doubtless be ultimately worn down quite to the level of the water, and then the peninsula will become an island (Anderson, pp. 184, 189). Into this valley lead the torrents from the ravines of the mountains on the east. The principal of these is the Wady es-Derat or W. Kerek, which leads up to the city of that name. It is here that the few inhabitants of the peninsula reside, in a wretched village called Mezarah. The soil is of the most unproductive fertility, and only requires water to burst into riotous productivity of vegetation (Seton, ii. 351, 352).

30. There seems no reason to doubt that this peninsula is the remnant of a bed of late aqueous strata, which were deposited at a period when the

a This appellation is justified by the view on the preceding page.

b From the expression being in the first two cases "tongue of the sea," and in the third simply "tongue," M. de Sauley conjectures that in the last case a tongue of land is intended: but there is nothing to warrant this. It is by no means certain whether the two Arabic names just mentioned apply to different parts of the peninsula, or are given indiscriminately to the whole. Ghur es-Mezrakah is the only name which Seton mentions, and he attaches it to the whole. It is also the only one mentioned by Dr. Anderson, but he restricts it to the depression on the east side of the peninsula, which runs south and north, and intervenes between the main body and the foot of the eastern mountains (And. p. 184). M. de Sauley is apparently the earliest traveler to mention the name Lisina. He (Jan. 15) ascribes it to the whole peninsula in its broader sense, as well as to those which face it on the western shore, and to the agricultural portion, particularly to its southern portion, — "Le Lisan actuel des Arabes, c'est-à-dire la pointe sud de la presqu'île," (Voyage, i. 290). And this is supported by the practice of

Van de Velde, who on his map marks the north portion of the peninsula as Ghur es-Mezrakah, and the south Ghur es-Lisina. M. de Sauley also specifies with much definite the position of the former of these two as at the opening of the Wady es-Derat (Jan. 10). The point is well worth the attention of future travelers, for if the name Lisina is actually restricted to the south side, a curious confirmation of the accuracy of the ancient survey recorded in Josh. xv. 2 would be furnished, as well as an extra mark of the true character of the name.

c This dimension, which Mr. Pole took with his anegro, is strangely at variance with the estimate of Lynch's party. Lynch himself, on approaching it at the north point (Narr. p. 297), states it at from 40 to 60 feet high, with a sharp angular central ridge some 20 feet above that. This last feature is mentioned also by Irvy (June 2). Anderson increases the dimension of the peak to 30 ft., and in the garden-palace of the Envoy this falls short of Pole. The peninsula probably slopes off considerably towards the north end, at which Lynch and Anderson made their estimate.
SEA. THE SALT

water of the lake stood very much higher than it
now does, but which, since it attained its present
level, and thus exposed them to the action of the
winter torrents, are gradually being disintegrated
and carried down into the depths of the lake. It
is in fact an intrusion upon the form of the lake, as
originally determined by the rocky walls of the
great fissure of the Ghor. Its presence here, so
long after the great bulk of the same formation has
been washed away, is an interesting and fortunate
circumstance, for it plainly shows evidence of a
stage in the existence of the lake, which in its
absence might have been inferred from analogy,
but could never have been affirmed as certain.
May have been deposited either by the general
action of the lake, or by the special action of a river,
posibly in the direction of holy Kerak, which
in that case formed this extensive deposit at its
mouth, just as the Jordan is now forming a similar
bank at its embouchure. If a change were to take
place which either lowered the water, or elevated
the bottom of the lake, the bank at the mouth
of the Jordan would be hid here, as the Liasin now
is, and would immediately begin to undergo the
process of disintegration which that is undergoing,
without reference to the difference between the
depth of the two portions of the lake — north and
south of the peninsula — has been already alluded to,
and may be seen at a glance on the section
given on page 287. The former is a bowl, which
at one place attains the depth of more than 1,300
feet, while the average depth along its axis may be
taken at near short of 1,000. On the other hand
the southern portion, to say nothing of the greater
part of its area nearly level, a very few feet only
below the surface, shoaling gradually at the edges
till the brink is reached. So shallow is this basin
that it is sometimes possible to ford right across
from the west to the east side (Setzen, i. 428, ii.
358; Rob. i. 521; Lynch, Narr., p. 594).
The channel connecting the two portions, on the
western side of the peninsula, is very gradual in
its slope from S. to N., increasing in depth from 3
fathoms at 15, and from 13 to 19, 32 and 56,
when it suddenly drops to 107 (642 feet), and
joins the upper portion.
A circular portion above the peninsula,
and a part of the channel, form a marsh-like
district separated from the basin of the lake proper.
This portion and the plain of the south as far as the rise or offset at which the
Arabah commences—a district in all of some
16 miles by 8—would appear to have been left by
the last great change in the form of the ground
at a level not far below its present one, and
consequently much higher than the bottom of the
lake itself. But surrounded as it is on three sides
by highlands, the waters of which have no other
outlet, it has become the delta into which those
waters discharge themselves. On its south side are
the immense torrents of the Idb, the Jamarat,
and the Felshe. On the east the somewhat less
important el-Mag, Nu'mairah, Umair, and el-
Dawlah. On the west the Zawairah, Mobayghdeh,
and Sebq. These streams are the drains of a dis-

tinct not less than 6,000 square miles in area, very
meager in form, and composed of materials more or
less indurated. They must therefore bring down
certain quantities of silt and chalce. There can be
little doubt that they have already filled up the
southern part of the estuary as far as the present
brink of the water, and the silting up of the
rest is merely a work of time. It is the same
process which is going on, on a larger and more rapid
scale, in the Sea of Azov, the upper portion of which
is fast filling up with the detritus of the river Don.
Indeed the two portions of the Dead Sea present
several points of analogy to the Sea of Azov and
the Black Sea.

It is difficult to speak with confidence on any of
the geological features of the lake, in the absence
of reports by competent observers. But the theory
that the basin was lowered by a recent change,
and overlapped (Robinson, Bibl. Res. ii. 189), seems
directly to contradict the previous inference from
the fact that such large torrents discharge themselves
into that spot. There is nothing in the appear-
ance of the ground to suggest any violent change
in recent (i. e. historical) times, or that anything
has taken place but the gradual accumulation of the
deposits of the torrents all over the delta.
33. The water of the lake is not less remarkable
than its other features. Its most obvious peculi-
arity is its great weight. Its specific gravity
has been found to be as much as 1.228; that is
to say, a gallon of it would weigh over 12 lbs.
instead of 10 lbs., the weight of distilled water.
Water so heavy must not only be extremely buoyant
but must possess great inertia. Its buoyancy is a
common theme of remark by the travelers who have been upon it or in it. Josephs
(2. J. iv. 3, § 4) relates some experiments
made by Vespasian by throwing bound criminals
into it; and Lynch, bathing on the eastern shore
near the mouth of the Wady Zarka, says (Narr.
p. 371), in words curiously parallel to those of
the old historian, "With great difficulty I kept my
feet dry, and when I laid upon my back, and
drawing up my knees, placed my hands upon them,
I rolled immediately over." In the bay on the
north side of the peninsula, "a horse could with
difficulty keep himself afloat. Two fresh hens'
eggs floated up one-third of their length," i. e.
with one-third exposed: "they would have sunk in
the water of the Mediterranean or Atlantic" (Narr.
p. 342). "A muscular man floated nearly
breast high without the least exertion" (ibid. p. 325).
One of the things remembered by the Maltese ser-

a When sounded by Lynch, its depth over the
greater part of the area was 12 feet.

b He fixes the ford at an hour north of the N.
and the Goz Uidham.

c Across this, too, there is a ford, described in some
detail by Irby and Mangles (June 2). The water must
have been unusually low, since they not only state
that chairs were drawn across to the action of the
width did not exceed a mile, a matter in which the
keen eye of a practical sailor is not likely to have
been deceived. Lynch could not trace of either
ford, and his map shows the channel as fully two
miles wide at its narrowest spot.

d Pronounced Muhurrúk; the Embarque of De
Saucy.

e On the salt lakes in Northern Persia (Uruuq, etc.) nothing is yet known. Wagner's account is very
certain. Those in Southern Russia have been fully
investigated by Goebel (Reisen, etc., Dorpat, 1837).
The heaviest water is that of the "Red Sea," near
the Dead Sea (Perekop) (water contents 57.22 per cent.;
sp. gr. 1.231). The others, including those of the Caspian
or Elton, contain from 21 to 25 per cent of solid mat-
ter in solution, and range in sp. gr. from 1.07 to
1.08.
The sea has been already mentioned. It is the result of the prodigious evaporation. Lynch continues to mention it. In (June 1) saw it in broad, transparent columns, like water-spears, only very much larger. Extraordinary effects of mirage due to the unequal refraction produced by the heat and moisture are occasionally seen by Lynch, No. 320.

The remarkable weight of this water is due to the very large quantity of mineral salts which it holds in solution. The details of the various analyses are given on p. 2581 in a tabular form, accompanied by that of sea-water for comparison. From that of the U. S. expedition it appears that each gallon of the water, weighing 12 lbs., contains nearly 3 lbs. (3.219) of matter in solution—an immense quantity when we recollect that sea-water, weighing 10 lbs. per gallon, contains less than \( \frac{1}{2} \) a lb. Of this 3 lbs. nearly 1 lb. is common salt (chloride of sodium); about 2 lbs. chloride of magnesium, and less than \( \frac{1}{3} \) a lb. of chloride of calcium (or nitrate of lime). The most unusual ingredient is bromide of magnesium, which exists in truly extraordinary quantity. Its presence is due to the therapeutic reputation enjoyed by the lake when its water was sent to Rome for wealthy invalids (taken, in Reland, Pol. p. 242), and lepers flocked to its shores (Ann. Mar. § x.). Bonnepin (lun. de Chimie, 1836, xlvii. 168) remarks that it ever brooks should become an article of commerce, the Dead Sea will be the natural source for it. It is the magnesium compounds which impart so nauseous and bitter a flavor to the water. The quantity of common salt in solution is very large. Lynch found (Norr. p. 377) that while distilled water would dissolve 5-17 lbs. of its weight of salt, and the water of the Atlantic 1-6th, the water of the Dead Sea was so nearly saturated as only to be able to take up 1-11th.

The sources of the components of the water may be named generally without difficulty. The line and magnesium proceed from the dolomite limestone of the surrounding mountains; from the gypseum which exists on the shore, nearly pure, in large quantities; and from the carbonate of lime and carbonate of magnesium found on the peninsula and especially on the island. The carbonate of sodium is supplied from Khasum Usalum, and the copious brine springs on both shores. Balls of nearly pure sulphur (probably the deposit of some sulphurous stream) are found in the neighborhood of the lake, on the peninsula (Anderson, p. 187), on the western beach and the northwestern heights (ibid. pp. 176, 180, 169), and on the plain of Jericho (Rev. G. W. Bridges). Nitre may exist, but the specimens mentioned by Iry and others are more probably pieces of rock salt, since no trace of nitric acid has been found in the water or soil (Marechal, p. 379). Manganese, iron, and alumina have been found on the peninsula (Anderson, pp. 185, 187), and the other constituents are the product of the numerous mineral springs which surround the lake and the washings of the aqueous great as in the ocean and 74 times as great as in the Krenosion water, where its strength is considered remarkable.

On the subject of the bitumen of the lake, the water has nothing to add to what is said under Palestine, in 1926, and 1927.

The brine has not yet been satisfactorily traced. The salt of Khasum Usalum has been analyzed for its discovery (see above), but is lost in vain. Marshall sa

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* With the single exception of Molanderhausen, who when he first opened the specimen he analyzed, found it to smell strongly of sulphur.

* This is the same reason the water was taken from a considerable depth in the centre of the lake, and therefore probably more fairly represents the average composition than the others.

* A testing Marshall's analysis, it appears that the quantity of this salt in the Dead Sea is 123 times.
## Comparative Table of Analyses of the Water of the Dead Sea

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Chloride of Magnesium</strong></td>
<td>2294</td>
<td>2173</td>
<td>1573</td>
<td>1431</td>
<td>1291</td>
<td>1284</td>
<td>124</td>
<td>1240</td>
</tr>
<tr>
<td><strong>Sodium</strong></td>
<td>1191</td>
<td>1130</td>
<td>1107</td>
<td>1107</td>
<td>1107</td>
<td>1107</td>
<td>1094</td>
<td>1107</td>
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<tr>
<td><strong>Calcium</strong></td>
<td>652</td>
<td>542</td>
<td>473</td>
<td>400</td>
<td>360</td>
<td>360</td>
<td>360</td>
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<tr>
<td><strong>Potassium</strong></td>
<td>502</td>
<td>417</td>
<td>360</td>
<td>340</td>
<td>310</td>
<td>310</td>
<td>310</td>
<td>310</td>
</tr>
<tr>
<td><strong>Magnesium</strong></td>
<td>382</td>
<td>324</td>
<td>284</td>
<td>260</td>
<td>240</td>
<td>240</td>
<td>240</td>
<td>240</td>
</tr>
<tr>
<td><strong>Ammonium</strong></td>
<td>260</td>
<td>220</td>
<td>194</td>
<td>180</td>
<td>160</td>
<td>160</td>
<td>160</td>
<td>160</td>
</tr>
<tr>
<td><strong>Aluminium</strong></td>
<td>180</td>
<td>150</td>
<td>130</td>
<td>120</td>
<td>110</td>
<td>110</td>
<td>110</td>
<td>110</td>
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<tr>
<td><strong>Iron</strong></td>
<td>120</td>
<td>100</td>
<td>90</td>
<td>80</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
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<tr>
<td><strong>Sulphate of Potash</strong></td>
<td>62</td>
<td>55</td>
<td>49</td>
<td>44</td>
<td>40</td>
<td>40</td>
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<tr>
<td><strong>Lime</strong></td>
<td>42</td>
<td>34</td>
<td>29</td>
<td>24</td>
<td>20</td>
<td>20</td>
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<tr>
<td><strong>Bromide of Magnesium</strong></td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Sulphate</strong></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Silica</strong></td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Bicarbonate of Lime</strong></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total solid contents</strong></td>
<td>2413</td>
<td>2040</td>
<td>1637</td>
<td>1449</td>
<td>1309</td>
<td>1300</td>
<td>1300</td>
<td>1300</td>
</tr>
<tr>
<td><strong>Specific gravity</strong></td>
<td>1.357</td>
<td>1.339</td>
<td>1.311</td>
<td>1.307</td>
<td>1.301</td>
<td>1.301</td>
<td>1.300</td>
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<tr>
<td><strong>Boiling point</strong></td>
<td>229°</td>
<td>211</td>
<td>202</td>
<td>202</td>
<td>202</td>
<td>202</td>
<td>202</td>
<td>202</td>
</tr>
<tr>
<td><strong>Water obtained</strong></td>
<td>1 mile in 24 hours.</td>
<td>1 mile in 18 hours.</td>
<td>1 mile in 12 hours.</td>
<td>1 mile in 12 hours.</td>
<td>1 mile in 12 hours.</td>
<td>1 mile in 12 hours.</td>
<td>1 mile in 12 hours.</td>
<td>1 mile in 12 hours.</td>
</tr>
</tbody>
</table>

No. 1. The figures in the table are the recollections of Marchand (Journal, etc., p. 552) on the basis of the improved chemical science of his time. The original analysis is in Naukurm. der Akad., 1832, i. 383.

No. 2. See The Athenæum, June 15, 1839.


No. 6. Journal de Pharmacie et de Chimie, March 1852.

No. 7. Calculated by the writer from the proportionate table of salts given in Stewart’s Text and Icon, p. 331.


No. 9. Regnault’s Cours Éém. de Chimie, ii. 199.

The older analyses have not been reprinted, the methods employed having been imperfect and the results uncertain as compared with the more modern ones quoted. They are as follows: (1.) Marquier, Lavosier, and Lasegne (M. d. l’Acad. des Arts, Sciences, 1788); (2.) Marcet (Phil. Trans., 1807, p. 226, 227, 228); (3.) Krophahl (Moz. der Gualsha, 1811, p. 187); (4.) Abbe Leblanc (Ann. de Chimie, xi. (1811) 177); (5.) Hermabes and Schweiger’s Journal, xxxiv. 163.

Want of space compels the omission of the analysis of Bionsлагут of water collected in spring, 1850 (Ann. de Chimie, xlvii. (1855) 129-130), which correspond very closely with that of Gmelin (namely, sp. gr. 1.194, salts, 22.75 per cent), as well as that of Comines (quoted in the same paper) of water collected in June, 1855, showing sp. gr. 1.196 and salts 18.26 per cent. Another analysis by Professor W. Gregory, giving 19.25 per cent. of salts, is quoted by Kitch (Phys. Geogr. p. 574).

The writer has been favored with specimens of water collected 13th November, 1839, by the Rev. W. Middleton, and 7th April, 1888, by Mr. B. J. Wilson, both were taken from the north end. The former, which had been carefully sealed up until examination, exhibited sp. gr. 1.182, solid contents, 21.59 per cent; the latter, sp. gr. 1.184, solid contents, 22.188, the boiling point in both cases 229° 4 Fahr. — a singular agreement, when it is remembered that one species was obtained at the end, the other at the beginning of summer. For this investigation, and much more valuable assistance in this part of his article, the writer is indebted to his friend, Dr. David Simpson Price, F. C. S.

The inferiority in the quantity of the salts in Nos. 2, 6, and 8 is very remarkable, and must be due to the fact acknowledged in the two first that the water was obtained during the rainy season, or from near the entrance of the Jordan or other fresh water. Nos. 7 and 8 were collected within two months of each other. The preceding winter, 1854-55, was one of the wettest and coldest remembered in Syria, and yet the writer of any of the two analyses shows a largely preponderating quantity of salts. There is sufficient discrepancy in the whole of the results to render it desirable that a fresh set of analyses should be made, of water obtained from various defined spots and depths, at different times of the year, and investigated by the same analyst. The variable density of the water was observed as early as by Galen (see quotations in Reland, Pal. p. 292).

The best paper on this interesting subject are those of Gmelin, Marchaud, Herapath, and Rousin (see the references given above). The second of these contains an excellent review of former analyses, and most instructive observations on matters more or less connected with the subject.

The absence of iodine is remarkable. It was previously searched for by both Herapath and Marchand, but without effect. In September, 1834, the writer obtained a large quantity of water from the island at the north end of the lake, which he reduced by boiling on the spot. The concentrated salts were afterwards tested by Dr. B. S. Price by his nitrate of potash test (see Chem. Soc. Journal for 1854), with the express view of detecting iodine, but not a trace could be discovered.

* Dr. Anderson Off. Rep. p. 205 states that in water from “another part” of the lake he found as much as 4.8 per cent chlor. calcium.
ous deposits on the shores (see § 17), which are gradually restoring to the lake the salts they received from it ages back, when covered by its waters. The strength of these ingredients is heightened by the continual evaporation, which (as already stated) is sufficient to carry off the whole amount of the water supplied, leaving, of course, the salts in the lake; and which in the Dead Sea, as in every other lake which has affluents but no outlets, is gradually concentrating the mineral constituents of the water, as in the alembic of the chemist. When the water becomes saturated with salt, or even before, deposition will take place, and salt-heaps be formed on the bottom of the lake. If, then, at a future epoch a convulsion should take place which should upheave the bottom of the lake, a salt mountain would be formed similar to the Khasabah Ushut; and this is not improbably the manner in which that singular mountain was formed. It appears to have been the bed of an ancient salt lake, which, during the convulsion which depressed the bed of the present lake, or some other remote change, was forced up to its present position. Thus these heaps of salt, which have been seen lying on all the shores of the house of Dead Sea; and the present lake but one of a numerous series.

38. It has been long supposed that no life whatever existed in the lake. But recent facts show that some inferior organisms can and do find a home even in these salt and acid waters. The Cabinet d'Hist. Naturelle at Paris contains a fine specimen of a coral called Stylloghora platythere, which is stated to have been brought from the lake in 1837 by the Marq. de l'Escanquier, and has every appearance of having been a resident there, and not an ancient or foreign specimen. Ehrenberg discovered 11 species of Polyaster, 2 of Polythalamie, and 5 of Ptyolitharias, in mud and water brought home by Lepanus (Monasth. d' Hist. Pr. d'Edel, June, 1849). The sand was taken from the north end of the lake, 1 hour N. W. of the Jordan, and far from the shore. Some of the specimens of Polyaster exhibited ovaries, and it is worthy of remark that all the species were found in the water of the Jordan also. The copious phosphorescence mentioned by Lynch (Narr. p. 280) is also a token of the existence of life in the waters. In a warm salt stream which rose at the foot of the Jebel Ushut, at a few yards only from the lake, Mr. Poole (Nov. 4) caught small fish (Cypripodius hammonis) 1 inch long. He is of opinion, though he did not ascertain the fact, that they are denizens of the lake. The melampus shells found by Poole (p. 67) at the fresh springs

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amined a specimen of sfd from a "salt-plain called Esph." 14 hour W. of the lake, and found it to contain an appreciable quantity of bromine (Journal for prakt. Chemie, xiiii. 399, 370). In addition to the obvious sources named in the text, there are doubtless others less visible. The remarkable variation in the proportions of the constituents of the water in the specimens obtained by different travellers (see the analyses) leads to the inference that in the bed of the lake there are masses of mineral matter, or mineral springs, which may modify the constitution of the water in their immediate neighborhood.

9. This is already occurring, for Lynch's soundings lead several times brought up cubital crystals of salt, sometimes with mud, sometimes alone (Narr. pp. 281, 287; comp. M'Pheron, p. 127). The lake of Assul, on the E. coast of Africa, which has neither affluent nor outlet, is said to be concentrated to (or nearly to) the point of saturation (Edin. N. Phil. Journ. April, 1855, p. 250).

9. This interesting fact is mentioned by Humboldt (Views of Nat. p. 270); but the writer is indebted to the kind courtesy of M. Valenciennes, keeper of the Cabinet, for confirmation of it. Humboldt gives the coroll name of Parisis idemata, but the writer has the authority of Dr. P. Duncan for saying that its true designation is Styloghora pinit. Unfortunately nothing whatever is known of the place or manner of its discovery; and it is remarkable that after 23 years no additional specimen should have been acquired. It is quite possible for the coral in question to grow under the conditions presented by the Dead Sea, and it is true that it abounds also in the Red Sea; but it will not be safe to draw any deduction from these facts till other specimens of it have been brought from the lake.
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eastern sides and the peninsula, are described as a poor stunted race; but this is easily accounted for by the heat and drying influence of the climate, and by their meagre way of life, without inferring any thing specially unwholesome in the ablations of the lake. They do not appear to be more stunted or meagre than the natives of Jericho, or, if more, not more than would be due to the fact that they inhabit a spot 500 to 600 feet further below the surface of the sea than the inhabitants of Jericho. Considering the hard work which the American party accomplished in the tremendous heat (the thermometer on one occasion 105°, after sunset, Narr. p. 314), and that the sounding and working the boats necessarily brought them a great deal into actual contact with the water of the lake, their general health is a proof that there is nothing pernicious in the proximity of the lake itself.

A strong smell of sulphur pervades some parts of the western shore, proceeding from springs or streams impregnated with sulphuretted hydrogen (De Saulcy, Narr. i. 192; Van de Velde, ii. 193; Beaufort, ii. 113). It accompanied the north wind which blew in the evenings (Lynch, pp. 292, 294). But this smell is much more marked, though less nauseous, than it is more generally, though, in fact. M. de Saulcy compares it to the bitches of Barèges. The Subhah has in summer a "strong musky smell," from the partial desiccation of the ditches which convey the drainage of the salt springs and salt rocks into the lagoon; but this smell can hardly be stronger or more unhealthy than it is in the marshes above the lake el-Huleh, or in many other places where marshy ground exists under a sun of equal power; such, for example, as the marshes at Usbat-anin, quoted by Mr. Porter (Handbook, p. 291 n).

42. Of the botany of the Dead Sea little or nothing can be said. Dr. Hooker, in his portion of the article PALESTINE, has spoken (iii. 2512, 2533) of the vegetation of the Ghor in general, and of that of *Alač Idol*, and the N. W. shore of the lake in particular. Beyond these, the only parts of the lake which he explored, nothing accurate is known. A few plants are named by Setzen as inhabiting the Ghor es-Sufeh and the peninsula. Such, these as they are, have been already mentioned. In addition, the following are enumerated in the tract "Travels in the Holy Land and through Syria, North Africa, Egypt, and Nubia" (4to of Lynch, and the *Proie de De Saulcy* (Atlas des Planches, etc.). At *Alač Idol*, *Rehbo* lutea, *Maius syriaca*, *Globa lobata*, *Selina reflexa*, *Selica syriaca*, *Euphorbiia syriaca*, and *Walloma synconia*. On the southeastern and eastern shore of the lake, at the Ghor es-Sufeh, and on the peninsula, they name *Zygophyllum aquilegifera*, *Zygophyllum coccineum*, *Ruta leonina*, *Zygophyllum spinia Christi*, *Mulinera*, *Alston canariensis*, *Sideritis persica*, *Iphya fontanesi*, *Persilium tingitannum*, *Selima villosa*, *Euphorbiia pallas*, *Erythrodistachum pumilum*, *Corco synthefylla*, and *Heliotropium alcibibium*. At *Alač Idol*, *Arab Chaceir*, *Arab Terzeh*, and other spots on the western shore, they name, in addition to those given by Dr. Hooker, Esbe *nativae*.

a M. Van de Velde's watch turned black with the sulphur in the air of the hills and ravines south of Masada. Mr. Beaufort, (at Becket el-Koof) says it was "very strong, immensely more nauseous than that of the springs of Talmor."

b Lynch's lists were drawn up by Dr. R. Egehedi Gruith; and De Saulcy's by the Abbé Mihon, who himself collected the chief of the specimens.

c Rev. W. Lee (1847), who has kindly allowed the writer the use of his MS. journal. See very nearly the same remarks by Dr. Stewart (Ten and Khan). A probably Para crithmoclad.

d As, for instance, the Patriarch of Jerusalem, quoted by Brocador (A. B. 2509), and the terrible description engraved by Quenselins (ii. 279, &c.), as it from Brocador, though it is not in the Recorder Text of his
from its waters like the smoke of some infernal furnace, filling the whole neighborhood with a misa
which has destroyed all life within its reach.

43. The truth lies, as usual, somewhere between these two extremes. On the one hand the lake certainly is not a gloomy, deadly, smoking gulf. In this respect it does not at all fulfill the promise of its names. The sunsets here are more suggestive of the dead solitude of the mountain tarns of Wales or Scotland, the perpetual twilight and undisturbed lingering decay of the Great Dismal Swamp, or the reeking masses of the Patrician Sea of the Crimea. Death can never be associated with the wonderful brightness of the sun of Syria, with the cheerful reflection of the calm bosom of the lake at some periods of the day, or with the regular alternation of the breezes which ruffle its surface at others. At sunrise and sunset the scene must be astonishingly beautiful. Every one who has been in the West of Scotland knows what extraordinary pictures are sometimes seen mirrored in the sea-water holes when they are unruffled in the calm of early morn
or of sunset. The reflections from the bosom of the lake, at such times, to suppose for a moment, if it please the mind, as the lines of the mountains which encircle it, when lit up by the gorgeous rising and setting suns of Syria, surpass in brilliancy and richness those of the hills around Loch Fyne and Loch Goyle. One such aspect may be seen — and it is said by competent judges to be no exaggerated representation — in the 'Scenery' of Mr Holman Hunt, which is a view of the Moab mountains at sunset, painted from the foot of Jobel Ushab, looking across the lower part of the bay. But on the other hand, with all the brilliancy of its illumination, its frequent beauty of coloring, the fantastic grandeur of its melting mountains, and the tranquil charm afforded by the reflection of that unquenched sky on the no less unquenched mirror of the surface — with all these there is something in the prevalent sterility and the dry, burnt look of the shores, the overpowering heat, the occasional smell of sulphur, the dreary salt marsh at the southern end, and the fringe of dead driftwood round the margin, which must go far to excuse the title which so many ages have attached to the lake, and which we may be sure will never be effaced.

45. It does not appear probable that the condition or aspect of the lake in Biblical times was materially different from what it is at present. Other parts of Syria may have deteriorated in climate and appearance owing to the destruction of the wood which once covered them, but there are no traces either of the ancient existence of wood in the neighborhood of the lake, or of anything which would account for its destruction, supposing it to have existed. A few spots, such as Ain Jul, the mouth of the Wady Zareiba, and that of the Wady ed-Deir, were more cultivated, and consequently more populous than they are under the discouraging influences of Mohammedanism. But such attempts must always have been partial, confined to the immediate neighborhood of the fresh springs and to a certain degree of elevation, and even relatively irrigation was neglected. In fact the climate of the shores of the lake is too arid and trying to allow of any considerable amount of civilized occupation being conducted there. Nothing will grow without irrigation, and artificial irrigation is too laborious for such a situation. The plain of Jericho, we know, was cultivated like a garden, but the plain of Jericho is very nearly on a level with the spring of Ain Jul, some 50 feet above the Ghbor el-Zareiba the Ghbor es-Sheikh, or other cultivable portions of the beach of the Dead Sea. Of course, as far as the capabilities of the ground are concerned, provided there is plenty of water, the hotter the climate the better, and it is not too much to say that the State of Jericho, which is a sort of irrigation basin and maintains the plain of Jericho and, still more, the shores of the lake (such as the peninsula and the southern plain), might be the most productive spots in the world. But this is not possible, and the difficulty of communication with the external world would make it (as it must always have been) a serious bar to any great agricultural efforts in this district.

When Machernus and Callirrhoë were inhabited (if indeed the former was ever more than a fortress, and the latter a bathing establishment occasionally resorted to), and when the plain of Jericho was occupied by the crowded population necessary for the cultivation of its balsam-gardens, vineyards, sugar-plantations, and palm-groves, there may have been a little more life on the shores. But this can never have materially affected the lake. The track along the western shore and over Ain Jul was then, as now, used for secret narrating expeditions, not for poisonous or commercial traffic. What transport there may have been between Idumæa and Jericho came by some other channel. A doubtful passage in Josephus, and a reference by Edrisi (ed. Ham
dert, in Ritter, Joebuch, p. 700) to an occasional vent
of the people of ' Zara and Dara ' in the 12th century, are all the allusions known to exist to the navigation of the lake, until Englishmen and Americans launched their boats on it within the last twenty years for purposes of scientific investiga
tion. The temptation to the dwellers in the environs must always have been to ascend to the

The remarks in the text refer to the mountains which form the background to this remarkable painting. The title of the picture and the accidents of the fore
ground give the key to the sentiment which it conveys, which is certainly that of loneliness and death. But the mountains would form an appropriate background to a scene of a very different description.

Cited by Rohl (Pal. p. 252) as 'liber v. de bell. cap. 3.' But title — if it can be verified, which the writer has not yet succeeded in doing — only shows that the Romans on one occasion, sooner than let their fugitives escape them, got some boats over and put them on the lake. It does not indicate any continued navigation.

The description of Ctesias in 357, Moore and Feek in 1837, Symonds in 1841, Molyneux in 1847, Lynch in 1848.
fresher air of the heights, rather than descend to the sultry climate of the shores.

47. The connection between this singular lake and the Biblical history is very slight. In the topographical records of the Pentateuch and the Book of Joshua it forms one among the landmarks of the boundaries of the whole country, as well as of the inferior divisions. Biblical and Hebraic attention has been already drawn to the minute accuracy with which, according to the frequent custom of these remarkable records, one of the salient features of the lake is singled out for mention. As if landmark it is once named in what appears to be a quotation from a lost work of the prophet Jonah (2 K. xiv. 20), itself apparently a reminiscence of the old Mosaic statement (Num. xxxiv. 12). Besides this the name occurs once or twice in the imagery of the Prophets. In the New Testament there is not even an allusion to it. There is, however, one passage in which the "Salt Sea" is mentioned in a different manner to any of those already quoted, namely, as having been in the time of Abraham the Vale of Sodom (Gen. xiv. 3). The narrative in which this occurs is now generally acknowledged to be one of the most ancient of those venerable documents from which the early part of the book of Genesis was compiled. But a careful examination shows that it contains a number of explanatory statements which cannot, from the very nature of the case, have come from the pen of its original author. The sentences, "It is that which is Zoar" (2 and 8); "En-Mishpat which is Kadesh" (7); "the Valley of Shaveh which is the King's Valley" (17); and the one in question, "the Vale of Siddim which is the Salt Sea" (3), are evidently explanations added by a later hand at a time when the ancient names had become obsolete. These remarks (or, as they are termed, "memorials") stand on a perfectly different footing to the words of the original record which they are intended to elucidate, and whose antiquity they enhance. It bears every mark of being contemporary with the events it narrates. They merely enfold the opinion of a later person, and must stand or fall by their own merits.

48. Now the evidence of the spot is sufficient to show that no material change has taken place in the upper and deeper portion of the lake for a period very long anterior to the time of Abraham. In the lower portion—the lagoon and the plain below it—if any change has occurred, it appears to have been rather one of reclamation than of submersion—the gradual settling up of the district by the torrents which discharge their contents into it (see § 23). We have seen that, owing to the gentle slope of the plain, temporary fluctuations in the level of the lake would affect this portion very materially; and it is quite allowable to believe that a few wet winters followed by cold summers, would raise the level of the lake sufficiently to lay the whole of the district south of the lagoon under water, and convert it for the time into a part of the "Salt Sea." A rise of 20 feet beyond the ordinary high-water point would probably do this, and it would take some years to bring things back to their former condition. Such an exceptional state of things the writer of the words in Gen. xiv. may have had in mind and placed on record.

49. This is not repeated as a possible explanation; and it assumes the Vale of Siddim to have been the plain at the south end of the lake, for which there is no evidence. But it seems to the writer more natural to believe that the author of this note on a document which even in his time was probably of great antiquity, believed that the present lake covered a district which in historic times had been permanently habitable dry land. Such was the implicit belief of the whole modern world—with the exception perhaps of Ireland—till within less than a half a century. Even so lately as 1830 the formation of the Dead Sea was described by a divine of our Church, remarkable alike for learning and discernment, in the following terms:

"The Valley of the Jordan, in which the cities of Sodom, Gomorrah, Admah, and Zeloah, were situated, was rich and highly cultivated. It is most probable that the river then flowed in a deep and uninterrupted channel down a regular descent, and discharged itself into the eastern gulf of the Red Sea. The cities stood on a soil broken and undermined with veins of bitumen and asphalt. These impenetrable substances set on fire by lightning caused a terrible convulsion; the water courses—both the river and the canals by which the land was extensively irrigated—burst their banks: the cities, the walls of which were perhaps built from the combustible materials of the soil, were entirely swallowed up by the fiery inundation, and the whole valley, which had been compared to Paradise and the well-watered corn-fields of the Nile, became a dead and fetid lake" (Milman, Hist. of the Jews, 21 ed., i. 15).

In similar language does the usually cautious Dr. Robinson express himself, writing on the spot, before the researches of his countrymen had revealed the depth and nature of the chasm, and the consequent submersion of the plain. In the form of a letter written to Sir John Philip, Governor of the British possessions in the southern mountains and the deep clefts of the rent earth are here tokens of the wrath of God, and of his vengeance upon the guilty inhabitants of the plain" (Bibl. Res. i. 529).

Now if these explanations—so entirely groundless, when it is recollected that the identity of the Vale of Sodom with the Plain of Jordan, and the submersion of the cities, find no warrant whatever in Scripture—are promulgated by persons of learning and experience in the 19th century after Christ, surely it need occasion no surprise to find a similar view put forward at the time when the contradictions involved in the statement that the Salt Sea writer, another form is used—יָבִא —as in "Ed-Paron, which is by the Wilderness" (61, "Holah, which is on the left hand of Damascus") (15).

50. See his chapter De locis Apparitivis in Ptolemaio, lib. i. cap. xxxviii.—truly admirable, considering the scanty materials at his disposal. He seems to have been singularly displacive the idea that the cities of the plain were submerged.

51. Even Lycet. Lynch can pause between the cease of the beast to apostrophize the "unhallowed sea... the record of God's wrath," or to notice the "sevenths of fire light," cast abroad by the phosphorescence, etc. "(Noy. pp. 254, 255, 259).
had once been the Vale of Siddim could not have presented themselves to the ancient commentator who added that explanatory note to the original record of Gen. xiv. At the same time it must not be overlooked that the passage in question is the only one in the whole Bible—Old Testament, Apocrypha, or New Testament—to countenance the notion that the cities of the plain were submerged: a notion which the present writer has endeavored elsewhere to show does not date earlier than the Christian era.

50. The writer has there also attempted to prove that the belief which prompted the statements just quoted from modern writers, namely, that the Dead Sea (nowabouts)/Sea of the Plain of the Jordan,' was not, however, recognized by inexperienced observers, nor, if seen, is the deduction from them so obvious. The very few competent geologists who have visited the spot—both those who have published their observations (as Dr. Anderson, geologist to the American expedition), and those who have not, concur in stating that no certain indications exist in or about the lake, of volcanic action within the historical or human period, no volcanic craters, and no conkes of lava traceable to any vent. The igneous rocks described as lava are more probably basalt of great antiquity: the bitumen of the lake has nothing necessarily to do with volcanic action. The scoured, calcined look of the rocks in the immediate neighborhood, of which so many travellers have spoken as an evident token of the conflagration of the cities, is due to natural causes—to the gradual action of the atmosphere on the constituents of the stone.

The destruction of Sodom and Gomorrah may have been by volcanic action, but it may be safely asserted that no traces of it have yet been discovered, and that, whatever it was, it can have had no connection with that far vaster and far more ancient event which opened the great valley of the Jordan and the Dead Sea, and at some subsequent time cut it off from communication with the Red Sea by forcing up between them the tract of the Wady Archebath.

* * *.*

The theory advanced in the preceding article, but a superficial one, between the Dead Sea at the apex of the Gulf of Akabeh and the Bitter Lakes at the apex of the Gulf of Suez. Each was probably at one time a portion of the sea, and each has been cut off by some change in the elevation of the land, and became isolated for its waters at a distance from its parent branch of the ocean. The change in the latter case was probably more recent than in the former, and may even have occurred since the Exodus.

The parallel between the Euxine and the Dead Sea has been already spoken of. It by some geological change the strait of the Bosphorus should ever be closed, and the outlet thus stopped, the parallel would in some respects be very close—the Danube and the Dead Sea |Vaal|; the Danube is a river corresponding to the Zikak: the Sea of Azov with the Sivash would answer to the lagoon and the Sibnik—the river Don to the Wady el-Awab; the process of adjustment between supply and evaporation would at once commence, and from the day the strait was closed the saltiness of the water would begin to concentrate. If, further, the evaporation should be greater than the present supply, the water would sink and suck until the great Euxine takes a lake in a deep hollow far below the level of the Mediterranean; and the parallel would then be complete.

The likeness between the Jordan with its lakes and the river of Utah has been so often alluded to, that it need not be more than mentioned here. See Dr. Bickel in Enin. N. Pult. Journal, April, 1855; Burton's City of the Saints, p. 306.
that the cities of the plain "must have been to the north of the lake," the reader will find critically examined in the articles Sodom and Zeal (Amert ed.). We propose to review here the theory advanced in the preceding aricle, and in the articles Sodom and Sodom, the Vale of, respecting the submergence of the plain. The question of the submergence of the site of the cities is distinct from that of the submergence of a portion of the valley. It is only on the latter point that we claim any clear historical data; the former is a matter of inference merely.

The evidences which bear on the question of submergence are mainly of two classes, the historical and the geological. The latter we pass over, concurred with Mr. Grove in the conviction that the data as yet ascertained would not furnish the most scientific observer with the basis of a solid and adequate theory. It is sufficient that no points have thus far been established by geological exploration which conflict with the historical testimony as we understand it.

The earliest historical evidence is contained in the oldest record extracts: "All the e were joined together in the Vale of Sodom, which is the Salt Sea." (Gen. xiv. 3.) The writer here ascertained what was the Vale of Sodom at the time of the battle described, was at the time of his writing the Salt Sea. If we are to accept the unity of the authorship of the book, it was so when the original record was made. If we may regard the book as a compilation, and the last clause of this verse as the gloss of the compiler, it was so when the compilation was made. Both theories leave us the ancient, indubitable, Biblical testimony to the identity, in whole or in part, of the site of the Vale of Sodom and of that of the Salt Sea. This interpretation is sustained by Gesenius, who defines the Vale of Siddim (valley of the plains) as the plain "now occupied by the Dead Sea" (Loc. cit.).

Mr. Grove adopts the second of the theories just named, but he places on this passage the same interpretation that we do. He rejects the translation of the words who would construe the latter clause of the verse, "which is near, at, or by the Salt Sea," and insists on the other interpretation. He says: "The original of the passage will not bear even this slight accommodation, and it is evident that in the mind of the author of the words, no less than of the learned and eloquent divine and historian of our own time already alluded to, the Salt Sea covers the actual space formerly occupied by the Vale of Sodom" (Sodom, the Vale of). This is decisive; and thus understanding the Scriptural testimony, which pointedly contradicts his theory, how does he dispose of it? His explanation given above is concisely repeated in the article just quoted, as follows: "The words which more especially bear on the subject of this article (v. 3) do not form part of the verbal document. That venerable record has — with a care which shows how greatly it was valued at a very early date — been annotated throughout by a later, though still very ancient chronicler, who has added what in his day were believed to be the equivalents for names of places that had become obsolete. Bela is ex — "The clause is found in all the ancient MSS. and versions, and in the Targum of Onkelos. Its genuineness rests on the very same basis as the other portions of the narrative. We have the same evidence intended to be Zoar; En-Mishpat to be Kadesh; the Emek-Shaveh to be the Valley of the King; the Emek-Sinah to Sodom; and the Emek, or "Plain of Sodom," that is, in modern phraseology, the Dead Sea. As far as we remember how persistently the notion has been entertained for the last eighteen centuries that the Dead Sea covers a district which before its submergence was not only the Valley of Sodom but also the Plain of the Jordan, and what an elaborate account of the catastrophe of its submergence has been constructed even very recently by one of the most able scholars of our day, we can hardly be surprised that a chronicler in an age far less able to interpret natural phenomena, and at the same time long subsequent to the date of the actual event, should have shared in the belief." Sodom, the Vale of.

This reasoning from the modern to the ancient, from Dean Milman to Moses, or the ancient chronicler who wrote these words, is very unsatisfactory to those who believe in the integrity of the sacred canon. Any theory which may be held respecting the authorship of the book is of no consequence in this matter, if we have here an unblemished copy of the Divine revelation. Any theory which gives us this, leaves this testimony of equal value to us. If the authenticity of the record is conceded in its passage, it is alleged that the latter, yet very ancient chronicler, who compiled or annotated the original document, and gave it to us in its present shape, was in point of fact mistaken, we consider the surplus wholly unwarranted and unwarrantable, and believe the writer to have had far better data for his statement than any modern critic can possibly have for correcting him. The reason assigned for the supposed error, moreover, is irrelevant. The submergence of the Vale of Siddim, the conversion of its site to the waters of the Dead Sea, is simply a question of historic fact, the statement of which does not require a chronicler who is "able to interpret natural phenomena." If, in the above extracts and in the remark in the present article that these "annotations" must stand or fall by their own merits, the writer proceeds to impeach the inspired record, or fasten the suspicion of corruption upon it, it is an uncalled-for disputation of the Received Text.

The other glosses or annotations, as Mr. Grove claims them to be, does not hesitate to accept as valid historic testimony. He says of Zoar, that "its original name was Bela," of Bethel, that "its earliest name was Ephrath," and of Hazazon-Tamar, that it "afterwards became Engedi," on exactly the authority, and no other, which he rejects as inconclusive here. "Bela, which is Zoar;" "the Vale of Siddim, which is the Salt Sea;" "En-Mishpat, which is Kadesh;" "the valley of Shaveh, which is the king's dale;" "Ephrath, which is Bethel;" "Hazazon-Tamar, which is Engedi;" "annotations or glosses like these, if they are such, the first four occurring in the same narrative, are equally reliable or equally worthless.

No law of interpretation will permit us to accept one and reject another on the ground that the writer was not a naturalist. Such a claim, if it were conceded, would establish the fact that prior to the composition or completion of our book of Moses, of its Mosaic authorship as we have of any other part of the book" (Porter, Eltho's Bib. Cist. iii. 881).
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Genesis, the belief was current that the chasm now filled by the waters of the Dead Sea had been, in part at least, a valley or plain; and then the question would remain: Whence could such a belief have originated? In attempting to withdraw from the view which he opposes the support of the ancient record, the writer is obliged to grant it the weight of a tradition older than the chronicle.

The sacred narrative names a single physical feature of the Vale of Siddim, namely, that it abounded with "slime-pits" (Gen. xiv. 10). These pits were wells of asphaltum, or bitumen, probably of various dimensions, "sufficient," either from their depth, or size, or both, "materially to affect the issue of the battle." These asphaltic wells have disappeared; but bitumen is still found around the southern section of the sea, and it rises to the surface of the water in large quantities, in that portion of it, when dislodged by an earthquake (Bibl. Res. ii. 290); and the supply was formerly more copious than now. We have modern testimony to this effect, and we have that of three eminent ancient historians in the century before Christ, and the following: Diodorus Siculus, Josephus, and Tacitus, who represent the asphaltum as rising to the surface of the water in black and bulky masses. The theory that the Vale of Siddim is covered by the southern part of the sea reconciles the ancient record and the late phenomenon. It sustains the statement that it was full of bituminous wells; it accounts for their disappearance, and it explains the occasional spectacle since, down to the present time, of large quantities of asphaltum on the surface of the water. Thus far we have a consistent, confirmed, uncontradicted testimony.

As we pass from the simple affirmation of the sacred writer, with the confirmation, in subsequent ages, of the only physical feature of the territory which he names, we leave behind us, of course, all direct testimony. The only remaining evidence, exclusively historical, is of that secondary and confirmatory kind which may be drawn from the investigations and impressions of later writers most competent to form an independent judgment on the subject, or who, as historians, have recorded the prevalent tradition, or the most intelligent opinion. The testimony of these writers the reader will find quoted in an article by the present writer on "The Site of Sodom," Bibl. Sacra (1868, xxv. 121-126).

Whether the name which kindled on Sodom and the guilty cities and consumed them, the indomitable bitumen entering largely into the composition of their walls, denoted also the adjacent Vale of Siddim, whose soil, abounding with asphalt-wells, would under a storm of fire be a magazine of quenchless fuel, and thus burned out a chaos, which in whole or in part, now forms the lagoon; or whether some volcanic convulsion, an agency of which that region has been the known theatre, upheaved the combustible strata, exposing them to the action of fire, and thus seemed the result, each supposition confirming the sacred narrative that as Abraham, from his high point of observation surveying the terrible destruction, "looked toward Sodom and Gomorrath, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace:" or whether, in connection with the destruction of the cities by fire, some earthquake-three, such as that stupendous cressace has more than once felt, sunk a portion of the soil out of sight, leaving the stagnant waters above as its memorial, cannot now be known. The agency which destroyed the cities was plainly igneous. The agency which converted the Vale of Siddim into a sheet of water is not stated. Any theory is admissible which consistently explains the two facts.

The submergence of the Vale of Siddim and the submergence of the cities of the plain, or of their site, are distinct questions, because the cities were not in this valley. On this point we concur with the judicious Herland:

"The inspired writer does not say that the five cities, Sodom and the rest, were situated in the Valley of Siddim; on the contrary, the text (Gen. xiv. 3) leads to an opposite conclusion; since the kings of these five cities, after having collected their armies, joined together towards the Valley of Siddim. Supposing the translation to be in the valley, the meaning is still the same. The probability is, then, that the Valley of Siddim was quite distinct from the country in which the five cities were situated" (Peshitta, i. 151).

We see not how any other opinion than this could have obtained currency among scholars. The vale and the territory of the cities, though distinct, were evidently contiguous and may have shared, and to some extent probably did share a common catastrophe. The former may have been consumed with the latter, or the latter may have been depressed with the former. Neither the exact location nor extent of the Vale of Siddim can be ascertained. If it covered the whole breadth of the southern part of the sea, the plain which borders on the south, ten miles long by six broad, was ample enough for the cities; but in all probability it was only one part of its width, leaving the rest for fruitful fields and walled towns, the sites of which are entombed by the sea. The vale was the battle-field between Chedorlammon and his allies, and the confederate kings of the cities; and as the invaders apparently menaced the cities from the present point of Antioch, and the kings went forth to meet them in this vale, it must have lain west or north of the cities.

If the rich vegetation of the well-watered plain of the Jordan, on whose tropical luxuriance Lot looked down from the highlands of Judaea, extended southward skirting fresh water along the site of a part of the present basin of the Salt Sea, and embosoming the Vale of Siddim with the cities which bordered it, the allusions in the Scripture narratives are all adjusted and explained. This theory encounters no historical difficulty, nor any inapplicable scientific difficulty, so far as is known. If there be a fatal objection to it, it lies buried in that vast, mysterious fissure, and awaits the resurrection of some future explorer. Should geology ever compel the substitution of a different theory, we will regard our quarter towards the paleontological and light which will enable us to reconcile it with the inspired record. In the meantime we rest on this hypothesis. [SIDDIM, THE VALE OF, Amer. ed.]

S. W.

SEAL.a

The importance attached to seals in

1. סל / סל (Arab. سل: סל): סלע / סלע , / סלע

יוסף: סדר (Gen. xxxviii. 25). סלע / סלע

דָּאָשָׁא: סדר from סלע, "close" or "seal
Among modern Orientals the size and place of the seal varies, according to the importance both of the owner of a letter and of the person to whom it is sent. In sealing, the seal itself, not the paper, is smeared with the sealing-substance. Thus illiterate persons sometimes use the object nearest a hand—their own finger, or a stick notched for the purpose—and, dabbing it with ink, smear the paper therewith. (Chardin, i. 544, ii. 547; Arieux, Trav. p. 161; Eawwad, Trav. in Egypt. ii. 61; Nicholson, i.e.; Robinson, i. 36.) Engraved signets were in use among the Hebrews in early times, as is evident in the description of the high priest's breastplate (Ex. xxviii. ii. 36, xxviii. 6), and the work of the engraver as a distinct occupation is mentioned in Ezek. xxiii. 27. (Cf. i. 471.)

H. W. P.

*SEALED FOUNTAIN. [Fountain.*

SEBA (סב) [see below]: Zabdi, Zobepha [Var. in 1 Chr. Zabdi]: Saber, gent. n. pl. סבש: (Is. xiv. 14), Zabzala, [Ph. Zabzer, Alex. Zবশেন্ত]: Sebadai: A. V. incorrectly render SABBAY, a name there given with more probability to the סבש, Joel iii. 8 (Hex. text, iv. 8) and to Sheba, used for the people, Job i. 5; but it seems that better had the rendering, orthography been followed in both cases by such renderings as "people of Seba" or "people of Sheba," where the gent. nouns occur. Seba heads the list of the sons of Cush. If Seba be of Hebrew or cognate origin, it may be connected with the root סבש, "he or it drank, drunk to excess," which would not be inappropriate to a nation seated, as we shall see was that of Seba, in a well-watered country; but the comparison of two other similar names of Cushites, Sabtah (סבת) and Sabtechah (סבכת), does not favor this supposition, as they were probably seated in Arabia, like the Cushite Sheba (סבשת), which is not remote from Seba (סב), the two letters being not infrequently interchanged. Gesenius has suggested the Ethiopic סבשת: sabayeh, "a man," as the origin of both Seba and Sheba, but this seems unlikely. The ancient Egyptian names of nations or tribes, possibly countries, of Ethiopia, probably mainly, if not wholly, of Nubian race, SAHABA, SABARA (Bruneau, Geogr. Isdrer. ii. 9, tav. xii. K. l.), are more to the point; and it is needless to cite later geographical names of cities, though that of one of the upper confluents of the Nile, Astasokas, compared with Astasor, and Astapus, seems worthy of notice, perhaps indicating the passage of a nation. The proper names of the first and second kings of the Ethiopian XXVth dynasty of Egypt, SÆBEK (סבאר) and SHEBETEK, may also be compared. Gesenius was led, by an error of the Egyptologists, to connect Sevechus, a Greek transcription of SHEBETEK, with SAHK or SHAK.

the crocodile-headed divinity of Ombos (Loc. s. v. 7). The list of the sons of Cush seems to indicate the position of the Cushite nation or country Selah, Nimrod, who is mentioned at the close of the list, ruled at first in Babylonia, and apparently afterwards in Assyria: of the names enumerated between Selah and Nimrod, it is highly probable that some belong to Arabia. We thus may conjecture a curve of Cushite settlements, one extremity of which is to be placed in Babylonia, the other in Arabia, of which, of course, the former is the more interesting and of political importance. We are thus able to conjecture the position of Selah. No ancient Ethiopian kingdom of importance could have excluded the island of Meroë, and therefore this one of Solomon's time may be identified with that which must have arisen in the period of weakness and division of Egypt that followed the Empire, and have laid the basis of that power that made SHEBEB, or Saba, able to conquer Egypt, and found the Ethiopian dynasty which ruled that country as well as Ethiopia.

Josephus says that Saba (Σαβᾶ) was the ancient name of the Ethiopian island and city of Meroë (A. J. li. 10, § 2); but he writes Saba, in the notice of the Cushite settlements, Selah (βηθι, i. 6, § 2). In the text of Meroë, which the King of Ethiopia, Solomon, mentioned that of Selah: and the ancient city of the same name may have been the capital, or one of the capitals, of Saba, though we do not find any of its monuments to be even as early as the XXVth dynasty. There can be no connection between the two names. According to Josephs and others, Meroë was named after a sister of Candace; but this is extremely unlikely, and we prefer taking it from the ancient Egyptian MERU, an island, which occurs in a name of a part of Ethiopia that can only be this or a similar tract, MERU-PET, or the island of PET [Πήτε] the bow,' where the bow may have a geographical reference to a bend of the river, and the word island to the country inclosed by that bend and a tributary [Parv.],

As Meroe, from its fertility, must have been the most important of any African kingdom in the dominions of which it was included, it may be well here to mention the chief facts respecting it which are known. It may be remarked that it seems certain that, from a remote time, Ethiopia below Meroë could never have formed a separate national kingdom, and was probably always dependent on either Meroë or Egypt. The island of Meroë lay between the Atabaras, the Atbara, the most northern tributary of the Nile, and the Atapse, the Baher el-Azarak or "Blue River," the eastern of its two great confines: it is also described as bounded by the Atabaras, the Atapse, and the Atassas, the latter two mouting to form the Blue River (Strab. xiii. 821), but this is essentially the same thing. It was in the time of the kingdom rich and productive. The chief city was Meroë, where was an oracle of Jupiter Ammon. Modern research confirms these particulars. The country is capable of being rendered very wealthy, though its neighborhood to Abyssinia has checked its commerce in that direction, from the natural bounds that the Abyssinians have of their country being absorbed like Kundufin, Darfor, and Fayza, by their powerful neighbor Egypt. The remains of the city Meroë have not been identified with certainty, but between N. lat. 16° and 17°, temples, one of them dedicated to the ram-headed Xinn, confounded with Ammon by the Greeks, and pyramids, indicate that there must have been a great population, and at least one important city. When ancient writers speak of sovereigns of Meroë, they may either mean rulers of Meroë alone, or, in

\[ \text{reading of the text is rather supported by what follows the mention of the "drunkards."} \]

\[ \text{Nor is it clear why people of Saba should come from the wilderness. The passages we have examined thus seem to show (if we omit the last) that Saba was a nation of Africa, bordering on or included in Cush, and in Solomon's time independent and of political importance. We are thus able to conjecture the position of Selah. No ancient Ethiopian kingdom of importance could have excluded the island of Meroë, and therefore this one of Solomon's time may be identified with that which must have arisen in the period of weakness and division of Egypt that followed the Empire, and have laid the basis of that power that made SHEBEB, or Saba, able to conquer Egypt, and found the Ethiopian dynasty which ruled that country as well as Ethiopia.} \]

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addition, of Ethiopia to the north nearly as far, or as far as Egypt.

SE'BAT. [Month.]

SEC'ACAH (ση'καχ; [Thicket, Dietr.]; Al'gu'da; Alex. Σακχαρα; Schachra, or Sackhah). One of the six cities of Judah which were situated in the Hidbor ("wilderness"), that is, the tract bordering on the Dead Sea (Jos. xv. 61). It occurs in the list between Mahlah and Korah-Nis-sam. It was not known to Eusebius and Jerome, nor has the name been yet encountered in that direction in more modern times. From Singil, among the highlands of Ephraim, near Sebott, Dr. Robinson saw a place called Sekbach (ibid. Res. ii. 267, note).

SE'CHENTAS (ςε'κέντας; [Vat. omits: Σεκεντας]). 1. Shechaniah (1 Esdr. viii. 29; comp. Ezr. viii. 3). 2. (1 Esdr. v. 59; Jechonias.) Shechaniah (1 Esdr. viii. 32; comp. Ezr. viii. 5).

SE'CHU (σε'χοι with the article [the watch-tower]: τον Σεχον [Vat. Σεχων]; Alex. εφ Σεχων; Zedek). A place mentioned once only (1 Sam. xix. 22), apparently as lying on the route between Saul's residence, Gibeah, and Ramah (Kamathaim Zophim), that of Samuel. It was notorious for "the great well" (or rather cistern, τον των τυχερης) which it contained. The name is derived from a root signifying elevation, thus perhaps implying that the place was situated on an eminence.

Assuming that Saul started from Gibeah (Tibb'el el-Ful), and that Nebi Samwil is Ramah, then Bet Nebidla (the well of Nebida), alleged by a modern traveller (Schwarz, p. 127) to contain a large pit, would be in a suitable position for the great well of Sechu. Schwarz would identify it with Askor, on the S.E. end of Mount Ebal, and the well with Jacob's Well in the plain below; and Van de Velde (S. ίι Π. ii. 53, 54) hesitatingly places it at Shick, in the mountains of Judah N.E. of Hebron; but this they are forced into by their respective theories as to the position of Ramah and Zophim.

The Vat. LXX. alters the passage, and has "the well of the threshing-floor that is in Sephela," substituting, in the first case, τυχερης for τυχερης, or δωμα for μεγαδωμα, and in the latter τυχερης for τυχερης. The Alex. MS., as usual, adheres more closely to the Hebrew.

*SECT. This word is used five times in the Bible, always in the singular, and always as a translation of ἀδικίας of the Septuagint, Acts v. 17; of the Pharisees, xv. 3, xxvi. 5; and of the Christians (by Jews or heathens), xxv. 5, xxvii. 22. Ἀδικία occurs once more in the singular, xxiv. 14 (A. V. "hereby"), and three times in the plural, 1 Cor. xi. 19, Gal. v. 20, 2 Pet. ii. 1 (A. V. "hereby"), but 1 Cor. xi. 19, "sects" in the mar- gin). The word seems in the N. T. to be used in the twofold sense which it had before in classical, and afterwards in ecclesiastical Greek (cf. Sophocles: Glossary of Letter and Ecclesiastical Greek; denoting now a "chosen" set of doctrines or mode of life (e.g. Acts xxiv. 17, ἅπαν διὰ τῶν ἐκκλησιῶν, Acts xxvi. 20, 2 Pet. ii. 1, perhaps also Acts xxvii. 22, Gal. v. 20), now a party adhering to the doctrines.

That ἀδικία denoted in the N. T. religious peculiarities or parties is evident from the six cases in which it is used in the singular. The pressure of meaning is that in all the three other cases the ἀδικία has the same characteristic. It is evident also that the word has (as it did not have in classical Greek) a bad sense. The reason for this is to be found in the N. T. conception of the Church as a unit, a body united to Christ the Head (1 Cor. xii. 27; Eph. ii. 22), so that diversities of opinion which produce a schism in the body are schisms in any part from the Head. (cf. 1 Cor. xii. 25; Col. ii. 19) cannot be tolerated, as could differences on merely philosophical or indifferent matters. Especially instructive is 1 Cor. vi. 18, 19. While Paul has spoken of ἐρήμωσιν, i. 11, and of ἐχθροκαίρες, iii. 5, as undoubtedly existing among the Corinthians, he is reluctant to give to the report that there are ἔγκρισια among them more than qualified credit (xi. 18, μίατα τα ἁκατιστα), and finds even this qualified belief not so much on the reports, as on the general principle (ver. 19) that there is a providential necessity that there should be even ἀδικία (τις ἂννα καὶ αἰφνιδία), that the δόματα may be made manifest (cf. I John. ii. 19). The δόματα are those who hold the Head, but are divided from one another (cf. v. 18; as formerly are divisions distinguished from ἔγκρισια as the cause from the effect) which imply or lead to a separation of false from true Christians. In strict accordance with this is the use of ἀδικία in Gal. v. 20, and especially in 2 Pet. ii. 1; as also Paul's injunction (Tit. iii. 19), to reject an ἀδικερωτὸς διατρόπον.

The term ἀδικία as far as parties in the Church are concerned, is in the N. T. confined to general or hypothetical statements, and is not applied to any particular heretical body, though the existence of heretical tendencies is recognized. But the prominent notion in the N. T. conception of ἀδικία is that of apostasy from Christ. More variations in belief among those who "hold the Head" are nowhere branded with the name of ἀδικία (cf. Rom. xiv. 1; Cor. viii.).

SE'CU'DUS (Σεκουδα) = Secundus was one of the party who went with the Apostle Paul from Corinth as far as Asia (δύοι τας ἁγιας, probably to Troas or Miletus (all of them so far, somewhat further), on his return to Jerusalem from his third missionary tour (see Acts xx. 4). He and Aristarchus are there said to have been These-olounes. He is otherwise unknown.

* SECURITY formerly differed from "safety," as the feeling of safety (which may be unbounded) differs from the reality. Thus, in Jude, xviii. 7, 10, 27, the people of Laish are said to have been "secure": i.e. in their own belief, which their speedy and utter overthrow showed to be a delusion. It is in the same sense that the A. V. renders θανάτοις ἀδικερωτοίς ποιημένοις by "we will secure you," in Matt. xviii. 14. (See French's English Wordbook, p. 147, Amer. ed. 1911.)

SE'DECIAS (Σεδεκιας; Sedecius), the Greek form of Zedekiah. 1. A man mentioned in Bar. i. 1, as the father of Masseiah, himself the grand father of Barch, and apparently identical with the false prophet in Jer. xxix. 21, 22.

2. The "son of Josiah, king of Judah." (Bar. i. 8) (Zedekiah.)

B. F. W.

* SEDITIONS, in the current sense of the word, appears out of place in Paul's catalogue of the sins of the flesh (Gal. v. 19-21). It stands for
SEIR, MOUNT

Mount Seir was originally inhabited by the Horites, or "targaletes," who were doubtless the excavators of those singular rock-dwellings found in such numbers in the ravines and cliffs around Petra. They were dispossessed, and apparently annihilated, by the posterity of Esau, who dwelt in their stead (Deut. ii. 12). The history of Seir thus early merges into that of Edom. Though the country was afterwards called Edom, yet the older name, Seir, did not pass away; it is frequently mentioned in the subsequent history of the Edomites (1 Chr. iv. 42; 2 Chr. xx. 10). Mount Seir is the subject of a terrible prophetic curse pronounced by Ezekiel (ch. xxxv.), which seems now to be literally fulfilled: "Thus saith the Lord God, Behold, O Mount Seir, I am against thee, and I will make thee desolate, and the cities thereof shall be desolate; and thy cities shall not return, and ye shall know that I am the Lord." 

SEIR. MOUNT

Mount Seir is correctly rendered "division" in Josh. vii. 16 and 1 Cor. iii. 2, as it should be in the above passage. The restricted political sense, if included at all in this instance, is only a part of the sense. Archdeacon Her see the mistake of the A. V. to Tyndale's following Erasmus' version; hence the generic meaning "division," as of its Latin significations (Mission of the Curator, p. 225 f. Amer. ed.).

SEIR. [PROPHET.]

SEGUEB (Sir, rough, boshly: סירפ; in 1 Chr. vii. 2, 21, 22; Seir: in 1 Chr. vii. 3, xxxvi. 30, and מִרְכֶּז, "Mount Seir" (Gen. xxvii. 4. 6). The original name of the mountain ridge extending along the east side of the Valley of Ahabah, from the Dead Sea to the Elatine Gulf. The name may either have been derived from Seir the Horite, who appears to have been the chief of the aboriginal inhabitants (Gen. xxxvi. 29), or what is perhaps more probable, from the rough aspect of the whole country. The view from Aaron's tomb on Hor, in the centre of Mount Seir, is enough to show the appropriateness of the appellation. The sharp and serrated ridges, the jagged rocks and cliffs of struggling bushes and stunted trees, give the whole scene a sternness and ruggedness almost unparalleled. In the Samaritan Pentateuch, instead of מִרְכֶּז, the name מִרְכֶּז is used; and in the Jerusalem Targum, in place of "Mount Seir" we find מִרְכֶּז מִרְכֶּז, Mount Golpa. The word Golpa signifies "mountain," and is thus descriptive of the region (Reisen, P. l., p. 832). The name Gebal, or Gebelin, was applied to this province by Josephus, and also by Eusebius and Jerome (Joseph. Anti. ii. 1. § 2; Onomast., "Gimmaica"). The northern section of Mount Seir, as far as Petra, is still called Jebel, the Arabic form of Gebal. The Mount Seir of the Bible extended much further south than the modern province, as is shown by the words of Deut. ii. 1-3. In fact its boundaries were there defined with tolerable exactness. It had the Arabah on its west (vv. 1, 8); it extended as far south as the head of the Gulf of Akabah (ver. 8); its eastern border ran along the base of the mountain

a And so it is transliterated in Targum, which, in the Alex. MS., is one of the oaths names inserted by the LXX. in Josh. xxv. 59. The neighboring names agree. In the Vat. 88 it is יִבְּרָה.
SEIRAH

4, (27), (2) of any has erent proliable and name BiOl. thfLe (Josi...h. of Khud...r (Joseph. forth (not Seirath...d...MON. (vi. 32). The original Edomites...ed. (Dion...5, Arab...p. (p. 95) leaves little doubt that...f the sits the sea-fights, which...s, which would be...or. the desert...on the outline of a mammosch or theatre for...ent. in the year 160 B.C., they have been con-...ted with Kadesh, as Kades...Sunir, and Eusebius...nd against the date of...under the dominion of Moab. In the end of the...s part of Modelite, and of the Negeb of the Nabateneans, who successfully resisted the

SELA-HAM-MAHLEKOTH 2903

a This is the reading of the Vat. Codex according to Mas. If accurate, it furnishes an instance of the \( \Sigma \) being represented by \( \gamma \), which is of the greatest rarity, and is not mentioned by Frankel (Vorstuden, etc., p. 1291). \( \gamma \) and \( \Sigma \) are the ordinary equivalents of \( \Sigma \) in the LXX.

b * The name for us is properly Seirath, and not Seirath (which is only the directive local form). It was properly a district rather than a town, and was among the mountains of Ephraim (the Heb. being a collective singular).
whether to remain in pursuit of his enemy or to go alter the Philistines; but such explanations, though appropriate to either interpretation, and consistent with the oriental habit of playing on words, are doubtless mere accommodations. The analogy of topographical nomenclature makes it almost certain that this cliff must have derived its name either from its smoothness (the radical meaning of סלָה) or from some peculiarity of shape or position, such as is indicated in the translations of the LXX. and Vulgate. No identification has yet been suggested.

G.

**SELAH** (סֵלָה). This word, which is only found in the poetical books of the Old Testament, occurs seventy one times in the Psalms, and three times in Habakkuk. In sixteen psalms it is found once, in fifteen twice, in seven times, and in one four times—always at the end of a verse, except in Ps. lv. 19 [20], lii. 3 [4], and Hab. iii. 3, 9, where it is in the middle, though at the end of a clause. All the passages in which it occurs, except eleven (iii. v., xrvii., xxxvi., xlvii., lxxxvi., lxxxvii., lxxxix., c.ii.), have also the musical direction, "to the Chief Musician" (comp. also Hab. iii. 19); and in these exceptions we find the words כָּנָּץ, כָּנָּץ (A. V. "Psalm"), Shiggaiim, or Maschil, which sufficiently indicate that they were intended for music. Besides these, in the titles of the Psalms in which Selah occurs, we meet with the musical terms Alamoim (xlvii.), Alasachtim (lii., lix., lxxvii.), Gittith (dxxvi., dxxvii.), Mahalath Leannoth (lxxvii.), Michtam (lxxv., lix., lx.), Negihah (lii., lxxvii.), Tanim (li., lix., lx.), Sons of Kudeth (lxxvii.), and on this association alone might be formed a strong presumption that, like these, Selah itself is a term which had a meaning in the musical nomenclature of the Hebrews. What that meaning may have been is now a matter of pure conjecture. Of the many theories which have been framed, it is easier to say what is not likely to be the true one than to pronounce certainly upon what is. The Versions are first deserving of attention.

In the greater number of instances the LXX and some other translators in the New Testament render a word by ἐκάλωμικά, ἐκάλωμικά, "for ever"; four times (Ps. xxxii. 3, 7; xxxix. 11 [12]; 4 [6], Ps. liii. 11, ἐκάλωμικά, once (Ps. lixiv. 8 [9]), ἐκάλωμικά, ἐκάλωμικά, ἐκάλωμικά, and (Ps. lxxiii. 8 [2]), ἐκάλωμικά, ἐκάλωμικά, ἐκάλωμικά, with the same meaning, "for ever and ever.

In Ps. cxliv. 13 (14) it has ἐκάλωμικά, ἐκάλωμικά, ἐκάλωμικά, for the world to come: in Ps. xxxix. 5 [6] ἐκάλωμικά, ἐκάλωμικά, ἐκάλωμικά, ἐκάλωμικά, "for the life everlasting;" and in Ps. cxlv. 5 [6] ἐκάλωμικά, ἐκάλωμικά, ἐκάλωμικά, "continually." This interpretation, which is the one adopted by the majority of Rabbinical writers, is purely traditional, and based upon no etymology whatever. It is followed by Aquila, who renders "Selah" ἀξίζει; by the Epistle quinta and Epistle sexta, which give respectively διακριτος and εἰς τὰς ἀξίματα; by Symmachus (eis τῶν ἀξίων) and Theodotion (εἰς τὰς ἀξίματα); in Habakkuk: by the reading of the Alex. MS. (εἰς τὰς ἀξίματα) in Hab. ii. 14: by the Pesdito-Syrac in Ps. iii. 8 [9], iv. 2 [8], xxiv. 10, and Hab. iii. 13; and by Jerome, who has semper. In Ps. lv. 19 [20] ὑπὸ τὸν κλίθην σελαθ, is rendered in the Pesdito "from before the world." That this rendering is manifestly inappropriate in some passages, as for instance Ps. xxi. 2 [3], xxxi. 4, lxxxi. 7 [8], and Hab. iii. 3, and superfluous in others, as Ps. lvi. 8 [9], lxxxi. 3, is evident at least long since by Aben Ezra. In the Psalms the uniform rendering of the LXX. is διακριτος. Symmachus and Theodotion give the same, except in Ps. ix. 16 [17], where Theodotion has ἀξίζει, and Ps. li. 5 [7], where Symmachus has εἰς ἀξίματα. In Hab. iii. 13, the Alex. MS. gives εἰς τὰς ἀξίματα. In Ps. xxxviii. (in LXX.) 7, lxxxi. 7 [8], διακριτος is added in the LXX., and in Hab. iii. 7 in the Alex. MS. In Ps. li. it is put at the end of ver. 2; and in Ps. iii. 8 [9], xxiv. 10, lxxxi. 10 [11], it is omitted altogether. In all passages except those already referred to, in which it follows the Targum, the Pesdito-Syrac has ὑπὸ τὸν κλίθην, an abbreviation for διακριτος. This abbreviation is added in Ps. xlviii. 13 [14], l. 15 [16], lxxxiii. 13 [14], lii. 2, lxxxi. 7 [8], at the end of the verse; and in Ps. iii. 5 in the middle of the verse after διακριτος: in Ps. xlix. it is put after διακριτος in ver. 14 [15], and in Ps. lxxviii. after διακριτος in ver. 8 [9], and after ἐκάλωμικά in ver. 32 [33]. The Vulgate omits it entirely, while in Hab. iii. 3 the Epictet sexta and others give μετατέθηκαν διακριτοτομος.

The rendering διακριτος of the LXX. and other translators is in every way as traditional as that of the Targum—'for ever," and has no foundation in any known etymology. With regard to the meaning of διακριτος itself there are many opinions. Both Origen (Comm. ad Ps., Opp. ed. Pelarse, ii. 510) and Athanasius (Synag. Script. Sacrae. vili.) are silent upon this point. Eusebius of Cesarea (Pref. in Ps.) says it marked those passages in which the Holy Spirit ceased for a time to work upon the choir. Gregory of Nyssa (Tract. 2 in Ps. cap. x.) interprets it as a sudden hill in the midst of the psalmody, in order to receive anew the Divine inspiration. Chrysostom (Opp. ed. Mountfass, v. 540) takes it to indicate the portion of the psalm which was given to another choir. Augustine (in Ps. lii.) regards it as an interval of silence in the psalmody. Jerome (Ep ad Marcellum) enumerates the various opinions which have been held upon the subject: that diaphragma denotes a change of metre, a cessation of the Spirit's influence, or the beginning of another sense. Others, he says, regard it as indicating a difference of rhythm, and the silence of some kind of music in the choir; but for himself he falls back upon the version of Aquila, and renders Selah by semper, with a reference to the custom of the Jews to put at the end of their writings Amen, Selah, or Shallom. In his commentary on Ps. iii. he is doubtless whether to regard it as simply a musical sign, or as indicating the perpetuity of the truth contained in the passage after which it is placed: so that, he

a Except in Ps. ix. 16 [17], lxvi. 3 [4], lxvii. 3, 9 4 10, where Ed. T. has ἀξίζει, Ps. xxi. 2 [3], where it has διακριτος, and in Hab. iii. 8, 18, where it reproduces the Hebrew שָׁלָה. In Ps. ix. 16 [17] ἐπιθέματα ἔχει, in Ps. lxvi. 3 [4] διακριτος and in Ps. lxvii. 3 [4] εἰς τὰς ἀξίματα.
SelaH says, "wheresoever Selah, that is diaspoma or s'ncoper, is put, there we may know that what follows, as well as what precedes, belongs not only to the present time, but to eternity." Theodore (Pref. in Ps.) explains diaspoma by μελοδυναμον  
αναλgetic (as Selah), a change of the melody. On the whole, the rendering διασπομα rather increases the difficulty, for it seems to be by no means inappropriate, since the word is never found in this connection, and no other possible rendering seems to be the true meaning of Selah, and its own signification is obscure.

Leaving the Versions and the Fathers, we come to the Rabbinical writers, the majority of whom follow the Targum and the dictum of R. Eliezer (Talm. Babl. Erubin, v. 54) in rendering Selah "for ever." But Aben Ezra ( выше 187, iii. 4) showed that in some passages this rendering was inappropriate, and expressed his own opinion that Selah was a word of emphasis, used to give weight and importance to what was said, and to indicate its truth: "But the right explanation is that the meaning of Selah is 'so it is' or 'thus,' and 'the matter is true and right.'" Kimchi (Lex. s. v.) doubted whether it had any special meaning at all in connection with the sense of the passage in which it was found, and explained it as a musical term. He derives it from הֶׁלֶּה, to raise, elevate, with ה paraogogic, and interprets it as signifying a raising or elevating the voice, as much as to say, in this place there was an elevation of the voice in song.

Among modern writers there is the same diversity of opinion. Gesenius (Theo. s. v.) derives Selah from הֶלֶּה, selah, to suspend, of which he thinks it is the imperative Kal, with ה paraogogic, הֶלֶּה, in pause הֶלֶּה. But this form is supported by no parallel instance. In accordance with his derivation, which is harsh, he interprets Selah to mean either "suspend the voice," that is, "he laments," a hint to the singers, or "raise, elevate the stringed instruments." In either case he regards it as denoting a pause in the song, which was effectuated by an interlude played by the choir of Levites. Ewald (Die Dichter des A. B. i. 179) arrives at substantially the same result by a different process. He derives Selah from הֶלֶּה, selah, to raise, whence the substantive הֶלֶּה, which with ה paraogogic becomes in pause הֶלֶּה (comp. הֶלֶּה, from הֶלֶּה, root הֶלֶּה, Gen. xiv. 10). So far as the form of the word is concerned, this derivation is more tenable than the former. Ewald regards the phrase "Haggai, Selah," in Ps. ix. 16 [17] as the full form, signifying "music, strike up!" - an indication that the voices of the choir were to cease while the instruments alone came in. Hengstenberg follows Gesenius, De Wette, and others, in the rendering pause! but refers it to the contents of the psalm, and understands it of the silence of the music in order to give room for quiet reflection. If this were the case, Selah at the end of a psalm would be superfluous. The same meaning of pause or end is arrived at by Furst (Handb. s. v.) who derives Selah from a root הֶלֶּה, selah, to cut off (a meaning which is perfectly arbitrary), whence the substantive הֶלֶּה, which with ה paraogogic becomes in pause הֶלֶּה; a form which is without parallel. While etymologists have recourse to such shifts as these, it can scarcely be expected that the true meaning of the word will be evolved by their investigations. Indeed the question is as far from solution as ever. Beyond the fact that Selah is a musical term, we know absolutely nothing about it, and are entirely in the dark as to its meaning. Samuel, [1801], i. 1-84] has devoted an elaborate discourse to its explanation. After observing that Selah everywhere appears to mark critical moments in the religious consciousness of the Israelites, and that the music was employed to give expression to the energy of the poet's sentiments on these occasions, he (p. 49) arrives at the conclusion that the word is used in those passages where, in the Temple Song, the choir of priests, who stood opposite to the stage occupied by the Levites, were to raise their trumpets (חִפָּה) and with the strong tones of this instrument mark the words just spoken, and bear them upwards to the hearing of Jehovah. Probably the Levite pamphlets supported this priestly intercessory music by vigorously striking their harps and psalteries; whence the Greek expression διακονεια. To this point, moreover, the fuller direction, 'Haggai, Selah,' (Ps. ix. 16); the first word of which denotes the whirr of the stringed instruments (Ps. xci. 3), the other the raising of the trumpets, both which were here to sound together. The less important Haggai fell away, when the expression was abbreviated, and Selah alone remained." F. Davidson (Introd. to the O. T. ii. 248) with good reason rejects this explanation as laborious and artificial, though it is adopted by Kell in Hengstenberg's Einleitung (iii. 120-123). He shows that in some passages (as Ps. xxiv. 4, 5, iii. 3, iv. 7, 8) the playing of the priests on the trumpets would be inaudible, and proposes the following as his own solution of the difficulty: "The word denotes fiction or avail, i. e. loud, clear. The music which commonly accompanied the singing was soft and feeb. In cases where it was heard in more strongly during the silence of the song, Selah was the sign. At the end of a verse or strophe, where it commonly stands, the music may have really been strongest and loudest." It may be remarked of this, as of all the other explanations which have been given, that it is mere conjecture, based on an etymology which, in any other language than Hebrew, would at once be rejected as unsound. A few other opinions may be noticed as belonging to the history of the subject. Michaelis, in despair at being unable to assign any meaning to the word, regarded it as an abbreviation, formed by taking the first or other letters of three other words (Silpua, lex. Hebr.), though he declines to conjecture what these may be, on the ground that they do not occur at once the guess of Meibomius, who extracts the meaning du capo from the three words which he suggests. For other conjectures of this kind, see Eichhorn's Bibliothek, v. 54. Mattheson was of opinion that the passages where Selah occurred were repeated either by the instruments or by another choir; hence he took it as equal to choras, or chorus. Herder regarded it as marking a change of key; while Paulus Burgensiun and Schindler assigned to it no meaning, but looked upon it as an
SELED (Lex. Hebr.) derived it from התֹּלט, shath, to spread, lay low; hence used as a sign to lower the voice, like πίπα. In Eichhorn's Bibliothek (v. 550) it is suggested that Selah may perhaps signify a scale in music, or indicate a rising or falling in the tone. Kister (Stud. und Krit. 1831) saw in it only a mark to indicate the strophical divisions of the Psalms, but its position in the middle of verses is against this theory. Augusti (Proseus, p. 125) thought it was an exclamation, like呼び呼び, and the same view was taken by the late Prof. Lee (Hebr. Gr. § 214, 2), who classes it among the interjections, and renders it praise! "For my own part," he says, "I believe it to be descended from the root מלך, 'he blessed,' etc., and used not unlike the word amen, or the doxology among ourselves." If any further information be sought on this hopeless subject, it may be found in the treatise contained in Ugolini, vol. xii., in Nolhins (Concil. Port. Ann. et Vid. No. 1877), in Saebelchitz (Hebr. Ps. p. 349) and in the essay of Sommer quoted above.

W. A. W.

**SELED** (מַלֵּד) [exclamation]: סֶלֶדָד: [Vat. oooν Αλςανδρος]. One of the sons of Naadah, a descendant of Jerahmeel (1 Chr. ii. 30).

**SELEMIA (Selemeia).** One of the five men "ready to write swiftly," whom Esdras was commanded to take (2 Esdr. xiv. 24).

**SELEMIAS (Σελημία):** om. in Vulg.

**SHELEMAH (the sons of Banai (1 Esdr. ix. 34): comp. Ezr. x. 39).

**SELEUCIA (Σαλαχεία; Seleucia) was practically the seaport of Antioch, as Oslea was of Rome. Neapolis of Philippi, Cerchee of Corinth, and the Piranes of Athens. The river Orontes, after flowing past Antioch, entered the sea not far from Seleucia. The distance between the two towns was about 16 miles. We are expressly told that St. Paul, in company with Barnabas, sailed from Seleucia at the beginning of his first missionary circuit (Acts. xii. 36): and it is almost certain that he landed there on his return from it (xvi. 26). The name of the place shows at once that its history was connected with that of Seleuciake who reigned at Antioch from the death of Alexander the Great to the close of the Roman Republic, and whose dynasty had so close a connection with Jewish annals. This strong fortress and convenient seaport was in fact constructed by the first Seleucus, and here he was buried. It retained its importance in Roman times, and in St. Paul's day it had the privileges of a free city (Elin. II. N. v. 18). The remains are numerous, the most considerable being an immense excavation extending from the higher part of the city to the sea: but to us the most interesting are the two piers of the old harbor, which still bear the names of Paul and Barnabas. The masonry continues so good, he be found of tearing out and repaving the harbor has recently been entertained. Accounts of Seleucia will be found in the narrative of the Empyreus Expedition by General Chesney, and in his papers in the Journal of the Royal Geo.

**SEMIS (Σεμισ).** For a description of Seleucia, see Thomson's Travels in Northern Syria, an article in the Biblical Society, and also in a paper by Dr. Yates in the Museum of Classical Antiquities. J. S. H.

**SELEUCUS (Σαλαχειος; Seleucus) IV. Philopator, "king of Asia" (2 Macc. iii. 3), that of the provinces included in the Syrian monarchy, according to the title claimed by the Seleucids, even when they had lost their footing in Asia Minor (comp. 1 Macc. vili. 6, xi. 13, xii. 39, xiii. 32), was the son and successor of Antiochus the Great. He took part in the disastrous battle of Magnesia (B.C. 189), and three years afterwards, on the death of his father, ascended the throne. He seems to have devoted himself to strengthening the Syrian power, which had been broken at Magnesia, seeking to keep on good terms with Rome and Egypt till he could find a favorable opportunity for war. He was, however, murdered, after a reign of twelve years (B.C. 175), by Hellenoros, one of his own couriers (Hellenoros), neither in [sould] anger nor in battle (Dan. xii. 28, and Jer. ox. lx. 18, Jer. ox. lx. 18), but by ambitious treachery, without having effected anything of importance. His son Demetrius I. Soter (Demetrius), whom he had sent, while still a boy, as a hostage to Rome, after a series of romantic adventures gained the crown in 162 B.C. (1 Macc. vii. 1; 2 Macc. xiv. 1). The general policy of Seleucus towards the Jews, like that of his father (2 Macc. iii. 2, 3, και Σαλαχειος), was conciliatory, as the possession of Palestine was of the highest importance in the prospect of an Egyptian war: and he undertook a large share of the expenses of the Temple service (2 Macc. iii. 3, 6). On one occasion, by the false representations of Simon, a Jewish officer (Simon, 3), he was induced to make an attempt to carry away the treasures deposited in the Temple, by means of the same Hellenoros who murdered him. The attempt signalized, but it does not appear that he afterwards showed any resentment against the Jews (2 Macc. iv. 5, 6); though his want of money to pay the enormous tribute due to the Romans [Antiochus III., vol. i. p. 115] may have compelled him to raise extraordinary revenues, for which cause he is described in Daniel as "a raiser of taxes" (Dan. xi. 2; LXX. xiv. 19).

B. F. W.

**SEM (Σεμ): Shem, the patriarch (Luke iii. 35).

**SEMACHIAH (Σαμαχίας; Σεμαχίας; Semachiah). One of the sons of Shemaiah, the son of Obed-edom (1 Chr. xxvi. 7).

**SEMEI (Σεμείo).** [Vat. Σεμεια] Semei.

1. Shimei of the sons of Hashum (1 Esdr. xii. 33; comp. Ezr. x. 33).
2. (Σεμειας: [Vat. Σεμειας; FA. Σεμειας]). Shimei, the ancestor of Mordceal (Ezr. xii. 2).

**SEMELIUS (Σαμελιος; Alex. also Σαμελιος; Σαμελιος) Subellius. SHIMSHAI the scribe (1 Esdr. ii. 16, 25, 30; comp. Ezr. iv.)

**SEMIS (Σεμιδ): [Vat. Σεμιδ; Ald. Σεμιδ]. Shemiel the Levite in the time of Ezra (1 Esdr. xii. 23; comp. Ezr. x. 23).

Sarm, v. 451 ff. He mentions the incidents of a ride of five hours from Seleucia to Antioch.
The rock of Seneh of 1 Sam. xiv. 4 is hardly appropriate.

This distance is perhaps too great to suit Josephus' expression; still the point is worth notice. G.

SENNACHERIB (סננ'ך) [cont. of next]: [Σανηκρ. ἡδερ.] [Alex.] Σανηκρι, [and so v. 1 in ch. 1]. Sennacherib.

This name appears twice in the A.V., namely, 1 Chr. xvi. 23, and Ez. xxvii. 5: but it should be found in two other passages, in each of which the Hebrew word is exactly similar to the above, namely, Dent. iii. 9, and Cant. iv. 8. In these it appears in the A.V. as Sheneh.

Even this slight change is unfortunately, since, as one of the few Aramite words preserved, it possesses an interest as having previously been protected from the addition of a single letter. It is the Aramean name for the mountain in the north of Palestine which the Hebrews called Hermon, and the Phoenicians Siron; or perhaps it was rather the name for a portion of the mountain than the whole. In 1 Chr. v. 23, and Cant. iv. 8, Hermon and it are mentioned as distinct. Ahloula (ed. Koller, p. 161, quoted by Gesenius) reports that the part of Anti-Lebanon north of Damascus— that usually denominated Jebel esh-Sharkly, "the East Mountain" — was in his day called Seneh. The use of the word in Ezekiel is singular. In describing Tyre we should naturally expect to find the Phoenician name (Siron) of the mountain employed, as the only satellite of Mount Hermon (Hermopolis) at that period, and so especially in that form which appears in the Dictionary, Elders; Sennacherib. H.

SENEH (סנה) [thorn]: Ἡληρ. [Vat. Ec-

The Magdal-Senna, or "great Senna" of Eusebius and Jerome, seven miles N. of Jericho (Onom. "Senna"), however, is not inappropriate in position. There is a variation in the numbers given by Ezra and Nehemiah; but even adopting the smaller figure, it is difficult to understand how the town should have been so much more numerous than those of the other places in the catalogue. Bertheau (Exeg. Holb.), suggests that Senna represents not a single place but a district; but there is nothing to corroborate this.

In the parallel passages of 1 Esdras (iv. 23) the name is given Axxas, and the number 50,500. G.

* SENATE occurs in the N. T. only in Acts v. 21, the translation of ο опыων. also peculiar to that place. As φωτις accompanies the term, it cannot be equivalent to Samedim, but must denote a branch of that body, and no doubt, as the affinity of meaning itself indicates, is interchangeable with προαδίατος, "eldership," one of the three classes (priests, elders, scribes) collectively designated as the Samedim (see Acts iv. 5). We find ὑπόσινων in 1 Mac. xii. 6: 2 Mac. i. 10, iv. 43, xi. 27: 3 Mac. i. 8, where it designates the highest Jewish Council of that earlier period, but whether the Council was then organized precisely like the Samedim in the time of the Saviour is not easily determined. (See Fritzsche, Holbuch, zu den Apokryphen, iii. 184 f.) The Latin Vulgate renders ὑπόσινων by seนuates and seniores. On the general topic, see in the Dictionary, Elders; Sennacherib. H.

SENEH (סנה) [thorn]: Ἡληρ. [Vat. Ec-

Sennacherib was the son and successor of Sargon. [Sargon.] His name in the original is read as Tinn-abiti-iri, which is understood to mean, "Sin (or the Moon) increases brothers:" an indication that he was not the first-born of his father. The LXX. have thus approached much more nearly to the native articulation than the Jews of Palestine, having kept the Kurish vowels, and almost entirely changed the labial character of the second from β to θ. Josephus has been even more entirely correct, having only added the Greek nominative ending.

We know little or nothing of Sennacherib during his father's lifetime. From his name, and from a circumstance related by Polybius, we may gather that he was not the eldest son, and not the heir to the throne till the year before his father's death.
Polybius (folowing Herodotus) related that the tributary kingdom of Babylon was held by a brother — who would doubtless be an elder brother — of Sennacherib's, not long before that prince came to the throne (Herod. Fr. 12). Sennacherib’s brother was successeed by a certain Nebu, who reigned only a month, being murdered by Merodach-Bal-\(d\)an, who then took the throne and held it six months. These events belong to the year n. C. 703, which seems to have been the last year of Sargon, Sennacherib mounted the throne n. C. 702. His first efforts were directed to crushing the revolt of Babylon, which he invaded with a large army. Merodach-Bal\(d\)an, returned on a battle, but was defeated and driven from the country. Sennacherib then made Bithya, an officer of his court, viceroy, and, quitting Babylon, ravaged the lands of the Aramaean tribes on the Tigris and Euphrates, whence he carried off 200,000 captives. In the ensuing year (n. C. 701) he made war upon the independent tribes in Mount Zagros, and penetrated thence to Media, where he reduced a portion of the nation which had been previously independent. In his third year (n. C. 700) he turned his arms towards the west, chastised Sidon, took tribute from Tyre, Aradus, and the other Phoenician cities, as well as from Edon and Ashdod, besieged and captured Ashdon, made war on Egypt, which was still independent on Ethiopia, took Libna and Lachish on the Egyptian frontier, and, having probably concluded a convention with his chief enemy, finally marched against Hezekiah, king of Judah. Heze-

khiah, apparently, had not only revolted and with-
held his tribute, but had intermeddled with the affairs of the Chaldaean cities, and given his support to the party opposed to the influence of Assyria. It was at this time that “Sennacherib came up against all the fenced cities of Judah, and took them” (2 K. xviii. 13). There can be no doubt that the record which he has left of his campaign against “Hishkiah” in his third year, is the war with Hezekiah so briefly touched in the four verses of this chapter (vv. 15-16). The Jewish monarch was compelled to make a most humble submission. Hezekiah “uttered the word against the gods of his fathers, and against the gods of the kings of Judah, and bowed himself unto the God of Shalmaneser.” Moreover, he had given up all that had been committed to his care, and surrendered to the enemy as much as he could carry away. Sennacherib then marched against the fenced cities of Judah, and took them” (2 K. xviii. 13). Consequently the first invasion of Sennacherib falls into Hezekiah’s twenty-seventh year instead of his fourteenth, as stated in 2 K. xviii. 13 and Is. xxxvi. 1. Various solutions have been proposed of this difficulty. According to some, there has been a di-location as well as an alteration of the text. Originally the words ran, “Now it came to pass in the fourteenth year of king Heze-
kiah, that the king of Assyria [Sargon] came up against the fenced cities of Judah.” Then followed ch. xx. (Is. xxxviii. 7) “In those days was Hezekiah sick unto death,” etc.; after which came the nar-

ative of Sennacherib’s two invasions. [See HEZE-
kiah.] Another suggestion is, that the year has been misplaced in 2 K. xix. 13 and Is. xxxvi. 1, probably copied from the narrative in ch. xx. (Is. xxxviii. 7) to the period of Sennacherib’s first inva-
sion, concluded (from ch. 6) that the whole had been accomplished in Hezekiah’s fourteenth year (Rawlinson’s Herodotus, vol. i. p. 479, note 2), and therefore boldly changed “twenty-seventh” into “four-

teenth.”

Sennacherib was one of the most magnanimous of the Assyrian kings. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His greatest work is the

a The impression on clay of the seal of Sabaoth, found in Sennacherib’s palace at Kuyunjik, has probably been appealed to as an act of hostility.

Babylon, of Sennacherib’s, and was probably the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His greatest work is the
grand palace at Koyunjik, which covered a space of above eight acres, and was adorned throughout with sculpture of finished execution. He built also, or repaired, a second palace at Nineveh on the mound of Nebbi Yunus, confined the Tigris to its channel by an embankment of brick, restored the ancient aqueducts which had gone to decay, and gave to Nineveh that splendor which she thereafter retained till the ruin of the empire. He also erected monuments in distant countries. It is his memorial which still remains at the mouth of the Yarked-el-Kébir on the coast of Syria, side by side with an inscription of Narsees the Great, recording his conquests six centuries earlier.

Of the death of Semacherib nothing is known beyond the brief statement of Scripture, that "as he was worshipping in the house of Nisroch (1), his god, Adrammelech and Sharezer his sons smote him with the sword, and escaped into the land of Armenia" (2 K. xix. 37; Isa. xxxvii. 36). It is curious that Moses of Chorene and Alexander Polyhistor should both call the elder of these two sons by a different name (Artumazanes or Arzamaz donna); and it is still more curious that Ashdod, who generally drew from Berossus, should transpose a king Nergilus between Semacherib and Adrammelech, and name the elder brother by the form of Erashboni (Erischi, Chr. Cant. i. 9; comp. i. 5, and see also Mos. Chron. Anc. Hist. i. 22). Moses, on the contrary, confirms the escape of both brothers, and mentions the ports of Armenia where they settled, and which were afterwards peopled by their descendants. G. K.

SENAUH (סֹבֹא; bousting, Ges.): 'Arayá: Senana). Proper Hasennah, with the def. article. A Benjamite, the father of Judah, who was second over the city after the return from Bablyon (Neh. xi. 9). In 1 Chr. ix. 7, "Judah the son of Senanah" is "Hodaviah the son of Hasennah." [HASENEH]

SE'ORIM (סוֹרֵים; Sôrîm; [Vat. Sôwemî]; Alex. Sôwemî; Sorim). The chief of the fourth of the twenty-four courses of priests instituted by David (1 Chr. xxiv. 8).

SEP'HAR (סֵפָה; book): Seôparâ; Alex. Seôpôpa: Sephor). It is written, after the enumeration of the sons of Joktan, "and their dwelling was from Mesha as far as atl what now is Sephar, a mount of the east" (Gen. x. 30). The immigation of the Joktanites was probably from west to east, as we have shown in ARARIA, MESSHA, etc., and they occupied the southwestern portion of the peninsula. The undoubted identifications of Arabian places and tribes with their Joktanite origins are included within these limits and point to Sephar as the eastern boundary. There appears to be little doubt that the ancient sea-port town called Dhufiari or Zafiri, and Dhusjar or Zafir, without the inflexional termination, represents the Biblical site or district: thus the etymology is sufficiently near, and the situation exactly agrees with the requirements of the case. Accordingly, it has been generally accepted as the Sephar of Genesis. But the etymological fitness of this site opens a new question, inasmuch as there are no less than four places bearing the same name, besides several others bearing names that are merely variations of the same. The frequent recurrence of these variations is curious; but we need only here concern ourselves with the four first named places, and of these two only are important to the subject of this article. They are of twofold importance, as bearing on the site of Sephar, and as being closely connected with the ancient history of the former kingdom of Southern Arabia, the kingdom founded by the tribes sprung from the sons of Joktan. The following extracts will put in a clear light what the best Arabian writers themselves say on the subject. The first is from the most important of the Arabic lexicons:—

"Dhufiari (دوئیره) is a town of the Yemen; one says, 'He who enters Dhufiari learns the Hinnyeritic.' . . . Is Saghaiee says, 'In the Yemen are four places, every one of which is called Dhufiari; two cities and two fortresses. The two cities are Dhufiari-i-Halil, near Sana'a, two days' journey from it on the south; and the Tubkas used to abide there, and it is said that it is Sana'a itself.' In relation to it is called the onyx of Dhufiari. (Hosse-Siekewt says that the onyx of Dhufiari is so called in relation to Dhufiari-i-Akhal, a city in the Yemen.) Another is in the Yemen, near Mirbat, in the extremity of the Yemen, and is known by the name of Dhufiari-i-Sakhib [that is, of the sea-coast], and in relation to it is called the Khor-Dhufiari [either costus or abies-wood], that is, the wood with which one fumigates, because it is brought thither from India, and from it to [the rest of] the Yemen.' . . . And if Yakoob meant, for he said, 'Dhufiari . . . is a city in the extremity of the Yemen, near to Est-Shilh'; as to the two fortresses, one of them is a fortress on the south of Sana'a, two days' journey from it, in the country of the tribe of Bawen-Ma'urid, and it is called Dhufiari-i-Walipug [that is, of the Two Valleys]. It is also called Dhufiari-i-Zeqf; and another is on the north thereof, also two days' journey from it, in the country of Hinday, and is called Dhufiari-i-Idhifact (Fay-dh Arab, Ms., s. v.)".

Yakoob, in his Homonymous Dictionary (El-Muhtorak, s. v.) says: "Dhufiari is a celebrated city in the extremity of the country of the Yemen between 'Oman and Mirbat, on the shore of the sea of India: I have been informed of this by one who has seen it prosperous, abounding in good things. It is near Est-Shilh. Dhufiari-Zeqf is a fortress in the Yemen, in the territory of Alfa, and Dhufiari is a city near to Sana'a, and in relation to it is called the Dhufiari onyx; in it was the abode of the kings of Hinday, and of it was said 'He who enters Dhufiari learns the Hinnyeritic'; and it is said that Sana'a itself is Dhufiari.' Lastly, in the Geographical Dictionary called the Musawal, which is ascribed to Yakoob, we read, s. v.: "Dhufiari: two cities in the Yemen, one of

a It has been stated that in 1831 the French occupants of Syria destroyed this tablet, and replaced it by an inscription in their own honor; but such an act of barbarism seems scarcely possible in the nineteenth century.

b Abu-r-Rili has fallen into an absurd error in his
then near to Somā, in relation to which is called the Dhašfīr onyx: in it was the dwelling of the kings of Himyar; and it is said that Dhašfīr is the city of Somā itself. And Dhašfīr of this day is a city on the shore of the sea of India, between it and Miḥbat are five parasangs of the territo ries of Esb-Shike, and it is near to Usāhir, and Miḥbat is the other anchorage besides Dhašfīr: 1 Frankincense is only found on the mountain of Dhašfīr of Esb-Shike.

These extracts show that the city of Dhašfīr near Somā was very little known to the writers, and that little only by tradition: it was even supposed to be the same as, or another name for Somā, and its site had evidently fallen into oblivion at their day. But the support of this name was a celebrated city, still flourishing, and identified on the authority of an eye-witness M. Frensel has endeavored to prove that this city, and not the western one, was the Himyarite capital; and certainly his opinion appears to be borne out by most of the facts that have been brought to light. Nor does he question the ruins of Dhašfīr on the same near Yereem, which would be those of the western city (Descr. p. 206). While Dhašfīr is often mentioned as the capital in the history of the Himyarite kingdom (Cassius, Eusei, E. passim), it was also in the later times of the kingdom the seat of a Christian church (Philostorgius, Hist. Eccles. iii. 4).

But, leaving this curious point, it remains to give what is known respecting Dhašfīr the sea-port, or as it will be more convenient to call it, after the usual pronunciation, Zafīr. All the evidence is clearly in favor of this site being that of the Sephar of the Bible, and the identification has accordingly been generally accepted by critics. More accurately, it appears to preserve the name mentioned in Gen. x. 39, and to be in the district anciently so named. It is situated on the coast in the province of Hadramaūt, and near to the district which adjoins that province on the east, called Ḥī-Šikeh (or, as M. Frensel says it is pronounced in the modern Himyarite, Shikeh). Wellsted says of it, "Dhafsir is situated beneath a lofty mountain" (N. 453). In the Māriātī it is said, as we have seen, that frankincense (in the author’s time) was found only in the "mountain of Dhašfīr:" 2 and Niebuhr (Descr. p. 248) says that it exports the best frankincense. M. Frensel gives almost all that is known of the present state of this old site in his Lettres sur l’Histoire des Arabes avant l’Islamisme (Ve Lettre, Journ. Asiat. 5e série, tome v.). Zafīr, he tells us, pronounced by the modern inhabitants “Zafir,” is now the name of a series of villages situated some of them on the shore, and some close to the shore, of the Indian Ocean, between Miḥbat and Had-Saṣīr, extending a distance of two days’ journey, or 17 or 18 hours, from east to west.

Proceeding in this direction, those near the shore are named Tabāhk, Ed-Dahhār, Ed-Belād, Ed-Daḥfa, Sūdhāk, and Aṣkād. The first four are on the sea-shore, and the last two at a small distance from it. Ed-Belād, otherwise called Umrāh, is, in M. Frensel’s opinion, the ancient Zafīr. It is in ruins, but ruins that attest its former prosperity. The inhabitants were celebrated for their hospitality. There are now only three or four inhabited

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1 Obtained by taking the prefixed preposition as part of the name — Dhašfīr; and at the same time rejecting the Final D.

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houses in Ed-Belād. It is on a small peninsula lying between the ocean and a bay, and the port is on the land side of the town. In the present day during nearly the whole of the year, at least at low tide, the bay is a lake, and the peninsula an island, but the lake is of sweet water. In the rainy season, which is in the spring, it is a gulf, of sweet water at low tide and of salt water at high tide.

The classical writers mention Saphar metropol ites (Σαφαραὶ μητροπόλεως) or Sephar (in Anon. Perip. p. 274), in long. 88°. lat. 14° 30’, according to Ptol., the capital of the Sapharitans (Σαφαρίται), placed by Ptol. (v. 6, § 25) near the Horositae; but their accounts are obscure, and probably from hearsay. In later times, as we have already said, it was the seat of a Christian Church; one of those which were founded L. p. 343, by permission of the reigning Tagban, in Dhašfīr (written Tapharon, Tapharos, by Philostorgius, Hist. Eccles. iii. 4), in “Abin, and on the shores of the Persian Gulf. Ticophilus, who wrote an embassy by order of the emperor Constantine to effect this pur pose, visited the first bishop (Cassius, i. 114 ff.). In the reign of Abanish (A. D. 537-570), S. Gregen tius was bishop of these churches, having been sent by the Patriarch of Alexandria (cf. authorities cited by Cassius, i. 114-145).

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SEPHARAD

one common variation of which name, Hesperia (Dict. of Geogr. l. 1074 5), does certainly bear consider- able resemblance to Sepharad; and so deeply has this taken root that at the present day the Spanish Jews, who form the chief of the two great sections into which the Jewish nation is divided, are called by the Jews themselves the Sepharvaim, German Jews being known as the Askhenzim.

It is difficult to suppose that either of these can be the true explanation of Sepharad. The prophecy of Olsäkiah has every appearance of referring to the destruction of Jerusalem by Nebuchadnezzar, and there is no reason to believe that any Jews had been at that early date transported to Spain.

3. Others have suggested the identity of Sepharad with Sipparah in Mesopotamia, but that is more probably SEPHARVAIM.

4. The name has perhaps been discovered in the cuneiform Persian inscriptions of Olsäkiah, Bisa-tum and Bekistan; and also in a list of Asiatic nations given by Niebuhr (Reisei. ii. pl. 31). In the latter it occurs between Ka Ta Pa TUK (Cappadocia) and Ta UNA (Ionian). De Saucy was the first to propose the identification of this with Sepharad, and subsequently it was urged by Lassen that Sipparah was identical with Sardis, the ancient capital of Lydia. This identification is approved of by Winer, and adopted by Dr. Pusey (Intro. to Ovd. p. 232, note also p. 245).

In support of this, First (Handb. ii. 95 a) points out that Antigonus (cir. B. C. 320) may very probably have taken some of his Jewish captives to Sardis; but it is more consistent with the apparent date of Olsäkiah's prophecy to believe that he is referring to the event mentioned by Joel (iii. 6), when "children of Judah and Jerusalem" were sold to the "sons of the Javanim" (Ionians), which—as the first captivity that had befallen the kingdom of Judah, and a transportation to a strange land, and that beyond the sea—could hardly fail to make an enduring impression upon the nation.

5. Kwald (Prosph. i. 494) considers that Sepharad has a connection with Zarephath in the preceding verse; and while depreciating the "penetration" of those who have discovered the name in a cuneiform inscription, suggests that the true reading is Sepharah, and that it is to be found in a place three hours from Abdos, i.e. doubtless the modern Shefr "Owne, a place of much ancient reputation and veneration among the Jews of Palestine (see Zunz, note to "Pareh," p. 428); but it is not obvious how a residence within the Holy Land can have been spoken of as a captivity, and there are considerable differences in the form of the two names.

6. Michaelis (Suppl. No. 1778) has devoted some space to this name: and, among other conjectures, ingeniously suggests that the "Spartans" of 1 Marc. xii. 5 are accurately "Sepharvates." This suggestion, however, does not appear to have stood the test of later investigation. [See Spartans.]

a When Pliny places Hespera or Sippara on the Ararag (Nahr Azun), instead of on the Euphrates, his reference is to the artificial channel which branched off from the Euphrates at Sippara, and led to the great lake (Chald. N twentieth) excavated by Nebuchadnezzar.

Abidenus called this branch "Aravanus."

"Nebiawas, Art. Azun (Fr. 10)."

SEPHARAISM (Σηφαραϊσμός [see below]: Σηφαραϊκοῦς, Ἑφαραϊκοῦς; Sepharvanism) is mentioned by Semachchi in his letter to Hezekiah as a city whose king had been unable to resist the Assyrians (2 K. xix. 13; Is. xxvii. 13; comp. 2 K. xviii. 34). It is coupled with Nine and Ava, or Ira, which were terms on the Euphrates above Babylon. Again, it is mentioned, in 2 K. xvi. 24, as one of the places from which colonists were transported to people the desolate Samaria. after the Ira-dites had been carried into captivity, where it was again joined with Ava, and also with Cushan and Babylon. These indications are enough to justify us in identifying the place with the famous town of Sippara, on the Euphrates above Babylon (Exod. v. 18), which was near the site of the modern Mosul. Sippara was mentioned by Berosus as the place where, according to him, Xithrus (or Noah) buried the records of the antediluvian world at the time of the Deluge, and from which his posterity recovered them afterwards. (Periga. Hist. cir. ii. 591, iv. 286). Abiudenus calls it "Ζηφαραί Aνα-μέλη, a place which Nebuchadnezzar dug in its vicinity for the purposes of irrigation. Pliny seems to intend the same place by his "σπηφαραίρεμον""where, according to him, was a great seat of the Chaldaic learning (H. N. vi. 30).

The plural form here used by Pliny may be compared with the dual form in use among the Jews; and the explanation of both is to be found in the fact that there were two Sipparas, one on either side of the river. Berosus called Sippara, "a city of the sun" (Hαιος Παλαμα; and in the inscriptions it bears the same title, being called Σπηφαραί Σωνως, or "Sippara of the sun"—the sun being the chief object of worship there. Hence the Sepharvites are said, in 2 K. xvii. 31, to have brought their children in the fire to Adramelech and Anamathel, the gods of Sepharvam"—these two distinct deities representing respectively the male and female powers of the sun, as Luann and Lanim represented the male and female powers of the moon among the Romans. G. R.

* SEPHARVITES (Σηφαραϊκοῖς: Σηφαραϊκοῖς; Sepharvanites; Berosus: Σηφάραϊκοῖς; hi qui erant de Sepharvainia), 2 K. xvi. 31. The people of SEPHARHAIM.

II.

SEPHELA (Ἑφαλία: Sephala). The Greek form of the ancient word hws-Sfeof (Hφαλία), the native name for the southern division of the low-lying flat district which intervenes between the central highlands of the Holy Land and the Mediterranean, the other and northern portion of which was known as SHALON. The name occurs throughout the topographical records of Joshua, the historical works, and the topographical passages in the Prophets; always with the article prefixed, and always denoting the same region b (Dent. i. 7; Josh. ii. 10, s. 16 b, xvii. 8, xv. 33; Judges i. 9, 1 K. x. 27: 1 Chr. xxvii. 28; 2 Chr. i. 15, ii. 27, xxvi. 19, xxvii. 18; Jer. xvii. 26, xxiii. 44, xxvi. 13; Obad. 19; Ezek. vii. 7). In each of these passages, however, the word is

b So absolute is this usage, that on the single occasion where it is used without the article (Josh. xii. 14) it evidently does not denote the region referred to above, but the plains surrounding the mountains of Edomai.
SEPTUAGINT and in the A. V. not as a proper name, analogous to the Compagnia, the Widow, the Curse, but as a mere appellative, and rendered "the vale," "the valley," "the plain," "the low plains," and "the low country." How destructive this is to the force of the narrative may be realized by imagining what confusion would be created in the translation of an English historical work into a foreign tongue, if such a name as "The Downs" were rendered by some general term applicable to any other district in the country of similar formation. Fortunately the book of Macenees has redeemed our Version from the charge of having entirely suppressed this interesting name. In 1 Macc. xii. 38 the name Sephela is found, though even here stripped of the article, which was attached to it in Hebrew, and still accompanies it in the Greek of the passage.

Whether the name is given in the Hebrew Scriptures in the shape in which the Israelites encountered it on entering the country, or modified so as to conform to the Hebrew root Shel, and to the Semitic terminations (just so in the native tongue, it brought it to a form intelligible to Hebrews—we shall probably never know. The root to which it is related is in common use both in Hebrew and Arabic. In the latter it has originated more than one proper name—*Mesopa,* now known as Kegypt: *Mesopel,* one of the quarters of the city of Mecca (Burkhardt, *Arabia,* l. c. 205, 206); and *Seville,* originally *Espaola,* probably so called from its wide plains (Arias Montano, in *Ford, Handbook of Spain*). The name *Sefela* is retained in the old versions, even those of the Samaritans, and Raddi Joseph on Chronicles (probably as late as the 11th century A. D.). It was actually in use down to the 5th century. *Eusebius,* and after him Jerome, *Quom.* *Sefela,* and *Conon,* on Obad., distinctly state that "the region round Bethes- reopolis on the north and west was so called." And a careful investigation might not improbably discover the name still lingering about its ancient home even at the present day.

No definite limits are mentioned to the Shel- ifah, nor is it probable that there were any. In the list of the *Cities of Israel* (xx. 35-47) it contains 45 "cities," as well as the "twenty-four villages dependent upon them." Of these, as far as our knowledge avails us, the most northern was Elaron, the most southern Gaza, and the most western Nezib (about 7 miles N. W. of Hebron). A large number of these towns, however, were situated not in the plain, nor even on the western slopes of the central mountains, but in the mountains themselves. *[Jarmuth: Kehlah: Nezib:]* This seems to show, either that on the ancient principle of dividing territory one district might intrude into the limits of another, or, which is more probable, that, as already suggested, the name *Sefela* did not originally mean a lowland, as it came to do in its accommodated Hebrew form.

The Shel- ifah was, and is, one of the most productive regions in the Holy Land. Sloping as it does gently to the sea, it receives every year a fresh dressing from the materials washed down from the mountains behind it by the furious rains of winter. This natural manure, aided by the great heat of its climate, is sufficient to enable it to reward the rude husbandry of its inhabitants year after year with crops of corn which are described by the travelers as prodigions.

Thus it was in ancient times the corn-field of Syria, and as such the constant subject of warfare between Philistines and Israelites, and the refuge of the latter when the harvests in the central country were ruined by drought. (Ezra, viii. 53.) But it was also, from its evenness, and from its situation on the road between Egypt and Assyria, exposed to constant visits from foreign armies, visits which at last led to the destruction of the Israelitic kingdom. In the earlier history of the country the Israelites do not appear to have ventured into the Shel- ifah, but to have waited the approach of their enemies from thence. Under the Macenees, however, their tactics were changed, and it became the field where some of the most hardly contested and successful of their battles were fought.

These conditions have hardly altered in modern times. Any invasion of Palestine must take place through the maritime plain, the natural and only road through the mountains. It did so in Napoleon's case, as has already been noticed under *Palestine* (iii. 2241 a.). The Shel- ifah is still one vast cornfield, but the contests which take place on it are now reduced to those between the oppressed peasants and the insolent and rapacious officials of the Turkish government, who are gradually putting a stop by their exactions to all the industry of this district, and driving active and willing hands to better governed regions. [See JUDAH, vol. iii. p. 1490; *P A L E S T I N E,* vol. iii. pp. 2289 f., 2196 f.; PLAINS, 2447.]

SEPTUAGINT. The Greek version of the Old Testament known by this name, is like the N. T., *finitum qui celat orignes.* The causes which produced it, the number and names of the translators, the times at which different portions were translated, are all uncertain. It will therefore be best to launch our skiff on known waters, and try to track the stream upwards to its source.

This Version appears at the present day in four principal editions.

1. Biblia Polyglotta Complutensis, A. D. 1514-1517. [The publication of the work was not authorized by the Pope, and it did not get into general circulation before 1522. — A.]


3. The Roman Edition, edited under Pope Sixtus V., A. D. 1587. [Some copies have the date 1586. These want the "Corrigenda in Notitio- mundi Pisleri," etc., and the *Privilegium of Sixtus V., dated May 9, 1587. The copies of this later issue have the date 1586 changed to 1587 with a pen. Before the work was published it was carefully revised, and many MS. corrections were made in all the copies. — A.]


1. The texts of (1) and (2) were probably formed by collection of several MSS.

2. The Roman edition (3) is printed from the venerable *Codex Vaticanus,* but not without many errors. The text has been followed in most of the modern editions.

A transcript of the Codex Vaticanus, prepared by Cardinal Mai, was lately published at Rome, by the same time to extend Sharon so far south as to include the Philistian cities.
SEPTUAGINT

Vercellonius. [Published in 1857, in 5 vols. fol., including the N. T.] It is to be regretted that this edition is not so accurate as to preclude the necessity of consulting the MS. The text of the Codex, and the parts added by a later hand, to complete the Codex (among them nearly all Genes.), are printed in the same Greek type, with distinguishing notes. [See addition below.]


* Some further account of the first three editions here mentioned seems desirable. The Complutensian text has been supposed by many critics (e.g. Walton) to have been arbitrarily formed by the editors, partly from the Septuagint and partly from the other Greek versions and even the Greek commentators, in order to make it more conformable to the Hebrew or the Vulgate. The fact, however, is now well established, that it represents a certain class of manuscripts, agreeing particularly with those numbered in the Complutenian (Brit. Museum Library) (in part), 93, 105, 119, and 248. Of these we know that Nos. 108 and 248 were borrowed from the Vatican Library for the use of the editors. (See Vercellone's Preface to Cardinal Mai's Vit. et Not. Test. e Cod. Vat., Rom. 1857, vol. i. p. x.)

The Complutensian text was reprinted in the Antwerp Polyglott (1569-72), that of Variable or rather C. B. Vossianus (S. auditory in Christenland, Hamburg, 1583 or 1587; ex off. Complutenian [ibid.], 1899, 1616), Worder's (Hamb. 1546), and the Paris Polyglott (1628-45). It does not contain the first (Vulg. third) book of Esther.

In the dedication of the Aldine edition the text is said to have been formed from the collection of many very ancient manuscripts, "multi veteris testimoniis exemplarios collatis," but such expressions must be taken with large allowance. Its text in the Pentateuch accords with the MS. numbered by Holmes 23, of the 11th or 12th century, belonging to the Library of St. Mark in Venice, with which the other Venice MSS. numbered by Holmes 63, 129, 121, 122 agree, being all apparently transcribed from the same original. Copies of this edition, the first of the whole Bible in Greek, are now exceedingly rare. There is one, however, in the Library of Harvard College, deposited by the late George Livermore of Cambridge. The variations of the Aldine text from that of the Roman edition are given, though very imperfectly, in Walton's Polyglott, from which they have been copied by Bos in his edition of the Septuagint. As we have had frequent occasion to observe in this Dictionary, the forms of the proper names in the common English version of the Apocrypha generally agree with this edition, where it differs from the Roman text. The versions of the entire Bible in Greek derived mainly from the Aldine, may be mentioned the printed Argentorat, or Poggio, Bibliotheca, 1526 (many copies exist of 1529); Basle, per J. Heresinum, 1543; ibid. per N. Brynggeranum, 1550; and Francof., op. A. Wicelii Verexi, 1597. The variations of the last from the Aldine text are considerable.

The Roman edition of the Septuagint has been generally supposed to represent the text of the famous Vatican MS No. 1209, and its readings are continually quoted in the English edition of this Dictionary as those of that MS. But this is a grave error. It is safe to say that in the forms of proper names alone it differs from the Vatican MS. in more than 1,000 places. The Vatican MS. was indeed used as the basis of the Roman edition, and was understood by the editors to be of the highest value; but many other ancient MSS. were collated for it, particularly one belonging to Cardinal Borsseron, an uncial of the 6th or 7th century, numbered 27 in the edition of Holmes and Parsons, another in the possession of Cardinal Carafa, and several from the Medicean Library at Florence. The language of the Preface to the Roman edition (written by P. Morinus) might indeed lead the reader to suppose the text of the Vatican MS. to have been more closely followed than it really was, though he admits that the editors have changed the old orthography, and have corrected evident mistakes of the copist. The Preface to Cardinal Carafa's Latin translation published the next year (1588) as a complement to the edition gives a more correct account of the matter. (See on this subject Vercellone's Preface to Cardinal Mai's edition, vol. i. p. vi. note, and comp. Tischendorf's Compend. ed., ed. 3, vol. ii., part 1, p. 2xxxiv.) It should further be observed that the Vatican MS. wants the larger part of the book of Genesis (it commences with the word χαλκος, Gen. xlvi. 28), Ps. cv. 27-xxxix. 6, and the books of Micah, Nahum, and Zephaniah, as represented in the Septuagint. The poetical and prophetic books of the O. T. (with the exception of Job), and the apocryphal books of Baruch, Wisdom, and Ecclesiasticus, were not collated in the edition of Holmes and Parsons. The edition of Cardinal Mai mentioned above is unsatisfactory (comp. Tischendorf, at supr. p. lxxxix. 8.), though we may generally place confidence in its readings where its text differs from that of the Roman edition. It will be wholly superseded by the magnificent edition now publishing at Rome under the direction of Vercellone, Ossa, and Sergio, to be completed in six vols., of which two at least containing the N. T. have already (Feb. 1870) appeared. Comp. the art. New Testament, vol. iii. p. 2124. A.

Other Editions.

The Septuagint in Walton's Polyglott (1567) is the Roman text, with the various readings of the Codex Alexandrinus.

* The readings of other MSS. and of the Complutensian and Aldine editions are also given. Walton reprints (vol. vi.) the valuable critical notes to the Roman edition, and to the Latin translation by Flaminius Nobilius which accompanied it. The text of the Roman edition is not very faithfully reproduced; see the Prolegomena to Bos's edition of the Septuagint (1769).

The Cambridge edition (1665), (Roman text,) is only valuable for the Preface by Pearson.

An edition of the Cod. Alex. was published by Grohe (Oxford, 1707-1729), but its critical value is far below that of Rabier's. It is printed in common Roman type, and the editor has exercised his judgment on the text, putting some words of the Codex in the margin, and replacing them by what he thought better readings, distinguished by a smaller type. This edition was reproduced by Friederich (Zurich, 1730-32), 4 vols. 4to, with the various readings of the Vatican text [the Roman edition].

The edition of Bos (Francof., 1709) follows the Roman text, with its Scholia and the various read-
ings given in Walton's Polyglott, especially those of the Cod. Alex.

The valuable Critical Edition of Holmels, continued by Parsons, is similar in plan to the Hebrew and Koine text, with a large body of various readings from numerous MSS. and editions, Oxford, 1798-1827 [in 5 vols., fol.].

* For a full list of the MSS. used, see the end of vol. v.; they are described in the introductions to the different books. The uncials are numbered 1 to XIII; IX. also being numbered by mistake 205; Nos. XIV. and XV. are really only parts of the same MS. To these are to be added Nos. 23, 27, 43, 258, and 262, making 17 uncials in all. The whole number of cursive, after making allowance for these which are designated by two different numbers, appears to be 285; but several of these are either mere transcripts of others on the list, or copied from the same archetype. Very few important manuscripts were discovered by himself with very useful Prolegomena.

* Besides the readings of the Cod. Alex., he has given those of the Codex Friderici-Augustinus, and of the Ephraim MS. (See note b below). The 24 and subsequent editions contain the Septuagint version of the book of Daniel in addition to that of Theodotion. The first edition (1590) having been stereotyped, the important materials gathered by Tischendorf since its publication have not been used (except to a small extent in his 4th edition) in the apparatus of various readings which accompanies the text. For a translation of the hadgamaeum to Tischendorf's first edition, by Mr. Charles Short, see the Bibl. Sacra for Oct. 1892 and Jan. 1893.

Some convenient editions have been published by Mr. Bagster, one in 8vo, and others of smaller size forming part of his Polyglott series of Bibles. His text is the Roman.

The latest edition, by Mr. Field (1859) differs from all previous ones. He takes as his basis the Codex Alexandrinus, but corrects all the manifest errors of transcription, by the help of other MSS.; and brings the dislocated portions of the Septuagint into agreement with the order of the Hebrew Bible.  

Manuscripts.

The various readings given by Holmes and Parsons, enable us to judge, in some measure, of the character of the several MSS. and of the degree of their accordance with the Hebrew text.

The following are distinguished thus by Holmes: the uncial by Roman inscriptions [see the exceptions above], the cursive by Arabic figures.

Among them may be especially noted, with their probable dates and estimates of value as given by Holmes in his Preface to the Pentateuch:

**Uncial.**

2. Vaticans. Vat. Library, Rome 4

* There are some singular variations in 1 Kings (see the article on Kings, vol. ii. p. 150).  

b An uncial MS., brought by Tischendorf from St. Catherine's Monastery, and named Codex Sinaicus, is supposed by him to be a ancient as Cod. Vaticanus (11.), and is not less important. A manuscript was published by Tischendorf at St. Petersburg in 1822 in 4 vols. 8vo, the last containing the N. T. (For a description of the edition, see art. NEW TESTAMENT, iii. 212). On the Old Testament, it contains 1 Chr. ix. 27-31; 22; 2 Chr. xiv. 10, 13; 28; Jer. xxxiv. 23; Ps. cxlvi.; Ps. cv.; Psa. cxlix.; Isai.; Jer. i. 18; xxv.; the Minor Prophets from Joel to Malachi inclusive (wanting Hosea, Amos, Micah); and all the remaining poetical books (Psalms, Proverbs, Ecclesiastes, Cont. Wisdom of Solomon, Ecclesiasticus, Job). The Codex Friderici-Augustinus, discovered by Tischendorf in 1844, and published in fasciculi at Leipzig in 1848, consists of 48 leaves of the same manuscript, containing 1 Chr. xl. 22-xxvii. 17; Est. ix. 28 to the end; Neh. x.; Esther; Tobit i. 1-12; 2; Jer. xxv. 9 to the end; Isai. xxvii. 1. A few more fragments, most of which had been used by the monks of St. Catherine for binding MSS., contain small portions of Gen. xxiii., xxiv., and Num. v., vi., xii., and were published by Tischendorf in his Mon. Sacra ined. Nova Col. vol. ii. p. 321 (1857), and Apparate Cod., Sac. Vet. Al. pp. 3-6 (1857). The books of Tobit and Judith in the Sinaitic MS. present a recession of the text differing very widely from that in the Codex Vaticanus.

Respecting the uncial MSS. mentioned in the text above, it should be stated that the fragments of the Codex Cottianus (1.), containing part of Genesis, have been published by Tischendorf in his Mon. Sacra ined. Nova Col. vol. ii. p. 157 (1855). The new edition of the Codex Vaticanus (11.) by Yerridone and others has already been referred to The Codex Arabicus (11.), containing portions of the Pent. and Joshua, is in course of publication by Ceriani in vol. iii. of his Monumenta sacra in paleae et Codicis praevari Editioni, Ambrosiana, Milan, 1854 in 4to. Tischendorf assigns it to the 5th century instead of the 7th, and he (with Muntzmann) regards the Codex Cottianus (X.) as probably belonging to the 8th century. The latter MS. has the Hexaplar text.

The fragments of the O. T. contained in the Ephraim manuscript, a palimpsest of the 5th century belonging to the Imperial Library at Paris,—namely, parts of Job, Proverbs, Ecclesiastes, the Wisdom of Solomon, and Ecclesiasticus,—were published by Tischendorf in 1845. On his edition of the N. T. portion of the same MS. (designated by the letter f), see the art. NEW TESTAMENT, vol. iii. p. 212.

Among the uncial MSS. collated for the edition of Holmes and Parsons, we may mention further the Codex Sacravonius (numbered by Holmes iv. and V.), of which 129 leaves are preserved at Leyden, 22 at Paris, and 1 at St. Petersburg. It has been published in part by Tischendorf in his Mon. Sacra ined. Nova Col. vol. iii. (1850),—the 22 Paris leaves are reserved for vol. viii., and is referred by him to the 4th century or the beginning of the 5th. This MS. is of great importance for the Hexaplar text of Origen. It contains parts of the Pentateuch, Joshua, and Judges. The Codex Margalefinus (XII. Holme) of the 7th century, now in the Vatican Library, is also an important Hexaplar MS., containing the Prophets. The part containing Daniel has been published by Tischendorf in part in vol. iv. of his Mon. Sacra ined. (1859). Another uncial codex of the 5th or 6th century which has the Hexaplar text is Holmes's No. 28, belonging to the Library of St. Mark in Venice, containing Proverbs and all the following books of the O. T., with part of the book of Job. Next to the Vatican, this seems to have been the most important MS. used for the Roman edition of the Sept. (1567). See above, p. 1916. No. 29 in
The texts of these MSS. differ considerably from each other, and consequently differ in various degrees from the Hebrew original.

The following are the results of a comparison of the readings in the first eight chapters of Exodus:

4. Several of the MSS. agree well with the Hebrew; others differ very much.

2. The chief variance from the Hebrew is in the addition, or omission, of words and clauses.

3. Taking the Roman text as the basis, there are found 80 places (a) where some of the MSS. differ from the Roman text, either by addition or omission, in agreement with the Hebrew; 25 places (β) where differences of the same kind are not in agreement with the Hebrew. There is therefore a large balance against the Roman text, in point of accordance with the Hebrew.

4. These MSS. which have the largest number of differences of class (a) have the smallest number of class (β). There is evidently some strong reason for this close accordance with the Hebrew in these MSS.

5. The divergence between the extreme points of the series of MSS. may be estimated from the following statement:

Between these and the Roman text lie many shades of variety. The Alexandrine text falls about halfway between the two extremes:

The base-line R. T. represents the Roman text.

The above can only be taken as an approximation, the range of comparison being limited. A
The other εἰκόνες, or versions, are those of Aquila, Theodotion, and Symmachus.

Origen, Comm. in Jomra. (tom. ii. p. 131, ed. Huet.). "The same errors in names may be observed frequently in the Law and the Prophets, as we have seen in the Egyptian tongue by Theodotion, and by comparing our copies with their copies, as represented in the still uncorrupted versions of Aquila, Theodotion, and Symmachus."

It appears, from these and other passages, that Origen, finding great discordance in the several copies of the LXX., hid this version side by side with the other three translations, and, taking their accordance with each other as the test of their agreement with the Hebrew, marked the copy of the LXX. with an olba, where he found superfluous words, and supplied the deficiencies of the LXX. by words taken from the other versions, with an asterisk; *, prefixed.

The additions to the LXX. were chiefly made from Theodotion (Hieronymus, Proleg. in Genesis tom. 1).

"Quod ut alioquin, Origenis me studium pro vocavit, qui Editioni antiquae translationem Theodotionis misicit, asterisco * et olba = id est, stellâ et verum, quos ommne distinguere: dum aut illescere exit, qua minus ante fuerant, aut superfracique jugulat et confidunt (see also Pref. in Job, p. 736)."

From Enesidem, as quoted below, we learn that this work of Origen was called τετραπαλα, the fourfold Bible. The specimen which follows is given by Montfaucon.

Gen. i. 1.

<table>
<thead>
<tr>
<th>AKYΛΑ.</th>
<th>ΣΥΜ-</th>
<th>ΜΑΝΤΟ.</th>
<th>OI O.</th>
<th>ΘΕΟΔΟΣΙ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>εν οφθαλμων</td>
<td>εκενατων</td>
<td>ορασοντας και</td>
<td>την γην</td>
<td>εν αρχή</td>
</tr>
</tbody>
</table>
It should here be mentioned that some take the Tetrapla as denoting, not a separate work, but only that portion of the Hexapla which contains the four columns filled by the four principal Greek versions. Valeinus (Notes on Eschaton, p. 106) thinks that the Tetrapla was formed by taking those four columns out of the Hexapla, and making them into a separate book.

But the testimony of Origen himself (i. 381, ii. 131), above cited, is clear that he formed one corrected text of the Septuagint, by comparison of the three other Greek versions (8, 7, 6), using them as his criterion. If he had known Hebrew at this time, would he have confined himself to the Greek versions? Would he have appealed to the Hebrew, as represented by Aquila, etc.? It seems very evident that he must have learnt Hebrew at a later time, and therefore that the Hexapla, which rests on a comparison with the Hebrew, must have followed the Tetrapla, which was formed by the help of Greek versions only.

The words of Eschines also (H. E. vi. 16) appear to distinguish very clearly between the Hexapla and Tetrapla as separate works, and to imply that the Tetrapla preceded the Hexapla.

The order of precedence is not a mere literary question: the view above stated, which is supported by Montfaucon, Ussher, etc., strengthens the force of Origen's example as a diligent student of Scripture, showing his increasing desire integra acce
dere fontes.

The labors of Origen, pursued through a long course of years, first in procuring by personal travel the materials for his great work, and then in comparing and arranging them, made him worthy of the name Adiaphor.

But what was the result of all this toil? Where is now his great work, the Hexapla, prepared with so much care, and written by so many skillful hands? Too large for transcription, too early by novelty for printing (which alone could have saved it), it was destined to a short existence. It was brought from Tyre and laid up in the Library at Cæsarea, and there probably perished by the flames, a. d. 654.

From another passage of Jerome (in Epist. ad Titum, tom. iv. P. p. 437) we learn that in the Hexapla the Hebrew text was placed in one column in Hebrew letters, in the next column in Greek letters:

"Unde et nos curae fuit omnes veteris legum libros, quos vidit doctor Abrahamus (Origenes) in Hexapla digesserat, de Cœcetiam Bibliothecam des
tionem, quas etiam nos de ejus Bibliothecâ laore
mus, miro labore operem, et cuncta editionibus comparavit."

It is probably the ancestor of those Codices which now approach most nearly to the Hebrew, and are entitled Hexapla; but in the course of transcription the distinguishing marks have disappeared or become confused; and we have thus a text composed partly of the old Septuagint text, partly of insertions from the three other chief Greek versions, especially that of Theodotion.

The facts above related agree well with the phenomena of the MSS. before stated. As we have Codices derived from the Hexaplar text, e. g. 72, 50, 58; and at the other extreme the Codex Vatic
canum (11), probably representing nearly the ancient uncorrected text, xerap; so between these we find texts of intermediate character in the Codex Alexandrinus (11), and others, which may per
haps be derived from the text of the Tetrapla.

To these main sources of our existing MSS. must be added the recensions of the Septuagint mentioned by Jerome and others, namely, those of Lucian of Antioch and Hexychius of Egypt, not long after the time of Origen. We have seen above that each of these had a wide range; that of Lucian (supposed to be corrected by the Hebrew) in the churches from Constantinople to Antioch; that of Hexychius in Alexandria and Egypt; while the churches lying between these two regions used the Hexaplar text copied by Eschines and Pamphilus (Hieron.
tom. i. col. 1922).

The great variety of text in the existing MSS. is thus accounted for by the variety of sources from which they have descended.

1. History of the versions.

We have now to pursue our course upwards, by such guidance as we can find. The ancient text, called xerap, which was current before the time of Origen, whence came it?

We find it quoted by the early Christian Fathers, in Greek by Clemens Romannus, Justin Martyr.
IRENAEUS; in Latin versions by Tertullian and Cyprian; we find it questioned as inaccurate by the Jews (Just. Martyr, Apost.), and provoking them to obtain a better version (hence the versions of Aquila, etc.); we find it quoted by Josephus and Philo: and thus we are brought to the time of the Apostles and Evangelists, whose writings are full of citations and references, and imbued with the phraseology of the Septuagint.

But when we attempt to trace it to its origin, our path is beset with difficulties. Before we enter on the doubtful ground we may pause awhile to notice the wide extension which the Version had obtained at the Christian era, and the important services it rendered, first, in preparing the way of Christ, secondly, in promoting the spread of the Gospel.

1. This version was highly esteemed by the Hel lenistic Jews before the coming of Christ. An annual festival was held at Alexandria in remembrance of the completion of the work (Philos. De Veto Mosia, lib. ii. §.). The manner in which it is quoted by the writers of the New Testament proves that it had long been in general use. Wherever, by the conquests of Alexander, or by colonization, the Greek language prevailed: wherever Jews were settled, and the attention of the neighboring Gentiles was attracted by the wondrous history and law, there was found the Septuagint text, which was received, by Divine Providence, the means of spreading widely the knowledge of the one true God, and his promises of a Saviour to come, throughout the nations; it was indeed "sola genitior et Christi tan." To the wide dispersion of this version we may ascribe that general persuasion prevailing over the whole East (per even habuam societas tota) of the near approach of the Redeemer, and led the Magi to recognize the star which proclaimed the birth of the King of the Jews.

2. Not less wide was the influence of the Septuagint in the spread of the Gospel. Many of those Jews who were assembled at Jerusalem on the day of Pentecost, from Asia Minor, from Africa, from Alexandria, and the Prophets came to them in the words of the Septuagint: St. Stephen probably quoted from it in his address to the Jews: the Ethiopian eunuch was reading the Septuagint version of Isaiah in his chariot ("... de prosbarno eii arxagyn xeythel..." they who were scattered abroad went forth into many lands speaking of Christ in Greek, and pointing to the things written of Him in the Greek version of Moses and the Prophets; from Antioch and Alexandria in the East to Rome and Massilia in the West the voice of the Gospel sounded forth in Greek; Clemens of Rome, Ignatius at Antioch, Justin Martyr in Palestine, Irenaeus at Lyons, and many more, taught and wrote in the words of the Greek Scriptures; and a still wider range was given to them by the Latin version (or versions) made from the LXX. for the use of the Latin Churches in Italy and Africa; and in later times by the numerous other versions into the tongues of Egypt, Ethiopia, Armenia, Arabia, and Georgia. For a long period the Septuagint was the Old Testament of the far larger part of the Christian Church.

IRENAEUS; in Latin versions by Tertullian and Cyprian; we find it questioned as inaccurate by the Jews (Just. Martyr, Apost.), and provoking them to obtain a better version (hence the versions of Aquila, etc.); we find it quoted by Josephus and Philo: and thus we are brought to the time of the Apostles and Evangelists, whose writings are full of citations and references, and imbued with the phraseology of the Septuagint.

Let us now try to ascend towards the source.

Can we find any clear, united, consistent testimony to the origin of the Septuagint? (1) Where and when was it made? and (2) by whom? and (4) the title? The testimonies of ancient writers, or (to speak more properly) their traditions, have been weighed and examined by many learned men, and the result is well described by Pearson (Pref. ad LXX., 1665):

"Neque vero de ejus antiquitate dignitatem quiquam impraesentans dicens, de quibus viri docti multa, hoc preseritam sequens, scripsere: qui enim maximam inerit se dispositionem, ut lude uterque et explorat viderat transcendit." 1

1. The only point in which all agree is that Alexandria was the birthplace of the Version: the Septuagint begins where the Nile ends his course.

2. On one other point there is a near agreement, namely, as to time, that the Version was made, or at least commenced, in the time of the earlier Ptolemies, in the first half of the third century B. C.

3. By whom was it made? The following are some of the traditions current among the Fathers:

— Irenaeus (lib. iii. c. 24) relates that Ptolemy Lagi, wishing to adorn his Alexandrian Library with the treasures of all nations, requested from the Jews of Jerusalem a Greek copy of their Scriptures: that they sent seventy elders well skilled in the Scriptures and in later languages; that the king separated them from one another, and bade them all translate the several books. When they came together before Ptolemy and showed their versions, God was glorified, for they all agreed, beginning from the beginning, in every phrase and word, so that all men may know that the Scriptures are translated by the inspiration of God.

Justin Martyr (Cohort. ad Graecos, p. 34) gives the same account, and adds that he was taken to see the cells in which the interpreters worked.

Epiphanius says that the translators were divided into two parties, in 36 cells, each pair being provided with two scribes; and that 36 versions, agreeing in every point, were produced, by the gift of the Holy Spirit (De Poul., cap. iii. vii.).

Among the Latin Fathers Augustine adheres to the inspiration of the translators: "Non autem secundum LXX. interpretes, qui etiam ipsi divino Spiritu interpretati, ob hoc alter videntur nonnulla dissidue, ut ad spiritualia sensum sanctum narratis admittere deo eorundem litteratori locis desit..." (De Doctr. Christ. iv. 15).

But Jerome boldly throws aside the whole story of the cells and the inspiration: "Et nescio quis primus necor Septuaginta cellulas Alexandriam nondum vacuo extraxerit, quibus divisae eodem scrip- turae, cum Aristaeus ejusdem Ptolemai operatur, et nudo post tempus Josephus, nihil talis retulit: sed in maiis congregat, conus lisse scilicet, non prophetasse. Allud est enim vatem, nihil esse interpretem. Hui spiritus ventura predict; hic eruditio et verborum copia ea esse intellectus translatit." (Pref. ad Pent.)

The decision between these conflicting reports as to the inspiration may be best made by careful study of the Version itself.

It will be observed that Jerome, while rejecting the stories of others, refers to the relation of Aris- taeus, or Aristees, and to Josephus, the former being followed by the latter.
This (so-called) letter of Aristees to his brother Philocrates is still extant; it may be found at the beginning of the folio volume of Holy (De Bibliorum Textibus Originiibus, etc., Oxon. Mid CCP), and separately in a small volume published at Oxford (1692). It gives a splendid account of the origin of the Septuagint: of the embassies and presents which were sent by Alexander the Great to the library at Jerusalem; of the Septuagint being produced, by the advice of Demetrius Phileres, his librarian, 50 talents of gold and 70 talents of silver, etc.; the Jewish slaves whom he set free, paying their ransom himself; the letter of the king; the answer of the high-priest; the choosing of six interpreters from each of the twelve tribes, and their names; the copy of the Law, in letters of gold; their arrival at Alexandria on the anniversary of the king's victory over Antigonus; the feast prepared for the seventy-two, which continued for seven days; the questions proposed to each of the interpreters in turn, with the answers of each; their lodging by the sea-shore; and the accomplishment of their work in seventy-two days, by care and consultation.

Οἱ δὲ επετεύχθησαν έκκλησια σύμφωνα ποιώντες πρὸς ταύτας τοὺς αντίλευκα, τὸ δὲ ἐκ τῆς συμφωνίας γνωσμῶν προετοίμασεν αναγράφουσι ως τῶν επίτυχου παρὰ τοῦ διατηρησίου . . .

The king rejoiced greatly, and commanded the books to be carefully kept; gave to each three robes, two talents of gold, etc.; to Eleazer the high-priest he sent ten silver-footed tables, a cup of thirty talents, etc., and begged him to let any of the interpreters who wished come and see him again, for he loved to have such men and to spend his wealth upon them.

This is the story which probably gave to this version the title of the Septuagint. It differs from the later accounts above cited, being more embellished, but less marvelous. It speaks much of royal pomp and munificence, but says nothing of inspiration. The translators met together and conferred, and produced the best version they could.

A simpler account, and probably more genuine, is that given by Aristotelus (24 century B. C.) in a fragment preserved by Clemens Alexandrinus (Stromata, Lib. v. p. 535) and by Eusebius (Porph. Contra. Theol. p. 12).

It is manifest that Plato has followed our Law, and studied diligently all its particulars. For before Demetrius Phileres a translation had been made, by others, of the history of the Hebrews going forth out of Egypt, and of all that happened to them, and of the conquest of the land, and of the exposition of the whole Law. Hence it is manifest that the abovementioned philosopher borrowed many things; for he was very learned, as was Pythagoras, who also transferred many of our doctrines into his system. But the entire translation of our whole Law (γυ καὶ τοῦ συμβολής τῶν διὰ τοῦ τόμον πάντων) was made in the time of the king named Philadelphus, a man of greater zeal, under the direction of Demetrius Phileres.1

This probably expresses the belief which prevailed in the 2nd century B. C., namely, that some portions of the Jewish history had been published in Greek before Demetrius, but that in his time and under his direction the whole Law was translated: and this agrees with the story of Aristees.

The Prologue of the Wisdom of Jesus the Son of Sirach (ascribed to the time of Ptolemy Physcon, about 135 B. C.) makes mention of "the Law itself, the Prophets, and the rest of the books"—"having been translated from the Hebrew into another tongue."

The letter of Aristees was received as genuine and trustworthy by many centuries; by Josephus and Jerome, and by learned men in modern times. The first who expressed doubts were Lard. de Vives (Note on Augustin, De Civit. Dei, xviii. 42) and Julius Scaliger, who boldly declared his belief that it was a forgery: "a Judaeo quodiam Aristene non multis confectum esse: and the general belief of scholars now is that it was the work of some Alexandrian Jew, whether with the object of establishing the dignity of his Law, or the credit of the Greek version, or for the meaner purpose of gain.

The age in which the letter of Aristees makes its appearance was fertile in such fictitious writings (see Bentley on Philostr. p. 83, ed. Dyce).

The passage in question is called this: "When the Attalids and the Ptolemies were in consultation about their libraries, the knavery of forging books and titles began. For there were those that, to enhance the price of their books, put the names of great authors before them, and so sold them to those princes."2

It is worth while to look through the letter of Aristees, that the reader may see for himself how exactly the characters of the writing correspond to those of the fictitious writings of the Sapients, so boldly exposed by Bentley.

Here are the same kind of errors and anachronisms in history, the same embellishments, eminent characters and great events, splendid gifts of gold and silver and purple, of which the writers of fiction were so lavish. These are well exposed by Holy; and we of later times, with our inherited wisdom, wonder how such a story could have obtained credit with scholars of former days.

"What classic cheats, those Silvanus oracles now extant, and Aristees' story of the Septuagint, passed without contest, even among many learned men." (Bentley on Philostr. Intro. p. 83).

But the Pseudo-Aristees had a basis of fact for his fiction; on three points of his story there is no material difference of opinion, and they are confirmed by the study of the Version itself:

1. The Version was made at Alexandria.
2. It was begun in the time of the earlier Ptolemies, about 280 B. C.
3. The Law (i.e. the Pentateuch) alone was translated at first.

It is also very possible that there is some truth in the statement of a copy being placed in the royal library. (The emperor Akbar caused the New Testament to be translated into Persian.)

But by whom was the Version made? As Holy justly remarks, it is of little moment whether it was made at the command of the king or spontaneously by the Jews; but it is a question of great importance whether the Hebrew copy of the Law, and the interpreters (as Pseudo-Aristees and his followers relate), were summoned from Jerusalem, and sent by the high-priest to Alexandria.3

On this question no testimony can be so conclusive as the evidence of the Version itself, which bears upon its face the marks of imperfect knowledge of Hebrew, and exhibits the forms and phrases of the Macedonian Greek prevalent in Alexandria, with a plentiful sprinkling of Egyptian words. The
forms ἁδῶν, παρενεβάλλοντος, bewray the fellow-citizens of Lycephon, the Alexandrian poet, who closes his funeral line with καὶ ἅγια σκίττοντες ἂν. Holy (ii. 6. 14) gives several examples of Egyptian renderings of names, and coins, and measures; among them the hippodrome of Alexandria, for the Hebrew Qoheth (Gen. xlviii. 7), and the papyrus of the Nile for the rush of Job (viii. 11). The reader of the LXX. will readily agree with his conclusion, "Sive vestis vasa, sive sponte a Judæis, a Judæis Alexandrini"s nisse fæcta.

The question as to the moving cause which gave birth to the Version is one which cannot be so decisively answered either by internal evidence or by historical testimony. The balance of probability must be struck between the tradition, so widely and permanently prevalent, of the king's intervention, and the simpler account suggested by the facts of history, and the phenomena of the Version itself.

It is well known that, after the Jews returned from the Captivity of Babylon, having lost in great measure the familiar knowledge of the ancient Hebrew, the readings from the Books of Moses in the synagogues of Palestine were explained to them in the Chaldee tongue, in Targums or Paraphrases; and the same was done with the Books of the Prophets when, at a later time, they also were read in the synagogues.

The Jews of Alexandria had probably still less knowledge of Hebrew; their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers soon after the time of Alexander, and under the earlier Ptolemies. They would naturally follow the same practice as their brethren in Palestine; the Law first and afterwards the Prophets would be explained in Greek, and from this practice would arise in time an entire Greek Version.

All the phenomena of the Version seem to confirm this view; the Pentateuch is the best part of the Version; the other books are more defective, betraying probably the increasing degeneracy of the Hebrew MSS. and the decay of Hebrew learning with the lapse of time.

1. *Whence the title?* It seems unnecessary to suppose, with Eichhorn, that the title Sepueagint arose from the approval given to the Version by an Alexandrian Synod in 70 or 72; that title appears sufficiently accounted for above by the prevalence of the letter of Aristus, describing the mission of 72 interpreters from Jerusalem. [For a different view of the origin of this name, founded on a curious Latin scholion, see art. Versions, Ancient (Greek).] — A.]

II. CHARACTER OF THE SEPTUAGINT.

We come now to consider the character of the Version, and the help which it affords in the criticism and interpretation of the Scriptures.

The Character of the Version. — Is it faithful in substance? Is it minutely accurate in detail? Does it bear witness for or against the tradition of its having been made by special inspiration?

These are some of the chief questions: there are others which relate to particulars, and it will be well to discuss these latter first, as they throw some light on the more general questions.

S. Was the Version made from Hebrew MSS. with the vowel-points now used? A few examples will indicate the answer.

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**SEPTUAGINT**

1. **Proper Names**

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2. **Other Words**

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Ex. xvi. 17. בַּעָלָה | τὸν ἐντολήν τωνแกρ, unlearned head. (ἡμετέρω τινί)

Num. xvi. 6. בִּסְתָּה | ἐνέπεκται, in the morning. (ἡμετέρω τινί)

Dent. xv. 18. בַּעָלָה | δύο εἴδων (ἡμετέρω τινί)

Is. ix. 7. בַּעָלָה | θάνατον (ἡμετέρω τινί)

Examples of these two kinds are innumerable. Plainly the Greek translators had not Hebrew MSS. pointed as at present.

In many cases (e. g. Ex. ii. 25; Nahum iii. 8) the LXX. have probably preserved the true pronunciation and sense where the Masorete pointing has gone wrong.

2. Were the Hebrew words divided from one another, and were the final letters, י, י, י, in use when the Septuagint was made? Take a few out of many examples:

**Hebrew.**

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The LXX. read לְכִּי as the light (that) goeth forth.

(6) Zech. xi. 7. לְכִּי | εἰς τὸν ἀμφί οὖν τῷ ἀμφί Δαυίδ).

They join the two first words.

Here we find three cases (2, 4, 6) where the LXX. read as one word what makes two in the present Hebrew text: one case (3) where one Hebrew word is made into two by the LXX.; two cases (1, 5) where the LXX. transfer a letter from the end of one word to the beginning of the next.
By inspection of the Hebrew in these cases it will be easily seen that the Hebrew MSS. must have been written without intervals between the words, and that the present final forms were not then in use.

In three of the above examples (4, 5, 6), the Septuagint has probably preserved the true division and reading.

In the study of these minute particulars, which enable us to examine closely the work of the translators, great help is afforded by Codex Critical Sacra, and by the Vorstücker of Frankel, who has most diligently annotated the text of the LXX. His projected work on the whole of the Version has not been completed, but he has published a part of it in his treatise Über den Einfluss der Palästinaischen Exegese auf die Akadimische Hermeneutik, in which he reviews minutely the Septuagint Version of the Pentateuch.

We now proceed to the larger questions.

A. Is the Septuagint faithful in substance? Here we cannot answer by citation of a few examples: the question is referred to the general texture, and any opinion we express must be verified by continuous reading.

1. And first it has been clearly shown by Holy, Frankel, and others, that the several books were translated by different persons, without any comprehensive revision to harmonize the several parts. Names and words are rendered differently in different books; e.g. διάκονος, the passover, in the Pentateuch is rendered πάσχα, in 2 Chr. xxxv. 6, φασάν.

2. The Septuagint, Ex. xxviii. 30 (LXX. 26), δήλωσις, Dent. xxi. 8, δῆλος, Ex. lii. 65, φασίγουσις, Neh. vii. 65, φασίγωσις.

3. The Philistines in the Pentateuch and Joshua are φασιστέως, in the other books, διάλοφος. The books of Judges, Ruth, Samuel, and Kings, are distinguished by the use of εὕγοι εὐής, instead of φασάν.

4. These are a few out of many like variations.

5. Thus the character of the Version varies much in the several books; those of the Pentateuch are the best, as Jerome says (Commentar. in Genesis chap. iii), and this agrees well with the external evidence that the Law was translated first, when Hebrew MSS. were more correct and Hebrew better known. Perhaps the simplicity of the style in these early books facilitated the fidelity of the Version.

6. The poetical parts are, generally speaking, inferior to the historical, the original abounding with rarer words and expressions. In these parts the reader of the LXX. must be continually on the watch lest an imperfect rendering of a difficult word mar the whole sentence. The Psalms and Proverbs are perhaps the best.

7. In the Major Prophets (probably translated nearly 100 years after the Pentateuch) some of the most important prophecies are sadly obscured; e.g. Is. lx. 1, τοῦτο πρῶτον πιείς ταύτην τοις, χάρα Zaphôan, κ. τ. λ., and in ix. 8, τεσσαράκοντα εκ τοῦ κοίτασεν τῶν κοίτασιν (Zaûning). Jer. xxiii. 6, καὶ τοῦτο τὸ ὅμως αὐτὸν τὸ κοίτασιν αὐτῶν Κόριος ἦπερδεκέν τῶν παροιμιῶν.

8. Ezekiel and the Minor Prophets (speaking generally) seem to be better rendered.

The LXX. version of Daniel was not used, that of Theodotion being substituted for it.

5. Supposing the numerous glosses and duplicate renderings, which have evidently crept from the margin into the text, to be removed (e. g. Is. xvi. 10; Hab. iii. 2; Joel 1. 8),—for these are blunders, not of the Version itself, but of the copies,—by forming a rough estimate of what the Septuagint was in its earliest state, we may perhaps say of it, in the words of the well-known scholar, that it was, in many parts, the wrong side of the Hebrew text, exhibiting the general outlines of the pattern, but confused in the more delicate lines, and with many ends of threads visible; or, to use a more dignified illustration, the Septuagint is the image of the original seen through a glass not adjusted to the proper focus; the larger features are shown, but the sharpness of definition is lost.

8. We have anticipated the answer to the second point;—Is the Version minutely accurate in details?—but we will give a few examples:

1. The same word in the same chapter is often rendered by distinguishing words, —Ex. xii. 14, "I will pass over," LXX. ἐκπέμπει, but 23, προπέμπη, "will pass over," LXX. παραστέται.

2. Distinguishing words by the same word, —Ex. xii. 23, "pass through," and προπέμπη, "pass over," both by παραστεται: Num. xiv. 4, 5, "offering," and προπέμπη, "sacrifice," both by "θυσία.

3. The divine names are frequently interchanged: Κόριος is put for Σαλί, Gen. and Θεός for θεός,Jer. xxxiv. and the two are often wrongly combined or wrongly separated.

4. Proper names are sometimes translated, sometimes not. In Gen. xxiii. by translating the name Ἰσχαγωλ (τοῦ διατάγαντος), the Version is made to speak first of the cave being in the field (ver. 9), and then of the field being in the cave (ver. 17); δὲ ἀγγέλος Ἰσχαγωλ, δὲ θύει τῷ διαταγμένῳ, the last word not warranted by the Hebrew. Zech. vi. 14 is a curious example of four names of persons being translated, e. g. τοῦ Ἰσχαγωλοῦ, "to Tobiah," LXX. τοῖς θερμοίς αὐτῶν; Παλαις in Deut. xxxiv. 1 θρασύς, but in Deut. iii. 27, τοῦ λελαχιστοῦ.

5. The translators are often misled by the similarity of Hebrew words: e. g. Num. iii. 26, "the cords of it," LXX. τὰ κατάλοιπα, and iv. 26, τὰ περασαί; in other places, οἱ κάλας, and Is. iv. 2, τὰ χονιστάματα, both rightly. Ex. iv. 31, "they heard," LXX. ἐχόμενοι (ἐχόμενοι); Num. xvi. 15, "I have not taken one ass" (ἔχων), LXX. οὐκ ἐγένετο ῥουματίνῳ (ἡμικράνοι), Εράς: Dent. xxxii. 10, ἐφίληται, "lie bound him," LXX. αὐτάρκειον αὐτοῖς; 1 Sam. xii. 2, "I am grayheaded," LXX. καθησουμαι (κεπασματαί): Gen. iii. 17, ἄσπης ἢ καρδίας, "for thy sake," LXX. ἐν τοῖς ἄγγυσι σου (τοῖς ἄγγυσι).
In very many cases the error may be thus traced to the similarity of some of the Hebrew letters, \( \text{ס} \) and \( \text{ש} \), \( \text{ר} \) and \( \text{ר} \), and \( \text{ל} \), etc.; in some it is difficult to see any connection between the original and the Version: e. g. Deut. xxxii. 9, לְשֹׁנַיְם וּלְשֹׁנְיָמִים, "the sons of Israel," LXX. διδωκας Θεων, Aquila and Symmachus, πρὸς Ἰσραήλ.

Is. xxi. 11, 12. LXX.

Watchman, what of the night? φυλάττοντες ἑκάστια, Aquila and Symmachus, καὶ ἔρχομαι. The morning cometh, and also the night: ἐγὼ ἐγὼ ἐγέρσεται. Return, return.

6. Besides the above deviations, and many like them, which are probably due to accidental causes, the change of a letter, or doubtful writing in the Hebrew, there are some passages which seem to exhibit a studied variation in the LXX. from the Hebrew: e. g. Gen. ii. 2, on the seventh ("י" לֶה יָם יָם יָם יָם") day God ended his work, LXX. συνετέλεσεν διὸ Θεως ἐν 7 ἡμέρας 7 ηττὴ τὰ ἔργα του Θεοῦ. The noun τόπος in Ex. xii. 36, καὶ ἐν 7 ηττῃ Ναρακα, appears to be of this kind, inserted to solve a difficulty.

Frequently the strong expressions of the Hebrew are softened down; where human parts are ascribed to God, for hand the LXX. substitute σπόρος; for mouth, word, etc. Ex. iv. 16. "Then shalt thou be him instead of God!" (יִהְיֶה בָּנֹי יְהֹוָה). LXX. σὺ δὲ αὐτῷ ἐστή τὰ πάντα τῶν Θεών; see Ex. iv. 15. These and many more so vary of design, rather than of accident or error.

The Version is, therefore, not minutely accurate in details; and it may be laid down as a principle, never to build any argument on words or passages of the Septuagint, without comparing them with the Hebrew. The Greek may be right; but very often its variations are wrong.

Γ. We shall now be prepared to weigh the tradition of the Fathers, that the Version was made by inspiration: καὶ ἐποίησεν τὸν θεὸν, ἤραν γε τὸν αὐτὸν ἔργον ἐπιφέρειν, ἐπιφέρειν. Augustine. Even Jerome himself seems to think that the LXX. may have sometimes added words to the original, ὁ Σπíritus Sanctus auteritaecept, livet in Horeis voluminibus non legatum (Prefat. in Pandol. tom. i. col. 1419).

Let us try to form some conception of what is meant by the inspiration of translators. It cannot mean what Jerome here seems to allow, that the translators were divinely moved to add to the original, for this would be the inspiration of Prophets; as he himself says in another passage (Prolog. in Genesis, tom. i.) "and it was enim recte, aliquid eas interpretem." Every such addition would be, in fact, a new revelation.

Nor can it be, as some have thought, that the deviations of the Septuagint from the original were divinely directed, whether in order to adapt the Scriptures to the mind of the heathen, or for other purposes. This would be, pros tanto, a new revelation, and it is difficult to conceive of such a revelation: for, be it observed, the discrepancy between the Hebrew and Greek Scriptures would tend to make the Jews of Palestine from those of Alexandria, and of other places where the Greek Scriptures were read; there would be two different copies of the same books dispersed throughout the world, each claiming Divine authority; the appeal to Moses and the Prophets would lose much of its force; the standard of Divine truth would be rendered doubtful; the trumpet would give an uncertain sound.

No! If there be such a thing as an inspiration of translators, it must be an effect of the Holy Spirit on their minds, enabling them to do their work of translation more perfectly than by their own abilities and acquisitions; to overcome the difficulties arising from defective knowledge, from imperfect MSS., from similarity of letters, from human inconstancy and weakness; and so to produce a copy of the Scriptures, setting forth the Word of God, and the history of his people, in its original truth and purity. This is the kind of inspiration claimed for the translators by Philo (Lit. Mosis, lib. ii.): "We took upon the persons who made this Version, not merely as translators, but as persons chosen and set apart by Divine appointment, to whom it was given to comprehend and express the sense and meaning of Moses in the fullest and clearest manner."

The reader will be able to judge, from the foregoing examples, whether the Septuagint Version satisfies this test. If it does, it will be found not only substantially faithful, but minutely accurate in details; and if it will enable us to correct the Hebrew in every place where an error has crept in; it will give evidence of that faculty of intuition in its highest form, which enables our great critics to divine from the faulty text the true reading; it will be, in short, a republication of the original text, purified from the errors of human hands and eyes, stamped with fresh authority from Heaven.

This is a question to be decided by facts, by the phenomena of the Version itself. We will simply declare our own conviction that, instead of such a Divine republication of the original, we find a marked distinction between the original and the Septuagint; a distinction which is well expressed in the words of Jerome (Prolog. in Genesis): "Hæ Spiritus ventura praedicet: hic eruditio et verborum cognitio et spiritus interpres transit." And it will be reasonable to agree with the ancient narrative of the Version, known by the name of Aristec, which represents the interpreters as meeting in one house, forming one council, conforme to the ancient tradition, and agreeing on the sense (see Hody, lib. ii. c. vi.).

There are some, perhaps, who will deem this estimate of the LXX. too low; who think that the use of this version in the N. T. stamps it with an authority above that of a mere translation. But as the Apostles and Evangelists do not invariably cite the O. T. according to this version, we are left to judge by the light of facts and evidence. Students of Holy Scripture, as well as students of the natural world, should bear in mind the maxim of Bacon: "Sola specie est in vera indictione."
1. For the Old Testament. We have seen above that the Septuagint gives evidence of the character and condition of the Hebrew MSS. from which it was made, with respect to vowel-points and the mode of writing.

This evidence often renders very material help in the correction and establishment of the Hebrew text. Being made from MSS. far older than the Masoretic recension, the Septuagint often indicates readings more ancient and more correct than those of our present Hebrew MSS. and editions; and often speaks decisively between the conflicting readings of the present MSS.

E. g. Ps. xxi. 17 (in LXX. xxi. 16), the printed Hebrew text is Ἰαχνών, but several MSS. have a verb in 3d pers. plural, Ἰαχνωσαν: the LXX. steps in to decide the doubt, ἤφαντα τὴν χειρὰν μου καὶ τοῦτον σου ἔινειν διαφημάζαν.

In passages like these, which touch on the cardinal truths of the Gospel, it is of great importance to have the testimony of an unsuspected witness, in the LXX., long before the controversy between Christians and Jews.

In Hosea vi. 5, the context clearly requires that the first person should be maintained throughout the verse; the LXX. corrects the present Hebrew text, without a change except in the position of one letter, τοί κείμαι μοι: ἐὰς εὐελησίστα, rendering unnecessary the addition of words in Italian, in our English Version.

More examples might be given, but we must content ourselves with one signal instance, of a clause omitted in the Hebrew (probably by what is called ἡποτελεστων), and preserved in the LXX.

In Genesis iv. 8, a passage in which the Hebrew, and in our English Version, is evidently incomplete:

"And Cain talked (ἡποτελεστων) with Abel his brother: and it came to pass when they were in the field, etc.

Here the Hebrew word ἐποτελεστων is the word constantly used as the introduction to words spoken, "Cain spake unto Abell": . . . . , but, as the text stands, there are no words spoken: and the following words " . . . . οἱων ἔνδεξαν αὐτοῖς," come in abruptly. The LXX. fills up the ἐποτελεσθατα of Hebrewom συνελεύσατο (Pearson), καὶ εἶναιΚαβ πρὸς Ἀβιλ τοῦ ἀδελφοῦ αὐτοῦ, δίδασκων εἰς το πελαίν (ἦ ποτελεστων ἀπὸ τος πορείας). The Sam. Penta-teuch, and the Syriac Version agree with the LXX., and the passage is thus cited by Clements Romanus. (Ep. i. c. iv.).

The "Hebrew transcriber's eye" was probably misled by the word ἐποτελεσθατα, terminating both the clauses. [For a different view, see p. 2890 α, 2d par. (1). — A.]

In all the foregoing cases, we do not attribute any paramount authority to the LXX. on account of its superior antiquity to the extant Hebrew MSS.; but we take it as an evidence of more ancient Hebrew text, as an eye-witness of the texts, 2800 or 180 years n. c. The decision as to any particular reading must be made by weighing this evidence, together with that of other ancient Versions, with the arguments from the context, the rules of grammar, the genius of the language, and the comparison of parallel passages.

And thus the Hebrew will sometimes correct the Greek, and sometimes the Greek the Hebrew; both hidden er. through the infancy of human eyes and hands, but each checking the other's errors.

2. The close connection between the Old and New Testament makes the study of the Septuagint extremely valuable, and almost indispensable to the theological student. Pearson quotes from Jerome and others, as to the citation of the words of prophecy from the Septuagint. The former, as Pearson observes, speaks too universally, when he says that the Apostles, "prophetica omnino eius commuoverunt quemadmodum Sermo interpretatur continet." But it was manifestly the chief store-house from which they drew their proofs and precepts. Mr. Grinsell says that the number of direct quotations from the Old Testament in the Gospels, Acts, and Epistles, may be estimated at 500, of which not more than 50 materially differ from the LXX. But the indirect verbal allusions would swell the number to a far greater amount." (Ps. Ad loc. LXX., p. 37). The comparison of the citations with the Septuagint is much facilitated by Mr. Grinsell's "Edition Hellenisticae Novi Testamenti, and by Mr. Gough's "New Testament Quotations," in which the Hebrew and Greek passages of the Old Test. are placed side by side with the citations in the LXX. (On this subject see Holy); pp. 248, 251: Kennicott, Dissert. Gen. § 84; Cappelli, Critica Sacra, vol. ii. [See also Turpie's "The Old Text, in the New (Lond. 1868), which gives various readings of the Hebrew and Greek; Kautzsch, Dr. F. Text. Locis a Paulo Apost. adjegitatis, Lips. 1860; and the works referred to at the end of the art. OLD TESTAMENT, vol. iii. pp. 2239 b, 2240 a. — A.]

3. Further, the language of the LXX. is the mould in which the thoughts and expressions of the Apostles and Evangelists are cast. In this version Divine Truth has taken the Greek language and its shrine, and adorned it to the things of God. Here the peculiar idioms of the Hebrew are grafted upon the stock of the Greek tongue; words and phrases take a new sense. The terms of the Mosaic ritual in the Greek Version are employed by the Apostles to express the great truths of the Gospel, e. g. ἡ ἐποτελεσθατα, θυσια υποθεσια. Hence the LXX. is a treasury of illustration for the Greek Testament. Many examples are given by Pearson (Pref. ad LXX.), e. g. σάρξ, πνεῦμα, δικαίωμα, φύσιμα τῆς σαρκος. "Frustra appal veteres Graecos quid sit πιστεύω τῆς θεος, vel εἰς τὸν θεὸν, quid sit εἰς τοὺς ἁρμαν, vel ἐπὶ τὸν θεὸν πιστεθητε, que totes in Novo Federle incunctant, et ex lectione Senorium facile intelligantur." Vanlekenen also (on Luke i. 54) speaks strongly on this subject: "Graecum Novi Testamenti con. textum rite intellecturo nihil est utilius, quam dill. verset veras Alexandrinum antiqui Federis interpretationem, eu quam minus poterit auxili, quam ex veteribus scriptoribus Gracis simul sunt. Centena reperientur in N. T. suscendam obvia in branch of Scriptural study, and has lately founded a lecture on the LXX. in the University of Oxford.
1. A question of much interest still waits for a solution. In many of the passages which show a difference of rendering from the Hebrew (some of which are above noted), the Septuagint and the Samaritan Pentateuch agree together: e. g. Gen. ii. 2; Ex. xii. 40.

2. For the critical scholar it would be a worthy object of pursuit to ascertain, as nearly as possible, the original text of the Septuagint as it stood in the time of the Apostles and Philo. If this could be done, with any tolerable degree of correctness, it would possess a strong interest, as being the first translation of any writing into another tongue, and the first repository of Divine truth to the great colony of Hellenistic Jews at Alexandria.

The critic would probably take as his basis the Roman edition, from the Codex Vaticanus, as representing most nearly the ancient (sacra) text. The collection of fragments of Origen's 

6. Another work, of more practical and general interest, still remains to be done, namely, to provide a Greek version, accurate and faithful to the Hebrew original, for the use of the Greek Church, and of students reading the Scriptures in that language for purposes of devotion or mental improvement. Mr. Field's edition is not yet the best edition of this kind: originally, it was desired to supply the Greek Church with such a faithful copy of the Scriptures: but as the editor has followed the text of the Alexandrian MS., only correcting, by the help of other MSS., the evident errors of transcription (e. g. in Gen. xv. 15, correcting τραφεις in the Alex. MS. to ταφείς, the reading of the Complut. text), and as we have seen above that the Alexandrian text is far from being the nearest to the Hebrew, it is evident that a more faithful and complete copy of the Old Testament in Greek might yet be provided.

We may here remark, in conclusion, that such an edition might prepare the way for the correction of the blemishes which remain in our Authorized English Version. For the results of the criticism of the last 250 years, it might exhibit several passages in their original purity; and the corrections thus made, being approved by the judgment of the best scholars, would probably, after a time, find their way into the margin, at least, of our English Bibles.

One example only can be here given, in a passage which has caused so small perplexity and loss of commentary. Is. ix. 3 is thus rendered in the LXX.: τὸ πλείστον τῶν λαῶν, δὲ κατάγεσις ἐν εἰρήνης σου καὶ εἰρήναις ξυστοῖς σου, ὥσις εἰρηναῖος ἐν ἀμύθε, καὶ ὦ τρόποι οἱ διαφορικοὶ σκέλα. It is easy to see how the family rendering of the first part of this has arisen from the similarity of Hebrew letters, and, and, and, and, and, and, and, and, and, from an ancient error in the Hebrew text. The following translation restores the whole passage to its original clearness and force: — ἐγείρθησεν τὴν ἀγαλλίασιν (τις τις), ἀγαλαλίαρη τὴν εἰρήνην εἰρήναις ξυστοῖς σου ὥσις εἰρηναῖοι ἐν ἀμύθε, ὦ τρόποι ἀγαλλίασις οἱ διαφορικοὶ σκέλα.

Then hast multiplied the gladness, Then hast increased the joy: They rejoice before thee as with the joy of harrest, As men are glad when they divide the spoil.

Here ἀγαλλίασις and ἀγαλλίασιν, in the first and fourth lines, correspond to ἄγα κακία and ἄγα κακία, εἰρήνην and εἰρηναῖον, in the second and third, to ἄγα κακία and ἄγα κακία.

The fourfold inreriored parallelism is complete, and the connection with the context of the prophecy perfect. It is scarcely necessary to remark that in such an edition the apocryphal additions to the book of Esther, and those to the book of Daniel, which are not recognized by the Hebrew Canon, would be either omitted, or perhaps more properly, since they appear to have been incorporated with the
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Septuagint at an early date would be placed separately, as in Mr. Field's edition and our English Version. [See APOCRYPHA: CANON; DANIEL, APOC ADDITIONS; ESTHER; SAMARITAN PENT.]

LITERATURE.


vernich, Davidson, [de Wette, Keil, Bleek]. Concordances, Kircher, 1607; Trendall, 1718. Lexicon, Bid. 1789; Schleusner, 1829. On the Language of the LXX. — Winer, Gram-
amus; Sturz, de Hiebeto Macedoniac, Malby, Ed. Two Sermons before University of Durham, 1843.

W. S.

* We have as yet no critical edition of the Septuagint, none in which the existing materials for settling the text have been applied for that purpose. The available materials are indeed inadequate. It is to be hoped, however, that through the labors of Bianchinii, Haker, Tischendorf, Ver
cellone and Cozza, Ceriani, and others, we shall soon have the text of all the known varied MSS. of this version published in a trustworthy form. When this is accomplished, Tischendorf promises, if his life is spared, to undertake a new edition, "aulam quali litterae sacrae possent et per instrumenta critica perfei libri." (Pref. to his 4th ed., 1859, p. vii.). But before a thoroughly satisfactory edition can be prepared a great amount of labor must still be spent on the existing manuscripts, the ancient versions made from the Greek (the Old Latin, Egyptian in different dialects, Ethiopic, Aramonic, and Hexaplar Syriac), and on the quo-
tations from the Sept. in the writings of the fathers. The edition of Holmes and Parsons leaves very much to be desired in all these respects. A formidable programme of the work required, and a small but thankworthy contribution towards it, are given by P. A. de Lagarde in his Genesis Grac-

e, e Fide Ed. Sixtinica ab Hbbrina Scripturn Dico-
panta e Libris Manus scripta ac se quo condatis et. Edil. Compl. ad LXX. Novumcriticam eodem (Lips. 1858); comp. the review by Kaunmann in the Theol. Stud. in Krit. 1889, pp. 747-758. Useful preliminary labor has also been performed by O. F. Fritzsche, especially in regard to the classification of the MSS., in his editions of several books, notably, EXOHI Duplica Libri Textum ad optimus Codex edidit. Turici, 1848; Posid karar ov O, bibl. 1864; Liber indicium secundum LXX. Inter-

pretum. Triplexa Texta Conformatissima recens.

ent, etc. Bid. 1867, first published as two University programmes with the title, Spernica nova Ez cr.

LXX. Interpretum. He was also paid particular attention to the text in the Kurey, creg. Hemds, zu d. Apocryphon d. A. T., edited by him and C. L. W. Grimm (1851-50); and the valuable articles Alexandrinsche Ueberzet. zug. und Tul-
gyke in Herzog's Real-Encyk. are from his pen.

On the 1788. of the Sept. in B. H., 1854 f. and note by him also an Anecdote, De historiis Lando-

Uonicis Judaeis et in locum Pentateu-

chendi, Reg. B. 1835. Respecting the Hexaplu text there are a number of important articles by Deuderlein, Mattheii, Eichhorn, Bruns, and Dr. Rossi in Eichhorn's Repertoirum; see also Ver-
sions, ANCIENT (SYRIAC), I, II, and the editions of Jeremial (by Spohn) and Ezekiel mentioned before. The more important MSS. containing this text have already been referred to (p. 2914 f. below).

For the quotations of the Christian Fathers, see F. A. Strach, Bibliotheca critic a b. d. 70 Dolt-


Among the monographs relating to the Sep-

huagint version of particular books, we may also men-


zcel veternum LXX. ex Tetrapol Origenis et singulius Christiana Codices... op. A. Vincicis de

under this head is: "Hac dissertatione videmus demonstraveri eae essentiae Penatenche Alces, andruine judaica, ut ab explanationem quidem textum Macrothetum non parum conferat, ad narrationem Graecorum verborum necessitatis." The other two parts of the treatise relate to the char-

acter of the Greek dialect represented in this version, and to the unconsciously transferred Hebraisms which are mixed with it. The author's view as to the basis of the Greek dialect in detail, with its later coloring is substantially that of Sturs, Hntmann, Wiz

ner, and others. II.
SEPULCHRE.


The Septuagint version of the books of Samuel and Kings is particularly discussed by Theinian (Kurtzef. exeg. Handb. nova. A. F. vols. iv., ix.). He regards it as a very important help in the correction of the Hebrew text.


A. SEPULCHRE. [Biblical]

SEERAH [םער] (abundance): Šepe in Gen., Sare in 1 Chr.; Alex. Ser in Gen., Serai in 1 Chr.; Sorae. The daughter of Asier (Gen. xlvii. 17; 1 Chr. vii. 30); called in Num. xxxvi. 46, Sareah.

SEARAH [םרא] (warrior of Jehovah): Šeared; [Vat. Asia]: Alex. Serah; Sorai, Sorai. 1. Serai, the king's scribe or secretary in the reign of David (2 Sam. viii. 17). In the Vat. mom. MS. [Roman cod.] of the LXX. Sareah appears to be the result of a confusion between Serai or Sereah, whose sons were secretaries to Solomon (1 K. iv. 3).

2. [Šeéra, [šeēra]: Alex. [šēra]: Šēra, Šērō; Serā: Serō; Serōs: Serōs; Serōs: Serōs; Serōs: Serōs; Serōs: Serōs]. The high-priest in the reign of Jehoshaphat. He was taken captive to Babylon by Nebuchadnezzar, the captain of the guard, and slain with others at Riblah (2 K. xxv. 18; 1 Chr. vi. 14; Jer. xlii. 21).

3. [Šeēra: Vat. in Jer., Šēra: Sareh, Serai]: The son of Fanhumath the Netophathite, according to 2 K. xvi. 23, who came with Ishshah, Johanan, and Jazaniah to Gedaliah, and was persuaded by him to submit quietly to the Chaldeans and not to revolt, Jer. xlii. 18.

4. [Šēra: Alex. in ver. 14, Šēra]: Seraih. The son of Kenaz, brother of Otniel, and father of Joab, the father or founder of the valley of Charashim (1 Chr. iv. 13, 14).

5. [Šēra: Vat. Šērō; Alex. Šērō; Serō; Serōs: Serōs; Serōs: Serōs; Serōs: Serōs; Serōs: Serōs; Serōs: Serōs]. Ancestor of Jehun, a chief of one of the Simeonite families (1 Chr. iv. 13).

6. [Šēra: Vat. Asia]: One of the children of the province who returned with Zerubbal (Ezr. ii. 2). In Neh. vii. 7 he is called Azar- ijah, and in 1 Esdr. v. 8, Zacharias.

7. [Šēra: One of the ancestors of Ezra the scribe (Ezr. vii. 1), but whether or not the same as Seraih the high-priest seems uncertain. Called also Šeēra, Šērō, and in 1 Esdr. vi. 1, Zacharias.

8. [vēda: Apula: Alex. [V.] was Šēra: [Seraih]: A priest, or priestly family, who signed the covenant with Nehemiah (Neh. x. 2).

9. [Šēra: [Seraih]: A priest, the son of Hilkiah (Neh. xvi. 11), who was ruler of the house of God after the return from Babylon. In 1 Chr. ix. 11 he is called Azar- ijah.

10. [Šēra]: The head of a priestly house which went up from Babylon with Zerubbabel. His representative in the days of Josiah the high-priest was Mehriah (Neh. xil. 1, 12).

11. [Šēra: [V.] in ver. 59, Šēra:]: The son of Nehor, and brother of Baruch (Jer. ii. 60, 61). He went with Zerubbabel in the 4th year of his reign, or, as the Targum has it, "in the mission of Zedekiah," and is described as Šepāra, ser mēnākah (lit. "prince of rest"); "A. V., "a quiet prince;" marg. "or, prince of Menuchah, or chief chimney-liner," which is interpreted by Kimchi as that of the office of chamberlain, "for he was a friend of the king, and was with the king at the time of his rest, to talk and to delight himself with him." The LXX. and Targum read Šepāra, mēnākah, "an offering," and so Rashi, who says, "under his hand were those who saw the king's face, who brought him a present." The Pesilto-Syriac renders "chief of the camp," apparently reading Šepāra, mēnākah, unless the translator understood mēnākah of the inking-place of an army, in which sense it occurs in Num. x. 33. Gesenius adopts the latter view, and makes Seraih hold an office similar to that of "quartermaster-general" in the Babylonian army. It is perfectly clear, however, that he was in attendance upon Zedekiah, and enjoyed an officer of the Jewish court. The support of Mauer, adopted by Hitzig, has more to commend it, that he was an officer who took charge of the royal caravan on its march, and fixed the place where it should halt. Hiller (2 Sam. viii. 15) says Seraih was prince of Menuchah, a place on the borders of Judah and Des, also called Manahath. The rendering of the Vulgate is unavoidable, princeps populi.

Seraih was unmanipulated by the prophet Jeremia to take with him on his journey the roll in which he had written the doom of Babylon, and sink it in the midst of the Emphates, as a token that Babylon should sink, never to rise again (Jer. lii. 60, 64).

W. A. W.

SEARAPHIM [םֶּרֶפֵּה] [see below]: Šēraphe'ā, Šēraphe'ā, Schoaphe'. An order of celestial beings, whom Isaiah beheld in vision standing above Jehovah (not as in Ar. N., "above it," i.e. the throne) as he sat upon his throne (Is. vi. 2). They are described as having each of them three pairs of wings, of which they covered their faces (a token of humility; comp. Ex. iii. 6: 1 K. xix. 13: Pindar, "Kor., Rom. 10"; with the second they covered their feet (a token of respect; see Louth on Is. vi. who quotes Chardin in illustration); while with the third they flew. They seem to have borne a general resemblance to the human figure, for they are represented as having a face, a voice, feet, and hands (ver. 6). Their occupation was twofold — to celebrate the praises of Jehovah's holiness and power (ver. 3), and to act as the medium of communication between heaven and earth (ver. 6). From their antiphonal chant ("one cried unto another") we may conceive them to have been ranged in opposite rows on each side of
the throne. As the Seraphim are nowhere mentioned in the Bible, our concepts of their appearance must be restricted to the above particulars, aided by such uncertain light as etymology and analogy will supply. We may observe that the idea of a winged human figure was not peculiar to the Hebrews: among the sculptures found at Mournbeh in Persia, we meet with a representation of a man with two pairs of wings, springing from the shoulders, and extending, the one pair upwards, the other downwards, so as to admit of covering the head and the feet (Yam. Nn. and Persep. p. 322). The wings in this instance imply disimulation for speed and ease of conveyance, in man's imagination, among the most prominent tokens of Divinity. The meaning of the word "seraph" is extremely doubtful: the only word which resembles it in the current Hebrew is serapha, "to burn," whence the idea of brilliancy has been extracted. Such a sense would harmonize with other descriptions of celestial beings (e.g. Ez. i. 12; Matt. xxviii. 3); but it is objected that the Hebrew term never bears this secondary sense. Gesenius (Thes. p. 1341) connects it with an Arabic term signifying high or exalted; and this may be regarded as the generally received etymology: but the absence of any cognate Hebrew term is certainly worthy of remark. The similarity between the names Seraphim and Sarapis, led Hitzig (in Is. vi. 2) to identify the two, and to give to the former the figure of a winged serpent. But Sarapis was unknown in the Egyptian Pantheon until the time of Ptolemy Soter (Wilkinson's Anc. Ejs. iv. 399 ff.); and, even if it had been otherwise, we can hardly conceive that the Hebrews would have borrowed their imagery from such a source. Knobel's conjecture that Seraphim is merely a false reading for shadetham, "ministers," is ingenious, but the latter word is not Hebrew. The relation subsisting between the Cherubim and Seraphim presents another difficulty: the "living creatures" described in Rev. iv. 8 resemble the Seraphim in their occupation and the number of the wings; and the Cherubim in their general appearance and number, as described in Ez. i. xii. 10, is the only instance in the Bible between the two may not, therefore, be great, but we cannot believe them to be identical so long as the distinction of name holds good. W. L. B.

**SERED (บรร) [lent]: Zeplan in Gen. Sarpaš in Num.: Seredy. The firstborn of Zadokon, and ancestor of the family of the Sardites (Gen. xlii. 14; Num. xxvi. 26).**

* SERGENTS occurs only in Acts xvi. 35, 38, answering to παρασιτάρες properly "rod-bearers" (in Latin, fictores). They were the official attendants of the higher Roman magistrates, and executed their orders, especially for the arrest and punishment of "strangers." (C. C. L. C. i. 34). They were not entirely civil rather than military, and "sergents," in its older English sense, was less inappropriate than it is at present. In the colonies the fictores carried staves, not fasces, as at Rome. It was to them that the rulers at Philippi gave the command to beat Paul and Silas (ἐκτάλωσα παρασιτάρες). Luke speaks of the presence of "rod-bearers" only in his account of what took place at Philippi; and it is almost the only place in his narrative where he could readily introduce them. Philippi being a Roman colony, unlike other Greek cities, was governed after the Roman mode; its chief officers, though properly called according to their number chamaeres or quattuorceri, assumed the more honorary title of praetors (πρατηρυγ) five times here in Acts), and in token of the Roman sovereignty, had rod-bearers or fictores as at Rome (Col. xiv., Amer. ed.). The fictors exercised their highest functions during the time of the republic, but still existed under the emperors. (See Paul's Recl. Echigl. iv. 1982 ff.) Paul was at Philippi in the time of Claudius, about A. D. 52.

**SERGIUS PAULUS (Σέργιος Παύλος; serginus Paulus) was the name of the proconsul of Cyprus when the Apostle Paul visited that island with Barnabas on his first missionary tour (Acts xiii. 7 ff.). He is described as an intelligent man: (πρωτοστόμος), trutl-seeking, eager for information from all sources within his reach. It was this trait of his character which led him in the first instance to admit to his society Hymas the Magian, and afterwards to seek out the missionary strangers and learn from them the nature of the Christian doctrine. The strongest minds at that period were drawn with a singular fascination to the occult studies of the East: and the ascendency which Luke represents the "sorcerer" as having gained over Sergius illustrates a characteristic feature of the times. For other examples of a similar character, see Howson's Life and Epistles of Paul, vol. i. p. 177 f. But Sergius was not effectively or long deceived by the arts of the impostor; for on becoming acquainted with the Apostle he examined at once the claims of the Gospel, and yielded his mind to the evidence of its truth. It is unfortunate that this officer is styled a "deputy," in the Common Version, and not "proconsul," according to the import of the Greek term (ἀρχηγός). Though Cyprus was originally an imperial province ( Dion Cassius, liv. 12), and as such governed by proprietors or legates (κυρίτερος, πρεσβύτερος), it was afterwards transferred to the Roman senate, and henceforth governed by proconsuls (καὶ οίκοι ἀρχηγοί καὶ οἰκεῖα τά ἐπίτηδε περιστέρας πολιτείας, Dion Cassius, lvi. 4). For the value of this attribution of Luke's we must see Lardner's "Criticality of the Gospel History," vol. i. p. 32 ff. Coins too are still extant, on which this very title, ascribed in the Acts to Sergius Paulus, occurs as the title of the Roman governors of Cyprus. (See Akerman's Numismatic Illustrations, p. 41; and Howson's Life and Epistles of Paul, vol. i. pp. 175, 187.)

**SERNON (Σέρων: in Syr. and one Gr. MS. "Σηρόν") a general of Antiochus Epiphan, in chief command of the Syrian army (1 Macc. xii. 15, 6 ἄργας τ. Σ. 21, who was defeated at Beth-horon near Maconchus; 2 Macc. x. 32). In the same day when Joshua pursued the five kings "in going down of Beth-horon" (1 Macc. iii. 24; Josh. x. 11). According to Josephus, he was the governor of Cade-Syria and fell in the battle (Josh. Ant. xiii. 7, § 14), nor is there any reason to suppose that his statements are mere deductions from the language of Macchi. H. B. H.

**SERPENT.** The following Hebrew words denote serpents of some kind or other, "Arach, pethen, ephes" or ἐφέσται, skephiphim, nichash, and qoph. There is great uncertainty with respect to the identification of some of these terms, the first four of which are noticed under the arti-
The serpent, prior to the Fall, moved along in an erect attitude, as Milton (Par. Lost, i. 4861) says. —

"Not with indented wave
Proned on the ground, as since, but on his rear,
Circular base of rising folds that toward
Fold above fold, a surging mass."
The serpents were not employed as emblems of the evil principle, of the spirit of disobedience and contumacy. A few exceptions only can be discovered. The Phœnicians adorned that animal as a beneficent genius; and the Chinese consider it as a symbol of superior wisdom and power, and ascribed to the kings of heaven (then-huang) bodies of serpents.

Ceph Agathoemon, denoting Immortality (see Herodotus, 1. 1). Some other nations fluctuated in their conceptions regarding the serpent. The Egyptians represented the eternal spirit Kheph, the author of all good, under the mythic form of that reptile; they understood the art of taming it, and embalmed it after death; but they applied the same symbol for the god of revenge and punishment (Tithrambo), and for Typhon, the author of all moral and physical evil; and in the Egyptian symbolical alphabet the serpent represents subility and cunning, lust and sensual pleasure. In Greek mythology it is certainly, on the one hand, the attribute of Ceres, of Mercury, and of Echidna, in their most benigne qualities; but it forms, on the other hand, a part of the terrible Furies or Eumenides; it appears in the form of a Python as a fearful monster, which the arrows of a god only were able to destroy; and it is the most hideous and most formidable part of the impious giants who despise and blaspheme the power of Heaven. The Indians, like them, and as the enemies of the gods, who either tear them in pieces or tread their venomous head under their all-conquering foot. So contradictory is all animal worship. Its principle is, in some instances, gratitude, and in others, fear; but if a noxious animal is very dangerous the fear may manifest itself in two ways, either by the resolute desire of extirpating the beast, or by the wish of inverting the conflict with its superior power; thus the same fear may, on the one hand, cause fierce enmity, and on the other submission and worship. (See on the subject of serpent worship, Josua, de Orig. Heb. i. 5; Bryant's Mythology, i. 420-490; it is well illustrated in the apocryphal story of Bel and the Dragon.)

Horned Oerastes. From Egyptian Monuments.

The evil spirit in the form of a serpent appears in the Virgilian, or bond of evil, who, according to the doctrine of Zoroaster, first taught men to sin under the guise of this reptile (Zambucata, ed. Klein. i. 25, iii. 84; see J. Reinb. Rius de ser pote sed autems non naturali sed debito, Jan. 1712, and L. Grimsn. de textu ete Eco et Ciria diado>,o,'a rapamcoy corpore fisci, Restoch. 1712). But compare the opinion of Dr. Kalisch, who (Comment. on Gen. iii. 14, 15) says "the serpent is the reptile, not an evil demon that had assumed its shape . . . . If the serpent represented Satan, it would be extremely surprising that the former only was cursed; and that the latter is not even mentioned . . . . it would be entirely at variance with the Divine justice forever to curse the animal whose shape it had pleased the evil one to assume." According to the Talmudists, the name of the evil spirit that beguiled Eve was Sammael (סָמָאֵל); R. Moses ben Majencor scribit in More ib. 2, cap. 30, Zamaelmon inequae, tassertes serpentis antique sed xulixus Evan. Dicit etiam nomen hoc absoluta uspuri de Satana, et Sammael mon nihil aliud esse quam ipsum Satanum (Buxtorf, Lex. Tela. 1495).

Much has been written on the question of the "fiery serpent" (דָּשָּׁת הָרָעָם) of Num. xxvi. 6, 8, with which it is usual erroneously to identify the "fiery flying serpent" of Is. xxxv. 6, and xiv. 29. In the transaction recorded (Num. L. c. Deut. viii. 15) as having occurred at the time of the Exod., when the rebellious Israelites were visited with a plague of serpents, there is not a word about their having been "flying" creatures; there is therefore no occasion to refer the venomous snakes in question to the kind of which Nibghir (Descript. de l'Arab. p. 195) speaks, and which the Arabs at Basra denominate Hei setaros, or Hei hébros, "flying serpents," which obtained that name from their habit of "springing" from branch to branch of the date-trees they inhabit. Besides these are tree-serpents (Demophidse), a harmless family of the Colubrine snakes, and therefore quite out of the question. The Heb. term rendered "fiery" by the A. V. is by the Alexandrine edition of the LXX. represented by θεραπόνετες.
"deadly;" Oukeles, the Arabic version of Sandias, and the Vulg. translate the word "burning," in allusion to the sensation produced by the bite; other authorities understand a reference to the bright color of the serpents. It is impossible to point out the species of poisonous snake which destroyed the people in the Arabian desert. Niebuhr says that the only truly formidable kind is that called Dostan, a small slender creature spotted black and white, whose bite is instant death, and whose poison causes the dead body to swell in an extraordinary manner (see Forski, Descrip. Animal. p. 15). What the modern name of this serpent is we have been unable to ascertain; it is obvious, however, that either the Cerastes, or the Naja hea, or any other venomous species frequenting Arabia, may denote the "serpent of the burning bite," which destroyed the children of Israel. The "fiery flying serpent" of Isaiah (l. c.) can have no existence in nature, though it is curious to notice that Herodotus (l. 75, iii. 108) speaks of serpents with wings whose bones he imagined he had himself seen near Buto in Arabia. Monstrous forms of snakes with birds' wings occur on the Egyptian sculptures; it is probable that some kind of flying lizard (Draco, Dracocella, or Dracocephus) may have been the "flying serpent" of which Herodotus speaks; and perhaps, as this animal, though harmless, is yet calculated to inspire horror by its appearance, it may denote the flying-serpent of the prophet, and have been regarded by the ancient Hebrews as an animal as terrible as a venomous snake.

2. Viper (Viper).—Viper (Vipera berus) occurs in Job xx. 16, 18, xxx. 6, and ix. 5, in all of which passages the A. V. has "viper." There is no Scriptural allusion by means of which it is possible to determine the species of serpent indicated by the Heb. term, which is derived from a root which signified "to hiss." Shaw

Common Viper. (Vipera berus.)

(Terr. p. 251) speaks of some poisonous snake which the Arabs call Lethe (El-Glok); it is the most malignant of the tribe, and rarely above a foot long." Jackson also (Gen. 14., p. 110) mentions this serpent; from his description it would seem to be the Algerine adder (Echidus orientalis car. Macrotitanus). The snake (γένιον) that last

ened on St. Paul's hand when he was at Melita (Acts xxvii. 3) was probably the common viper of this country (Pelasia berus), which is widely distributed throughout Europe and the islands of the Mediterranean, or else the Viper amnis, a not uncommon species on the coasts of the same sea. W. H.

SERPENT, BRAZEN. The familiar history of the brazen serpent need not be repeated here. The nature of the fiery serpents by which the Israelites were attacked has been discussed under SERPENT. The scene of the history, determined by a comparison of Num. xxi. 5 and xiiii. 42, must have been either Zalmonah or Potten. The names of both places probably connect themselves with it, Zalmonah as meaning "the place of the image," Potten as probably identical with the Ποτάμι mentioned by Greek writers as famous for its copper-mines, and therefore possibly supplying the materials (Bochart, Hieros., II. 3, 13). [POTEN; ZALMONAH.] The chief interest of the narrative lies in the thoughts which have at different times gathered round it. We meet with these in three distinct stages. We have to ask by what associations each was connected with the others.

1. The truth of the history will, in this place, be taken for granted. Those who prefer it may choose among the hypotheses by which men have sought to explain the value of the brazen-serpent, but we here propose to retell the historical and to eliminate the supernatural element. They may look on the cures as having been effected by the force of imagination, which the visible symbol served to heighten, or by the rapid rushing of the serpent-bitten from all parts of the camp to the standard thus erected, curing them, as men are said to be cured by dancing of the bite of the tarantula (Römer, Heb. Gesch., ii. 320; Paulus, Comm. IV., i. 198, in Winer, Reduct. They may see in the serpent the emblematic signpost, as it were, of the camp hospital to which the sufferers were brought for special treatment, the form in this instance, as in that of the rod of Asenath, being a symbol of the art of healing (Hoffmann, in Scherer's Schriften, i. 576). Asenath (οητρό), Leaving these conjectures on one side, it remains for us to inquire into the fit ness of the symbol thus employed as the instrument of healing. To most of the Israelites it must have seemed as strange then as it did afterwards to the later Rabhids, that any such symbol should be employed. The Second Commandment appeared to forbid the likeness of any living thing. The golden calf had been destroyed as an abomination. Now the colossal serpent (the narrative implies that it was visible from all parts of the encampment) made, we may conjecture, by the hands of Bezaleel or Aholib, was exposed to their gaze, and they were told to look to it as gifted with a supernatural power. What reason was there for the difference? In part, of course, the answer may be, that the Second Commandment forbade, not all symbolic forms as such, but those that men made for themselves to worship; but the question still remains, why was this form chosen? It is hardly enough to say, with Jewish commentators, that any outward means

Justin Martyr with Tryphone (p. 322) declares that he had often asked his teachers to solve the difficulty, and had never found one who explained it satisfactorily. C. J. Justin himself, of course, explains it as a type of Christ.
might have been chosen, like the lump of figs in Hezekiah's sickness, the salt which healed the bitter waters, and that the brazen serpent made the miracle yet more miraculous, inasmuch as the glance of burned brass, the gaze upon the serpent form, were, of all things, most likely to be fatal to those who had been bitten (Gen. Bok. Jons; Aben Ezra and others in Buxtorf, Hist. Ant. Serp. c. 5). The fact is doubtful, the reason inadequate. It is hardly enough again to say, with most Christian interpreters, that it was intended to be a type of Christ. Some meaning it must have had for those to whom it was actually presented, and we have no grounds for assuming, even in Moses himself, still less in the multitude of Israelites slowly rising out of sensuality, unbelief, rebellion, a knowledge of the far-off mystery of redemption. If the words of our Lord in John iii. 14, 15 point to the fulfillment of the type, there must yet have been another meaning, for the symbol. Taking its part in the education of the Israelites, it must have had its starting-point in the associations previously connected with it. Two views, very different from each other, have been held as to the nature of those associations. On the one side it has been maintained that, either from its simply physical effects or from the mysterious history of the temptation in Gen. iii. 6, the serpent was the representative of evil. To present the serpent-form as deprived of its power to hurt, exalted as the trophy of a conqueror, was to assert that evil, physical and spiritual, had been overcome, and thus help to strengthen the weak faith of the Israelites in a victory over both. The serpent, on the other side, passed the same idea as the dragon in the popular representations of the Archangel Michael and St. George (Ewald, Geschichte, ii. 228). To some writers, as to Ewald, this has commenced itself as the simplest and most obvious view. It has been adopted by some orthodox divines who have been unable to convince themselves that the same form could ever really have been at once a type of Satan and of Christ (Jackson, Hist. of the Son of God, c. 31; Patrick, Conn., in loc.; Espinaeus, Burnmann, Vitringa, in Delitzsch, Obserravi, Sect. ii. 15). Others, again, have started from a different ground. They raise the question whether Gen. iii. was then written, or if written, known to the great body of the Israelites. They look to Egypt as the starting-point for all the thoughts which the serpent could suggest, and they find there that it was worshiped as an opethakmon, the symbol of health and life. This, for them, explains the mystery. It was as the known emblem of a power to heal that it served as the sign and sacrament on which the faith of the people might fasten and sustain itself. Contrasted as these views appear, they have, it is believed, a point of contact. The idea primarily connected with the serpent in the history of the Fall, as throughout the prophetic language of Scripture, is that of wisdom (Gen. iii. 1; Matt. x. 16; 2 Cor. xi. 3). Wisdom, apart from obedience to a divine order, allaying itself to man's lower nature, passes into cunning. Man's nature is enveloped and degraded by it. But wisdom, which has the same power of understanding, yielding to the divine law, is the source of all healing and restoring influences, and the serpent-form thus becomes a symbol of deliverance and health. The Israelites were taught that it would be so to them in proportion as they ceased to be sensual and rebellious. There were facts in the life of Moses himself which must have conspired to this end, connected with this twofold symbolism. When he was to be taught that the Divine Wisdom could work with any instruments, his rod became a serpent (Ex. iv. 1-5). (Comp. Cyril, Alex. Schol. Ev. Gospels in Ex. ii.) When he and Aaron were called to their great conflict with the perverted wisdom of Egypt, the many serpents of the magicians were overcome by the one serpent of the future high-priest. The conqueror and the conquered were alike in outward form (Ex. vii. 10-12).

II. The next stage in the history of the brazen serpent shows how easily even a legitimate symbol, retained beyond its time, after it had done its work, might become the occasion of idolatry. It appeared under the reign of Hezekiah as having been, for some undefined period, an object of worship. The zeal of that king leads him to destroy it. It receives from him, or had borne before, the name Nehushtan. (Comp. Nehumitfan.) We are left to conjecture when the worship began, or what was its locality. It is hardly likely that it should have been tolerated by the reformation zeal of kings like Asa and Jehoshaphat. As a religious manifestation, we may believe, have received a fresh character and become more conspicuous in the period which preceded its destruction. All that we know of the reign of Ahaz makes it probable that it was under his auspices that it received a new development, that it thus became the object of a marked aversion to the iconoclastic party who were prominent among the counselors of Hezekiah. Intercourse with countries in which Ophityah prevailed—Syria, Assyria, possibly Egypt also—acting on the feeling which led him to bring together the idolatries of all neighboring nations, might easily bring this perversion of the reverence felt for the time honored relic.

Here we might expect the history of the material object would cease, but the passion for relics has prevailed even against the history of the Bible. The Church of St. Ambrose, at Milan, has located, for centuries, of possessing the brazen serpent which Moses set up in the wilderness. The earlier history of the relic, so called, is matter for conjecture. Our knowledge of it begins in the year A. D. 971, when an envoy was sent by the Millennium to the court of the Emperor John Zimisces, at Constantinople. He was taken through the imperial cabinet of treasures and invited to make his choice, and he chose this, which the Greeks assured him, was made of the same metal as the

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a Another view, verging almost on the ludicrous, has been maintained by some Jewish writers. The serpent was set up in adornment, as a man who has escaped his son from danger can set up against the wall as a warning (Otho, Lyrai, Rabbin s. v. Serpent).

b Comp. Serpent, and, in addition to the authorities there referred to, Wilkinson's Anc. Egyptiains, ii. 94, iii. 886, v. 94, 235; Kurtz, History of the Old Con-
original serpent (Σέρπεντ, Hist. Regn. Ind., b. vii.). On his return, it was placed in the Church of St. Ambrose, and popularly identified with that which it professed to represent. It is, at least, a possible hypothesis that the Western Church has in this way been led to venerate what was originally the object of the worship of some Oriental sect.

III. When the material symbol had perished, its history began to suggest deeper thoughts to the minds of men. The writer of the Book of Wisdom, in the elaborate contrast which he draws between true and false religions in their use of outward signs, sees in it a σεβασμὸν σαφείρας, εἰς ἄλλωσιν ἐνάλωσιν νόσον: "he that turned himself was not saved by the thing that he saw (δ.γ. τὸν θησαυρόν), but by him that art the Saviour of all" (Wis. xvi. 6-7). The Tar-
gum of Jonathan paraphrases Num. xxxi. 8, "he shall be hanged if he direct his heart unto the Name of the Word of the Lord," Tlilo, with his characteristic taste for an ethical, mystical interpre-
tation represents the history as a parable of man's victory over his lower passions. The motif, that has been amply and strength, has altered the meaning of the symbol, and that which had before been the emblem of the will, yielding to and poisoned by the serpent pleasure, now represents σωφροτητικα, the ἀγαθότατος δοκι-
μασι εἰς φαίμαν (De Agri cult.). The facts just stated may help us to enter into the bearing of the words of John iii. 14, 15. If the paraphrase of Jonathan represents, as it does, the current in-
terpretation of the schools of Jerusalem, the devout Rabbi to whom the words were spoken could not have been ignorant of it. The new teacher car-
ed the lesson a step further. He led him to identify the "Name of the Word of the Lord" with that of the Son of Man. He prepared him to see in the lifting-up of the Crucifixion that should answer, in its power to heal and save, to the serpent in the wilderness.

IV. A full discussion of the typical meaning here unfolded belongs to Exegesis rather than to a Dictionary. It will be enough to note here that which connects itself with facts or theories already mentioned. On the one side the typical interpre-
tation is extended to all the details. The pole on which the symbol was based was not only a type of the cross, but was itself crucial in form (Just. Mart. Dow. c. Egy. p. 322). The serpent was nailed to it as Christ was nailed. As the symbol of sin it represented his being made sin for us. The very metal, like the fine brass of Rev. i. 15, was an emblem of the might and glory of the Son of Man (comp. Lam. iii. 16). On the other it has been maintained (Patrick and Jack-
son, at serpent) that the serpent was from the begin-
ing, and remains still, exclusively the symbol of evil, that the lifting-up of the Son of Man answered to that of the serpent because on the cross the vic-
tory over the serpent was accomplished. The point of comparison lay not between the serpent and Christ, but between the look of the Redeemer to the outward sign, the look of a justifying faith to the cross of Christ. It will not surprise us to find that, in the spiritual, as in the historical inter-
pretation, both theories have an element of truth. The serpent here also is primarily the emblem of the evil knowledge and of evil. To man, as he has obtained that knowledge by doing evil, it has been as a venemous serpent, poisoning and corrupting. In the nature of the Son of Man it is once more in harmony with the Divine will, and leaves the humanity pure and untainted. The Crucifixion is the witness that the evil has been overruled by the good. Those who are bitten by the serpent find their deliverance in looking to Him who knew evil only by submitting it, and who is therefore mighty to save. Well would it have been for the Church of Christ if it had been con-
tent to rest in this truth. Its history shows how eas-
y it was for the old perversion to reproduce itself. The highest of all symbols might share the fate of the lower. It was possible even for the cross of Christ to pass into a Nehushtan. (Comp. Stier, Words of the Lord Jesus, on John iii., and Kurtz, Hist. of the Old Covenant, iii. 344-355. Eng. trad.)

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their poison fangs in and uninjured. These men to possess a charm, though not a supernatural one—namely, that of confidence and courage... They will play their tricks with any hooded snakes (Naja tripudians), whether just taken or long in confinement, but with no other kind of poisonous snake.' See also Tenement, Cephas, i. 168, 5th ed. Some have supposed that the practice of taking out or breaking off the poison fangs is alluded to in Ps. VII. 6, "Break their teeth, O God, in their mouth."

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while young Joseph was a slave to the sons of Bilhah (Gen. xxxix. 2, where instead of "he led was with," we should read, "he was the servandboy to," the sons of Bilhah). The confidential designation meشدיב is applied to the priests and Levites, in their relation to Jehovah (Ex. viii. 17; Is. lii. 6; Ex. xxiii., 11), and the cognate verb to Joseph after he found favor with Potiphar (Gen. xxxix. 4), and to the nephews of Abinadah (2 Chr. xxvii. 8). In 1 Kings xxi. 14, 15, we should substitute "servants" (מְדִיבַר) for "young men." 

* SERVITOR, only in 2 K. iv. 43, used of Elijah's personal attendant or servant. The Hebrew term פָּרָשָׁה between Shem and Terah, as given by the LXX., by which the interval between the Flood and Abraham is lengthened from 292 (as in the Heb. B.) to 1172 (or Alex. 1072) years. [Chronology, vol. i. p. 440.] Bochart (Philo. eiv. iv.) conjectures that the town of Servy, a day's journey from Charrar in Mesopotamia, was named from this patriarch. Suidas and others ascribe to him the classification of dead benefactors of mankind. Epiphanius (Ad. Hier. i. 6, 8), who says that his name signifies "provocation," states that, though in his time idolatry took its rise, yet it was confined to pictures; and that the devastation of dead benefactors of mankind. Hence arose the polytheism and idolatry (see Frang. Histor. Græc. iv. 345, and the note). It is in accordance with his being called of the race of Japhet that Epiphanius sends Philae and Men to Thrace (Epist. ad Dosit. Paul. § lii.) There, of course, little or no historical value in any of these statements.

A. C. H.

SERVANT (םַדְרִיב). The Hebrew terms פָּרָשָׁה and meشدיב, which alone answer to our "servant," in as far as this implies the notions of liberty and voluntariness, are of comparatively rare occurrence. On the other hand, 'ebel, which is common and is equally rendered "servant" in the A. V., properly means a slave. Slavery was in point of fact the normal condition of the underling in the Hebrew commonwealth [slave], while the terms above given refer to the exceptional cases of young or confidential attendants. Joseph, for instance, is described as at once the פָּרָשָׁה and meشدיב of Moses (Ex. xxxii. 11); Elijah's servant sometimes as the former (2 K. iv. 12, v. 20), sometimes as the latter (2 K. iv. 43, v. 15). Amnon's servant was a meشدיב (2 Sam. xiii. 17, 18), while young Joseph was a פָּרָשָׁה to the sons of Bilhah (Gen. xxxix. 2, where instead of "he led was with," we should read, "he was the servandboy to," the sons of Bilhah). The confidential designation meشدיב is applied to the priests and Levites, in their relation to Jehovah (Ex. viii. 17; Is. lii. 6; Ex. xiii. 11), and the cognate verb to Joseph after he found favor with Potiphar (Gen. xxxix. 4), and to the nephews of Abinadah (2 Chr. xxvii. 8). In 1 Kings xxi. 14, 15, we should substitute "servants" (מְדִיבַר) for "young men." 

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a But perhaps secret and confidential may have been used of pictures.

b In many passages the correct reading would add considerable force to the meaning, e. g. in Gen. ix. 25, "Curset be Canaan, a slave of slaves shall he be into his brethren;" in Gen. vi. 15, "Remember that thou wast a slave in the land of Egypt;" in Job in 19, "The slave is free from his master;" and particularly in passages where the speaker uses the term of himself, as in Gen. xviii. 3, "Pass not away, I pray thee, from thy slave."
brow term, which is אָשֶׁר הָיָה, the A. V. commonly renders "servant" or "minister."

II.

SE'ES (סֵאֵס; [Vat. Σεσής]; Alex. Σεσής: and Cyril.] SHAMSHAI (1 Esdr. ix. 34; comp. Ex. x. 40).

SESTHEL (Σεσήλη; Besedel). BEZALEL, the son of Palauch-Meab (1 Esdr. ix. 31; Ex. x. 30).

SETH (זֶה, i. e. Seth. [see below]: שֶּת; Gen. iv. 25, v. 3; 1 Chr. i. 1). The third son of Adam, and father of Enos. The signification of his name (given in Gen. iv. 25) is "appointed" or "put" in the place of the murdered Abel; and Pelitzch speaks of him as the second Abel; but Ewald (Gesch. i. 553) thinks that another signification, which he prefers, is indicated in the text, namely, "seeding," or "germ." The phrase, "children of Seth" (Num. xxiv. 17) has been misunder-stood as equivalent to all mankind, or as denoting the tribe of some unknown Moabish chieftain; but later critics, among whom are Rosen-müller and Gesenius (Thes. i. 348), bearing in mind the parallel passage (Jer. xviii. 45), render the phrase, "children of noise, tumultuous ones," i. e. hostile armies. [SETH.]

In the 4th century there existed in Egypt a sect calling themselves Sethians, who are classed by Nænder (Ch. Hist. ii. 115, ed. Bohn) among those Gnostic sects which, in opposing Judaism, approximated to pantheism. (See also Tillemont, Mémoires, ii. 518.) Irenæus (i. 30; comp. Massuet, Dissert. i. 3, § 14) and Theodoret (Hist. Prot. xiv. 304), without distinguishing between them and the Ophites, or worshippers of the serpent, say that in their system Seth was regarded as a divine effluence or virtue. Epiphanius, who devotes a chapter to them (Adr. Hier. i. 3, § 39), says that they identified Seth with our Lord. W. T. B.

SETHUR (סְתַּחוּר; Siddo: Shur). The Asherite spy, son of Michael (Num. xiii. 13).

SEVEN. The frequent recurrence of certain numbers in the sacred literature of the Hebrews is obvious to the most superficial reader; and it is almost equally obvious that these numbers are associated with certain ideas, so as in some instances to lose their numerical force, and to pass over into the province of symbolic signs. This is more or less true of the numbers three, four, seven, twelve, and forty; but seven so far surpasses the rest, both in the frequency with which it recurs, and in the impressiveness of the objects with which it is associated, that it may fairly be termed the representative symbolic number. It has hence attracted considerable attention, and may be said to be the keystone on which the symbolism of numbers depends.

The origin of this symbolism is a question that meets us at the threshold of any discussion as to the number seven. Our limits will not permit us to follow out this hypothesis to its legitimate extent, but we may briefly state that the views of Biblical critics may be ranged under two heads, according as the symbolism is attributed to theoretical speculations as to the internal properties of the number itself, or to external associations of a physical or historical character. According to the former of these views, the symbolism of the number seven would be traced back to the symbolism of its component elements three and four, the first of which = Divinity, and the second = Humanity, whence seven = Divinity + Humanity, or, in other words, the union between God and Man, as effected by the manifestations of the Divinity in creation and revelation. So again the symbolism of twelve is explained as the symbolism of 3 x 4, i. e. of a second combination of the two chief elements, though in different proportions, the representative number of Humanity, as a multiplier, assuming a more prominent position (Böhler’s Symbolik, i. 187, 201, 224). This theory is seductive from its incongruity, and its appeal to the imagination, but there appears to be little foundation for it. For (1) we do not find any indication, in early times at all events, that the number seven was resolved into three and four, rather than into any other arithmetical elements, such as two and five. Bengel notes such a division as running through theheptads of the Apocalypse (Gesammt, in Rec. xvi. 1), and the remark undoubtedly holds good in certain instances, e. g. the trumpets, the three latter being distinguished from the four former by the triple "woe" (Rev. xiv. 10), but in other instances, e. g. in reference to the promises (Gesammt, in Rec. xii. 7), the distinction is not so well established, and even if it were, an explanation might be found in the adaptation of such a division to the subject in hand. The attempt to discover such a distinction in the Mosaic writings—as, for instance, where an act is to be done on the third day out of seven (Num. xix. 12)—appears to be a failure. (2.) It would be difficult to show that any associations of a sacred nature were assigned to three and four previously to the sanctity of seven. This latter number is so far the sacred number καὶ ἕξας that we should be less surprised if, by a process the reverse of the one assumed, sanctity had been subsequently attached to three and four as the supposed elements of seven. But (3) all such speculations on mere numbers are alien to the spirit of Hebrew thought: they belong to a different stage of society, in which speculation is rife, and is systematized by the existence of schools of philosophy. We turn to the second class of opinions which attribute the symbolism of the number seven to external associations, and it is almost certain that this class of views, which were the most popular in former times, would be subdivided into two, according as the symbolism is supposed to have originated in the observation of purely physical phenomena, or, on the other hand, in the peculiar religious enactments of Monism. The influence of the number seven was not restricted to the Hebrews: it prevailed among the Persians (Esth. i. 10, 14), among the ancient Indians (Von Böhten’s Alt. Indien, ii. 224 ff.), among the Greeks and Romans to a certain extent, and probably among all nations where the week of seven days was established, as in China, Egypt, Arabia, etc. (Ibler’s Chronol. i. 88, 178, ii. 473). The wide range of the word seven is in this respect an interesting and significant fact: with the exception of a six," it is the only numeral which the different languages have in common with the Indo-European; for the Hebrew שֵׁכֶר a is essentially the same as ἱερός, σεπτόν, seven, and the Sanskrit, Persian, and Gothic names for this number (Vott’s Etna. Forsch. i. 129). In the countries above enumerated, the institution of seven as a cyclical number is attributed to the observation of the changes of the moon, or to the supposed number of
SEVEN

the planets. The Hebrews are held by some writers to have borrowed their notions of the sucty of seven from their heathen neighbors, either wholly or partially (Von Bohlen's Introd. to Gen. i. 21 ff.; Hengstenberg's Babalon, p. 335. Clark's ed.); but the peculiariy of the Hebrew view consists in the special dignity of the seventh, and not simply in that of seven. Whatever influence, therefore, may be assigned to astronomical observation or to prescriptive usage, in regard to the original institution of the week, we cannot trace back the peculiar associations of the Hebrews farther than to the point when the seventh day was consecrated to the purposes of religious rest.

Assuming this, therefore, as our starting-point, the first idea associated with seven would be that of religious periodicity. The Sabbath, being the seventh day, suggested the adoption of seven as the coefficient, so to say, for the appointment of all sacred periods: and we thus find the 7th month ushered in by the Feast of Trumpets, and signalized by the celebration of the Feast of Tabernacles and the great Day of Atonement: 7 weeks as the interval which elapsed between the consecration of the altar, the 7th year as the Sabbatical year: and the year succeeding 7 X 7 years as the Jubilee year. From the idea of periodicity, it passed by an easy transition to the duration or repetition of religious proceedings; and thus 7 days were appointed as the length of the Feasts of Passover and Tabernacles; 7 days for the ceremonies of the conservation of priests: 7 days for the interval to elapse between the occasion and the removal of various kinds of legal uncleanness, as after childbirth, after contact with a corpse, etc.; 7 times appointed for aspersion either of the blood of the victim (e. g. Lev. iv. 6, xvi. 14), or of the water of purification (Lev. xiv. 51; comp. 2 K. v. 10, 14); 7 things to be offered in sacrifice (eaten, sheep, goats, pigeons, wheat, oil, wine); 7 victims to be offered on any special occasion, as in Baham's sacrifice (Num. xxii. 1), and especially at the ratification of a treaty, the notion of seven being embodied in the very term "signifying to swear, literally meaning to do seven times" (Gen. xxi. 28; comp. Herod. iii. 8, for a similar custom among the Arabs). The same idea is found also in as many times. We read of the Tabernacle — in the 7 arms of the golden candlestick, and the 7 chieft utensils (altar of burnt-offerings, laver, shewbread table, altar of incense, candlestick, ark, mercy-seat).

The number seven, having thus been impressed with the seal of sanctity as the symbol of all connected with the Divinity, was adopted generally as a cyclical number, with the subordinate notions of perfection or completeness. It hence appears in cases where the notion of satisfaction is required, as in reference to punishment for wrongs (Gen. iv. 15: Lev. xxvi. 18, 25: Ps. lxxix. 12; Prov. vi. 31), or to forgiveness of them (Matt. xviii. 21). It is again mentioned in a variety of passages too numerous for quotation (e. g. Job v. 19; Jer. xvi. 5; Matt. xii. 42) in a sense analogous to that of a "round number," but with the additional idea of sufficiency and completeness. To the same head we may refer the numerous instances in which persons or things are mentioned by sevens in the historical portions of the Bible — e. g. the 7 limes and the 7 ears of corn in Pharaoh's dream, the 7 daughters of the priest of Midian, the 7 sons of Jesse, the 7 deacons, the 7 sons of Scen, the twelve 7 generations in the pedigree of Jesus (Matt. i. 17); and again the still more numerous instances in which periods of seven days or seven years, occasionally combined with the repetition of an act seven times; as, in the taking of Jericho, the town was surrounded for 7 days, and on the 7th day it fell at the blast of 7 trumpets borne round the town 7 times by 7 priests: or again at the Flood, an interval of 7 days elapsed between the notice to enter the ark and the coming of the Flood, the loads entered by sevens, 7 days elapsed between the two missions of the dove, etc. So again in private life, 7 years appear to have been the usual period of a hiring (Gen. xxv. 18), 7 days for a marriage-festival (Gen. xxix. 27; Judg. xiv. 12), and the same, or in some cases 70 days, for mourning for the dead (Gen. i. 3, 10; 1 Sam. xxxi. 13).

The foregoing applications of the number seven become of great practical importance in connection with the interpretation of some of the prophetic and other passages in the Bible, portions of the New Testament, and other apocalyptic writings. For in this latter book the ever-recurring number seven both serves as the mould which has decided the external form of the work, and also to a certain degree penetrates into the essence of it. We have but to run over the chief subjects of that book — the 7 churches, the 7 seals, the 7 trumpets, the 7 woes, the 7 angels, the 7 spirits before the throne, the 7 horns and 7 eyes of the Lamb, etc. — in order to see the necessity of deciding whether the number is to be accepted in a literal or a metaphorical sense — in other words, whether it represents a number or a quality. The decision of this question affects not only the number seven, but also the number which stands in a relation of antagonism to seven, namely, the half of seven, which appears under the form of forty-two months, = 33 years (Rev. viii. 5), twelve hundred and sixty days, = 34 years (xl. 3, xli. 6), and again a time, times, and half a time = 34 years (xili. 14). We find this number frequently recurring in the Old Testament, as in the forty-two stations of the wilderness (Num. xxxii.), the three and a half years of the Exile (Ezra iv. 6), the seven years of famine (Gen. xiv. 17), the three and a half times, and the dividing of time," during which the persecution of Antichus Epiphanes was to last (1 Dan. vii. 25), the same period being again described as "the midst of the week," = e. the half of seven years (Dan. ix. 27), "a time, times, and a half" (Dan. xii. 7), and again probably in the number of days specified in Dan. viii. 14, xii. 11, 12. If the number seven express the notion of completeness, then the number half-seven = incompleteness and the secondary ideas of suffering and disaster: if the one represent Divine agency, the other we may expect to represent human agency. More numerical calculations would thus, in regard to unfilled prophecy, be either wholly superseded, or at all events take a subordinate position to the general idea conveyed.

W. L. B.  

* SEVENTY DISCIPLES. A body of disciples whom Christ appointed for the immediate purpose of going "two and two before his face into every city and place, whither He himself would come" (Luke x. 1). They are only mentioned by St. Luke, and nothing further is said of them by him than is contained in the first half of the tenth chapter of his Gospel. Neither the whole body nor
any members of it are ever mentioned, as such, in the Acts of the Apostles, nor in any of the Epistles.

The time of their appointment appears to have been near the close of our Lord's ministry, just as he was taking the final departure from Galilee (Luke x. 51-x. 1). Different chronological arrangements of the life of our Lord would, of course, lead to a difference of opinion here also; but the most probable supposition seems to be that Jesus himself, on finally leaving Galilee, made a rapid and somewhat private journey to Jerusalem to attend the Feast of Tabernacles (John viii. 2-10), sending forth the seventy just to get out, probably, of the others, where they were to prepare the way for his own going to teach during the greater part of the interval before his last Pasover.

However this may be, after the fulfillment of this their immediate mission the seventy returned again rejoicing in their possession of miraculous powers (Luke x. 17). From our Lord's answer, "Beloved, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (ver. 19), it is manifest that their office did cease with the fulfillment of their immediate and temporary mission, but was to continue, as indeed was already probable from the use of the technical expression "apostolados" in ver. 1. Yet we hear nothing further of them in the books of the N. T.

In the writings of Christian antiquity there is frequent mention of them, sometimes as seventy, sometimes as seventy-two in number (Rever. Com. i. 40), and comparison is very naturally made to the seventy elders of Israel (Num. xi. 16) appointed to assist Moses (e. g. Euseb. De Orig. ii. 35) i. e. but there is very little to throw light upon their history or their names. The earliest notice of this kind is by Clement of Alexandria, who incidentally mentions that Barnabas was one of them (Strom. ii. 20), and is also quoted by Euseb. (H. E. i. c. 12) as saying the same thing of Sosthenes, and also of a certain Cephas whom Paul "withstood to his face," whom he, curiously enough, supposed to have been not the Apostle, but one of the seventy of the same name. Eusebius gives a variety of reports without himself apparently attaching any weight to them. In addition to those already mentioned, he says (H. E. i. c. 12): "And that Matthias, who was numbered with the Apostles in place of Judas, and he who had been honored to be a candidate with him, is also still to have been deemed worthy of the same calling with the seventy. They also say that Thaddeus was one of them." In the following chapter he speaks of Thaddeus positively as one of their number. Half a century later Epiphanius (Herod. li.) speaks of their number as seventy-two, and of Mark and Luke as among them. Also (Herod. xx.), he says that our Lord * sent forth also seventy-two others to preach, of whose number were the seven appointed over the widows, Stephen, Philip, Prochorus, Nicanaor, Timon, Parmenas, and Nicolaus: before these also Matthias, who was numbered among the Apostles in the place of Judas; but after these seven and Matthias before them, Mark, Luke, Justus, Barnabas and Apelles, Rufus, Niger, and the remainder of the seventy-two."

It does not appear what authority Epiphanius had for these statements. He seems to be quite alone in this supposition as to the seven deacons. The names of the seven indicate that they were Hellenists, and as such were not likely to have been of the seventy. In regard to the other Epiphanius must be considered to have simply gathered up the current traditions of his time: these are not quite the same with those mentioned earlier by Eusebius, but even those he does not appear to have considered as of much authority.

F. G.

**SHAALABIM** (שִׁלְעַלְבִּים), but in many MSS. *סִלְעַלְבִּים* [city of scorpions or jackals]; [Hom. Σαλάλης; Vat.] Σαλάλεως, Alex. Σαλαλέως: *Scabia*. A town in the allotment of Dan, named between *Ish-shemesh* and *Aijalon* (Josh. xix. 42). There is some uncertainty about the form of the name. The MSS. preponderate in favor of *Shaalabim*, in which form it is found in two other passages. But there is also some ground for suspecting that it was Shaalbron. [See Shaalabim and Shaalbonite.]

**SHAALABIM** (שִׁלְעַלְבִּים) [place of scorpions or jackals]: *Shaalabim*, Alex. *ai alatekseis*; in 1 K. [Hom. Σαλάλης, Vat.] Σαλάλεως, Alex. *Σαλαλης*, *Σαλαλην*, *Σαλαληεις*. The commoner form of form in MSS. of 1 K. In the last passage is found as Shaalabim. It occurs in an ancient fragment of history inserted in Judg. i. enumerating the towns of which the original inhabitants of Canaan succeeded in keeping possession after the general conquest. Mount *Heres*, *Aijalon*, and Shaalbin were held against the Danites by the Amorites (ver. 55) till the help of the great tribe of Ephraim being called in, they were at last compelled to succumb. It is mentioned with *Aijalon* again in Josh. xix. 42 (Shalaabhin) and with Beth-shemesh both there and in 1 K. iv. 9, in the last passage as making up one of Solomon's com- missariat districts. By Eusebius and Jerome it is mentioned in the *Onomasticon* ("Selab") as a large village in the district of Sabaec (i.e. Samaria) and as then called Solabia. But this is not

> a A city called Ἁλαβίς or Σαλαλις, formerly lay by the east end of the island of Cyprus, between which and the mainland of Cappadocia was a constant intercourse and close connection. Perhaps this was Shalabim.

> b This passage in the Vatican Codex (Mat.'s ed.) contains a curious specimen of a double reading, each of the two being a translation of the Hebrew proper names: קְנֵי אֶפֶם יִשְׂרָאֵל שַׁלְעַלְבִּים קְנֵי אֶפֶם וְאֶפֶם שַׁלְעַלְבִּים. In אֶפֶם שַׁלְעַלְבִּים קְנֵי אֶפֶם שַׁלְעַלְבִּים קְנֵי אֶפֶם. [See Rom. xxv.] הָאֵשׁ שַׁלְעַלְבִּים in the Mss., and in Σαλαλις. [Codex Alex. Σαλαλεως and Σαλαλεως: *Shalaabia*.] Has ιστορικάδες and Μυστικά.
SHAALBONITE, THE

very intelligible, for except in the statement of Josephs (1 Sam. vi. 1, § 22), that the allotment of the Danites extended as far north as Dor (Tirathbur), there is nothing to lead to the belief that any of their towns were at all near Samaria, while the persistent enumeration of Shaalbam with Aijalon and Beth-shemesh, the sites of both of which are known with tolerable certainty as within a radius of 10 miles west of Jerusalem, is strongly against it. It is also at variance with another notice of Jerome, in his commentary on Ez. xlviii. 22, where he mentions the 9 towers of Aijalon and Seba and Emmaus-Neapolis, in connection with Joppa, as three landmarks of the tribe of Dan. No trace appears to have been yet discovered of any name resembling Shaalbon in the neighborhood of Jerusalem or Aijalon, or indeed anywhere else, unless it be a place called 'Estelin, mentioned in the lists of Eli Smith and Robinson (Bibl. Res. 1st ed. iii. App. 120 b) as lying next to Serah, the ancient Zion, a position which is very suitable.

The Sela'bdin, discovered by M. Renan's expedition about 4 miles N. W. of 'Inban-Jebel, in the Bedul Bedawin (see the Carte des routes par la brigue toponymique, etc., 1863), may be an ancient Shaalbam, possibly so named by the northern colonists of Danites after the town of their original dwelling-place. But it is obvious from the foregoing description that it cannot be identical with it.

SHAAL/BONITE, THE (אֲשַׁלְבָן) [see below]: [in 2 Sam. Rom.] סֵאֶלְבָנִיתָים [Vat. Alex. - ver.] or סֵאֶלְבָנִיתָא [1 Chr. Rom. Alex. - v.]; סֵאֶלְבָנִיתָא, Vat. Alex. Rom. Fr. 1. 5.1. Thus Ghialie the Shaalbonite (2 Sam. xiv. 22, 1 Chr. xi. 33). He was the native of a place named Shaalbon, which is unmentioned elsewhere, unless it is identical with SHAALAM or SHAALBAMIN of the tribe of Dan. In this case it becomes difficult to decide which of the three is the original form of the name.

SHAA'APH (אְשַׁאָפ) [division]: אְשַׁאא; Alex. אְשַׁאא; Comp. סֵאֶאָפ; Sept. 1. The son of Jahad (1 Chr. ii. 47).

2. The son of Caleb the brother of Jerahmeel by his concubine Maachah. He is called the father that was the founder, of the town Mudaimmah (1 Chr. ii. 49).

SHAARATIM (אֱשַׁרְאַת) [two gates]: [in 1 Sam.] תֹּא אֱשַׁרְאַת in both MSS.; [in Chr. Vat. Alex.] סַרְאַת [Rom. joined with preceding word, Baroqarivaip; Comp. סַרְאַת; Steun. סַרְאַת]; a city in the territory allotted to Judah (Josh. xv. 36); in A. V. incorrectly SHARAIT. It is one of the first group of the towns of the Shephelah, or lowland district, which contains also Zorah, Jarimath, Soco, besides others not yet recognized. It is mentioned again in the account of the route which followed the fall of Gath, where the wounded fell down on the road to Shinarim and as far as Gath and Ekron (1 Sam. xvii. 52). These

The word SHARAIM means "two gates"; but for the mention of the town in Joshua, the consistency of its position with 1 Sam. xvii. 52, it would be perhaps more natural in that passage to take it as meaning the gates of Oath and Ekron, as the two notices are consistent with each other. Goliath probably fell in the valley east of Gath, on opposite sides of which stand the representatives of Socoh and Jarimath; Gath was at or near Tell es-Sheikh, a few miles west of Socoh at the mouth of the same Wady; whilst Ekron (if it be Ekron) lies farther north. Sharaim, therefore, may be looked for somewhere west of Sheveiel, on the lower slopes of the hills, where they subside into the great plain.

We find the name mentioned once more in a list of the towns of Simson (1 Chr. iv. 18), occupying the same place with Sharachen and Sansannah, in the corresponding lists of Joshua. Lying as the allotment of Simson did in the lowest part of Judah, many miles south of the region indicated above, it is impossible that the same Sharaim can be intended, and indeed it is quite doubtful whether it be not a mere corruption of one of the other two names.

Taken as Hebrew, the word is a dual, and means "two gateways," as the LXX. have rendered it in 1 Sam. xvii. 52. It is remarkable that the group in which Sharaim is included in Josh. xv. should contain more names in dual form than all the rest of the list put together: namely, besides itself, Adullam, and Geberothaim, and probably also Emma and Adullam. For the possible mention of Sharaim in 1 Mac. vi. 66, see 2 SAMARIA, p. 2793. G.

SHAAASHGAY (אֲשַׁשָּג) [Pers. servant of the beautiful, Gers.]: not found in the LXX., who substitute Fla, Hegai, as in vv. 8, 15: Sesaygina; the eunuch in the palace of Xerxes who had the custody of the women in the second house, i.e. of those who had been in to the king (Esth. xiv. 11). HEGAI.

SHAB'BETHAI (שַבְּבְהֶתְו) [2 syll.]: שַבְּבְהֶתְו [in Ezr.] שַבְּבְהֶתְיו-אַאָס; Alex. רכֹּס; Vat. FA. 1. Shab'bethai (1 Sam. i. 19) and Shab' and Shab'adi in Now. Rom. Vat. Alex. FA. om.; Comp. Shabadha'is, All. Shabadha'is; Shab'dhi in Ezr., Sept., and Now. 1. A Levite in the time of Ezra, who assisted him in investigating the marriages with foreigners which had taken place among the people (Ezr. x. 15). It is apparently the same who with Jeshua and others instructed the people in the knowledge of the Law (Neh. viii. 7). He is called SHMODAM (1 Esdr. xi. 14) and SAMA'TEA (Ezr. vii. 48).

2. (in LXX. i.e. Rom. Vat. FA. Alex.; but Comp. Shabadha'is, All. Shabadha'is, FA. Shabadha'is; Suboddaih.) Shabadthai and Jozabad, of the chief of the Levites, were over the outward business of the house of God after the return from Babylon (Neh. xi. 16). Possibly 1 and 2 are identical, although Burrington (Geneal. i. 167) regards Shabadthai, who is mentioned in Neh. viii. 7, as a priest.

* SHAFLAH. [SHACHIA.]

SHACHIA (שֶׁחַי) [name of Jach, First]; Zabah; [Vat. Zabah; Alex. Zabha; Sept.]. Properly "Shachia," son of Shabanah by his wife Hodeel (1 Chr. viii. 10). This form of the name is retained from the Geneva Version. The translators have followed the Vulgate in reading LXX. have done. In that case, however, it ought to have the article, which it has not.

b Here there is a slight difference in the vowels, due to the pause — שֶׁחַי — which is reflected in both LXX. and Vulgate (see above, at head of article).
for 2. Seven of Kennicott's MSS. read נבנ, and fifteen נבנ [ex announcement, Fürst].

SHADDAI [2 xil.] (נבה, in pause, נבב). An ancient name of God, rendered "Almighty" everywhere in the A. V. In all passages of Genesis, except one (xxix. 26), in Ex. vii. 3, and in Ex. x. 5, it is found in connection with נבב, א, "God," El Shaddai being there rendered "God Almighty," or "the Almighty God." It occurs six times in Genesis, once in Exodus (vi. 3), twice in Numbers (xxvi. 14, 16), twice in Ruth (i. 20, 21), thirty-one times in Job, twice in the Psalms (lxi. 14 [15], xcl. 1), once in Isaiah (xlix. 4), twice in Ezekiel (i. 24, 5), and once in Joel (i. 15). In Genesis and Exodus it is found in what are called the Elohistic portions of those books, in Numbers in the Jehovistic portion, and throughout Job the name Shaddai stands in parallelism with Elohim, and never with Jehovah. By the name or in the character of El Shaddai, God was known to the patriarchs — to Abraham (Gen. xxi. 1), to Isaac (Gen. xxviii. 3), and to Jacob (Gen. xlii. 14, xlvi. 3, xxix. 25), before the name Jehovah, in its full significance, was revealed (Ex. vi. 3). By this title He was known to the Midianite Baham (Num. xiv. 4, 16), as God the Giver of Visions, the "High God" (Ps. xciv. 1); and the identity of Jehovah and Shaddai, who dealt bitterly with him, was recognized by Xasni in her sorrow (Ruth i. 20, 21). Shaddai, the Almighty, is the God who chastens men (Job xi. 4, vii. 14, xxvii. 2); the just God (Job vi. 3, xxvii. 10); who hears prayer (Job viii. 5, xxvi. 21, xxvii. 10); the God of power who cannot be resisted (Job xx. 25), who punishes the wicked (Job xxi. 20, xxvii. 13), and rewards and protects those that trust in Him (Job xxiv. 23, 25, xxviii. 5); the God of providence (Job xxi. 17, 23, xxvii. 11) and of fore-knowledge (Job xxxiv. 1), who gives to men understanding (Job xxxvi. 8) and life (Job xxiii. 4): "excellent in power, and in judgment, and in plenty of justice," whom none can perfectly know (Job xi. 7, xxviii. 29). The prevalent idea attaching to the name in all these passages is that of strength and power, and our translators have probably given to "Shaddai" its true meaning when they rendered it "Almighty." In the Targum throughout, the Hebrew word is retained, as in the Peshito Syriac of Genesis and Exodus and of Ruth i. 29. The LXX. gives Ἰπόνα, Ἰγκραν, Θεός, θρόνος, πατρικάρχης, τύμπανα πατρικάρχης, δ η πώπτα ποιήσας (Job vii. 3), επομέναιός (Ps. lxiv. 14 [15]), δ θεόν τοῦ οὐρανοῦ (Ps. xvi. 1), σαβδά (Ex. x. 5), and ταυτότητα (Job i. 15). In Job xxviii. 5, we find the strange rendering οἶνος. In Gen. and Ex. "El Shaddai" is translated θεός μου, or ονομα τουτου, as the case may be. The Vulgate has omnipotens in all cases, except Dominius (Job v. 17, vi. 4, 14; Is. xiii. 6). Deus (Job xxii. 3, xli. 2). Deus celatus (Ps. xvi. 1), sublimus Deus (Ps. i. 24), ortostis (Ps. lxiv. 14 [15]), etcens (Joel i. 15), and Cyrus (Job xxvi. 23). The Veneto-Greek has καιροειδος. The Peshito-Syriac, in many passages, renders "Shaddai" simply "God," in others מַעַן, chayim, sin, strong, powerful (Job v. 17, vi. 4, 14), and once אֵלֶּנָּה, "The Most High" (Job vi. 14). The Samaritan Version of Gen. xvii. 1 has for "El Shaddai," "a powerful, sufficient," though in the other passages of Genesis and Exodus it simply retains the Hebrew word; while in Num. xxiv. 4, 16, the translator must have read נבב, נבב, a field," for he renders "the vision of Shaddai," the "vision of the field," i. e. the vision seen in the open plain. Aben Ezra and Kimchi render it "powerful.

The derivations assigned to Shaddai are various. We may mention, only to reject, the Rabbinical etymology which connects it with נבב, הבא, "sufficient," given by Kennicott (on Gen. xvii. 1), "I am He in whose Godhead there is sufficiency for the whole creation;" and in the Talmud (Chapigia, fol. 12, col. 1), "I am He who said to the world, Enough!" According to this, נבב = נבב, ה. He who is sufficient," the all-sufficient One," and so "He who is sufficient in himself," and therefore self-existent. This is the origin of the be'arav of the LXX., Theodoret, and Hesychius, and of the Arabic ٌبٌرٌهٌ, okhafi, of Shaddai, which has the same meaning. Gesenius (Germ. § 86, and Jevins, xiii. 6) regards נבב, shaddai, as the plural of majesty, from a singular noun, נבב, shed, root נבב, נבב, of which the primary notion seems to be, "to be strong" (Fürst, Houdëls). It is evident that this derivation was present to the mind of the prophet from the play of words in Is. xliii. 6. Ewald (Lorh. § 155 c. 5e Ayuj.) takes it from a root נבב = נבב, and compares it with נבב, דארו, from נבב, דארב, the older termination נבב being retained. He also refers to the proper names נבב, Nishai (Jesse), and נבב, Roroe (Neh. iii. 18). Roediger (See. Thea. x. v.) disputes Ewald's explanation, and proposes, as one less open to objection, that Shaddai originally signified "my powerful one," and afterwards became the name of God Almighty, like the analogous form Ashur. In favor of this is the fact that it is never found with the definite article, but such would be equally "the case if Shadai were regarded as a proper name. On the whole there seems no reasonable objection to the view taken by Gesenius, which Lee also adopts (Germ. 130, 6).

Shaddai is found as an element in the proper names Annamishaddai, Zurishaddai, and possibly also in Shederu there may be a trace of it.

SHADRACH [םְמֶה] (circuit of the sun, sun-god, or regal one? [Fürst]: [LXX. ] ש砜) [in Dan. iii. (Theodot.) Alex. שפוח]: סדרך: of uncertain etymology). The Chaldee name of Hammah (HANANIAH; SHEMHABBAZAN), the chief of the "three children," whose song, as given in the apocryphal Daniel, forms part of the service of the Church of England, under the name of "Benedictus, omnia opera." A long prayer in the furnace is also ascribed to him in the LXX. and Vulgate, but this is thought to be by a different hand from that which added the song. The bi-
of Shadrach, or Hananah, is briefly this. He was taken captive with Daniel, Mishah, and Azariah, at the first invasion of Judah by Nebuchadnezzar, in the fourth, or, as Daniel (i. 1) reckons, in the third year of Jehoiakim. At the time when the Jewish king himself was bound in fetters to be carried off to Babylon. Being, with his three companions, apparently of royal birth (Dan. i. 3), of superior understanding, and of goodly person, he was selected, with them, for the king's immediate service, and was for this end instructed in the language and in all the learning and wisdom of the Chaldeans, as taught in the college of the magicians. Like Daniel, he avoided the pollution of the meat and wine which formed their daily provision at the king's cost, and obtained permission to live on pulse and water. When the time of his probation was over, he and his three companions, being found superior to all the other magicians, were advanced to stand before the king. When the decree for the slaughter of all the magicians went forth from Nebuchadnezzar, we find Shadrach uniting with his companions in prayer to God to deliver the dream to Daniel, and when in answer to that prayer, Daniel had successfully interpreted the dream, and been made ruler of the province of Babylon, and head of the college of magicians, Shadrach was promoted to a high civil office. But the penalty of oriental greatness, especially when combined with honesty and uprightness, soon had to be paid by him, on the accusation of certain envious Chaldeans. For refusing to worship the golden image he was cast with Meshach and Abednego into the burning furnace. But his faith stood firm; and his victory was complete when he came out of the furnace, with his two companions, unhurt, heard the king's testimony to the glory of God, and was "promoted in the province of Babylon." We hear no more of Shadrach, Meshach, and Abednego in the Old Testament, after this; neither are they spoken of in the New Testament, except in the pointed allusion to them in the Epistle to the Hebrews, as having "through faith quenched the violence of fire" (Heb. xi. 36, 37). But there are repeated allusions to them in the later apocryphal books, and the martyrs of the Macabean period seem to have been much encouraged by their example. See 1 Macc. iv. 59, 60; 3 Macc. vi. 6; 4 Macc. xiii. 9, xvi. 3, 21, xviii. 12. Ewald (Geschichte, iv. 557) observes, indeed, that next to the Pentateuch no book is so often referred to in these times, in proportion, as the book of Daniel. The apocalyptic additions to Daniel contain, as usual, many supplementary particulars about the furnace, the angel, and Nebuchadnezzar, besides the introduction of the prayer of Shadrach, and the hymn. Theodore Parker observes with truth, in opposition to Beilby, that these additions of the Alexandrine prove that the Hebrew was the original text, because they are obviously inserted to introduce a better connection into the narrative (Joseph. Ant. x. 10; Pridaux, Connex. i. 59, 60; Parker's De Wette. Intro. li. 483-510; Griswold, on 1 Macc. li. 60; Hilgers, who takes a thoroughly skeptical view), on Dan. iii.; Ewald, iv. 106, 107, 557-559; Keil, Einleit. Derincit. A. C. H. 11.

\[a\] Keil explains the discrepancy by supposing that Nebuchadnezzar may have set off from Babylon towards the end of the third year, but not have reached Judaea till the fourth (Einleit. p. 357).

"Reading the final syllable as הָלִּים, 'to the sea.'"
through Tegarsir, Taboa, and the Holy Golden, or by Kerem, Yemina, and Bals-Foulk. The former passes two miles to the north, the latter two miles to the south of Salim, but neither approach it in the direct way which the narrative of Gen. xxxiii. 18 seems to denote that Jacob's route did.

3. With the exceptions already named, the unanimous voice of translators and scholars is in favor of treating shelaen as a mere appellative. Among the ancients, Josephus (by his silence, Ant. i. 21, § 1), the Targums of Onkelos and Pesedjphonw, the Samaritan Vokal, the Arabic Version Among the moderns, the Veneto-Greek Version, Kalisch,4 Junius, and Tremellius, Meyer (Adnot. on Solar Genn), Alonso, Rebhaim (Pol. and Dissert. Misc.), Schuman, Rosenmüller, J. D. Michaelis (Bibel für Ungelernt), and the great Hebrew scholars of our own day, Gesenius (Thes. p. 1422), Zunz (21 Bicker, and Handsch.), De Wette, Luzzatto, Knobel, and Kalisch—all these take shelaen to mean “safe and sound,” and the city before which Jacob pitched to be the city of Shechem.

The Salim plate appears to have been visited by any traveller. It could be done without difficulty from Nablus, and the investigation might be of importance. The springs which are reported to be there should not be overlooked, for their bearing on its possible identity with the Salim of St. John the Baptist.

G.

SHALIM, THE LAND OF (ןָּשַׁלְיָא), i. e. Shalim [land of fowls]; [Vat.] τῇ γῇ Ἥσαμα [Rom. 15:27]; א' Alex. τ. γ. נפליא; [Comp. т. γ. ναπλέα; terra Salim]. A district through which Saul passed on his journey in quest of his father's ass (1 Sam. ix. 4 only). It appears to have been to the "land of Shalim" and the "land of Yemini" (probably, but by no means certainly, that of Benjamin).

In the complete uncertainty which attends the route—its starting-point and termination, no less than its whole course—it is very difficult to hazard any conjecture on the position of Shalim. The spelling of the name in the original shows that it had no connection with Shalem, or with the modern Salim east of Nablus (though between these two there is probably nothing in common except the name). It is more possibly identified with the "land of Shalim," the situation of which appears, from some circumstances attending its mention, to be almost necessarily fixed in the neighborhood of Tivipheh, i. e. nearly six miles north of Michmas, and about nine from Gilgal of Sam. But this can only be taken as a conjecture. [RAMAH].

G.

SHALISHA, THE LAND OF (ןָּשַׁלְיָא), i. e. Shalishah [tribute land, Firs]. τῇ γῇ Σαλίσα; Αξων τ. γ. Σαλίσας; [Comp. Σαλασίδ] terra Salis. One of the districts traversed by

a The traditional explanation of the word among the Jews, as stated by Rashi, is that Jacob arrived before Shechem, sound from his lameness (incurred at Peniel), and with his wealth and his faith alike unimpaired.

Tristram visited this village, which he represents as "modern and insignificant," but, as he says, "took only a hasty glance at it." He thinks that Jacob may have crossed the Jabok at one point hence his route would have brought him to the vicinity of Salim (Land of Israel, p. 140). This possibility, however, is not sufficient to outweigh the opposing considerations stated in the text above. II.

Saul when in search of the asses of Kish (1 Sam. ix. 4, only). It apparently lay between "Mount Ephraim" and the "land of Shalim," a specification which with all its evident preciseness is irreconcilable, because the extent of Mount Ephraim is so uncertain: and Shalim, though probably near Tzippor, is not yet definitely fixed there.

The difficulty is increased by locating Shalishah at Sare or Khirbet Sare, a village a few miles west of Jerusalem, south of Abu Gosh (Toldt, 3te Handl, p. 178), which some have proposed. If the bed of Shalisha contained, as it not impossible did, the place called Baal-Shalishah (2 K. iv. 42), which, according to the testimony of Eusebius and Jerome (Onom., "Beth Salisha"), by fifteen Roman (or twelve English) miles north of LydeII then the whole disposition of Saul's route would be changed.

The words Ἐβασθα Σαλίσιγγαθ in Jer. xlviii. 31 (A. V. "a heifer of three years old") are by some translators rendered as if denoting a place named Shalisha. But even if this be correct, it is obvious that the "praise of the prophet was on the coast of the Dead Sea; and therefore by no means appropriate for that of Saul.

G.

SHALLEG'ECHETH, THE GATE (םָּלָּגְּ חַ יֹת), [see below]: ה' בֵּית הֲדֹרֹפָּ וּנְהָדַ י הֲדֹרֹפָּ וּנְהָדַ י הֲדֹרֹפָּ וּנְהָדַ י הֲדֹרֹפָּ וּנְהָדַ י הֲדֹרֹפָּ וּנְהָדַ י הֲדֹרֹפָּ וּנְhod reph. One of the gates of the "house of Jehovah," whether by that expression he intended the sacred tent of David or the Temple of Solomon.

It is mentioned only in 1 Chr. xxxvi. 16, in what purports to be a list of the staff of the sacred establishment as settled by David (xxiii. 6, 25, xxiv. 31, xxv. 1, xxvi. 31, 32). It was the gate "to the casement of the ascent," that is, to the long embankment which led up from the central valley of the town to the sacred inns. As the casement is actually in existence, though very much concealed under the mass of houses which fill the valley, the gate Shallecheth can hardly fail to be identical with the Beh Sileh, or Siadlah, which enters the west wall of the Haram area opposite the south end of the platform of the Dome of the Rock, about 650 feet from the southwestern corner of the Haram wall. For the bearing of this point on the topography of the Temple, see that article.

The signification of shallecheth is "falling or casting down." The LXX., however, appear to have read he'lech, the word which they usually render by παράκεφαλον. This would point to the "chambers" of the Temple.

G.

SHALUM (םָּלָם‎) [retribution]; Σελα- θάνα; Selim). I. The fifteenth king of Israel, son of Jabesh, conspired against Zecharias, son of Jerobam II, killed him, and brought the dynasty of Jeho to a close, n. c. 770, according to the prophecy in 2 K. c. Many MSS. have Σαλίσαμα or Σαλίσαμα (see Holmes and Parsons), the reading followed by Tischendorf in his text (1856). The reading of the Alex. is remarkable for its suppression of the presence of the ד in the Hebrew word, usually rendered in Greek by γ. d. Many MSS. have Σαλίσαμα or Σαλίσαμα (see Holmes and Parsons), the reading followed by Tischendorf in his text (1856). The reading of the Alex. is remarkable for its suppression of the presence of the ד in the Hebrew word, usually rendered in Greek by γ. d. Many MSS. have Σαλίσαμα or Σαλίσαμα (see Holmes and Parsons), the reading followed by Tischendorf in his text (1856). The reading of the Alex. is remarkably for its suppression of the presence of the ד in the Hebrew word, usually rendered in Greek by γ.
ages of Jehoiakim, Jehoahaz or Shallum, and Zedekiah, it is evident that of the two last Zedekiah must have been the younger, and therefore that Shallum was the third, not the fourth, son of Josiah, as stated in 1 Chr. iii. 15.

5. (Σαλμαί) Son of Shaul the son of Simon (1 Chr. iv. 25).

6. (Σαλμαί in Chr. Σαλομ) [Vat. Σαλομ] or (Vulg. Σαλομ] — A high-priest, son of Zobul and ancestor of Ezra (1 Chr. vii. 13; Ezr. vii. 2). Called also Salum (1 Esdr. viii. 13, and 1 Samh 2 Esdr. 1:1).

7. (Σαλμιών) [Vat. Σαλμιών] — A son of Naphtali (1 Chr. vii. 13). He and his brethren are called "sons of Billoah," but in the Vat. MS. of the LXX., Shallum and the rest are the sons of Naphtali, and Balam (not Billoah) is the son of Shallum. Called also Shillem.

8. (Σαλμαί) Alex. (Σαλλαμα) in 1 Chr. ix. 17; (Σαλλαμ) in Vat. (Σαλλαμ) in Ezr. ii. 42; (Σαλλαμ) in Neh. vii. 45.) — The chief of a family of porters or gatekeepers of the east gate of the Temple, for the camp of the sons of Levi. His descendants were among those who returned with Zerubbabel. In 1 Esdr. v. 28 he is called SALUM, and in Neh. xii. 25 MESHULLAM.

9. (Σαλμιών) [Vat. Σαλμιών] — Alex. Σαλλαμα. One of the porters of the Temple who had married a foreign wife (Ezr. x. 24).

10. (Σαλμαί) Father of Jehizkiah, one of the heads of the children of Ephraim (2 Chr. xxviii. 12).

11. (Σαλμιών) [Vat. Σαλμιών] — Alex. Σαλλαμα. One of the porters of the Temple who had married a foreign wife (Ezr. x. 24).

12. (Σαλμαί) [Vat. Σαλμαί] — Son of Bani, who put away his foreign wife at the command of Ezra (Ezr. x. 42).

13. (Σαλμαί) [Vat. Σαλμαί] — The son of Halohesh and ruler of a district of Jerusalem. With his daughters he assisted Nehemiah in rebuilding the wall of the city (Neh. iii. 12).

14. (Σαλμιών) [FA. Σαλμιών] — The uncle of Jeremias (Jer. xxiii. 7): perhaps the same as Shallum the husband of Huldah the prophetess. (JEREMIJA, vol. ii. p. 1254 a.)

15. (Σαλμιών) [FA. Σαλμιών] — Father or ancestor of Methania, "keeper of the threshold" of the Temple in the time of Jeremiah (Jer. xxxiv. 4): perhaps the same as 9.

SHALUM (Σαλμαί) [perh. restitution] — [Horn. Σαλομ] [Vat. Alex. FA. omit] — SHALUM. The son of Gehoshah, and ruler of a district of the Migdah. He assisted Nehemiah in repairing the spring gate, and "the wall of the pool of Haresheth" (A. V. "Sikkah") belonging to the king's garden, "even up to the stairs that go down from the city of David." (Neh. iii. 13).

SHALMAI [2 syn. (Σαλμιών) Keri; (Σαλμιών) Qeri]
SHALMAN

in Ezr. 3:13 in Neh. [my thanks]: Ἱλαμᾶς
Σαλμᾶς [Vat. Σαλμᾶς; Alex. Σαλμᾶς; Greek: Σαλμᾶς; Latin: Salam] is rephrased, as in the margin of Ezr. ii. 46; among the inhabitants of Samaria, in the time of the exile and later. The chronicler of Eusebius (p. 53) says, "Salaman" is an intermediate word between the names "Salman" and "Salmaneser." The former name is the Assyrian word for "savage;" the latter, Ἀσσάμι, "Astarte." The Chaldean transcriber seems to have caught only the first letters of the word "Ariel," while the Syrian only saw the last two. The Targum possibly regards "Shalman" as an appellative, "peaceable," following in this the traditional interpretation of the verse recorded by Isaiah, whose text is as follows: "As spoilers that come upon a people dwelling in peace, suddenly by means of an ambush, who have not been warned against them, to flee before them, and destroy all."  

SHALMANESER (Σαλμανησερ) [pers. name] (see Ges. xiii. 1): Ἱλαμανανησις [Vat. 2 K. xvii. 2; Alex. Ἱλαμανανησις; Greek: Σαλμανησας; Latin: Salmaneser] is Joseph. "Salmaneser" was the Assyrian king who reigned immediately before Sargon, and probably immediately after Tiglath-pileser. Very little is known of him, since Sargon, his successor, was of a different family, and most likely a rebel against his authority (Sargon), seems to have destroyed his monuments. He can scarcely have ascended the throne earlier than B.C. 739, and may possibly not have done so till a few years later. [TIGLATH PILESER.] It must have been soon after his accession that he led the forces of Assyria into Palestine, where Hosea, the last king of Israel, had revolted against his authority (2 K. xvii. 3). No sooner was he come than Hosea submitted, acknowledged himself a servant of the Great King, and consented to pay him a fixed tribute annually. Shalmaneser, upon this returned home; but soon afterwards he "found conspiracy in Hoshea," who had concluded an alliance with the King of Egypt, and withheld his tribute in consequence. In B.C. 725 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to Samaria. The siege lasted three years (B.C. 721), when the Assyrian army prevailed; Samaria fell; Hoshea was taken captive and shut up in prison, and the bulk of the Samaritans were transported from their own country to Upper Mesopotamia (2 K. xvii. 4-6, xviii. 9-11). It is uncertain whether Shalmaneser conducted the siege to its close, or whether he did not lose his crown to Sargon before the city was taken. Sargon claims the capture of his own exploit in his first year: and Scripture, it will be found, avoids saying that Shalmaneser took the place. Perhaps Shalmaneser died before Samaaria, or, perhaps, hearing of Sargon's revolt, he left his troops, or a part of them, to continue the siege, and returned to Assyria, where he was defeated and deposed (or murdered) by his enemy.  

According to Josephus, who proceeds to the Phenician history of Menander of Ephesus, Shalmaneser engaged in an important war with Phoenicia in defense of Cyprus (Ant. ix. 14, § 2). It is possible that he may have done so, though we have no other evidence of the fact; but it is perhaps more probable that Josephus, or Menander, made some confusion between him and Sargon, who certainly warred with Phoenicia, and set up a memorial in Cyprus (Ps. 88:22).  

G. R.  

SHAMAI 

hearing, obedient: Σαλαμαίου; Alex. Σαλαμαίος; Samaria. One of David's guards, son of Alex in Act. xvi. 44, and brother of Jehiel. Probably a Hethite (see 1 Chr. v. 8).  

SHAMARIAH (Σαμαρία) [from Jehovah protects] Σαμωρία [Vat. Alex. Σαμωρία; Samaria]. Son of Helcanna by Abihail the daughter of Jibri (2 Chr. xii. 19).  

* SHAMBLES. 1 Cor. x. 25 (μακαρίων) from the Latin macer in = μεθαρτάω as explained by Vitæcodo, flesh-market. Meat which had been offered in sacrifice to idols was often brought to such places for sale. Some of the first Christians doubted whether they could lawfully eat such meat. Paul decides that the scruple was unnecessary; but if any one entertained it he was bound by it, and even if one from it should forego his own liberty out of regard to the weak consciences of others. Shambles is from the Anglo-Saxon sound, scyndo, which means a bench or stool.  

SHAMED (Σαμαίω) [perh. watch, keeper] Σαμαίω [Vat. Σαμαίω; Comps. Σαμαίων] Samaria. Properly Shallum, one of the sons of Ezel of the Benjaminite, who built Ono and Loed, with the towns thereof (1 Chr. viii. 12). The A. V. has followed the Vulg., as in the case of Shelaia, and retains the reading of the Geneva Version. Thirteen of Kennicott's MSS. have Σαμαίω.  

* SHAMEFACELESSNESS is a current mistranslation or corruption in 1 Tim. ii. 9, for "Shamefastness," in the sense of being fast or established in modesty and decorum. The old English version (Wickliffe, Tyndale, Cranmer, Geneva) as well as the original ed. of 1611, have "shamefastness." The word is formed from shamefaced, like steadfastness from steadfast, restlessness from restless, etc. (See Trocht On the Authorized Version, p. 66.) The Greek word is αἰφνία, which the A. V. renders "reverence" in Heb. xii. 28.  

II. * SHAMEFASTNESS. [SHAMEFACELESSNESS].  

SHAMER (Σαμαίρ) [keeper, or less of wine?]. Σαμαίρ [Vat. Alex. Σαμαίρ; Somer] syria, came up against Samaria, and besieged it; and at the end of three years they took it."
SHAMGAR 2043

1. A Merarite Levite, ancestor of Ethan (1 Chr. vi. 46).
2. (Sheqerh; Alex. Σαμγαρ.) SHAMMER the son of Heber an Asherite (1 Chr. vii. 31). His four sons were mentioned by the LXX. W. A. W.

SHAMGAR (Σαμγαρ) [possibly, cap-lifter]: Σαμγαρ; [Vat. in Judg. iii. 31, Σαμαγαρ] SHAMGAR: of uncertain etymology; compare Samgar-noho. Son of Amath, judge of Israel after Ehud, and before Barak, though possibly contemporary with the latter, since he seems to be spoken of in Judg. v. 6 as a contemporary of Jael, if the reading is correct. It is not improbable from his patronymic that Shammur may have been of the tribe of Naphtali, since Beth-anath is in that tribe (Judg. i. 35). Ewald conjectures that he was of Dan—a view which Bertholet (On Judg. iii. 31) does not consider. And since the tribe of Naphtali bore a chief part in the war against Jabin and Sisera (Judg. iv. 6, 10, v. 18), we seem to have a point of contact between Shammur and Barak. Anyhow, in the days of Shammur, Israel was in a most depressed condition; the tributary Canaanites (Judg. i. 35), in league apparently with their independent kinsmen the Philistines, rose against their Israelite masters, and the country became so unsafe, that the highways were deserted, and Hebrew travellers were obliged to creep unobserved by cross-roads and by-ways. The open villages were deserted, the wells were inaccessible, and the people hid themselves in the mountains. Their arms were apparently taken from them by the same policy as was adopted later by the same people (Judg. iii. 31, v. 8; comp. with 1 Sam. xiii. 19-22), and the whole nation was cowed. At this juncture Shammur was raised up to be a deliverer. With no arms in his hand but an ox-goad (Judg. iii. 31; comp. 1 Sam. xiii. 21), he made a deadly assault upon the Philistines, and slew 600 of them; an act of valor by which he procured a temporary respite for his people, and struck terror into the hearts of the Canaanites and their Philistine allies. But it was reserved for Deborah and Barak to complete the deliverance; and whether Shammur lived to witness or participate in it we have no certain information. From the position of "the Philistines in 1 Sam. xii. 9, between "Maach" and "Hazor," the inference seems to be that of Shammur. Ewald observes with truth that the way in which Shammur is mentioned in Deborah's song indicates that his career was very recent. The resemblance to Samson, pointed out by him, does not seem to lead to anything. A. C. H.

* It may have been as leader and not by his own single hand that Shammur slew the 600 Philistines. The subjugated peoples of Canaan armed (comp. Judg. v. 8), he may have put himself at the head of a band of peasants armed with ox-goads, the only weapons left to them, and with such warriors may have achieved the victory. In common speech we ascribe to the leader what is done under his leadership. [Shechem.] One of Homer's heroes put to flight Phoibis and the Euboeans with his Jaukamag (Il. vi. 130). Mr. Porter describes (Kitto's Daily Bible Illustr. ii. 340) that he once saw a goad of the Druse ploughman, on the mountains of Bashan—of which the shaft was ten feet long and made of an oak sapling; the goad appeared to

be an old spear-head, very sharp and firmly fastened. The Druse remarked that it was for the Arabs as well as for the oxen." Thomson describes this formidable weapon in his Land and Book, i. 500. [See also OX-goAD.] W. A. W.

SHAMMOTH (Σαμωθ, [perh. desolation, woe]): Σαμωθ; [Vat. Σαμωθ] SHAMMOTH, the fifth captain for the fifth month in David's arrangement (1 Chr. xxvii. 8). His designation in 1 T. Togarmath, i. e. the Yirziah, is probably for "Gur, kuzarkei, the Zarbite, or descendant of Zerah the son of Judah. From a comparison of the lists in 1 Chr. xi., xxvii., it would seem that Shammoth is the same as SHAMMOTH the Harorite. W. A. W.

SHAMIR (Σαμιρ) [thorn-shedge]: [Hom. Σαμιρ; Vat.] Σαμιρ; Alex. in Josh. Σαμιρ, in Judg. Σαμιρις; Samir). The name of two places in the Holy Land.

1. A town in the mountain district of Judah (Josh. xxv. 48, only). It is the first in this division of the catalogue, and occurs in company with Jair, in the group containing Socin and Eshebmon. It therefore probably lay some eight or ten miles south of Hebron, in the neighborhood of the three places just named, all of which have been identified with tolerable certainty. But it has not itself been yet discovered.

2. A place in Mount Ephraim, the residence and burial-place of Tola the Judge (Judg. x. 1, 2). It is singular that this judge, a man of Issachar, should have taken up his official residence out of his own tribe. We may account for it by supposing that the plain of Esdrelon, which formed the greater part of the territory of Issachar, was barren, as it is to-day, of the Canaanites or other farmers, of whose innumerous nothing whatever is told us—though their existence is certain—driving Tola to the more secure mountains of Ephraim. Or, as Manasseh had certain cities out of Issachar allotted to him, so Issachar on the other hand may have possessed some towns in the mountains of Ephraim. Both these suppositions, however, are but conjecture, and have no corroborative in any statement of the records.

Shamir is not mentioned by the ancient topographers. Schwartz (p. 151) proposes to identify it with Simir, a place of great natural strength (which has some claims to be Bethulia), situated in the mountains, half-way between Samaria and Jenin, about eight miles from each. Van de Velde (M. A. p. 319) proposes Kibbitz Shimron, a ruined site in the mountains overlooking the Jordan valley, ten miles E. S. E. of Nablus. There is no connection between the names Shimir and Simira, as proposed in the Alex. LXX. (see above), beyond the accidental one which arises from the inaccurate form of the latter in that Version, and in our own, it being correctly Shimron. G.

SHAMIR (Σαμιρ) [thorn, pricked, Fork]: Keri, *Σαμιρ, Samir). A Kohathite, son of Micaah, or Micah, the firstborn of Uzziel (1 Chr. xxiv. 22).

SHAMMA (Σαμα, [desolation]): Σαμα; [Vat. Σαμα] SHAMMA: as in v. 7. Dr. Donel (Jalmar, pp. 271, 272) conjectures Σαμα, "and previous r"
SHAMMAH

SHAPHAN

"SHAMMAH" [按规定：SHAMMAI: One of the sons of Zophar, an Asirite (1 Chr. 37:7).]

1. The son of Rend the son of Esun, and one of the chieftains of his tribe (Gen. xxxvi. 15, 17; 1 Chr. 3:7).
2. (SHAMMAI: Alex. SHAMMAI in 1 Chr. 3:7; SAMMAI). The third son of Jesse, and brother of David (1 Sam. xii. 9, xvii. 13). Called also SHIMEA, SHIMEAH, and SHIMMAH. He was present when Samuel anointed David, and with his two elder brothers joined the Hebrew army in the valley of Elah to fight with the Philistines.
3. (SHAMMAI: Alex. SHAMMAI: Sammat). One of the three greatest of David's mighty men. He was with him during his outlaw life in the cave of Adullam, and signalized himself by defending a piece of ground full of leultes against the Philistines on one of their war-making incursions. This achievement gave him a place among the first three heroes, who on another occasion eat out their way through the Philistine garrison, and brought David water from the well of Bethlehem (2 Sam. xxiii. 11-17). The text of Chronicles at this part is clearly very fragmentary, and what is there attributed to Eleazar the son of Dodo properly belongs to Shammah. There is still, however, a discrepancy in the two narratives. The scene of Shammah's exploit is said in Samuel to be a field of lentiles [חָסִיל], and in 1 Chr. a field of barley [חַזִּיתם]. Kenicott proposes in both cases (1807) that the words being in Hebrew so similar that one is produced from the other by a very slight change and transposition of the letters (Desc. p. 141). It is more likely, too, that the Philistines should attack and the Isrealies defend a field of barley than a field of lentiles. In the Peshito-Syriac, instead of being called "the Harorite," he is said to be "from the king's mountain." (גָּשִׁית לָבוֹן), and the same is repeated at ver. 25. The Vat. MS. of the LXX. makes him the son of Asa (κατ Ασα Ἀρωμαχαίος, where Ἀρωμαχαίος was perhaps the original reading). Josephus (Ant. vii. 12, § 4) cites him as the son of Asa (ᾲςεὺς μετὰ τοῦ Κρισαονάυος βοσκῶν).
4. (SHAMMAI: Alex. SHAMMAI: Sammat). The Harorite, one of David's mighties (2 Sam. xxiii. 25). He is called "SHAMMOTH the Harorite" in 1 Chr. xii. 27, and in 1 Chr. xxvii. 8 "SHAMMOTH the Libnite." Kenicott maintained the true reading in both to be "Shammoth the Harorite." (Desc. p. 181).
5. (SHAMMAI: Alex. SHAMMAI: [and so Vat.; Compare Alex. SHAMMAI: Sammat]). In the list of David's mighty men in 2 Sam. xxiii. 32, 33, we find "Jonathan, Shammah the Harorite;" while in the corresponding verse of 1 Chr. xii. 31, it is "Jonathan, the son of Slate the Harorite." Combining the two, Kenicott proposes to read "Jonathan, the son of Slate, the Harorite." David's nephew, who slew the giant in Gath (2 Sam. xxii. 21). In stead of "the Harorite," the Peshito-Syriac has "of the mount of Olives" (_prov., prov., prov., prov., prov., prov., prov., prov., prov., prov., prov.), and in 2 Sam. xxiii. 33, and in 1 Chr. xiv. 34, "of Mount Carmel" (prov., prov., prov., prov., prov., prov., prov., prov., prov.), but the right of both these interpretations is obscure. W. A. W.
SHAPHAT 2045

Shaphan brings out some points with regard to the office of scribe which he held. He appears on an equality with the governor of the city and the royal record with whom he was sent by the king to Hilkiah to take an account of the money which had been collected by the Levites for the repair of the Temple and to pay the workmen (2 K. xxii. 4; 2 Chr. xxxiv. 9; comp. 2 K. xii. 10). Ewald calls him Minister of Finance (Gesch. iii. 657). It was on this occasion that Hilkiah communicated his discovery of a copy of the Law, which he had probably found while making preparations for the repair of the Temple. [Hilkiah, v. 13. 14. f.]

Shaphan was engaged to deliver it to the king. Whatever may have been the portion of the Pentateuch thus discovered, the manner of its discovery, and the conduct of the king upon hearing it read by Shaphan, prove that for many years it must have been lost and its contents forgotten. The part read was apparently from Deuteronomy, and when Shaphan ended, the king put him with the high-priest Hilkiah, and other men of high rank, to consult Hilkiah the prophetess. Her answer moved Josiah deeply, and the work which began with the restoration of the decayed fabric of the Temple, quickly took the form of a thorough reformation of religion and revival of the Levitical services, while all traces of idolatry were for a time swept away. Shaphan was then probably an old man, for his son Ahikam must have been in a position of importance, and his grandson Gedaliah was already born, as we may infer from the fact that thirty-five years afterwards he is made governor of the country by the Chaldeans, an office which would hardly be given to a very young man. Be this as it may, Shaphan disappears from the scene, and probably died before the fifth year of Jehoiakim, eighteen years later, when we find Elahiah was scribe (Jer. xxxvi. 12). There is just one point in the narrative of the burning of the roll of Jeremiah's prophecies by the order of the king, which seems to identify Shaphan the father of Ahikam with Shaphan the scribe. It is well known that Ahikam was Jeremiah's great friend and protector at court, and it was therefore consistent with this friendship of his brother for the prophet that Gemariah the son of Shaphan should warn Jeremiah and Baruch to hide themselves, and should intercede with the king for the preservation of the roll (Jer. xxxvi. 12, 19, 25). W. A. W.

SHAPHAT (ς-loading): [Saphar; Șaphar]. 1. The son of Hori, selected from the tribe of Simeon to spy out the land of Canaan (Num. xiii. 5).

2. [1 K. xiv. 16. 8aaphar; 2 K. iii. 11. șaphar; see Erorr in Mat.] The father of the prophet Elisha (1 K. xiv. 16, 19; 2 K. iii. 11, vi. 31).

3. (șapher: Alex. Szaphar.) One of the six sons of Shemaiyah in the royal line of Judah (1 Chr. iii. 22).

4. ă garamastu: [Comp. Șapanta].) One of the chieftains of the Gadites in Bashan (1 Chr. v. 12).

5. șapar: [Vat. Șapar].) The son of AII, who was over David's oxen in the valleys (1 Chr. xxvii. 29).

SHAPHER, MOUNT (ς-loading) [see below]: [Sapari: Alex. Șapară; Șaparăr; nom Șopher]. Num. xxiii. 23, 24. The name of a desert station where the Israelites encamped, of which no other mention occurs. The name probably means "mount of pleasantness," but no site has been suggested for it.

H. H.

SHARAII [2 syl.] (ς-loading [beginning, or reference]): [Szparai: Alex. Apəai]: A. G. Apa'iai. One of the sons of Bani who put away his foreign wife at the command of Ezra (Ezra x. 40). He is called Ezral in 1 Esdr. ix. 34.

SHARATM (ς-loading), i. e. Sharaum [two gattas]: [Rom. Szarapis; Vat.] Zamaeis: Alex. Ἀλκάτα: Ἴλα: Ἁλφίαν. An imperfect version (Josh. xx. 36 only) of the name which is elsewhere more accurately given SHABAHAM. The discrepancy does not exist in the original, and doubtless arose in the A. V. from adherence to the Vulgate.

G.

SHARAII (ς-loading), with the def. article [the place]: ă Szapor; ă ἡμοίον: ἡ πανίων: Scaron, camposvrra, campos. A district of the Holy Land occasionally referred to in the Bible (1 Chr. v. 16; xxvii. 29; 1 K. xxxii. 9; xxxvi. 2; Jer. xiv. 10; Cant. ii. 1; Acts iv. 35, A. V. SARON). The name has on each occurrence, with one exception only, the definite article — hay-Sharon — as is the case also with other districts — the Arabah, the Shefelah, the Cesar; and on that single occasion (1 Chr. v. 16), it is obvious that a different spot must be intended to that referred to in the other passages. This will be noticed further on. It would therefore appear that "the Sharon" was some well-defined region familiar to the Israelites, though its omission in the formal topographical documents of the nation shows that it was not a recognized division of the country, as the Shefelah for example. [SEPIELA.] From the passages above it must be inferred that the Hebrew def. article is worthy of remark that a more decided trace of the def. article appears in Acts ix. 35, where some MSS. have αὐτοπαρα. ă The place of Joshua xii. 18, which some scholars are disposed to be Sharon with a preposition prefixed appears to the writer more properly correctly given on the A. V. LAMARON.]
ized we gather that it was a place of pasture for cattle, where the royal herbs of David groved (1 Chr xxvii. 29); the beauty of which was as generally recognized as that of Carmel itself (Is. xxxv. 2); and the dedication of which would be indeed a calamity (xxxiii. 9), and its reestablishment a symbol of the highest prosperity (lv. 10). The rose of Sharon (possibly the tall, graceful, and striking squill) was a simile for all that a lover would express (Cant. ii. 1). [Rose,\[w] Anmer. ed.] Add to these slight traits the indications contained in the renderings of the LXX. τα πεδινα, the plain, and 

Δαμωνις, "the garden," and 

Δαμωνις, "the wood," and we have exhausted all that we can gather from the Bible of the characteristics of Sharon.

The only guide to its locality furnished by Scripture is its mention with Lydda in Acts ix. 35. There is, however, no doubt of the identification of Sharon. It is that broad rich tract of land which lies between the mountains of the central part of the Holy Land and the Mediterranean—the northern continuation of the Shephelah. Josephus but rarely alludes to it, and then only obliquely, and it is impossible to pronounce with certainty, from his words alone, that he does refer to it. He employs the same term as the LXX., "woodland." 

Δαμωνις το \[w]\(\chi\)εων καλε\[w]\(\iota\)θε\[w]\(\iota\)ν, says he (Ant. xiv. 13, § 2; and comp. B. J. i. 13, § 2), but beyond its connection with Carmel there is no clue to be gained from either passage. The same may be said of Strabo (xxvi. 28), who applies the same name, and at the same time mentions Carmel.

Sharon is derived by Gesenius (Thea. p. 642) from 

τεχναί, to be straight or even—the root also of 

Μηλοβ, the name of a district east of Jordan. The application to it, however, by the LXX., by Josephus, and by Strabo, of the name δαμωνις or 

Δαμωνις, "woodland," is singular. It does not seem certain that that term implies the existence of wood on the plain of Sharon. Rendel has pointed out (Pet. p. 190) that the Saronicus Simus, or Bay of Sharon, in Greece, was so called (Pliny, H. N. iv. 5) because of its woods. σαρωνις, meaning an oak, is then. It is impossible that δαμωνις was used as an equivalent of the name Sharon, and was not intended to denote the presence of oaks or woods on the spot. Why it not be a token that the original meaning of Sharon, or Sharon, is not that which its received Hebrew root would imply, and that it has perished except in this one instance? The Alexandrine Jews who translated the LXX. are not likely to have known much either of the Saronic guild, or of its connection with a rare Greek word. Eusebius and Jerome (Onomast.; \"Saron\", under the name of Sarum, specifies it as the region stretching from Caesarea to Joppa. And this is corroborated by Jerome in his comments on the three passages in Isaiah, in one of which (on lv. 10) he appears to extend it as far south as Jaffa. There are occasional allusions to wood in the description of the events which occurred in this district in later times. Thus, in the Chronicles of the Crusades, the "Forest of Sharon" was the scene of one of the most romantic of adventures of Richard Michael, Hist. viii. 5. the "forest of Assur" (i.e. Arvah) is mentioned by Vincent (iv. 16). To the S. E. of Kefarpass there is still a "series of (natural) dwarfs pines and entangled mazes." (Thomson, Land and Book, ch. 33). The orchards and palm groves round Rosh, Lydda, and Ronel, and the dense thickets of aln in the neighborhood of the last— as well as the almond plantations in the Valley of the Ajibeh, a few miles from Jaffa, - an industry happily increasing every day—show how easily wood might be maintained by care and cultivation (see Stanley, S. of P. p. 260 note).

A general sketch of the district is given under the head of Palestine (p. 220 f.). Jerome (Comment. on xxvi. 2) characterizes it in words which admirably portray its aspects even at the present: "Omnis ignitum cauder (the white sandhills of the coast), culus Bei (the wide crops of the finest corn), et circumciusiones scientia (the well trimmed plantations) et loca ultimaria et campes- tria (the long, gentle swells of rich red and black earth) quae suppellexur Sharon."
from Jerusalem. But neither the spot nor the structure of the so-called "Absalom's tomb" agree either with this description, or with the terms of 2 Sam. xviii. 18. The "Valley of the King" was an Edom, that is, a broad, open valley, having few or no features in common with the deep, rugged ravine of the Kedron. [VALLEY.] The pillar of Absalom— which went by the name of "Absalom's hand" — was set up, erected (‴), according to Josephus in marble— while the lower existing part of the monument (which above has any pretension to great antiquity) is a monolith not erected, but excavated out of the ordinary limestone of the hill, and almost exactly similar to the so-called "tomb of Zechariah," the second from it on the south. And even this cannot claim any very great age since its base capitals and the ornaments of the frieze speak with flattering voice of Roman art. Shaveh occurs also in conjunction with another ancient word in the name

SHAWEH KIRIATHAIM (‴) [plain of the double city]: שַּׁוֶּהְ קִרְיָתָיִם (SHAVEH KIRIAITHAIM) mentioned in the same early document (Gen. xiv. 3) as the residence of the Egyptians for two or three times of Chedorlaomer's inv. Kiriathaim is named in the later history, and, though it has not been identified, is known to have been a town on the coast of the Jordan; and Shaveh Kiriathaim, which was also in the same region, was (if Shaveh mean "valley") probably the valley in or by which the town lay.

G.

SHAW [Sârî] [knight of Jehovah]: שָׁוָה (SHAW) [Sam. iv. 8]. The royal secretary in the reign of David (1 Chr. xviii. 16). He is apparently the same with SHERIAH (2 Sam. viii. 17), who is called SHAVEH by Josephus (Ant. vii. 5, § 4). Jerusalem is ident. with JERUSALEM the capital of the LXX. [Sârî in the Canaan. ed., but SHERIAH in the Vat. MS. (MAI). — A.] SHAMSH is the reading of two MSS. and of the Targum in 1 Chr. xviii. 16. In 2 Sam. xx. 25 he is called STEVAH, and in 1 K. iv. 3, SHISHA.

SHAWM. In the Prayer-book version of Ps. viii. 6, "with trumpets also and with shawms" is the rendering of what stands in the A. V. "with trumpets and sound of cornets." The Hebrew word translated "cornet" will be found treated under that head. The "shawm" was a musical instrument resembling the clarionet. The word occurs in the forms shloha, shlohae, and is connected with the Germ. schalmeie, a reed-pipe. "With shawms and trumpets and with clarions sweet." SPENCER. P. q. l. 12, § 12.

Even from the shrillest shawm unto the canonate.

BRATTON. Fellows, iv. 36th.

From Jerusalem. But neither the spot nor the structure of the so-called "Absalom's tomb" agree either with this description, or with the terms of 2 Sam. xviii. 18. The "Valley of the King" was an Edom, that is, a broad, open valley, having few or no features in common with the deep, rugged ravine of the Kedron. [VALLEY.] The pillar of Absalom— which went by the name of "Absalom's hand" — was set up, erected (‴), according to Josephus in marble— while the lower existing part of the monument (which above has any pretension to great antiquity) is a monolith not erected, but excavated out of the ordinary limestone of the hill, and almost exactly similar to the so-called "tomb of Zechariah," the second from it on the south. And even this cannot claim any very great age since its base capitals and the ornaments of the frieze speak with flattering voice of Roman art. Shaveh occurs also in conjunction with another ancient word in the name

SHAWEH KIRIATHAIM (‴) [plain of the double city]: שַּׁוֶּהְ קִרְיָתָיִם (SHAVEH KIRIAITHAIM) mentioned in the same early document (Gen. xiv. 3) as the residence of the Egyptians for two or three times of Chedorlaomer's inv. Kiriathaim is named in the later history, and, though it has not been identified, is known to have been a town on the coast of the Jordan; and Shaveh Kiriathaim, which was also in the same region, was (if Shaveh mean "valley") probably the valley in or by which the town lay.

G.

SHAW [Sârî] [knight of Jehovah]: שָׁוָה (SHAW) [Sam. iv. 8]. The royal secretary in the reign of David (1 Chr. xviii. 16). He is apparently the same with SHERIAH (2 Sam. viii. 17), who is called SHAVEH by Josephus (Ant. vii. 5, § 4). Jerusalem is ident. with JERUSALEM the capital of the LXX. [Sârî in the Canaan. ed., but SHERIAH in the Vat. MS. (MAI). — A.] SHAMSH is the reading of two MSS. and of the Targum in 1 Chr. xviii. 16. In 2 Sam. xx. 25 he is called STEVAH, and in 1 K. iv. 3, SHISHA.

SHAWM. In the Prayer-book version of Ps. viii. 6, "with trumpets also and with shawms" is the rendering of what stands in the A. V. "with trumpets and sound of cornets." The Hebrew word translated "cornet" will be found treated under that head. The "shawm" was a musical instrument resembling the clarionet. The word occurs in the forms shloha, shlohae, and is connected with the Germ. schalmeie, a reed-pipe. "With shawms and trumpets and with clarions sweet." SPENCER. P. q. l. 12, § 12.

Even from the shrillest shawm unto the canonate.

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Mr. Chapple says (Pop. Max. i. 35, note b), "The modern clarinet is an improvement upon the shawm, which was played with a reed like the kantele, or hautboy, but being a brass instrument, with about the compass of an octave, had probably more the tone of a bassoon." In the same note he quotes one of the "proverbs" written about the time of Henry VII on the walls of the Manor House at Leighfield, near Beverley, Yorkshire:—

"A shawke maketh a sweete sound, for he tauthe the house:
It mounteth not to hye, but keight rule and space.
Yet if it be blowne with to vehement a wynde,
It maketh it myrgerowe out of his kinde."

From a passage quoted by Nares (Glossary) it appears that the shawm had a mournful sound:—

"He—
That never wants a Gilead full of balm
For his elect, shall turn thy woful shanah
Into the merry pipe."—

G. Tooke, Hist. p. 18.

W. A. W.

* SHEAF. [*PASSEVER, vol. iii. p. 2546.]*

SHEAF. [The Yiddish name is: Sandor. One of the sons of Saul who had married a foreign wife (Ex. x. 29). In 1 Esdr. ix. 30 he is called Jassuel.

SHEALTHIEL. [SHEALCHEIL, but three times in Haggai. [whom I asked of God]: Sultiel. Father of Zerubbabel, the leader of the Return from Captivity (Ex. iii. 2, 8, v. 2; Neh. xii. 1: Hag. i. 12, 14, ii. 23). The name occurs also in the original of 1 Chr. iii. 17, though there rendered in the A. V. SALTIEL. That is its equivalent in the books of the Apocrypha and the N. T.; and under that head the curious questions connected with his person are examined.

SHEARIAH. [whom Jehovah estimated]: Soria. [Vat. Sin.] Alex. Spa in 1 Chr. ix. 44: Sorien. One of the six sons of Azel, a descendant of Saul (1 Chr. viii. 38, ix. 44).

SHEARING-HOUSE. THE SHEARING-HOUSE. [whom Jehovah favoured]: Barcaras. The place on the road between Jezebel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2 K. x. 12, 14). The translators of our version have given in the margin the literal meaning of the name—"house of binding of the shepherds," and in the text an interpretation perhaps derived from Jos. Kimchi. Binding, however, is but a subordinate part of the operation of shearing, and the word akoni is not anywhere used in the Bible in connection therewith. The interpretation of the Targum and Arabic version, adopted by Rashii, namely, "house of the meeting of shepherds," is accepted by Simonis (Towm. p. 198) and Gesenius (Thes. p. 151). Other renderings are given by Aquila and Symmachus. None of them, however, seem satisfactory, and it is probable that the original meaning has escaped. By the LXX., Eusebius, and Jerome, it is treated as a proper name, as they also treat the "garden-house" of ix. 27. Eusebius (Theol.) mentions it as a village of Samaria "in the great plain [of Esdraelon] 15 miles from Lædon." It is remarkable, that at a distance of precisely 15 Roman miles from Lyfmon the name of Beth-lem appears (Thes. van de Velde's name does also Rob., Edb. Res. ii. 316); but this place, though coincident in point of distance, is not on the plain, nor can it either belong to Samaria, or he be on the road from Jezereth thither. Being behind (south of) Mount Gilboa. The slaughter at the well recalls the massacre of the pilgrims by Ishmael ben-Nethanshal at Mizpah, and the recent tragedy at Canaan.

G.

SHEAR-JASHUB. [whom Jehovah shall return]: a k̄at̄aλ̄wahôlî: qui redederit est Jacobis. The son of Ishah the prophet, who accompanied him when he went to meet Ahaz in the casemate of the fuller's field (Is. vii. 3). The name, like that of the prophet's other sons, Maher-shalal-hash-baz, had a mystical significance, and appears to have been given with mixed feelings of sorrow and hope—sorrow for the captivity of the people, and hope that in the end a remnant should return to the land of their fathers (comp. Is. x. 29—32).

SHEBA. [seven, or cattle]: Zabri. [Alex. 2 Sam. xx. 1, 7, Abseer. Joseph. Zabatos. Sheba]. The son of Bichri, a Benjamite from the mountains of Ephraim (2 Sam. xx. 1—22), the last chief of the Absalom insurrection. He is described as a "man of Belial," which seems [comp. Shimee] to have been the usual term of invective cast to and fro between the two parties. But he must have been a person of some consequence, from the immense effect produced by his appearance. It was in fact all but an anticipation of the revolt of Jeroboam. It was not, as in the case of Absalom, a mere conflict between two factions in the court of Judah, but a struggle, arising out of that conflict, on the part of the tribe of Benjamin to recover its lost ascendancy: a struggle of which some indications had been already manifested in the excessive bitterness of the Benjamite Shechem. The occasion seized by Sheba was the calamity, as if from his own will, between the northern and southern tribes on David (2 Sam. xx. 1—22). Through the ancient custom, he summoned all the tribes to their tents; and then, and afterwards, Judah alone remained faithful to the house of David (2 Sam. xx. 1, 2). The king might well say, "Sheba the son of Bichri shall do us more harm than did Absalom." (1 Sam. 45). What he feared was Sheba's occupation of the fortified cities. This fear was justified by the result. Sheba, having seized the whole of Palestine, and by raising the population, Judah following him in full pursuit, and so deeply impressed with the gravity of the occasion, that the murder even of the great Amasa was but a passing incident in the campaign. He stayed but for the moment of the deed, and "pursued after Sheba the son of Bichri." The mass of the army halted for an instant by the bloody course, and then they also went off after Judah to pursue after Sheba the son of Eben-Ithri. It seems to have been his intention to establish himself in the fortress of Abel-Beth-macah, in the northmost extremity of Palestine, possibly allied to the cause of Absalom through his mother Maacah, and famous for the prudence of its inhabitants (d)
SHEBA

Sam. xx 13). That prerogative was put to the test on the present occasion. Joshu's terms were — the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow-citizens. The head of Sheba was thrown over the wall, and the insurrection ended.

2. (2Sa 14:1; 1Ki 10:2; 2Ch 9:2; 1Sa 25:19; 1Sa 27:3). A Gadite, one of the chiefs of his tribe which dwelt in Hadran (1 Chr. v. 13).

A. P. S.

SHEBA (םֶבַשְיָא) [see below]. The name of three fathers of tribes in the early genealogies of Genesis, often referred to in the sacred books. They are:

1. Zabdi: [Yat. in 1 Chr. 2:25; 1 Chr. i. 22]; the tenth in order of his sons.

2. (2Sa 14:1; 1Ki 18:30; 2Ch 9:2). A son of Joktan, son of Cush (Gen. x. 7; 1 Chr. i. 9).

3. (2Sa 14:1; 1Ki 18:30; 2Ch 9:2). A son of Jokshan, son of Keturah (Gen. xxv. 3; 1 Chr. i. 22).

We shall consider, first, the history of the Joktanite Sheba; and, secondly, the Cushite Sheba and the Keturitame Sheba together.

1. It has been shown, in Arabia and other articles, that the Joktanites were among the early colonists of southern Arabia, and that the kingdom which they there founded was, for many centuries, called the kingdom of Sheba, after one of the sons of Joktan. They appear to have been preceded by an aboriginal race, which the Arabian historians describe as a people of gigantic stature, who cultivated the land and delighted the valleys of the desert, living with the Jews in the "deserted quarter," or, like the tribe of Thamood, dwelling in caves. This people correspond, in their traditions, to the aboriginal races of whom remains are found wherever a civilized nation has supplanted and dispossessed the ruder race. But besides these extinct tribes, there are the evidences of Cushite settlers, who appear to have passed along the south coast from west to east, and who probably preceded the Joktanites, and mixed with them when they arrived in the country.

Sheba seems to have been the name of the great south Arabian kingdom and the peoples which composed it, until that of Hiymer took its place in later times. On this point much obscurity remains; but the Sasanians are mentioned by Dios. Sic., who refers to the historical books of the kings of Egypt in the Alexandrian Library, and by Haratoshene, as well as Arzimbourus, or Agatharchides (iii. 38, 46), who is Strabo's chief authority; and the Homerite or Himyarites are first mentioned by Strabo, in the expedition of Elius Gallus (b. c. 24). Nowhere earlier, in sacred or profane records, are the latter people mentioned, except by the Arabian historians themselves, who place Hijmer very high in their list, and ascribe importance to his family from that early date. We have endeavored, in other articles, to show reasons for supposing that in this very name of Hijmer we have the Red Man, and the origin of Lytherus, Erythrean Sea, Phcenicians, etc. [See ARABIA: RED SEA.]

The apparent difficulties of the case are reconciled by supposing, as M. Causin de Perceval (Erez. i. 54, 55) has done, that the kingdom and its people received the name of Sheba (Arsbo. Sela), but that its chief and sometimes reigning family or tribe was that of Hijmer: and that an old name was thus preserved until the foundation of the modern kingdom of Hijmer or the Tabbaxa, which M. Causin is inclined to place (but there is much uncertainty about this date) about a century before our era, when the two great rival families of Hijmer and Kahlam, together with smaller tribes, were united under the former. In support of the view that the name of Sheba applied to the kingdom and its people as a generic or national name, we find in the Kûранs "the name of Sela comprises the tribes of the Yemen in common:" (s. r. Sela); and this was written: long after the later kingdom of Hijmer had flourished and fallen. And further, as Hijmer meant the "Red Man," so probably did Sela. In Arabic, the verb sah, ܣܥ, said of the sun, or of a journey, or of a fever, means "it altered" a man, i.e., by turning him red: the noun sah, as well as sah, and wahasa, signifies "wine" ('Fiy el-Aws r.)

The Arabian wine was red; for we read: "A king of wine, because there is in it blackness and redness" (Sihab MS.). It appears, then, that in Sela we very possibly have the oldest name of the Red Man, whence came qära', Hijmer, and Erythraus.

We have assumed the identity of the Arabia Sheba, with Sheba (םֶבַשְיָא). The pl. form מַבָּשְיָא corresponds with the Greek Σαβαία and the Latin Sabaei. Gesenius compares the Heb. with Ethiopic שֶבָא "man." The Hebrew shēb is, in by far the greater number of instances, sin in Arabic (see Gesenius); and the historical, ethnological, and geographical circumstances of the case, all require the identification.

In the Bible, the Joktanite Sheba, mentioned genealogically in Gen. x. 28, reappears, as a kingdom, in the account of the visit of the queen of Sheba to king Solomon, when she heard of his fame concerning the name of the Lord, and came to prove him with hard questions (1 K. x. 1); and she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones" (ver. 2). And, again, "she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon" (ver. 16). She was attracted by the fame of Solomon's wisdom, which she had heard in her own land; but the dedication of the Temple had recently been solemnized, and, no doubt, the people of Arabia were desirous to see this famous house. That the queen was of Sheba in Arabia, and not of Sela the Cushite kingdom of Ethiopia, is unquestionable: Josephus and some of the Rabbinical writers a perversely, as usual, refer her to the latter; and the Ethipion (or Abyssinian) Church has a convenient tradition to the same effect (comp. Joseph, Ant. viii. 6, § 5; Liodolf, Hist. Ethiiop. ii. 3; Harris's Abyssinia, ii. 105). The Arabs call her Bilkees (or Yelkamah or Balkamah: Ibn Khaldoun), a queen of the later Himyarites, who, if M. Causin's

a Aben-Ezra (on Dan. xi. 6), however, remarks that the queen of Sheba came from the Yemen, for she spoke an Ishmaelite (or rather a Sheimitic) language.
chronological adjustments of the early history of the Yemen be correct, reigned in the first century of our era (Essai, i. 75, &c.); and an ancient Parliament at Ma-rrib (Maria) still bears its name, while M. Fresnel read the name of "Almucet" or "Bal-\(\text{\textasciitilde}u\)\(\text{\textasciitilde}\)mucet" in many of the Hasmite inscriptions. The Arab story of this queen is, in the present state of our knowledge, altogether unhistorical and unworthy of credit; but the attempt to make her Solomon's queen of Sheba probably arose (as M. Chastel conjectures) from the latter being mentioned in the Koran without any name, and the commentators adopting Bilbec as the most ancient queen of Sheba in the lists of the Yemen. The Koran, as usual, contains a very poor version of the Biblical narrative, diluted with nonsense and encumbered with fables (ch. xxvii. ver. 24, &c.).

The other passages in the Bible which seem to refer to the Joktanite Sheba are in Is. ix. 6, where we read, "all they from Sheba shall come: they shall bring gold and incense," in conjunction with Midian, Ednah, Kedar, and Nahslah. Here reference is made to the commerce that took the read from Sheba along the western continent of Arabia (unless, as is possible, the Cushite or Kebunite Sheba be meant); and again in Jer. vi. 29, it is written, "To what purpose cometh there unto Aino, and unto the city of the plain, from a far country?" (but compare Ez. xxvii. 22, 23, and see below). On the other hand, in Ps. lxxii. 10, the Joktanite Sheba is undoubtedly meant: for the kingdoms of Sheba and Sela are named together, and in ver. 15 the gold of Sheba is mentioned.

The kingdom of Sheba embraced the greater part of the Yemen, or Arabia Felix. Its chief cities, and probably successive capitals, were Sabh, Sana' (Uzal), and Zafar (Stephan). Sabh was probably the name of the city, and generally of the country and nation: but the statements of the Arabian writers are conflicting on this point, and they are not made clearer by the accounts of the classical geographers. Ma-rib was another name of the city, or of the fortress or royal palace in it: "Saba is a city known by the name of Ma-rrib, three nights' journey from Sana" (Ez-Zejjij, in the Tadjjel' Aziz Mem.). Again, "Saba was the city of Ma-rrib (Mashbovakh, s. v.), or the country in the Yemen, of which the city was Ma-rrib" (Mervide, in loc.). Near Sabh was the famous Dyke of El-Arin, said by tradition to have been built by Lukanus the Adate, to store water for the inhabitants of the place, and to avert the descent of the mountain torrents. The catastrophe of the rupture of this dyke is an important point in Arab history, and marks the dispersion in the 21st century of the Joktanite tribes. This, like all we know of Saba, points irresistibly to the great importance of the city as the ancient centre of Joktanite power. Although Uzal (which is said to be the existing Sana) has been supposed to be of earlier foundation, and Zafar (Stephan) was a royal residence, we cannot doubt that Saba was the most important of these chief towns of the Yemen. Its value in the eyes of the old dynasties is shown by their struggles to obtain and hold it; and it is narrated that it passed several times into the hands alternately of the so-called Hasmite peoples and the people we know as the Bani-Hajir (Hajirs, Athervi, Artémidos, Strabo, and Pliny, speak of Merovide; Bödorius, Agatharchides, Steph. Byzant., of Soba, ica, (Steph. Byzant.); ica (Agath.). Ital. (vi. 7, §§ 30, 42; and Phm. vi. 23, § 34) mention. Gb). But the former all say that Maribba was the city called the Saba; and we may conclude that both names applied to the same place, one place, on the one hand, the other its palace or fortress (though probably these writers were not aware of this fact): unless indeed the form Sobata (with the variants Saba, Soba, Solatale, etc.) of Pliny (H. X. vi. 28, § 32), have reference to Shabiam, capital of Hadramawt, and the name of also another celebrated city in the Arabian meres (Merovide, s. v.) gives curious accounts. The classes are generally agreed in ascribing to the Sabait the chief riches, the best territory, and the greatest numbers of the four principal peoples of the Arabs which they name: the Sabait, Annamite (= Hadramawt), Ka-taluni (= Kathleen = Joktan), and Minael (for which see Uliitali). See Bescher (Philos. xxvii.), and Mueller's Voy. Min. p. 186 ff.

The history of the Sabaens has been examined by M. Cauvin de Perceval (Essai sur l'Hist. des Arabes), but much remains to be adjusted before its details can be received as trustworthy, the earliest safe chronological point being about the cent. B.C. An examination of the existing remains of Sabait and Hasmite cities and buildings will, it cannot be doubted, add much to our knowledge of the country and the acquaintance with the language, from inscriptions, aided, as M. Fresnel believes, by an existing dialect, will probably give us some safe grounds for placing the building, or era, of the dyke. In the art. ARABIA (vol. i. p. 142 b), it is stated that there are dutes on the ruins of the dyke, and the conclusion which De Sacy and Cauvin have drawn from these dates and other indications respecting the date of the rupture of the dyke, which forms then an important point in Arabian history; but it must be placed in the 21st century of our era, and the older era of the building is altogether unfixed, or indeed any date before the expedition of Elies Gallas. The ancient buildings are of massive masonry, and evidently of Cushite workmanship, or origin. Later temples, and palace-temples, of which the Arabs give us descriptions, were probably of less massive character; but Sabaean art is an almost unknown and interesting subject of inquiry. The religion celebrated in these temples was cosmic: but this subject is too obscure and too little known to admit of discussion in this place. It may be necessary to observe that whatever connection there was in religion between the Sabaens and the Sabaitians, there was none in name or in race. Respecting the latter, the reader may consult Chav lion's Sabaité, a work that may be recommended with more confidence than the same author's Relation des Agricultures. [See MERIT.] Some curious papers have also appeared in the Journal of the German Oriental Society of Leipzig, by Dr. Oslander. [ARABIA, i. 142, note c. Amer. ed.]

II. Sheba: son of Ramah son of Cush, settled somewhere on the shores of the Persian Gulf. In the Merovide (s. v.) the writer has found an identification which appears to be satisfactory — that on the island of Awal (one of the Bahreyin Islands) are the ruins of an ancient city called Sala: Viewed in connection with RAMAH, and the other facts bearing on the traceless traces of his settlements, it is found on or near the shores of the gulf. It was this Sheba that carried on the great Indian traffic with Palestine, in co
SEHBAH (ןַבָּה) [Gen. xxi. 33], i.e. Shibeah [Gen. vii. on oath]; Sheshah (Shibehah).

SEBANIAH (賽班尼亞) [whom Jehovah built up]; in Neh. ix. 33; Ezra. [Gen. xxxv. 19, 31; Neh. x. 33; Ezra. [Gen. xxiv. 3; Neh. x. 33; Ezra. [Gen. xxiv. 3; Neh. x. 33; Ezra. [Gen. xxiv. 3, 14].

A Levite in the time of Ezra, one of those who stood upon the steps of the Levites and sang the psalm of thanksgiving and confession which is one of the last efforts of Hebrew psalmody (Neh. iv. 4, 5). He sealed the covenant with Nehemiah (Neh. x. 14). In the 11th of Neh. x. 4 he is made the son of Shebariah.

SEBASTIUS: (Sebastian) [Souter]. Another Levite who sealed the covenant with Nehemiah (Neh. x. 12).

SEBULIM (賽佛利) with the def article [breaches, rains: א"ל; Sabariim].

A place named in Josh. vii. 5 only, as one of the points in the flight from Ai. The root of the word has the force of "dividing" or "breaking," and it is therefore suggested that the name was attached to a spot where there were fissures or rents in the soil, gradually deepening till they ended in a sheer descent or precipice to the ravine by which the Israelites had come from Gilgal — "the going down" (מַמַּמָּה); see verse 5 and the margin of the A. V.).

The ground around the site of Ai, on any hypothesis of its locality, was very much of this character. No trace of the name has, however, been yet remarked.

Kell (Journ. of Soc.) interprets Shebarim by

a This is Jerome's (Quint. in Gen-sim and Vulgate)
b The modern Arabic sua-sabeh.
SHEBER

Sichem, He

SHEBA (םשה) [becheg, rain]: 2:6

Alex. 2:6 (Scher): Saber. Son of Caleb ben-Hebron by his concubine Mahlah (1 Chr. vii. 48).

SHEBAH (םשב) [becheg, rain]: 2:6

[2-k. Rom. 2:6, 2:6 var.]: A person of high position in Hezekiah's court, holding at one time the office of prefect of the palace (Is. xxi. 15), but subsequently the subordinate office of secretary (Is. xxxvi. 3; 2 K. xvii. 37, xiv. 2). This change appears to have been effected by Isaiah's interposition; for Sheba had incurred the prophet's extreme displeasure, partly on account of his pride (Is. xxii. 13), Sheba : 2:6 (Shalem); and the etymology (as implied in the title of 'father' bestowed on his successor, ver. 21), and partly (as from his successor being termed a 'servant of Jehovah,' ver. 20), on account of his belonging to the political party which was opposed to the theocracy, and in favor of the Egyptian alliance. From the omission of the usual notice of his father's name, it has been conjectured that he was a mere bond. W. l. B.

SHEBED (םשבד) [shepherd of God]: 9

1. (2:6:9 [1 Chr. xvi. 24, Vat. 192A]: Sabed, Sabedel). A descendant of Gershom (1 Chr. xxii. 16, xxiv. 21), who was ruler of the treasures of the house of God; called also Shirabad (1 Chr. xxiv. 20). The Targum of 1 Chr. xxiv. 24 has a strange piece of exegesis: 'And Shebed, that is, Jonathan the son of Gershom the son of Moses, returned to the fear of Jehovah, and when David saw that he was skillful in money matters he appointed him chief over the treasurers.' He is the last descendant of Moses of whom there is any trace.

2. (2:6:9 [1 Chr. xxx. 4]): One of the fourteen sons of Humam the minstrel (1 Chr. xxiv. 4); called also Shurabad (1 Chr. xxiv. 20), which was the reading of the LXX. and Vulgate. He was chief of the thirteenth band of twelve in the Temple choir.

SHECANTAH (םשקנה) [family with Jehovah]: 2:6

1. The tenth in order of the priests who were appointed by lot in the reign of David (1 Chr. xiv. 11).

2. (2:6:9 [Scophon]: Shechenah). A priest in the reign of Hezekiah, one of those in the cities of the priests to distribute to their brethren their daily portion for their service (2 Chr. xxxv. 19).

SHECRANAH (םשקנה) [see above]: 2:6

1. A descendant of Zerubbabel of the line royal of Judah (1 Chr. iii. 21, 22).

2. (2:6:9 [Vat. omits.]: Shekunin). Some descendants of Shecheniah appear to have returned with Ezra (Ezr. viii. 3). He is called Shechinnah in 1 Esdr. viii. 20.

3. (2:6:9 [Vat. omits.]): The sons of Shechaniah were another family who returned with Ezra, three hundred strong, with the son of Jaziel at their head (Ezr. viii. 5). In this verse some name appears to have been omitted. The LXX.

SHECHEM (םשק) [shoul shoulders, ridge, like doron in Latin]: 2:6

1. A tax gatherer in a region of the Transjordan (1 Chr. xxi. 25, and 2:6:9 [Sichima, Sichem]), as in Josh. xxxiv. 20, the form used by Josephus and Eusebius, with other variations (as 2:6:9 [Sichem, Sichin, (both sing. and pl.)]). There may be some doubt respecting the origin of the name. It has been made a question whether the place was so called from Shechem the son of Hamor, head of their tribe in the time of Jacob (Gen. xxxiii. 18 ff.), or whether he received his name from the city. The import of the name is, in any case, the same as that assumed, since the position of the place on the "saddle" or "shoulder" of the heights which divide the waters there that flow to the Mediterranean on the west and the Jordan on the east, would naturally originate such a name; and the name, having been thus introduced, would be likely to appear again and again in the family of the hereditary rulers of the city or region. The name, too, if first given to the city in the time of Hamor, would have been taken, according to historical analogy, from the father rather than the son. Some interpret Gen. xxxiii. 18, 19 as showing that Shechem in that passage may have been called also Shehan. But this proposal has no support except from that passage; and the meaning even then more naturally is, that Jacob came "safely to Shechem" as an adjective, safe; comp. Gen. xvii. 21; or (as recognized in the Eng. Bible) that Shechem belonged to Shechem as a dependent tributary village. [Shealem.] The name is also given in the Arab. Version in the form of Sichem, and Shecan, to which, as well as Syrian, the reader is referred.

The etymology of the Hebrew word Shechem indicates, at the outset, that the place was situated on some mountain or hill-side; and that presumption agrees with Josh. xx. 7, which places it in Mount Ephraim (see, also, 1 K. xii. 25), and with Judges xx. 7, which represents it as under the jurisdiction of Gerizim, which belonged to the Ephraim range. The other Biblical intimations in regard to its situation are only indirect. They are worth noticing, though no great stress is to be laid on them. Thus, for example, Shechem must have been not far from Sihloh, since Sihloh is said (Judg. xxi. 19) to be a little to the east of "the highway" which led from Beth-el to Shechem. Again, if Shalem was of the Mediterranean. The latter appears in the illustration to this article.
In Gen. xxxii. 18 be a proper name, as our version assumes, and identical with the present Salim, on the left of the plain of the McElmon, then Shechem, which is said to be east of Shiloh, must have been among the hills on the opposite side. Further, Shechem, as we learn from Josephus's history (Gen. xxxvii. 12, etc.), must have been near Dothan; and, assuming Dothan to be the place of that name a few miles northeast of Nabulus, Shechem must have been among the same mountains, not far distant. So too, as the Sychar in John iv. 5 was probably the ancient Shechem, that town must have been near Mount Gerizim, to which the Samaritan woman pointed or glanced as she stood by the well at its foot.

But the historical and traditional data which exist outside of the Bible are abundant and decisive. Josephus (Ant. iv. 8, § 44) describes Shechem as between Gerizim and Ebal: ἡς Σαμαριταί πόλεως μεταξύ δυον ἀρχών, Γαρμύοιον μέν τοῦ ἐκ δεξιῶν κειμένου, ποὺ δ' ἐκ λαυῆς Γαβάδου προσαγωγοῦμεν. The present Nabulus is a corruption merely of Neapolis; and Neapolis succeeded the more ancient Shechem. All the early writers who touch on the topography of Palestine, testify to this identity of the two. Josephus usually retains the old name, but has Neapolis in B. J. iv. 8, § 1. Epiphanius says (Hist, Eccl. iii. 1053): εἰς Σαμαριταί ποιας, τούτι ἐστιν, ἐν τῇ νοτὶ Νεάπολες. Jerome says in the Epist. Flavia: "Transit Shechem, quae nunc Neapolis appellatur." The city received its new name (Neapolis = Nabulus) from Vespasian, and on coins still extant (Ezekiel, Doctr. Nau. iii. 433) is called Flavia Neapolis. It had been hit waste, in all probability, during the Jewish war: and the overthrow had been so complete that, contrary to what is generally true in such instances of the substitution of a foreign name for the native one, the original appellation of Shechem never regained its currency among the people of the country. Its situation accounts for another name which it bore among the natives, while it was known zidly as Neapolis to foreigners. It is nearly midway between Judaea and Galilee; and, it being customary to make four stages of the journey between those provinces, the second day's halt occurs most conveniently at this place. Being θύα a "thoroughfares" (= Νεάπολις). On this important route, it was called also Μασαρθα or Μασαρθα, as Josephus states (B. J. iv. 8, § 1). He says there that Vespasian marched from Aunmnia, διὰ τῆς Σαμαριταίας καὶ παρὰ τῆς Νεά-πολις καλομένης, Μασαρθά δὲ ἐπὶ τῶν ἐπι-

The Valley and Town of Neapolis, the ancient Shechem, from the south-western flank of Mount Ebal, looking westward. The mountain on the left is Gerizim. The Mediterranean is discernible in the distance.

From a sketch by W. Tipping, Esq.

a This happy conjecture, in explanation of a name which baffled even the inquiring Geographer, is due to Oldhausen: Ritter, as above.

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The rendering "plains of Moreh" in the Author’s Version is incorrect. The Samaritan Pentateuch reads, "meridies", and the expression, "place of Shechem," (מַקְלָעָה, מַקְרִי), that it was not inhabited as a city in the

from the town to repair to Jesus at the well, whereas Nablus is more than a mile distant, and not visible from that point. The present inhabitants have a belief or tradition that Shechem occupied a portion of the valley on the east beyond the limits of the modern town; and certain travellers speak of ruins there, which they regard as evidence of the same fact. The statement of Esseblius that Sychar east of Neapolis, may be explained by the circumstance, that the part of Neapolis in that quarter had fallen into such a state of ruin when he lived, as to be mistaken for the site of a separate town (see Rehder’s Palestine, p. 1004). The portion on the edge of the plain, which was more exposed than that in the recess of the valley, and, in the natural course of things, would be destroyed first, or be left to desertion and decay. Josephus says that more than ten thousand Samaritans (inhabitants of Shechem are meant) were destroyed by the Romans on one occasion (B. J. iii. 7, § 32). The population, therefore, must have been much greater than Nablusus with its present dimensions would admit.

The situation of the town is one of surpassing beauty. “The land of Syria,” said Mohammed, “is beloved by Allah beyond all lands, and the part of Syria which He loveth most is the district of Jerusalem, and the place which He loveth most in the district of Jerusalem is the mountain of Nablus” (Fiarnac, des Orante, ii. 139). Its appearance has called forth the admiration of all travellers who have any sensibility to the charms of nature. It lies in a sheltered valley, protected by Gerizim on the south, and Ebal on the north. The feet of these mountains, where they rise from the town, are not more than five hundred yards apart. The bottom of the valley is about 1800 feet above the level of the sea, and the top of Gerizim 800 feet higher still. Those who have been at Heidelberg will assent to O. von Richer’s remark, that the scenery, as viewed from the foot of the hills, is not unlike that of the beautiful German town. The site of the present city, which we believe to have been also that of the Hebrew city, occurs exactly on the water summit; and streams issuing from the numerous springs there, flow down the opposite sides of the valley, spreading verdure and fertility in every direction. Travelers vie with each other in the language which they employ to describe the scene that bursts here so suddenly upon them on arriving in spring or early summer at this paradise of the Holy Land. The somewhat sterile aspect of the adjacent mountains becomes itself a foil, as it were, to set off the effect of the verdant fields and orchards which fill up the valley. “There is nothing finer in all Palestine,” says Dr. Clarke, “than a view of Nablus from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees collected into groves, all around the bold and beautiful valley in which it stands.” “The whole valley,” says Dr. Robinson, “is filled with gardens of vegetables, and orchards of all kinds of fruits, watered by fountains, which burst forth in various parts and flow westwards in refreshing streams. It came upon us suddenly like a scene

on the basis of that error the Samaritans at Nablus show a structure of that sort under an acclivity of Gerizim, which they say was the spot where Jacob buried the Mesopotamian idols.
The narrative shows incontestably that at the time of the division of the land, his son Joshua was in charge. Joshua divided the land among the tribes. Joshua, in his capacity as king (S. of P. p. 295; Jewish Church, p. 348), was strikingly appropriate to the diversified foibles of the region. In revenge for his expedition, after a reign of three years, Abimelech destroyed the city, and, as an emblem of the fate to which he would consign it, sowed the ground with salt (Judg. ix. 41-45). It was soon restored, however, for we are told in 1 K. xii. that all Israel assembled at Shechem, and Ehoshaphat, Solomon's successor, went thither to be inaugurated as king. Its central position made it convenient for such assemblies; its history was fraught with recollections which would give the sanctions of religion as well as of patriotism to the vows of sovereign and people. The new king's obstinacy made him insensible to such influences. Here, at this same place, the ten tribes renounced the house of David, and transferred their allegiance to Jeroboam (1 K. xii. 36), under whom Shechem became for a time the capital of his kingdom. We come next to the epoch of the exile. The people of Shechem doubtless shared the fate of the other inhabitants, and were, most of them at least, carried into captivity (2 K. xvii. 5, 6, xviii. 9). But Shalummares, the conqueror, sent colonies from Babylon to occupy the place of the exiles (2 K. xvii. 24). It would seem that there was another influx of strangers, at a later period, under Esarhaddon (Ezr. iv. 2). The "certain men from Shechem," mentioned in Jer. xii. 5, who were slain on their way to Jerusalem, were possibly Cuthites, i.e. Babylonian immigrants who had been the predecessors or worshipers of the Shechemites (see Hitzig, <i>De Prophet. Jer.</i>, p. 341). These Babylonian settlers in the land, intermixed no doubt to some extent with the old inhabitants, were the Samaritans, who erected at length a rival temple on Gerizim (L. c. 300), and between whom and the Jews a bitter hostility existed for so many ages Joshua, xii. 6, 12, xiii. 3, 4). The son of Sirach (I. 26) says, that "a felicitous people," i.e. the Samaritans, "dwelled at Shechem" (τα Σικενα). From its vicinity to their place of worship, it became the principal city of the Samaritans, a rank which it maintained at least till the destruction of

* In the elevated position and fine view from the ramparts the Levites might have been seen, Joshua addressed the Shechemites (Jud. ix. 7 f.). From that position as "he lifted up his voice" he could easily be heard by the dwellers in the city. The same thing occurred in a recent attempt there to nist quite a revolt.

H.
their temple, about n. c. 129, a person of nearly two hundred years (Joseph. Ant. xiii. 9, § 1: B. J. i. 2, 6). It is unnecessary to pursue this sketch further. From the time of the origin of the Samaritans, the history of Shechem blends itself with that of this people and of their sacred mount, Gerizim; and the reader will find the proper information on this part of the subject under the heads (see Herzog Real-Encyc. xiii. 562). [SAMARIA; SAMARITAN PENT.]

As intimated already, Shechem reappears in the New Testament. It is the Sychar of John iv. 5, near which the Saviour conversed with the Samaritan woman at Jacob's Well. a Shechem is a name of uncertain origin. The Saviour, with his disciples, remained two days at Sychar on his journey from Judaea to Galilee. He preached the Word there, and many of the people believed on Him (John iv. 39, 40). In Acts vii. 16, Stephen reminds his hearers that certain of the patriarchs (meaning Joseph, as we see in Josh. xxiv. 52, and following, perhaps, some tradition as to Jacob's other town) were buried at Shechem. Jerome, who lived so long hardly more than a day's journey from Shechem, says that the tombs of the twelve patriarchs were to be seen there in his day. The anonymous c city in Acts viii. 5, where Philip preached with such effect, may have been Shechem, though many would refer that narrative to Samaria, the capital of the province.

It is interesting to remember that Justin Martyr, who follows so soon after the age of the apostles, was born at Shechem.

It only remains to add a few words relating more especially to Nablus, the heir, under a different name, of the site and honors of the ancient Shechem. It would be inexcusable not to avail ourselves here of the recent observations of Dr. Herzog. In the Zeit. der d. M. Geschichtf. for 1860 (pp. 622-639). He has inserted in that journal a careful plan of Nablus and the environs, with various accompanying remarks. The population consists of about five thousand, among whom are five hundred Greek Christians, one hundred and fifty Samaritans, and a few Jews. The connivance between the Samaritans and Jews is as invariable as it was in the days of Christ. The Mohammedans, of course, make up the bulk of the population. The main street follows the line of the valley from east to west, and contains a well-stocked bazaar. Most of the other streets cross this: here are the smaller shops and the workstalls of the artisans. Most of the streets are narrow and dark, as the houses hang over them on arches, very much as in the closest parts of Cairo. The houses are of stone, and of the most ordinary style, with the exception of those of the wealthy sheikhs of Samaria who live here. There are no public buildings of any note. The Kewisch or synagogue of the Samaritans is a small edifice, in the interior of which there is nothing remarkable, unless it be an above screen, by a curtain, in which their sacred writings are kept. The structure may be three or four centuries old.

The ancient map of the Samaritans in a sketch-plan of it is given in Mr. Grove's paper "On the Modern Samaritans" in Vocation Tourists for 1851.

Nablus has five mosques, two of which, according to a tradition in which Mohammedans, Christians, and Samaritans agree, were originally churches.

One of them, it is said, was dedicated to John the Baptist; its eastern portal, still well preserved, shows the European taste of its founders. The domes of the houses and the minarets, as they show themselves above the sea of luxuriant vegetation which surrounds them, present a striking view to the traveller approaching from the east or the west.

Dr. Rosen says that the inhabitants boast of the existence of not less than eighty springs of water within and around the city. He gives the names of twenty-seven of the principal of them. One of the most remarkable among them is 'Ain el-Kirvan, which rises in the town under a vaulted dome, to which a long flight of steps leads down, from which the abundant water is conveyed by canals to two of the mosques and many of the private houses, and after that serves to water the gardens on the north side of the city.

The various streams derived from this and other fountains, after being distributed thus among the gardens, fall at length into a single channel and turn a mill, kept going summer and winter. Of the fountains out of the city, three only belong to the eastern water shed. One of them, 'Ain Baddo, close to the hamlet of that name, rises in a partly subterranean channel supported by three pillars, hardly a stone's throw from Jacob's Well, and is so large that Dr. Rosen observed small fish in it. Another, 'Ain Askor, issues from an arched passage which leads into the base of Eleal, and flows thence into a tank inclosed within the walls, the workmanship of which, as well as the archway, indicates an ancient origin.

The third, 'Ain Defnan, which comes from the same mountains, reminds us, by its name (A'defn), of the time when Shechem was called Neapolis. Some of the gardens are watered from the fountains, while others have a soil so moist as not to need such irrigation. The olive, as in the days when Jotham delivered his famous parable, is still the principal tree. Figs, almonds, walnuts, mulberries, grapes, oranges, apricots, pomegranates, are abundant. The valley of the Nile itself hardly surpasses Nablus in the production of vegetables of every sort.

Being, as it is, the gateway of the trade between

a Some suppose Shechem and Sychar to be different places. See the arguments for that view under Sychar. Dr. Robinson reaffirms his belief that they are identical (Later Res. iii. 131: see also ii. 269-272). And Mr. Tristram says: "Jacob's well is only half an hour from the modern city." (Miles, Syria, i. 102). While it is evident that the ancient town lay more to the east, among the rough rocks and stone that "strew the unclosed and scattered olive yards for a mile and a half" (Land of Israel, 21 ed. p. 145).
The manufacture, thrown camel's hair, is now a considerable business, having as one of its branches the weaving of rich fabrics. In this respect the Samaritans have been long famed, and their inscriptions, found in the wall of the town, of which a few remain, are of great importance. The inscriptions consist of brief extracts from the Samaritan Pentateuch, probably valuable as palaeographic documents. Similar slabs are to be found built into the walls of several of the sanctuaries in the neighborhood of Nablus; as at the tombs of Hezzez, Rimelus, and Atahmar at Acco. The preceding account some notice should be appended of the two spots in the neighborhood of Nablus which bear the names of the Well of Jacob and the Tomb of Joseph. Of these the former is the more remarkable. It lies about a mile and a half east of the city, close to the lower road, and just beyond the wretched hamlet of Balad. At times the well has been covered over, and it is known as Bir el-Yakab, or 'Ain Yakab; the Christians sometimes call it Bir es-Samaritk — the well of the Samaritan woman. "A low spur projects from the base of Gerizim in a northeasterly direction, between the plain and the opening of the valley. On the point of this spur is a little mound of shapeless ruins, with several fragments of granite columns. Beside these is the well. Formerly there was a square hole, opening into a carefully-built vaulted chamber, about 10 feet square, in the floor of which was the true mouth of the well. Now a portion of the vault has fallen in and completely covered up the mouth, so that nothing can be seen above but a shallow basin filled with stones and rubbish. The well is deep — 75 feet — when last measured — and there was probably a considerable accumulation of rubbish at the bottom. Sometimes it contains a few feet of water, but at others it is quite dry. It is entirely excavated in the solid rock, perfectly round, 9 feet in diameter, with the sides hewn smooth and regular" (Porter, *Hastwood*, p. 54). "It has every claim to be considered the original well, sunk deep into the rocky ground by our father Jacob." This last was the tradition of the place for the last days of the Jewish people (John iv. 6, 12). And its position adds probability to the conclusion, indicating, as has been well said, that it was there by one who could not trust to the springs near in the adjacent vale — the springs of *Abi Bakier and <em>Abi</em> Bra'ib. At a later period it was believed to belong to the Canaanites. Of all the special localities of our Lord's life, this is almost the only one absolutely undisputed. "The tradition, in which by a singular coincidence Jews and Samaritans, Christians and Mohammedans, all agree, goes back," says Dr. Robinson (*Bib. Res.* ii. 284), "at least to the time of Eusebius, in the early part of the 4th century. That writer indeed speaks only of the sepulchre; but the Bordeaux Pilgrim in A. D. 334, mentions also the well; and neither of these writers has any allusion to a church. But Jerome in *Epitaphium Pacae*, which is referred to A. D. 404, makes her visit the church erected at the side of Mount Gerizim around the well of Jacob, where our Lord met the Samaritan woman. The church would seem therefore to have been built during the 4th century; though not by Helena, as is reported in modern times. It was visited and is mentioned, as around the well, by Antoninus Martyr near the close of the 6th century; by Archilus a century later, who describes it as built in the form of a cross; and again by St. Willibrord in the 8th century. Yet Soewall about A. D. 1100, and Ptolemy in 1180, who speak of the holy well, make no mention of the church; whence we may conclude that the latter had been destroyed before the period of the crusades. Brobardus speaks of ruins around the well, blocks of marble and columns, which he held to be the ruins of a town, the ancient Thebe; they were probably those of

**a** *A more perfect copy of this tablet ("unmured" upside down) in the southern wall of the mound has been lately taken (1899) by the explorers of the Palestine Exploration Fund. Dr. Rosen's copy left three of its ten lines incomplete, with some of the characters in other parts very indistinct. Mr. Deutsch of the British Museum, to whom the photograph was submitted, has, however, made a report of the characters of the stone. These are, first, an abbreviated form of the Ten Commandments as found in the Samaritan Seconution (8 lines); secondly, a sentence taken from the interpolated passage following those commandments out of the city, near Qedar (line 2); and finally, line 10, the formula, "Arise, O Lord! Return, O Lord!" which is of frequent occurrence in Samaritan worship. It is probably the oldest Samaritan epigraph in existence.*

*(See Macalister, June 30, 1519.)*

**b** The well is fast filling up with the stones thrown in by travellers and others. At Maundrell's visit (1657) it was 155 feet deep, and the same measurement is given by Dr. Robinson as having been taken in May, 1858. But, five years later, when Dr. Wilson recovered Mr. A. Bona's Bible from it, the depth had decreased to "exactly 75" (*Wilson's Lands*, p. 57). A visit to the well, on March 21, found it 15 feet of water standing in the well. It appears now to be always dry. *The water varies from time to time, but appears to be rarely if ever entirely gone. Near the end of December, says Mr. Tristram, "there was no water in the well, but there was sand and something dry, showing that I had recently contained water, which indeed was found there afterwards in the month of March."* (Land & Island, 24 ed., p. 147.) — H.
the church, to which he makes no allusion. Other
travellers, both of that age and later, speak of
the church only as destroyed, and the well as already
deserted. Before the days of Enseslus, there seems
to be no historical testimony to show the identity
of this well with that which our Saviour visited;
and the proof must therefore rest, so far as it can
be made out at all, in circumstantial evidence. I
am not aware of anything, in the nature of the
case, that goes to contradict the common tradition;
but, on the other hand, I see much in the circum-
stances, tending to confirm the supposition that
this is actually the spot where our Lord held
his conversation with the Samaritan woman.
Jesus was journeying from Jerusalem to Galilee,
and rested at the well, while "his disciples were
gone away into the city to buy meat." The well
thereby lay apparently before the city, and at
some distance from it. In passing along the east-
ern plain, Jesus had halted at the well, and sent his
disciples to the city situated in the narrow valley,
intending on their return to proceed along the
plain on his way to Galilee, without himself visit-
ing the city. All this corresponded exactly to the
position and character of the ground. "Well, the
secret of this was Jacob's well, of high antiquity, a known
and venerated spot; which, after having already lived
for so many ages in tradition, would not be
likely to be forgotten in the two and a half cen-
turies intervening between St. John and En-
seslus." 3
It is understood that the well, and the site ground
thereon, have been lately purchased by the Insedi-
to church, not, it is to be hoped, with the intention
of erecting a church over it, and thus forever
destroying the reality and the sentiment of the
place. 4
The second of the spots alluded to is the Tomb
of Joseph. It lies about a quarter of a mile north
of the well, exactly in the centre of the opening of
the valley between Gerizim and Ebal. It is a small
square inclosure of high whitewashed walls, sur-
rounding a tomb of the ordinary kind, but with
the peculiarity that it is placed diagonally to the
walls, instead of parallel, as usual. A rough pillar
used as an altar, and black with the traces of fire,
is at the head, and another at the foot of the tomb.
In the left-hand corner as you enter is a vine,
whence branches run over the wall," swelling
exactly the metaphor of Jacob's blessing (Gen. xix.
22). In the walls are two slabs with Hebrew in-
scriptions, 5 and the interior is almost covered with
the names of Pilgrims in Hebrew, Arabic, and Sa-
maritan. Beyond this there is nothing to remark
in the structure itself. It purports to cover the
tomb of Joseph, buried there in "the pared of

a Among the proofs of this identity one should not
overlook the striking incidental connection between
John's narrative and the locality (iv. 20). Gerizim
is not named by the Evangelist; but as we read the
words "our fathers worshipped in this mountain," how
really do we think of the woman's glance of the
eye or outstretched hand in that direction, which
made the expression definite on the spot though in-
definite to us. Gerizim stood at that moment within
full sight only a short distance from the scene of
the conversation.
H. (a. s. 7). No church or chapel has yet been erected there
(1870), as was feared might be done at the time of
writing the above article.
ll. One of these is given by Dr. Wilson (Lands, etc.,
d. 61).

SHECHEM

SHECHEM

SHECHEM

The local tradition of the Tomb, like that of that
well, is as old as the beginning of the 4th centu-
y. Both Enseslus (Osnosius, Ξυχμ α) and the Bor-
dene Pilgrim mention its existence. So do Ben
Jamin of Tudela (1264-79), and Maundrell (1692),
and so -- to pass over immediate travellers --
does Maundrell (1697). All that is wanting in
these accounts is to fix the tomb which they men-
tion to the present spot. But this is difficult
-- Maundrell describes it as on his right hand, in
leaving Nablus for Jerusalem: "just without the
city" -- a small mosque, "built over the sepulchre
of Joseph" (March 25). Some time after passing it
he arrives at the well. This description is quite
inapplicable to the tomb just described, but perfectly
suits the Wely at the northeast foot of Gerizim,
which also bears (among the Moslems) the name of
Joseph. And when the expressions of the two
oldest authorities a cited above are examined, it will
be seen that they are quite as suitable, if not more
so, to this latter spot as to the tomb on the open
plain. On the other hand, the Jewish travellers, 6
from imparci (cir. 1320) downwards, specify the
tomb as in the immediate neighborhood of the vil-
lage el-Bibene. 7
In this conflict of testimony, and in the absence
of any information on the date and nature of the
Moslem 8 tomb, it is impossible to come to a de-
finite conclusion. There is some force, and that in
favor of the received site, in the remarks of a learned
and intelligent Jewish traveller (Loewe, in Abh.
Zeitung des Jewishkernes, Leipzig, 1839, No. 50)
on the peculiar form and nature of the ground sur-
rounding the tomb near the well: the more so be-
cause they are suggested by the natural features of
the spot, as reflected in the curiously minute,
the almost technical language, of the ancient rec-
ord, and not based on any more traditional or arti-
ficial considerations. 8 "The thought," says he,
forced itself upon me, how impossible it is to un-
derstand the details of the Bible without examining
them on the spot. This place is called in the
Scripture, neither ευκεικ ( valley) 9 nor χειλην ( plain),
but by the individual name of Chlothel "nou-She'el; 10
and in the whole of Palestine there is not such another plot to be
found, -- a dead level, without the least hollow or swelling in a circuit of
two hours. In addition to this it is the loveliest and
most fertile spot I have ever seen."

SHE'CHEM. The names of three persons in the annals of Israel.

1. (Σέκιμ) [shoulder, ridge]: Ξυη主题活动: [in Josh.

Eusebius: in ισραηλιτικος Νεως πτωσος, οινω καπο 
ταξις δεκανοντα του ιωσηφ.

Bordeaux Pilgrim: "Ad pedem montis locut est υπ'
nomen est Sachem: ibi postumum est monumentum ubi
positus est Joseph. Inde passus usque . . . ubi pu-
watur," etc.

Benjamin of Tudela (cir. 1195) says, "The Sa-
maritans are in possession of the tomb of Joseph the
righteous;" but does not define its position.

J See the Itineraries entitled Jehud ha-damim
(a. p. 1504), and Jehuda ha-Dosah (1587), in Carmoly's
Itinerariis de la Terre Sainte.

It appears from a note in Prof. Stanley's Sinai
& Pal. p. 241, that a later Joseph is also commemorat-
ed in this sanctuary.
SHECHEMITES, THE

**Sire., pl. -t] Sichem.)** The son of Hamor the chief of the Hivite settlement of Shechem at the time of Jacob's arrival (Gen. xxxviii. 19, xxix. 2-20; Josh. xiv. 32; Judg. ix. 28).

1. **(Seech.)** A man of Manasseh, of the clan of Gilead, and head of the family of the Shechemites (Num. xxvi. 31). His family are again mentioned as the Bene-Shechem [sons of S.] (Josh. xiv. 32).

2. **(Seech.)** In the lists of 1 Chr. another Shechem is named amongst the Gildeitates as a son of Simeon, the younger brother of the foregoing (vii. 19). It must have been the recollection of one of these two Gildeitates which led Cyril of Alexandria into his strange fancy (quoted by Reland, _Ptol. p. 1097_, from his Comm. on _Hosea_) of placing the city of Shechem on the eastern side of the Jordan.

SHECHEMITHES, THE (יִשְׁכָּחֵיתָא) [part., see above] 6 Seechit: [Vat. M. -ss, L. -ss, -ss] (Schechen). The family of Shechem, son of Gilgal; one of the minor clans of the Eastern Manassseh (Num. xxvi. 31; comp. Josh. xvi. 22).

SHECHINAH (in Chaldee and neo-Hebrew, שֶׁכֶּהְיָא, majestas Dei, praecuratio Dei, Spiritus Sanctus, Buxtorf, from שֶׁכֶץ and שֶׁכֶץ, to rest, settle, dwell; whence שֶׁכֶם a tent, the Tabernacle; comp. סָמְךָא.) This term is not found in the Bible. It was used by the later Jews, and borrowed by Christians from them, to express the visible majesty of the Divine Presence, especially when resting, or dwelling, between the cherubim on the mercy-seat in the Tabernacle, and in the Temple of Solomon: but not in Zerubbabel's temple, for it was one of the five particulars which the Jews reckon to have been wanting in the second temple a (Castell, _Lexic. s. v._ Parisiis, _Consect. i._ 138). The use of the term is first found in the Targums, where it forms a frequent periphrasis for God, considered as dwelling amongst the children of Israel, and is thus used, especially by Onkelos, to avoid ascribing corporeity to God himself, as Castell tells us, and may be compared to the analogous periphrasis so frequent in the Targums (Jonathan, _Shechinah, the Word of the Lord_). Many Christian writers have thought that this threefold expression for the Deity—the Lord, the word of the Lord, and the Shechinah—indicates the knowledge of a Trinity of Persons in the Godhead, and accordingly, following some Rabbinical writers, identify the Shechinah with the Holy Spirit. Others, however, deny this (Calmet's _Dict. of the Bible_; Joh. Sambert, _Dea Lex._ xix. in _Critic. Soc._; _Glass. Philoby._ Soc. Ill. v. i, vii. etc.).

Without stopping to discuss this question, it will most certainly to give an accurate knowledge of the use of the term Shechinah by the Jews themselves, if we produce a few of the most striking passages in the Targums where it occurs. In Ex. xxv. 8, where the Hebrew has _"let them make a sanctuary that I may dwell among them, _" Onkelos has, "I will make my Shechinah to dwell among them." In xix. 45, 16, for the Hebrew _"I will dwell among the children of Israel,"_ Onkelos has, _"I will make my Shechinah to dwell,"_ etc. In Ps. lxviii. 2, for _"this Mount Zion wherein thou hast dwelt,"_ the Targum has _"wherein thy Shechinah hath dwelt."_ In the description of the dedication of Solomon's Temple (1 K. viii. 12, 13, the Targum of Jonathan runs thus: _"This House is pleased to make his Shechinah dwell in Jerusalem._ I have built the house of the sanctuary for the house of thy Shechinah for ever, where it should be noticed that in ver. 13 the Hebrew _"will dwell among the children of Israel,"_ Jonathan has _"I will make my Shechinah dwell,"_ etc. In Is. vi. 5 he has the combination, _"the glory of the Shechinah of the King of ages, the Lord of Hosts,"_ and in the next verse he paraphrases _"from off the altar,"_ by _"from before his Shechinah on the throne of glory in the holy heavens that are above the altar._ Compare also Num. v. 3, xxxv. 31; Ps. lxviii. 17, 18, cxxxv. 21; Is. xxiii. 5,lix. 17; Joel iii. 17, 21, and numerous other passages. On the other hand, it should be noticed that the Targums never render _"the cloud"_ or _"the glory"_ by Shechinah, but by _מְדֵחֶה and מְדִיחָא_, and that even in such passages as Ex. xxv. 16, 17; Num. xv. 17, 18, 22, x. 12, neither the mention of the cloud, nor the constant use of the verb _נִני_, in the Hebrew provoke any reference to the Shechinah. Hence, as regards the use of the word _Shechinh_ in the Targums, it may be defined as a periphrasis for God whenever He is said to dwell on Zion, amongst Israel, or between the cherubim, and so on, in order, as before said, to avoid the slightest approach to materialism. Far most frequently this term is introduced when the verb _נִני_ occurs in the Heb. text; but occasionally, as in some of the above-cited instances, where it does not, but where the Paraphrast wished to interpose an abstract noun corresponding to _Presence_ to mark the holier antithetickity of the Hebrew writer.

Our view of the Targumistic notion of the Shechinah would not be complete if we did not add, that though, as we have seen, the Jews reckoned the Shechinah amongst the marks of the Divine favor which were wanting to the second temple, they manifestly expected the return of the Shechinah in the days of the Messiah. Thus Hag. i. 8, _"Build the house, and I will take pleasure in it, and I will be glorified, saith the Lord,"_ is paraphrased by Jonathan, _"I will cause my Shechinah to dwell in it in glory._" Zech. ii. 10, _"Lo I come, and I will dwell in the midst of thee, saith the Lord,"_ is paraphrased _"I will be revealed, and will cause my Shechinah to dwell in the midst of thee."_ And in viii. 3, _"I am returned unto Zion, and will dwell in the midst of Jerusalem,"_ is paraphrased _"I will make my Shechinah dwell in the midst of Jerusalem,"_ and lastly, in Ez. xliii. 7, 9, in the vision of the return of the Glory of God to the Temple, Jonathan

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a Dr. Bernard, in his notes on Josuephus, tries to prove that these five things were all in the second temple, because Josephus says the Urn and Ophni were. See Watton's _Traditions_, etc., p. 16.

b _See._ t. g., Ps. lxix. 17, and Kalsch on Ex. xxiv. 19.

c In Ps. lxviii. 17 (16, A. V.), the Targum has _"the Word of the Lord has desired to place his Shechinah upon Zion._"

d Always (as far as I have observed) rendered by the Chaldee _שֶׁכֶהְיָא_.

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SHECHINAH

paraphrases thus, "Son of man, this is the place of the house of the throne of my glory, and this is the place of the entrance of the house of my Shechinah, where I will make my Shechinah dwell in the midst of the children of Israel for ever. . . . Now let them cast away their idols . . . and I will make my Shechinah dwell in the midst of them for ever." Compare Is. iv. 5, where the return of the pillar of cloud by day and fire by night is foretold as to take place in the days of the Messianic reign. As regards the visible manifestation of the Divine Presence dwelling amongst the Israelites, to which the term Shechinah has attached itself, the idea which the different accounts in Scripture convey is that of a most brilliant and glorious light, enveloped in a cloud, and usually concealed by the cloud, so that the cloud itself was for the most part alone visible; but on particular occasions the glory appeared. Thus at the Exodus, "the Lord went before them by day in a pillar of cloud and by night in a pillar of fire to give them light." And again we read, that this pillar was a cloud and darkness" to the Egyptians, "but it gave light by night" to the Israelites. But in the morning watch "the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians (i.e. 'white cloud' (by Patrick) explains it, the fiery appearance of the Deity shone forth from the cloud," and by its amazing brightness confounded them. So too in the Parke Eliot it is said, "The Blessed God appeared in his glory upon the sea, and it fled back:" with which Patrick compares Ps. lxxvii. 16, "The waters saw thee, O God, the waters saw thee; they were afraid, yea, they were very afraid." Where the Targum has, "They saw thy Shechinah in the midst of the waters." In Ex. xix. 9, "the Lord said to Moses, Lo, I come unto thee in a thick cloud," and accordingly in ver. 16 we read that a thick cloud rested upon the mount, and in ver. 18, that "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire." And this is further explained, Ex. xix. 16, where we read that the Lord stood upon Mount Sinai, and the cloud covered it (i.e. as Aben Ezra explains it, the glory) six days. But upon the seventh day, when the Lord called unto Moses out of the midst of the cloud, there was a breaking forth of the glory through the cloud, for "the sight of the glory of the Lord was like devouring fire on the top of the mountain in the eyes of the children of Israel," ver. 17. So again when God as it were took possession of the Tabernacle at its first completion (Ex. xl. 34, 35), "the cloud covered the tent of the congregation (externally), and the glory of the Lord filled the Tabernacle (within), and Moses was not able to enter into the tent of the congregation (rather, of meeting); just as at the dedication of Solomon's Temple (1 K. viii. 10, 11), "the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord." In the Tabernacle, however, as in the Temple, this was only a temporary state of things; for throughout the books of Leviticus and Numbers we find Moses constantly entering into the Tabernacle. And when he did so, the cloud which rested over it externally, dark by day, and luminous at night (Num. ix. 15, 19), came down and stood at the door of the Tabernacle, and the Lord talked with Moses inside, "face to face," and Moses would return thither (Num. xxiii. 7-11). It was on such occasions that Moses heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims " (Num. vii. 89), in accordance with Ex. xxv. 22; Lev. xvi. 2. But it does not appear that the glory was habitually seen either by Moses or the people. Occasionally, however, it flashed forth in the cloud which concealed it; as Ex. xvi. 7, 10; Lev. xvi. 6, 33, when "the glory of the Lord appeared unto all the people," according to a previous promise; or as Num. xiv. 10, xvi. 19, xx. 6, suddenly, to strike terror in the people in their rebellion. The last occasion on which the glory of the Lord appeared was that mentioned in Num. xx. 6, when they were in Kadesh in the 40th year of the Exodus, and murmured for want of water, and the last express mention of the cloud as visibly present over the Tabernacle is in Deut. xxxii. 15, just before the death of Moses. The cloud had not been mentioned before since the second year of the Exodus (Num. x. 11, 34, xii. 5, 10); but as the description in Num. ix. 15-23; Ex. x. 29, relates to the whole time of their wanderings in the wilderness, we may conclude that at all events the cloud visibly accompanied them through all the migrations mentioned in Num. xxxiii., till they reached the plains of Moab, and till Moses died. From this time we have no mention whatever in the history either of the cloud, or of the glory, or of the voice from between the cherubim, till the dedication of Solomon's Temple. But since it is certain that the Ark was still the special symbol of God's presence and power (Josh. iii. 17, iv. 1, 1 Sam. iv.; Ps. lxxxvii. 11; compared with Num. v. 15; Ps. cxix. 8, lxxxv. 1, xcv. 1), and since such passages as 1 Sam. iv. 21, 22; 2 Sam. vi. 2; Ps. xcvii. 4; 2 K. xix. 15, seem to imply the continued manifestation of God's Presence in the cloud between the cherubim, and that Lev. xvi. 2 seemed to promise so much, and that more general expressions, such as Ex. x. 18, 13, 14, lxxvi. 2; Is. xvii. 18, 4c, thus acquire much more point, we may perhaps conclude that the cloud did continue, though with shorter or longer interruptions, to dwell between 'the cherubims of glory shadowing the mercy-seat,' until the destruction of the Temple by Nebuchadnezzar. [OLIVES, MOUNT OF, ii. 2249-50.] The illusions in the N. T. to the Shechinah are not unfrequent. Thus in the account of the Nativity, the words, "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them" (Luke ii. 9), followed by the appearance of the multitude of the heavenly host," recall the appearance of the Divine glory on Sinai, when "He shined forth from Paran, and came with ten thousands of saints" (Deut. xxxiii. 2); comp. Ps. lxxxvii. 17; Acts vii. 53; Heb. ii. 2; Ex. xlvii. 2). The "God of glory" (Acts vii. 55), "the cherubims of glory" (Heb. ix. 5), the "glory" (Rom. ix. 4), and other like passages, are distinct references to the manifestations of the glory in the O. T. When we read in John i. 14, "that the Word was made flesh, and dwelt among us (iox8aXp8evoiv & aOcoiv), and we beheld his glory," or in 2 Cor. xiii. 9, "that the power of Christ may rest upon,"

a The Arabic expression, corresponding to the Shechinah of the Targums, is a word signifying light.

b In Hebrew וָּקָּנֵב , in Chaldee וָּקָּנֵב .
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from one to three years old," but young lambs of the first year were more generally used in the offerings (see Ex. xxii. 38; Lev. ix. 3, xii. 6; Num. xxviii. 9, &c.). No lamb under eight days old was allowed to be killed (Ex. xxii. 27). A very young lamb was called הָתיָה tâlch (see 1 Sam. vii. 9; 18. xxv. 25). Sheep and lambs formed an important article of food (1 Sam. xxiv. 18; 1 K. i. 19, iv. 23; Ps. xiv. 11, &c.). The wool was used as clothing (Lev. xii. 47; Dent. xiii. 11; Prov. xxxi. 13; Job xxxi. 20, &c.). [Wool.] Trumpets may have been made of the horns of rams (Josh. vi. 4) though the rendering of the A. V. in this passage is generally thought to be incorrect. "Rams' skins dyed red" were used as a covering for the Tabernacle (Ex. xxv. 5). Sheep and lambs were sometimes paid as tribute (2 K. iii. 4). It is very striking to notice the immense numbers of sheep that were reared in Palestine in Biblical times: see for instance 1 Chr. v. 21 ; 2 Chr. xvii. xxvii. ; 2 K. iii. 4 ; Job xii. 12. Special mention is made of the sheep of Bozrah (Mic. ii. 12; Is. xxxv. 6) in the land of Edom, a district well suited for pasturing sheep. "Bashan and Gilgal" are also mentioned as pastures (Mic. viii. 14). "Large parts of Carmel, Bashan, and Gilgal," says Thomson (Land and Book, p. 295), "are at their proper season alive with countless flocks of sheep." (see also p. 311). "The flocks of Kedar" and "the rams of Nebaioth," two sons of Ishmael (Gen. xlv. 13) that settled in Arabia, are referred to in Is. ix. 7. Sheep-shearing is alluded to Gen. xxi. xxviii. 13; Dent. xvii. 19: 1 Sam. xxiv. 4; Is. lii. 7, &c. Sheep-dogs were employed in Biblical times, as is evident from Job xxv. 1, "the dogs of my flock." From the manner in which they are spoken of by the patriarch it is clear, as Thomson (Land and Book, p. 292) well observes, that the oriental shepherd-dogs were very different animals from the sheep-dogs of our own land. The exact breed are described as being "a mean, sinister, ill-conditioned generation, which are kept at a distance, kicked about, and half-starved, with nothing noble or attractive about them." They were, however, without doubt, useful to the shepherds, more especially at night, in keeping off the wild beasts that prowled about the hills and valleys (comp. Thee, ld. v. 105). Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (comp. John x. 4; Ps. lxxvii. 29, xxxi. 1), though they also drove them (Gen. xxxiii. 13). [SHEPHERDS.] It was usual amongst the ancient Jews to give names to sheep and goats, as in England we do to our dairy cattle (see John x. 3). This practice prevailed amongst the ancient Greeks (see Thee, IId. v. 103): —

The following quotation from Hartley's Researches in Greece and the Levant, p. 321, is so strikingly illustrative of the allusions in John x. 1-16, that we cannot do better than quote it: — "Having had my attention directed last night to the words in John x. 3, I asked my man if it was usual in Greece to give names to the sheep. He informed me that it (author of the Targum) was the first (Wolf, Dib. 10; 1 Targ.)

This expression of St. Paul's has a singular re-embracement in the Biblical saying, that of eighty pupils of Hillel the elder, thirty were worthy that the Shechinah should rest upon them; and of these Johanan (author of the Targum) was the first (Wolf, Dib. 10; 1 Targ.)

a "(εἰκοσακοσακές εἰς ἑκάτερον; or in Rev. xxi. 26, "Behold the tabernacle of God is with men, and He will dwell with them") (ξηράνθον τοῦ Θεοῦ ... καὶ ξηράνθον μετ᾿ αὐτοῖς), we have not only references to the Shechinah, but are distinctly taught to connect it with the incamation and future coming of Messiah, as Isaiah 28. These are most frequently called (Ex. x. xi.) cherubim: but sometimes, as in Is. vi. seraphim (comp. Rev. iv. 7, 8). In Ex. xiv. 19, "the angel of God" is spoken of in connection with the cloud, and in Dent. xxxii. 2, the descent upon Sinai is described as being with ten thousands of saints (comp. Ps. lxxxvii. 17; Zechar. xi. 4). The predominant association, however, is with the cherubim, of which the golden cherubim on the mercy-seat were the representation. And this gives force to the interpretation that has been put upon Gen. iii. 24, 24 as being the earliest notice of the Shechinah, under the symbol of a pointed flame, dwelling between the cherubim, and constituting that local Presence of the Lord from which Cain went forth, and before which the worship of Adam and succeeding patriarchs was conducted (see Hale's Chorbal, i. 94; Smith's_exact Account, i. 173, 176, 177). Parkhurst went so far as to imagine a tabernacle, containing the cherubim and the glory all the time from Adam to Moses (Heb. i.e. p. 625). It is, however, pretty certain that the various appearances to Abraham, and that to Moses, in the bush, were manifestations of the Divine Majesty similar to those later ones to which the term Shechinah is applied (see especially Acts vii. 2). For further information the reader is referred, besides the works quoted above, to the articles Cloud, Ark, Cherub, to Winer, Relig. art. Cherubim; to Bishop Patrick's Commentary; to Buxtorf, Hist. Arc. Past. e. xi.; and to Lowman, On the Shechinah.

A. C. H.
was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then made him call one of his sheep. He did so, and it instantly left its pasturage and its companions and ran up to the hands of the shepherd with signs of pleasure and with a prompt obedience which I had never before observed in any other animal. It is also true in this country that a stranger will not follow, but will flee from him. The shepherd told me that many of his sheep were still wild, that they had not yet learned their names, but that by teaching them they would all learn them. See also Thomson (p. 203): "The shepherd calls sharply from time to time to remind the sheep of his presence: they know his voice and follow on; but if a stranger call they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger."  

Broad-tailed Sheep.

The common sheep of Syria and Palestine are the broad-tail (Ovis aries), and a variety of the common sheep of this country (Ovis aries) called the Bikorekan according to Russell (Monyp., ii. 147). The broad-tailed kind has long been reared in Syria. Aristotle, who lived more than 2,000 years ago, expressly mentions Syrian sheep with tails of a cubit wide. This or another variety of the species is also noticed by Herodotus (iii. 118) as occurring in Arabia. The fat tail of the sheep is probably alluded to in Lev. iii. 9, vii. 3, etc., as the fat and the whole rump that was to be taken off hard by the boneless, and was to be consumed on the altar. The cooks in Syria use this mass of fat instead of Arab butter, which is often rank (see Thomson, Land and Book, p. 97).  

\[ \text{a} \] Dr. Thomson’s remarks in Illustration of these traits of pastoral life in the East are very interesting (Land and Book, i. 393, 394).  

\[ \text{b} \] None of the instances cited by Jerome and others are exact parallels with that in question. The quotations adduced, with the exception of those which speak of painted insignia, before Spartan women \textit{not} refer to cases in which \textit{living} animals thera-

The whole passage in Gen. xxx. which bears on the subject of Jacob’s stratagem with Laban’s sheep is involved in considerable perplexity, and Jacob’s conduct in this matter has been severely and unconsciously condemned by some writers. We touch upon the question briefly in its zoological bearing. It is altogether impossible to account for the complete success which attended Jacob’s device of setting peeled rods before the ewes and she-goats as they came to drink in the watering troughs, on natural grounds. The Greek fathers for the most part ascribe the result to the direct operation of the Deity, whereas Jerome and the Latin fathers regard it as a mere natural operation of the imagination, adding as illustrations in point various devices that have been resorted to by the ancients in the cases of mares, asses, etc. (see Oppian, Cynegetic, i. 327, 357; Pinyx, H. V. viii. 10, and the passages from Quintilian, Hippocrates, and Galen, as cited by Jerome, Grotius, and Bochart). Even granting the general truth of these instances, and acknowledging the curious effect which peculiar sights by the power of the imagination do occasionally produce in the furs of many animals, yet we must agree with the Greek fathers and ascribe the production of Jacob’s spotted sheep and goats to divine agency. The whole question has been carefully considered by Nitschmann (De Coronis Jacobi, in Theol. 357), from whom we quote the following passage: "Etenim itaque, cum Vosso allaque pliis viris, illam pecorum imaginationem tamen tante saepe causam adjecisse, ac plus in hae negotio divina tribuendum esse virtutis, que suo concursu sic delineam causae secundum vim inabsult ut quod ea sola sequendum naturam praestare non valeret ab divina beneficione super naturam praestare:" and then Nitschmann cites the passage in Gen. xxxi. 5-13, where Jacob expressly states that his success was due to Divine interference: for it is hard to believe that Jacob is here uttering nothing but a tissue of falsehoods, which appears to be the opinion of Kalisch (Hist. con Crit. Comment, Gen. xxxi. and xxi.), who represents the patriarch as “unblushingly executing frauds suggested by his fertile invention, and then abusing the authority of God in covering or justifying them.” We are aware that a still graver difficulty in the minds of some persons remains, if the above explanation be adopted; but we have no other alternative, for, as Patrick has observed, “let any shepherd now try this device, and he will not find it do what it did then by a Divine operation.”  

The greater difficulty alluded to is the supposing that God would have directly interfered to help Jacob to act treacherously towards his uncle. But are we quite sure that there was any fraud, fairly called such, in the matter? Had Jacob not been thus aided, he might have remained the dupe of Laban’s craftily conduct all his days. He had served his money-loving uncle faithfully for fourteen years; Laban confesses his cattle had increased considerably under Jacob’s management; but all the return he got was unfair treatment and a constant desire
on the part of Laban to strike a hard bargain with him (Gen. xxxi. 7). God vouchsafed to deliver Jacob out of the hands of his hard master, and to punish Laban for his cruelty, which he did by pointing out to Jacob how he could secure to himself large flocks and abundant cattle. God was only helping Jacob to obtain that which justly belonged to him, but which Laban's capacity refused to grant. "Were it lawful," says Stackhouse, "for any private person to make reprisals, the injurious treatment Jacob had received from Laban, both in imposing a wife upon him and prolonging his servitude without wages, was enough to give him both the provocation and the privilege to do so. God Almighty, however, was pleased to take the determination of the whole matter into his own hands." This seems to us the best way of understanding this disputed subject.  

The following Hebrew words occur as the names of sheep: [םַע, יֵע, וּבְ, or וַה], a collective noun to denote "a flock of sheep and goats," to which is opposed the noun of unity, וַת, "a sheep" or "a goat," joined to a masc. where "rams" or "he-goats" are signified, and with a fem. when "ewes" or "she-goats" are meant, though even in this case sometimes to a masc. (as in Gen. xxxi. 10): וַת, "a ram;" וַת, "a ewe;" [ות, or etc.], "a lamb," or rather "a sheep of a year old or above," opposed to [ות, "a sucking or very young lamb;" [ות is another term applied to a lamb as it skips (ות) in the pastures.

As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these qualities in the person of our blessed Lord (Is. liii. 7; Acts viii. 32, &c.). The relation that exists between Christ, "the chief Shepherd," and his members, is beautifully compared to that which in the East is so strikingly exhibited by the shepherds to their flocks (see Thomson, Land and Book, p. 263). W. 11

* SHEEPFOLD. [Sheepfold.]  

* SHEEPFOLD. The original words for this expression in the Old Testament are [ות, [ות, [ות, [ות, (dual, with reference to the troughs which divided them), and יֵב, and in the N. T., [ות יֵב and פִּי (the latter erroneously) (John x. 16). Sheepfolds as usually constructed in the East, according to Thomson (Land and Book, i. 299), are "low, flat buildings, erected on the shelved side of the valleys, and, when the nights are cold, the flocks are shut up in them, but in ordinary weather they are merely kept within the yard." During the day of course they are led forth to pasture by the shepherds. The folds are defended by a wide stone wall, crowned by sharp thorns which the wolf will rarely attempt to scale. The leopard and panther, however, when pressed with hunger, will overleap the thorny hedge, and make havoc of the flock. Many little villages in Syria, especially in the Beka'a between Lebanon and Anti-Lebanon, consist of shepherds or have sprung from them, and have the syllable [ות (sheep-fold) prefixed to their names. In Greece the writer has seen folds built merely of a parapet of bushes or branches, placed at the entrance of caves, natural, or made for the purpose in the side of hills or rocky ledges. A porter kept the door of the larger sheepfolds. [Porter, Amer. J.]  

A mistranslation in John x. 16, or at least ambiguity ("fold") being susceptible of a twofold sense, mars the exquisite beauty of the passage. Instead of "there shall be one fold and one shepherd," it should read: "and there shall be one flock, one shepherd." The A. V. confuses [ות and פִּי and we necessarily lose in any rendering the alliterative succession of פִּי and פִּי. The Saviour no doubt refers more immediately in the figure to the union of Jews and Gentiles in the faith and blessings of the gospel. "Sheepfold" occurs in the A. V. three times interchangeably with "sheepfold." H.

We have considered this perplexing question in accordance with the generally received opinion that the whole account is the work of one and the same author: at the same time, we must allow that there is wrong probability that these portions of the narrat
SHEEP-MARKET (2 K. iii. 4). [Sheep-]Sheep-Master]

Sheep Gate. The (en Aa 7 7 7) of the gates of Jerusalem as rebuilt by Nehemiah (Neh. iii. 1, 22; xii. 39). It stood between the tower of Mesh and the chamber of the corner (iii. 32, 1) or gate of the guard-house (xii. 39, A. V. "prison-gate"). The latter seems to have been at the angle formed by the junction of the wall of the city of Nehemiah and that of the city of David, leaving the Sheep Gate on the north of it. (See the diagram in p. 1322, vol. ii.) According to the view taken in the article JERUSALEM, the city of David occupied a space on the mount Moriah about a hundred yards wide with the rest of the south wall of the platform of the Dome of the Rock and the south wall of the Haram esh-Sherif. The position of the Sheep Gate may therefore have been on or near that of the Bab el-Kattanin. Bertheau (Exeq. Handbuch, on Nehemiah, p. 144) is right in placing it on the east side of the city and on the north of the corner; but is wrong in placing it at the present St. Stephen's Gate, since no wall existed nearly so far to the east as that, till after the death of Christ. [JERUSALEM.]

The pool which was near the Sheep Gate (John v. 2; A. V. inaccurately "market") was probably the present Hammam esh-Shefita. G.

Sheep-Market, The (John v. 2). The word "market" is an interpolation of our translators, possibly after Luther, who has Schafi.-house. The words of the original are ειπα εποβατηγε, to which probably should be supplied not market but gate, παρη, as in the LXX. version of the passages in Nehemiah quoted in the foregoing article. The Vulgate connects the πομοβατηγε with the κωλομόβηθα, and reads Profectio pietatis; while the Syriac omits all mention of the sheep, and names only "a place of baptism." G.

Sheets, only in Judg. xiv. 12, 13, and there "shirts" in the margin. The Hebrew is מל, elsewhere only in Prov. xxxi. 24 and Is. iii. 24, where the A. V. renders "fine linen." The LXX. has in the different places σωλάδες or βοσάδα, and the Vulg. similes. It was something worn by men and women, as the above passages show, and must have been an article of dress. It may have been a thin covering of linen worn next to the body as a shirt (First, Keil), or a loose nightcap thrown around one on taking off his other garments (Schleusner). In the latter case it corresponded nearly to the Greek σωλάδα (comp. Mark's σωλάδα εί υμας, xiv. 51). It formed part of the raiment which Samson was to give to the Philistines if they should discover his riddle within the appointed time (Judg. xiv. 12 ff.). It was evidently at that period an article of value or luxury among the Philistines, as it was still later among the Hebrews (Is. iii. 29; Prov. xxxi. 24).

* Against this theory respecting the site of "the city of David," see under JERUSALEM, § 4v., near the end (Amer. ed.). S. W. W. The character nearly resembles that of Samaritan MSS., although it is not quite identical with it. The Hebrew and Samaritan alphabets appear to be derivative representatives of some older form, as may be inferred from several of the letters. Thus the ב is first called in question the commonly assumed at

finity between שדוק and מלח (Lex. s. v.). H.

Shekel. In a former article [Money] a full account has been given of the coins called shekels, which are found with inscriptions in the Samaritan character, as if that the present article will only contain notices of a few particulars relating to the Jewish coinage which did not fall within the plan of the former.

It may, in the first place, be desirable to mention, that although some shekels are found with Hebrew letters instead of Samaritan, these are undoubtedly all forgeries. It is the more needful to make this statement, as in some books of high reputation, e.g. Walton's Polyglott, these shekels are engraved as if they were genuine. It is hardly necessary to suggest the reasons which may have led to this series of forgeries. But the difference between the two is not confined to the letters only; the Hebrew shekels are much larger and thinner than the Samaritan, so that a person might distinguish them merely by the touch, even under a common magnifying glass.

Our attention is, in the next place, directed to the early notices of these shekels in Rabbinical writers. It might be supposed that in the Mishna, where one of the treatises bears the title of "Shekelim," or Shekels, we should find some information on the subject. But this treatise, being devoted to the consideration of the laws relating to the payment of the half-shekel for the Temple, is of course useless for our purpose.

Some references are given to the works of Rashbi and Mainmonides (contemporary writers of the 12th century) for information relative to shekels and the forms of Hebrew letters in ancient times; but the most important Rabbinical quotation given by Rayer is that from Ramban, i.e. Rabbie-Heschel (or Rabbie-Heschel), who lived about the commencement of the 13th century. He describes a shekel which he had seen, and of which the Cuthaena read the inscription with case. The explanation which they gave of the inscription was, on one side: Shekel ho-Shekelim, "the shekel of shekels," and on the other "Jerusalem the Holy." The former was doubtless a misinterpretation of the usual inscription the shekel of Israel," but the latter corresponds with the inscription on our shekel (Rayer, De Numis, p. 11). In the 16th century R. Azarias de Roski states that R. Moses Basula had arranged a Cuthaen, i.e. Samaritan alphabet from coins, and R. Moses Millakar (of whom little is known) is quoted by Rayer as having read in some Samaritan coins, in such a year of the consideration of Israel," and the same R. Azarias de Roski (or de Adunin, as he is called by Bartocceci, Bibl. Robb. vol. iv. p. 296, and several other letters are evidently identical in their origin. And the ש (Shin) of the Hebrew alphabet is the same as that of the Samaritan; for if we make the two middle strokes of the Samaritan letter converge, it takes the Hebrew form.
In his "The Light of the Eyes," (not *Fons Oculorum*, as Bayer translates it, which would require "After" not "From"), discusses the Translucial or Samaritan letters, and describes a *shekel of Israel* which he had seen. But the most important passage of all is that in which this writer quotes the description of a shekel seen by Lambron at St. Jean d’Acre, A. D. 1210. He gives inscriptions as above, "the Shekel of Shekus," and "Jerusalem the Holy." but he also determines the weight, which he makes about half an ounce.

We find, therefore, that in early times shekels were known to the Jewish Rabbis with Samaritan inscriptions, corresponding with those now found (except in one point, which is probably an error), and corresponding with them in weight. These are important considerations in tracing the history of this coinage, and we pass on now to the earliest mention of these shekels by Christian writers. We believe that W. Postell is the first Christian writer who saw and described a shekel. He was a Parisian traveller who visited Jerusalem early in the 16th century. In a curious work published by him in 1585, entitled *Apologiae Heb- dometrica Lingvarum* the following passage occurs.

After stating that the Samaritan alphabet was the original form of the Hebrew, he proceeds thus:

> I draw this inference from silver coins of great antiquity, which I found among the Jews. They set such store by them that I could not get one of them (not otherwise worth a quinarius) for two gold pieces. The Jews say they are of the time of Solomon, and they added that, hating the Samaritans as they do, worse than dogs, and never speaking to them, nothing endears these coins so much to them as the consideration that these characters were once in their common usage, nature, as it were, yeaing after the things of old. They say that at Jerusalem, now called Cisus or Chassan-britich, in the monastery and in the deepest part of the ruins, these coins are dug up daily."

Postell gives a very bad wood-cut of one of these shekels, but the inscription is correct. He was unable to explain the letters over the vase, which soon became the subject of a discussion among the learned men of Europe, which lasted for nearly two centuries. Their attempts to explain them are enumerated by Bayer in his Treatise "De Numis Hebrew-Samaritanae," which may be considered as the first work which placed the explanation of these coins on a satisfactory basis. But it would obviously be useless here to record so many unsuccessful guesses as Bayer enumerates. The work of Bayer, although some of the authors nearly solved the problem, called forth an antagonist in Professor Tychsen of Rostock, a learned Orientalist of that period. Several publications passed between them which it is unnecessary to enumerate, as Tychsen gave a summary of his objections, in a small pamphlet, entitled O. G. Tychsen, *De Novis Hebrewicis Distribute, qua simul ad Neposco illis. F. P. Bayeri Objections respondent* (Rostochii, 1791).

His first position is—That either (1) all the coins, whether with Hebrew or Samaritan inscriptions, are false, or (2) if any are genuine, they belong to Barcoceba. This last modifies slightly in a subsequent part of the treatise the conclusion of 52, 53, where he states it to be his conclusion (1) that the Jews had no coined money before the time of our Saviour; (2) that during the rebellion of Barcoceba (or Barcozite), Samaritan money was coined either by the Samaritans to please the Jews, or by the Jews to please the Samaritans, and that the Samaritan letters were used in order to make the coins desirable as amulets! and (3) that the coins attributed to Simon Macabaeus belong to this period. Tychsen has quoted some curious passages, but his arguments are wholly untenable.

In the first place, no numismatist can doubt the genuineness of the shekels attributed to Simon Macabaeus, or believe that they belong to the same epoch as those coins of Barcoceba. But Tychsen never saw a shekel, he was not a competent judge. There is another consideration, which, if further demonstration were needed, would supply a very strong argument. These coins were first made known to Europe through Postell, who does not appear to have been aware of the description given of them in Rabbinical writers. The correspondence of the newly-found coins with the earlier description is almost demonstrative. But they bear such undoubted marks of genuineness, that no judge of ancient coins could doubt them for a moment. On the contrary, to a practical eye, those with Hebrew inscriptions bear undoubted marks of spuriousness."

Among the symbols found on this series of coins is one which is considered to represent that which was called *Labbado* by the Jews. This term was applied to a section called *Rosh Hishonah, or Commencement of the Year*, ch. vii. 1, and the Mishna itself in Sanchoth, where, or Bodi, ch. ii. 1, both of which passages are quoted by Bayer, *De Numa*, p. 123, to the branches of the three trees mentioned in Lev. xxiii. 40, which are thought to be the Palm, the Myrtle, and the Willow. These, which were to be carried by the Israelites at the Feast of Tabernacles, were usually accompanied by the fruit of the Citron, which is also found in this representation. Sometimes two of these *Labado* are found together. At least such is the explanation given by some authorities of the symbols called in the article Money by "Mishna Steni, or The Second Tithe.""

O. T. See Ginsburg, *Commentary on the Song of Songs*, p. 3. The word for polling is different, but the expressions may be analogous. But, on the other hand, these coins are often perforated, which gives condensation to the notion that they were used as amulets. The passage is from the division of the Jerusalem Talmud entitled *Mesechta Moher Shelanu*, or "The Second Tithe."

That the author here made will not be disputed by any practical numismatist. It is made on the authority of the late Mr. T. Burgo, of the British Museum, whose knowledge and skill in these questions was known throughout Europe.
the name of Shekels. The subject is involved in much difficulty and obscurity, and we speak therefore with some hesitation and diffidence, especially as experienced numismatists differ in their explanations. This explanation is, however, adopted by Hoyer (De Num. pp. 128, 219, &c.), and by Cavedoni (Hist. Num., pp. 31, 32) of the German translation, who adds references to 1 Macc. iv. 52; John x. 22, as he considers that the Lulab was in use at the Feast of the Dedication on the 25th day of the 9th month as well as at that of Tabernacles. He also refers to 2 Macc. i. 18, x. 6, 7, where the celebration of the Feast of Tabernacles is described, and the branches carried by the worshippers are specified.

The symbol on the reverse of the shekels, representing a twig with three leaves, appears to bear resemblance to the buds of the pomegranate than to any other plant.

The following list is given by Cavedoni (p. 11 of the German translation) as an enumeration of all the coins which can be attributed with any certainty to Simon Maccabaeus:

I. Shekels of three years, with the inscription Shekel on the obverse with a vase, over which appears (1) the letter Seth with a Bow; (2) the letter Shin with a Vase; (3) the letter Shin with a Vined.

R. On the reverse is the twig with three leaves, and the inscription Jerusalem Kedeshoth or Hekkedoth. . .

II. The same as the above, only half the weight, which is indicated by the word צור,-chatzah, "a half." These occur only in the first and second years.

The above are silver.

III. בכסף הוא נאותם, Shemath Arb'a Châtij. The fourth year—a half. A Citron between two Lulabs.

R. ישובו שנה חסידות, Legendath Tzion, "Of the Liberation of Zion." A palm-tree between two baskets of fruit.

IV. ר' ימים שבשנה, Shemath Arba, Roba. The fourth year—a fourth. Two Lulabs.

R. ישובו שנה סבון, as before. Citron-fruit.

V. ישובו שנה רביעית, Shemath Arba', The fourth year. Lulab between two citrons.

R. ישובו שנה רביעית, Legendath Tzion, as before.

The vase as on the shekel and half-shekel. These are of copper.

Two of the other coins which belong to this series have been sufficiently illustrated in the article Money.

In the course of 1862 a work of considerable importance was published by Breschau by Dr. M. A. Levy, entitled Geschichte der Judischen Münzen. a It appears likely to be useful in the elucidation of the questions relating to the Jewish coinage which have been touched upon in the present volume.

a The spelling varies with the year. The shekel of the first year has only הער תרכז, while those of the second and third years have the fuller form, הער תרכז, הער תרכז. The second of the inscription is important as showing that both modes of spelling were in use at the same time.

b From the time of its publication, it was not available for the article Money; but I am indebted to the author of that article for calling my attention to this book. I was, however, unable to procure it until the article Sheetah was in type.

c The passage from the Jerusalem Talmud, quoted in a former note, is considered by Dr. Levy (p. 127), to be a different explanation given. The word translated by Tychsen "to pollute," is translated by him "to pay" or "to redeem the tithe," which seems better.

There are one or two points on which it is desirable to state the views of the author, especially as he quotes coins which have only become known lately. Some coins have been described in the Recueil Numismatique, (1850, p. 125), to which the name of Eleazar coins has been given. A coin was published some time ago by De Sankey which is supposed by that author to be a counterfeit coin. It is scarcely legible, but it appears to contain the name Eleazar on one side, and that of Simon on the other. During the troubles which preceded the final destruction of Jerusalem, Eleazar and Simon, who was a priest, and Simon Ben Giora, were at the head of large factions. It is suggested by Dr. Levy that money may have been struck which bore the names of both these leaders; but it seems scarcely probable, as they do not appear to have acted in concert. But a copper coin has been published in the Recueil Numismatique which undoubtedly bears the inscription "Eleazar the priest." Its type are—

I. A vase with one handle and the inscription יבשאר המָלֶךְ, "Eleazar the priest," in Samaritan letters.

R. A bunch of grapes with the inscription פָּרָן יבשאר המָלֶךְ וּיבשָׁר, "year one of the redemption of Israel."

Some silver coins also, first published by Reichardt, bear the same inscription on the obverse, under a palm-tree, but the letters run from left to right. The reverse bears the same type and inscription as the copper coins.

These coins are attributed, as well as some that bear the name of Simon or Simeon, to the period of this first rebellion, by Dr. Levy. It is, however, quite clear that some of the coins bearing similar inscriptions belong to the period of Bar-cochba's rebellion (or Barcocha's as the name is often spelled) under Hadrian, because they are stamped upon denomin of Trajan, his predecessor. The work of Dr. Levy will be found very useful as collecting together notices of all these coins, and throwing out very useful suggestions as to their attribution; but we must still look to further researches and fresh collections of these coins for full satisfaction on many points. The attribution of the shekels and half-shekels to Simon Maccabaeus may, however, be considered as well established, and several of the other coins described in the article Money offer no grounds for hesitation or doubt. But still this series is very much isolated from other classes of coins, and the nature of the work hardly corresponds in some cases with the periods to which we are constrained from the existing evidence to attribute the coins. We must therefore still look for further light from future inquiries. Drawings of shekels are given in the article Money.

H. J. R.

*SHE/LACH. [SHELAH, THE POOL OF.] SheLah (סְּלָה, [petition]): סנָלִים. [סנָל

The Pool of,] SHELAH (םֶלֶחֶה, [petition]): סנָלִים, [סנָל

Atx. Alex. in Num., Val. I Chr. ii. 3; Comp.
in Chr., *Nahal*: Seba). 1. The youngest son of Judah by the daughter of Shime the Canaanite, and ancestor of the family of the Shelanites (Gen. xxxviii. 5, 11, 14, 26, xxvi. 12; Num. xxvi. 20; 1 Chr. ii. 3, iv. 21). Some of his descendants are enumerated in a remarkable passage, 1 Chr. iv. 21–23.

2. (םילטנ: *Sele:*) The proper form of the name of Sallah the son of Arphaxad (1 Chr. i. 18, 24).

**Selanites, the** (םילטנ: *Selites*) The descendants of Shelah (1 Num. xxvi. 20).

**Shelemiah (םילטנ: *Seleemia*)**

1. One of the sons of Ithi who had married a foreign wife in the time of Ezra (Ezr. x. 39). Called Selemias in 1 Esdr. ix. 34.

2. (Gen. *Seleemia*; Alex. *Seleemia*; F.A. *Seleemia*: *Seleuaia*). The father of Hanannah (Neh. iii. 30), who assisted in restoring the wall of Jerusalem. If this Hanannah be the same as is mentioned in Neh. iii. 8, Shelania was one of the priests who made the sacred perfumes and incense.

3. (Gen. *Seleemia*; Alex. *Bleemia*; F.A. *Seleemia*: *Seleuma*). A priest in the time of Nehemiah, who was made one of the treasurers over the treasuries of the Levitical titles (Neh. xiii. 13).

4. (Selebias). The father of Jehemuel, or Jemu, in the time of Zedekiah (Jer. xxxvi. 9).

5. The father of Irijah, the captain of the ward who arrested Jeremiah (Jer. xxxvi. 15). In Jer. xxxvi. 11, his name appears in the lengthened form, like the following.

6. ( זאתיא: *Seleemia*; [Var. *Seleamia*]). The same as Meshelemiah and Shalum 8 (1 Chr. xxvi. 14).

7. (ויאויא: *Seleemia, Alex. *meia*, F.A. *meia*: *Selemib*) Another of the sons of Ithi who married a foreign wife in the time of Ezra (Ezr. x. 41).

8. (Seleamias; Alex. *Seleamias*: Seleum [or -em]). Ancestor of Jehudi in the time of Jehoiakin (Jer. xxxvi. 14).

9. (On. in LXX.: Son of Abded; one of those who received the orders of Jehoiakin to take Hurch and Jeremiah (Jer. xxxvi. 26).

**Shelep (םילטנ: *Seleph*) [drawing out, plucking]:** [In Gen., Rom. *Seleph*, in Chr., omits, with Var. *Seleph* [in both]; *Seleph*, Gen. x. 26; 1 Chr. i. 20. The second in order of the sons of Joktan. The tribe which sprung from him has been satisfactorily identified, both in modern and classical times; as well as the district of the Yemen named after him. It has been shown in other articles [Arabia; Joktan, etc.] that the evidence of Joktan’s colonization of Southern Arabia is indisputably proved, and that it has received the assent of critics. Shelep is found where we should expect to meet with him, in the district (Median) at the ancient divisions of the Yemen are called by —

the Arabs) of Sulph (סולף, Marvadth, s. v.), which appears to be the same as Nebuhr’s Selifie (Devar. p. 215), written in his map Selia. He gives the Arabic *Seleph*, with the vowels probably Sulafeereh. Nebuhr says of it, “grande chenille de pays-gouvern. par sepa *Seleche*.” It is situated in N. lat. 14° 30’, and about 60 miles nearly south of San’a.

Besides this geographical trace of Shelep, we have the tribe of Shelef or Shubh, of which the first notice appeared in the *Zeitschrift d. Deutschen, Morgenlandischen Gesellschaft*, xi. 153, by Dr. Oslender, and to which we are indebted for the following information. Yakoet in the *Munjaj*, s. v., says, “Es-Sefi or Es-Sulaf are two ancient tribes of the districts of Yemen; Hisham Ibn-Mohammed says they are the children of Yuktan (Joktan); and Yuktan was the son of Eber the son of Sah of the son of Arphaxad the son of Shem the son of Noah. . . . And a district in El-Yemen is named after the Sulaf.” El-Kalkasenker (in the British Museum library) says, “El-Sulaf, called also Benia-Sulifan, a tribe of the descendants of Kahtan (Joktan). . . . The name of their father has remained with them, and they are called Es-Sulaf: they are children of Es-Sulaf son of Yuktan who is Kahtan . . . Es-Sulaf originally signifies one of the little ones of the partidge, and Es-Sulif is its plural; the tribe was named after that on account of their flocks.” Yakoet also says (s. v. Muniltuk) that El-Muntakib was an idol belonging to Es-Sulaf. Finally, according to the *Kinson* (and the *Lubbial-Lubab*, cited in the Muniltak, s. v.), Sulaf was a branch-tribe of Dhul-Kalan: [a Himyerite family or tribe (Caussin, *Exo* i. 114), not to be confounded with the latter king or Tubil-" of that name].

This identification is conclusively satisfactory, especially when we recollect that Hazaravath (Hadramutt), Shela (Sela), and other Joktanie names are in the immediate neighborhood. It is strengthened, if further evidence were required, by the classical mention of the *Sulamith*, Salaphen, also written *Alamith*, Alpeni (Psal. vi. 7). Bochart puts forward this people, with rare brevity. The more recent researches in Arabic MSS. have, as we have shown, confirmed in this instance his theory; for we do not lay much stress on the point that Potomay’s Salaphen are placed by him in N. lat. 22°.

F. E. P.

**Shelish (סילש):** [trib., Ges.: *Selelys*; [Var. *Seleas*]: Selela). One of the sons of Helen, the brother of Shamer (1 Chr. vii. 23).

**Shelomith (סילומית; [see above]): SHE'LANITES, THE — SHELOMITH** [fore of pence]: *Sulamath*: The daughter of Zerah (Num. xxxiv. 27).

2. (Sulamath; [Var. *Shelamath*; Comp. *Sulamith*]: Sulamith). The daughter of Zerah (1 Chr. iii. 19).

3. (Sulamith: Alex. *Sulamith*): Chief of the Ishirates, one of the four families of the sons of Kohath (1 Chr. xxiii. 18). He is called Shelo- mori in 1 Chr. xxiv. 22.

4. (Sulamith; Keri *Sulamith* in 1 Chr. xxvi. 25: *Sulamith* in 1 Chr. xxvi. 26; *Sulam* in 1 Chr. xxvi. 28; *Sulamith*: *Selemeth*): A descendant of Eileær the son of Moses, who with his
brothers had charge of the treasures dedicated for the Temple in the reign of David.

5. SHELOMOTH 1 [Vat. Aleph: Ἰεραρχὴς, Σαλωμῆ: Σαλωμὴν; Alex. Aleph: Ἰεραρχὴς, Σαλωμῆ: Σαλωμῆν] A Gershonite, son of Shimei (1 Chr. xxii. 9). "Shimei" is probably a mistaken form, as Shelomith and his brothers are afterwards described as chief of the fathers of Ladan, who was the brother of Shimei and the sons of Shimei are then enumerated.

6. SHELOMOTH (Shelemoth, Shelemoth) [Vat. Aleph: Ἰεραρχὴς, Σαλωμῆ: Σαλωμῆ] According to the present text, the sons of Shelomith, with the son of Josiahph at their head, returned from Babylon with Ezra (Ezra vii. 10). There appears, however, to be an omission, which may be supplied from the LXX. and the true reading is probably, "Of the sons of Han, Shelomith the son of Josiahph." See also 1 Esdr. viii. 36, where he is called "Assa-

SHEM (šem, shem) [Verse of peace]; [Vat. Aleph: Σαμᾶ, Σαμᾶ: Σαμᾶ] The same as SHELOMOTH 3 (1 Chr. xxiv. 22).

SHEMULMIEL (šemulmi'el) [friend of God]; [Vat. Aleph: Σαμουλμιήλ: Σαμουλμιήλ] The son of Zorushaddai, and prince of the tribe of Simeon at the time of the Exodus. He had 50,300 men under him (Num. i. 6, ii. 12, vii. 36, x. 19). In Judith (vii. 1) he is called SAMUEL.

SHEM (šem, shem) [name, sign]; [Vat. Aleph: Σαμᾶ: Σαμᾶ] The eldest son of Noah, born (Gen. v. 32) when his father had attained the age of 500 years. He was 98 years old, married, and childless, at the time of the flood. After it, he, with his father, brothers, sister-in-law, and wife, received the blessing of God (ix. 1), and entered into the covenant. Two years afterwards he became the father of Arphaxad (xi. 10) and other children were born to him subsequently. With the help of his brother Japheth, he covered the nakedness of their father, which Canaan and Ham did not care to hide. In the prophecy of Noah which is connected with this incident (xx. 22-27), the first blessing falls on Shem. He died at the age of 600 years.

It is possible that the years accredited to the patriarchs in the present copies of the Hebrew Bible are correct, it appears that Methuselah, who in his first 243 years was contemporary with Adam, had still nearly 100 years of his long life to run after Shem was born. And when Shem died, Abraham was 148 years old, and Isaac had been 9 years married. There are, therefore, but two links — Methuselah and Shem — between Adam and Isaac. So that the early records of the Creation and the Fall of Man, which came down to Isaac, would challenge (apart from their inspiration) the same confidence which is readily yielded to a tale that relates the history of one's own generation, or to the original chief actor in the events related.

There is no chronological improbability in that ancient Jewish tradition which brings Shem and Abraham into personal conference. [MELCHIZEDEK.] A mistake in translating x. 21, which is admitted into the Septuagint, and is followed by the A. V. and Luther, has suggested the supposition that Shem was younger than Japheth (see A. Pfeiffer Opera, p. 301). There can be, however, no doubt see Rosenmuller, loc. cit., with whom Gesenius, Thesaurus, p. 1433, seems to agree) that the trans-

SHEMAH 2 (shemah) [thear inhib, rumor]; in Josh.] 32. 3. [Vat. Aleph: Σαμα: Σαμᾶ] One of the towns of Judah. It lay in the region of the south, and is named between AMAM and MOADAD (Josh. xxvi. 27). In the list of the towns of Simeon selected from those in the south of Judah, Sheba takes the place of Shem, probably by an error of transcription or a change of pronunciation. The genealogical lists of 1 Chr. (ii. 43, 44) inform us that Shema originally proceeded from Hebron, and in its turn colonized Moab.

G.

SHEMAH (šemah) [rumor]; [Vat. Aleph: Σαμα: Σαμᾶ] 1. A Reubenite, ancestor of Bela (1 Chr. v. 8). 2. (Sama). Son of Elpaaz, and one of the heads of the fathers of the inhabitants of Ajalon who drove out the inhabitants of Gath (1 Chr. vii. 13).

SHEM (šem, shem) [name, sign]; [Vat. Aleph: Σαμᾶ: Σαμᾶ] 1. A Reubenite, ancestor of Bela (1 Chr. v. 8). 2. (Sama). Son of Elpaaz, and one of the heads of the fathers of the inhabitants of Ajalon who drove out the inhabitants of Gath (1 Chr. vii. 13). Probably the same as SHIMIH.

3. (Sama: Σαμᾶς) One of those who stood at Ezra's right hand when he read the Law to the people (Neh. viii. 4). Called SAMES, 1 Esdr. iv. 49.

SHEMJAH 3 (shema') [rem., see above]; [Vat. F. A. Σαμα: Σαμᾶ] 1. A Benjamite of Gibeah, and father of Ahiezer and Joshah, two warriors of their tribe who joined David at Ziklag (1 Chr. xii. 3). His name is written
Shemaiyah

with the article, and is properly 'Hashemaiyah.' The margin of A. V. gives "Hasanaiah.

Shemaiyah [3 xlv.] [טנפ] (Jeroboam (Jeho"

chronicles. [Vat. in 1 Chr. xii., Shemaiyah =

Semeiahs]. 1. A prophet in the reign of Rehoboam. When the king had assembled 180,000 men of Ben-

jamin and Judah to reconquer the northern king-

dom after its revolt, Shemaiyah was commissioned to charge them to return to their homes, and not to

war against their brethren (1 K. xii. 22; 2 Chr. xi. 2). His second and last appearance upon the

stage was upon the occasion of the invasion of Judah and siege of Jerusalem by Shishak, king of Egypt. His

message was then one of comfort, to assure the

princes of Judah that the punishment of their

Hololly should not come by the hand of Shishak

(2 Chr. xii. 5, 7). This event is in the order of

narrative subsequent to the first, but from some

circumstances it would seem to have occurred be-

fore the disruption of the two kingdoms. Compare xii.

1, where the people of Rehoboam are called "Israel;" and xii. 5, 6, where the princes are called indiffer-

ently "of Judah" and "of Israel." He wrote a

chronicle containing the events of Rehoboam's reign

(2 Chr. xii. 19). In 2 Chr. xii. 2 his name is

given in the lengthened form טנפ.

2. (Shemaiyah: [in Neh., F.A. Shemaiyah =

Shemaiyah, Semeiahs]. The son of Shechaniah, among the de-

scendants of Zerubbabel (1 Chr. iii. 22). He was

keeper of the east gate of the city, and restored

Nehemiah in restoring the wall (Neh. iii. 29). Lord

A. Hervey (Genedal, p. 107) proposes to omit the

words at the beginning of 1 Chr. iii. 22 as spurious,

and to consider Shemaiyah identical with Shemel-

5, the brother of Zerubbabel.

3. (Shemaiyah: [Vat. Semeiahs =

Semeiahs]. An-

cestor of Zerai, a prince of the tribe of Simeon (1

Ch. iv. 37). Perhaps the same as Shemaiyah.

4. (Shemaiyah: [Vat. Semeiahs =

Semeiahs]. Son

of Joel a Reubenite; perhaps the same as Shema (1

Ch. vi. 4). See Joel 5.

5. (Shemaiyah: Semeiahs]. Son of Hashball, a Me-

rarite Levite who lived in Jerusalem after the Captivity (1

Ch. ix. 14; Neh. xi. 15), and had oversight of the outward business of the house of God.

6. (Shemaiyah: [Vat. Semeiahs: Alex. Shemaiyah =

Semeiahs]. Father of Obadiah, or Ada, a Levite who

returned to Jerusalem after the Captivity (1

Ch. ix. 16). He is elsewhere called Shammua (Neh.

xi. 17).

7. (Shemaiyah: [Vat. Semeiahs: F.A. Shemaiyah =

Semeiahs]. Alex. Osmea, Semeiahs (Semeiahs). Son

of Eliashaph, and chief of his house in the reign of David (1

Ch. xiv. 8, 11). He took part in the

ceremonial with which the king brought the

Ark from the house of Obad-elon.

8. (Shemaiyah: Alex. Semeiahs =

Semeiahs]. A

Levite, son of Nathaniah, and also a scribe in the

time of David. He registered the divisions of the

priests by lot into twenty-four orders (1

Ch. xxiv. 6).

9. (Shemaiyah: Rom. Vat. ver. 7, Semeiahs]. Alex.

Semeiahs. (Semeiahs) The eldest son of Obad-elon the Gittite. He and his brethren and

his sons were gate-keepers of the Temple (1

Ch. xxvi. 4, 6, 7).

10. (Shemaiyah: Alex. Semeiahs =

Semeiahs]. A

descendant of Judah, the singer who lived in the

reign of Hezekiah (2

Ch. xxix. 14). He as-

sisted in the purification of the Temple and the

reformation of the service, and with Uziel repre-

sented his family on that occasion.

11. (Shemaiyah: Alex. Semeiahs =

Semeiahs]. One

of the sons of Adonijah who returned in the second
caravan with Ezra (Ezra viii. 13). Called Shemaiyah

in 1 Esdr. viii. 39.

12. (Shemaiyah: [Vat. Semeiahs =

Semeiahs]. One

of the "heads" whom Ezra sent for to his camp by the river of Ahava, for the purpose of ob-

taining Levites and ministers for the Temple from

the people of the Tenem (Ezra viii. 16). Called Mas-

man in 1 Esdr. viii. 43.

13. (Shemaiyah: Semeiahs]. A priest of the family of

Harim, who put away her foreign wife at Ezra's

tidling (Ezr. x. 21). He is called Semeiahs in 1

Esdr. ix. 21.

14. (Shemaiyah: [Vat. Semeiahs: F.A. Shemaiyah =

Semeiahs]. A leman of Israel, son of another Har-

rim, who also had married a foreigner (Ezr. x. 31).

Called Semeiahs in 1 Esdr. ix. 32.

15. (Shemaiyah: [Vat. F.A. Semeiahs =

Semeiahs]. Son

of Tehalah the son of Mede-abed, a prophet in the time of Nehemiah, who was bribed by Sanballat and

his confederates to frighten the Jews from the

task of rebuilding the wall, and to put Nehemiah to

death in fear (Neh. xii. 10). In his assumed terror he

appears to have shut up his house and to have prop-

osed that all should retire into the Temple and

close the doors.

16. (Shemaiyah, Semeiahs. Alex. [rather F.A.] Shemaiyah

in Neh. xii. 5, 18; Vat. Alex. F.A. omit, and so Rom. ver. 6; in Neh. xii. 35, Shemaiyah =

Semeiahs. (Semeiahs). The head of a priestly

house who signed the covenant with Nehemiah (Neh. x. 5). His family went up with Zerubbabel,

and were represented in the time of Joiakim by Je-

nhomath (Neh. xii. 5, 18). Probably the same

who is mentioned again in Neh. xii. 35.

17. (Shemaiyah: [Vat. Alex. Shemaiyah =

Semeiahs]. One of the princes of Judah who went in procession with Ezra, in the right hand of the two thanksgiving companies who celebrated the solemn dedication of the wall of Jeru-

salem (Neh. xii. 34).

18. (Shemaiyah: [Semeiahs]. One of the choir who

took part in the procession with which the dedica-

tion of the new wall of Jerusalem by Ezra was ac-

companied (Neh. xii. 36). He appears to have been a Gershonite Levite, and descendant of Asaph, for

reasons which are given under Mattathiah 2.

19. (Rom. in Vat. MS. [also Rom. Alex. F.A.].

Alex. [rather F.A.] Shemaiyah]. A priest who blew

a trumpet on the same occasion (Neh. xii. 42).

20. (Shemaiyah: [F.A. Shemaiyah =

Semeiahs]. Shemaiyah the Nehemiahite, a false prophet in the

time of Jeremiah. He prophesied to the people of

the Captivity in the name of Jehovah, and attempted to conterfete the influence of Jeremiah's advice that

they should settle quietly in the land of their exile,

build houses, plant vineyards, and wait patiently for the period of their return at the end of seventy

years. His animosity to Jeremiah exhibited itself in the more active form of a letter to the high-priest

Zephaniah, urging him to exercise the functions of his

office, and lay the prophet in prison and in the

stocks. The letter was read by Zephaniah to Jer-

emiah, who instantly pronounced the message of

doom against Shemaiyah for his presumption, that

he should have none of his family to dwell among

the people, and that himself should not live to see

their return from captivity (Jer. xxxix. 21-22). He
SHEMARIAH

name is written in ver. 24 in the lengthened form שֶׁמֶרִיאָה.

21. (םנָּת נָא; [Vat. סָמאַיָא; Alex. סָמאַיוֹי:—Xסָפָי.] : A Levite in the third year of Jehoshaphat, who was sent with other Levites, accompanied by two priests and some of the princes of Judah, to teach the people the book of the Law (2 Chr. xvii. 8).

22. (סָּמֵי: [Vat. סָּמֵי: : Semaios.] One of the Levites in the reign of Hezekiah, who were placed in the cities of the priests to distribute the tithes among their brethren (2 Chr. xxxvi. 15).

23. (םָנָּת נָא: [Vat. סָּמֵי: : Semaios.] A Levite in the reign of Josiah, who was sent at the time of Joshua, to the land of Geshur, to which place Johannine passed over (2 Chr. xxxix. 9). He is called the brother of Conaniah, and in 2 Chr. xxxii. 12 we find Conaniah and Shimei his brother mentioned in the reign of Hezekiah as chief Levites; but if Conaniah and Shimei are the names of persons and not of families, they cannot be identical, nor can Shemiashe be the same as Shemai, who lived at least eighty-five years before him.

24. (פָּמָּה: [F. אָס וּס. נָא: Semaios.] The father of Urijah of Kirjath-jearim (Jer. xxvi. 20).


W. A. W.

SHEMARIAH (שֶׁמֶרִיאָה) [whom Jehovah has helped]: [Vat. סָמאַיָא; Alex. סָמאַיָא; Semaios.] 1. One of the Benjamite warriors, "helpers of the battle," who came to David at Ziklag (1 Chr. xii. 5).

2. (םנָּת נָא: [Vat. סָמאַיָא: Semaios.] One of the family of Harim, a layman of Israel, who put away his foreign wife in the time of Ezra (Ezr. x. 32).

3. ([Vat. FA. סָמאַיָא: Alex. סָأمر: Semaios.] One of the family of Bani, under the same circumstances as the preceding (Ezr. x. 31).

SHEMETER (שֵׁמֵרֶת) [light, flight, Gez.]: [Vat. סָּמֵרֶת: Semeter.] King of Zel'icon, and ally of the king of Sodom when he was attacked by the northeastern invaders under Chedorlaomer (Gen. xiv. 2). The Sam. Text and Version give it Shemebel.

SHEMER (שֵׁמֶר) [kept, thence keen of view]: [Vat. בָּשָׁמַר: Samer.] The owner of the hill on which the city of Samaria was built (1 K. xvi. 24), and after whom it was called Shomerou by its founder Omri, who bought the site for two silver talents. We should rather have expected that the name of the city would have been Shimron, from Shemer; for Shomerou would have been the name given after an owner Shomer. This latter form, which occurs 1 Chr. vii. 22, appears to be that adopted by the Vulgate and Syriac, who read Sumer and Shemar respectively; but the Vat. MS. of the LXX. retains the present form "Shemer," and changes the name of the city to Σεμερον or Σεμυρον [so Iou., but Vat. Samerov]. W. A. W.

SHEMIDA (שֶׁמֶדָה) [name of knowledge]: [Vat. סָמאַדָה; Alex. סָמאַדָא; Semida.] A son of Gilead, and ancestor of the family of the Shemidaites (Num. xxxii. 32; Josh. xvii. 2). Called Shemidiah in the [later editions of the] A. V. of 1 Chr. vii. 19.

SHEMIDAH (שֶׁמֶדָה) [see above]: [Vat. סָמאַדָה: Semida.] The same as Shemida the son of Gilead (1 Chr. viii. 19). [The name is here spelled Shemida in A. V. ed. 1911. — A.]

SHEMIRAMOTH

SHEMIRAMOTH, THE (םֵרַאָמָת הָעִם [see above]): [Vat. סָמאַרָמָא; Alex. Semiramath, 1 Chr. xviii. 18; [Vat. FA. Semiramath, 1 Chr. xviii. 18; [Vat. Semiramath, Semiramath, F.A. Semiramath, 1 Chr. xvi. 20]; [Vat. Semiramath, Semiramath, 1 Chr. xvi. 5; Semiramath], 1. A Levite of the second degree, appointed to play with a psaltery on Alamon, in the choir formed by David. He was in the division which Asaph led with cymbals (1 Chr. xv. 18, 20; xvi. 5).

2. (Semiramath): [Vat. Semiramath.] A Lo
3. Varieties of the great Semitic language-family are to be found in use in the following localities within the area named. In those ordinarily known as Syria, Mesopotamia, Babylonia, and Assyria, there prevailed Aramaic dialects of different kinds, e. g. Biblical Chaldee—that of the Targums and of the Syriac versions of Scripture—to which may be added other varieties of the same stock—as that of the Palmyrene inscriptions—and of different Sabian fragments. Along the Mediterranean seaboard, and among the tribes settled in Caanan, must be placed the home of the languages of the canonical books of the old Testament, among which were interspersed some relics of that of the Phoenicians. In the south, amid the seclusion of Arabia, was preserved the dialect destined at a subsequent period so widely to surpass its sisters in the extent of territory over which it is spoken. A variety, allied to this last, is found to have been domicilized for a long time in Abyssinia.

In addition to the singular tenacity and exclusiveness of the Semitic character, as tending to preserve unaltered the main features of their language, we may allow a good deal for the tolerably uniform climate of their geographical locations. But (as compared with variations from the parent stock in the Japhetic family) in the case of the Semitic, the adherence to the original type is very remarkable. Turn where we will, from whatever causes springing, the same tenacity is discernible—whether we look to the simple pastoral tribes of the wilderness—the fierce and rapacious inhabitants of mountain regions—the craftsmen of cities, the tillers of the soil, or the traffickers in distant marts and havens.

The following table is taken from Professor M. Müller's late volume On the Science of Language (p. 381)—a volume equally remarkable for research, fidelity, and graphic description.

**Genealogical Table of the Semitic Family of Languages.**

<table>
<thead>
<tr>
<th>Living Languages.</th>
<th>Dead Languages.</th>
<th>Classics.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dialects of Arabic .</td>
<td>Ethiopic .</td>
<td>Arabic, or .</td>
</tr>
<tr>
<td>Cufic .</td>
<td>Samaritan .</td>
<td>or .</td>
</tr>
<tr>
<td>Neo-Syriac .</td>
<td>Chaldee .</td>
<td>Middle .</td>
</tr>
<tr>
<td>Syrian (Positiva, 24 cent. A. D.) .</td>
<td>Palmyrene .</td>
<td>or .</td>
</tr>
</tbody>
</table>

Few inquiries would be more interesting, were sufficiently trustworthy means at hand, than that into the original Semitic dialect, and as to whether or not the Aramaic was—not only in the likeness, but in the language of the tribes external to Arabia (in the earliest period of their history) closely resembled, or was in fact a better variety of Aramaic. This notion is corroborated by the traces still discernible in the Scriptures of Aramaisms, where the language (as in poetical fragments) would seem to have been preserved in a form most nearly resembling its

why we should abandon the Hebrew sound because the French find the pronunciation difficult.

a "La dénomination de sémithiques ne peut avoir d'inconvénient, du moment qu'on la prend comme une simple appellation conventionnelle et que l'on n'est pas éclairé sur ce qu'elle renferme de profondément inférieur." (Renan, Hist. Gen. des Langues Sémithiques.)

b English scholars have lately adopted, from the French, the term "Sémithique;" but there is no reason
4. The history of the Semitic people tells us of various movements undertaken by them, but supplies no remarkable instances of their assimilation. Though carrying with them their language, institutions, and habits, they are not found to have struck root, but remained strangers and exotics in several instances, passing away without traces of their occupancy. So late as the times of Augustine, a dialect, derived from the old Phoenician settlers, was spoken in some of the more remote districts of Roman Africa. But no traces remained of the power, or arts of the former lords of sea and land, from whom these fragments were inherited. Equally striking is the absence of results, from the occupation of a vast aggregate of countries by the victorious armies of Ishma. The centuries since elapsed prove in the clearest manner, that the vocation of the Arab branch of the Semitic family was not to leave the nations whom their first ascent had proselyte. They brought nothing with them but their own stern, subjective, unseizable religion. They borrowed many intellectual treasures from the conquered nations, yet were these never fully engraven upon the alien Semitic nature, but remained, under the most favorable circumstances, only external adjuncts and ornaments. And the same incertitude isolation still characterizes tribes of the race, when on new soil.

5. The peculiar elements of the Semitic character will be found to have exercised considerable influence on their literature. Indeed, accordance is shown more close, than in the case of the Semitic race (where not checked by external causes) between the generic type of thought, and its outward expression. Like other languages, this one is mainly readable into monosyllabic primitives. These, as far as they may be traced by research and analysis, carry us back to the early times, when the broad line of separation, to which we have been so long accustomed, was not yet drawn between the Japhetic and the Semitic languages. Instances of this will be brought forward in the sequel, but subsequent researches have sufficiently confirmed the antecedence of Holleis' prediction of the ultimate recognition of the affinities between Sanskrit (= the Indo-Germanic family) and Arabic (= the Semitic) in the main groundwork of language, in monosyllables, in the names of numbers, and the appellations of such things, as would be first discriminated on the immediate dawn of civilization.

These monosyllabic primitives may still be traced in the principal parts of speech — the verb and the noun. Secondary notions, and those of relation, are grouped round the primary ones of meaning in a single word, susceptible of various internal changes according to the particular requirement. Hence, in the Semitic family, the prominence of formation, and that mainly internal (or contained within the root form). By such insinuability are expressed the differences between nom and verb, adjective and substantive. This mechanism, within certain limits, invests the Semitic languages with considerable freshness and sharpness: but, as will be seen in the sequel, this language-family does not (for higher purposes) possess distinct powers of expression equal to those possessed by the Japhetic family. Another leading peculiarity of this branch of languages is the absence (save in the case of proper names of compound words — to which the sister family is indebted for so much life and variety. In the Semitic family — acquisition, not logical sequence — independent roots, not compound appropriate derivations from the same root, are used to express remote and various kinds of things. This investment modifies in a particular notion. Logical sequence is replaced by simple material sequence.

Both language-families are full of life; but the life of the Japhetic is organic — of the Semitic, an aggregate of units. The one looks around to be taught, and passes to gather up its lessons into form and shape: the other contains a lore within itself, and pours out its thoughts and fancies as they arise.


6. The Hebrew language is a branch of the so-called Semitic family, extending over a large portion of Southwestern Asia. The development and culture of this latter will be found to have been considerably influenced by the situation or fortunes of its different districts. In the north (or Aram, under which designation are comprehended Syria, Mesopotamia, Babylonia), and under a climate partially cold and ungenial — in the close proximity of tribes of a different origin, and ungenially masters by conquest — the Semitic dialect became in places harsher, and its general character less pure and distinct. Towards the south, opposite causes contributed to maintain the language in its purity. In Arabia, preserved by many causes from foreign invasion, the language maintained more euphony and delicacy, and exhibited greater variety of words and construction. A reference to the map will serve to explain this — lying as did Judaea between Aram and Arabia, and chiefly inhabited by the Hebrew race, with the exception of Canaanite and Phoenician tribes. Of the language of these last few distinctive remains have hitherto been brought to light. But its

\[\text{SHEMITIC LANGUAGES AND WRITING}\]

\[\text{original one:}^a \text{and also from the relationships which may be detected between the Aramaic and the earliest monument of Arabic speech — the Hinnaritic fragments.}^b\]

\[\text{Through carrying with them their language, institutions, and habits, they are not found to have struck root, but remained strangers and exotics in several instances, passing away without traces of their occupancy. So late as the times of Augustine, a dialect, derived from the old Phoenician settlers, was spoken in some of the more remote districts of Roman Africa. But no traces remained of the power, or arts of the former lords of sea and land, from whom these fragments were inherited. Equally striking is the absence of results, from the occupation of a vast aggregate of countries by the victorious armies of Ishma. The centuries since elapsed prove in the clearest manner, that the vocation of the Arab branch of the Semitic family was not to leave the nations whom their first ascent had proselyte. They brought nothing with them but their own stern, subjective, unseizable religion. They borrowed many intellectual treasures from the conquered nations, yet were these never fully engraven upon the alien Semitic nature, but remained, under the most favorable circumstances, only external adjuncts and ornaments. And the same incertitude isolation still characterizes tribes of the race, when on new soil.}^c\]

\[\text{These monosyllabic primitives may still be traced in the principal parts of speech — the verb and the noun. Secondary notions, and those of relation, are grouped round the primary ones of meaning in a single word, susceptible of various internal changes according to the particular requirement. Hence, in the Semitic family, the prominence of formation, and that mainly internal (or contained within the root form). By such insinuability are expressed the differences between nom and verb, adjective and substantive. This mechanism, within certain limits, invests the Semitic languages with considerable freshness and sharpness: but, as will be seen in the sequel, this language-family does not (for higher purposes) possess distinct powers of expression equal to those possessed by the Japhetic family. Another leading peculiarity of this branch of languages is the absence (save in the case of proper names of compound words — to which the sister family is indebted for so much life and variety. In the Semitic family — acquisition, not logical sequence — independent roots, not compound appropriate derivations from the same root, are used to express remote and various kinds of things. This investment modifies in a particular notion. Logical sequence is replaced by simple material sequence. Both language-families are full of life; but the life of the Japhetic is organic — of the Semitic, an aggregate of units. The one looks around to be taught, and passes to gather up its lessons into form and shape: the other contains a lore within itself, and pours out its thoughts and fancies as they arise.}^d\]

\[\text{§§ 6-13. — Hebrew Language. — Period of Growth.}\]

\[\text{The Hebrew language is a branch of the so-called Semitic family, extending over a large portion of Southwestern Asia. The development and culture of this latter will be found to have been considerably influenced by the situation or fortunes of its different districts. In the north (or Aram, under which designation are comprehended Syria, Mesopotamia, Babylonia), and under a climate partially cold and ungenial — in the close proximity of tribes of a different origin, and ungenially masters by conquest — the Semitic dialect became in places harsher, and its general character less pure and distinct. Towards the south, opposite causes contributed to maintain the language in its purity. In Arabia, preserved by many causes from foreign invasion, the language maintained more euphony and delicacy, and exhibited greater variety of words and construction. A reference to the map will serve to explain this — lying as did Judaea between Aram and Arabia, and chiefly inhabited by the Hebrew race, with the exception of Canaanite and Phoenician tribes. Of the language of these last few distinctive remains have hitherto been brought to light. But its}\]

\[a \text{"Un autre fait, non moins digne de remarque, est l'analogie frappante qu'ont toutes ces irregu-}\
\[\text{]}

\[b \text{Hoffmann, Gramm. Spr. pp. 5, 6; Scholz, i p. 41,}
\[\text{v. 9; Gesenius, Lehnardt (1817), pp. 101-109;}
\[\text{First, Lehrbuch, §§ 5, 14; Rawlinson, Journal of Asiatic Society, xx. 223.}\]

\[c \text{Holleis' Grammar of the Biblical Language, 1778, quoted in Delitzsch, Jesuana, p. 113; First, Lehrbuch, Zweiter Band.}\]

\[d \text{Ewald, Gramm. d. A. T. 1853, pp. 4-8; Bertheau,}
\[\text{in Herzog, v. 611, 612; Reuss, ibid. pp. 598, 600;}
\[\text{Franck, Études Orientales, p. 387.}\]

\[e \text{"The name of their country, הָדָּ֖עָ֣ם, = the land of immigration, — points to the fact that the}\]
general resemblance to that of the Terachite settlers is beyond all doubt, both in the case of the Hamite tribes, and of the Phæistine tribes, another branch of the same stock.

Originally, the language of the Hebrews presented more affinities with the Aramaic, in accordance with their own family accounts, which bring the Patriarchs from Ur of the Chaldees, through the plains of Shem, to the borders of Ararat, a branch of the mountainous ranges of northern Mesopotamia. In consequence of vicissitude, as was to be anticipated, many features of resemblance to the Arabic may be traced; but subsequently, the Hebrew language will be found to have followed an independent course of growth and development.

7. Two questions, in direct connection with the early movements of the ancestors of the subsequent Hebrew nation, have been discussed with great earnestness by many writers— the first bearing on the causes which set the Terachite family in motion towards the south and west; the second, on the origin and language of the tribes in possession of Canaan at the arrival of Abraham.

Of the first, it is clear there were five sons of Shem—Elam, Asshur, Arphaxad, Lud, and Aram. The last of these (or rather the peoples descended from him) will be considered subsequently. The fourth has been supposed to be either the progenitor (or the collective appellation) of the tribes which originally occupied Canaan and the so-called Semitic regions to the south. Of the remaining three, the tribes descended from Elam and called by his name were probably subjugated at an early period, for in Gen. xiv. mention is made of the headship of an anti-Terachite league being vested in the king of Elam, Chedorlaomer, whose name points to a Cushite origin. Whether Semitic occupation was succeeded at once (in the case of Elam*) by Aryan, or whether a Cushite (Hamite) domination intervened, cannot now be decided. But in the case of the second, Asshur, there can be little doubt, on the showing of Scripture (Gen. x. 11), that his descendents were disturbed in their home by the advance of the clearly traceable Cushite stream of population, flowing upwards on a return course through Arabia, where plain marks are to be found of its presence. When we bear in mind the strongly marked differences existing between the Semitic and Cushite (= Hamite) races in habits and thought, and the manifestation of God's wrath left on record, we can well understand the uneasiness and a desire of removal among the Semitic population of the plains by the river. Scripture only tells us that, led in a way which they knew not, chosen Semite wanderers of the lineage of Arphaxad set forth on the journey fraught with such enduring consequences to the history of the world, as recorded in Scripture, in its second stage of progress. There is at least nothing unreasonable in the thought, that the movement of Terah from Ur of the Chaldees (if modern scholarship is right in the locality selected) was caused by Divine suggestion, acting on a mind all at ease in the neighborhood of Cushite thought and habits. It may be that the active cause of the movement recorded in Gen. xi. 31 was a renewed manifestation of the One True God, the influences of which were to be stamped on all that was of Israel, and not least palpably on its language in its purity and proper development. The leading particulars of that memorable journey are preserved to us in Scripture, which is also distinct upon the fact, that the new comers and the earlier settlers in Canaan found no difficulty in conversing. Indeed, neither at the first entrance of Terachites, nor at the return of their descendants after their long sojourn in Egypt, does there appear to have been any difficulty in this respect. In the case of any of the numerous tribes of either Semitic or Hamitic origin of which mention is made in Scripture. But, as was to be expected, very great difference of opinion is to be found, and very much learned discussion has taken place, as to whether the Terachites adopted the language of the earlier settlers, or established their own in its place. The latter alternative is hardly probable, although for a long time, and among the earlier writers on Biblical subjects, it was maintained with great earnestness— Walton, for example, holding the advanced knowledge and civilization of the Terachite immigration in all important particulars. It may be doubted, with a writer of the present day, whether this is a sound line of reasoning; and whether — this contrast between the inferiority of the chosen people in all secular advantages, and their preeminence in religious privileges, — is not — an argument which cannot be too strongly insisted on by a Christian advocate. The whole history of the Jewish people anterior to the advent of Christ would seem to indicate that any great early amount of civilization, being built necessarily on closer intercourse with the surrounding peoples, would have tended to retard rather than promote the object for which the people was chosen. The probability is, that a great original similarity existing between the dialects of the actual possessors of the country in their various localities, and that of the immigrants, the latter were less likely to impart than to borrow from those who were advanced neighbors.

On what grounds is the unbroken similarity of the dialect of the Terachites to that of the occupants at the time of their immigration, to be explained? Of the origin of its earliest occupants, known to us in the sacred records by the mysterious and boding names of Nephiel, Zammunamum, and the like, and of whose probable Eilitic six traces have been brought to light by recent travelers, history records nothing certain. Some assert that no reliable traces of Semitic language are to be found north of Mount Taurus, and claim for the early inhabitants of Asia Minor a Japhetic origin. Others affix the descent of these early tribes from Lud, the fourth son of Shem, and their migration from "Lydia to Arabia Petraea and the southern borders of Palestine." But these must

Philistines did not reach the line of coast from the interior at all events? (Quart. Rev. xxix. 122).

The word Elam is simply the pronunciation, according to the organs of Western Asia, of Elam—= Armenia, Armenia, in r. 41, on the authority of Burnouf and M. Müller; J. G. Müller, R. E. xiv. 53; R. Wilkinson, Journal of Asiat. Society, xvi. 222.

a. R. Benham, in x. 343, 312, 915; Spiegel, in Herzog, x. 335, 366.

b. Compare Gen. xi. 5 with Gen. xviii. 20, and note 1, and Gen. 19:23.

c. Wilkinson, J. A. S. xvi. 231. Does the cuneiform orthography Bab-il = "the gate of God," point to the seat of Babylon, or to the Elam of modern geography? See also the following references.


Shuresh.
have disappeared at an early period, no mention being made of them in Gen. x., and their remains being only alluded to in references to the tribes which, under a well-known designation, we find in occupation of Palestine on the return from Egypt.

8. Another view is that put forward by our countryman Rawlinson, and shared by other scholars.  

"Either from ancient monuments, or from tradition, or from the dialects now spoken by their descendants, we are authorized to infer that at some very remote period, before the rise of the Semitic or Arvan nations, a great-Semitic" (= Hamitic) "population must have overspread Europe, Asia, and Africa, speaking languages all more or less dissimilar in their vocabulary, but possessing in common certain organic characteristics of grammar and construction."  

And this statement would appear, in its leading features, to be historically sound. As was to be anticipated, both from its importance and from its extreme obscurity, few subjects connected with Biblical antiquities have been more warmly discussed than the origin of the Canaanite occupants of Palestine. Looking to the authoritative records (Gen. x. 18, 19; xx. 20) there would seem to be no reason for doubt as to the Hamitic origin of these tribes. Nor can the singular accordance discernible between the language of these Canaanites (= Hamitic) occupants, and the Semitic family be justly placed in bar of this view of the origin of the former. "If we examine the invincible ethnography of the book of Genesis we shall find that, while Ham is the brother of Shem, and therefore a relationship between his descendants and the Semitic nations fully recognized, the Hamites are described as those who previously occupied the different countries into which the Arabian race afterwards forced their way. Thus Scripture (Gen. x. 6; xx. 20) attributes to the race of Ham not only the original population of Canaan, with its wealthy and civilized communities on the coast, but also the mighty empires of Babylon and Nineveh, the rich kingdoms of Sheba and Havalah in Arabia Felix, and the wonderful realm of Egypt. There is every reason to believe — indeed in some cases the proof amounts to demonstration — that all these Hamitic nations spoke languages which differed only dialectically from those of the Syro-Arabic family."  

9. Connected with this subject of the relationship discernible among the early Neo-Hittite is that of the origin and extension of the art of writing among the Semites, the branch with which we are at present concerned. Our limits preclude a discussion upon the many theories by which the student is still bewildered: the question would seem to be, in the case of the Terachite branch of the Semitic stock, did they acquire the art of writing from the Phoenicians, or Egyptians, or Assyrians — or was it evolved from given elements among themselves?  

But while the truth with respect to the origin of Semitic writing is as yet involved in obscurity, there can be no doubt that an indelible influence was exercised by Egypt upon the Terachite branch in this particular. The language of Egypt cannot be considered as a bar to this theory, for, in the opinion of most who have studied the subject, the Egyptian language may claim an Asiatic, and indeed a Semitic origin. Nor can the changes wrought by justly attributed to the Hyksos, instead of the Egyptians. These people, when scattered after their long sojourn, doubtless carried with them many traces and results of the superior culture of Egypt; but there is no evidence to show that they can be considered in any way as instructors of the Terachites. The claim, so long accepted in, of the Phoenicians in this respect, has been set aside on distinct grounds. What was the precise amount of cultivation, in respect of the art of writing, possessed by the Terachites at the immigration or at their removal to Egypt, we cannot now tell; — probably but limited, when estimated by their social position. But the Exodus found them possessed of that priceless treasure, the germ of the alphabet of the civilized world, built on a pure Semitic basis, but modified by Egyptian culture. "There can be no doubt that the phonetic signs are subsequent to the objective and determinative hieroglyphics, and showing as they do a much higher power of abstraction, they must be considered as infinitely more valuable contributions to the art of writing. But the Egyptians have conferred a still greater boon on the world, if their hieroglyphics were to any extent the origin of the Semitic, which has formed the basis of almost every known system of letters. The long continuance of a pictorial and figurative system of writing among the Egyptians, and their low, and after all, imperfect syllabarium, must be referred to the same source as their pictorial and figurative representation of their idea of the Deity: just as, on the contrary, the early adoption by the people of Israel of an alphabet properly so called, must be regarded as one among many proofs which they gave of their powers of abstraction, and consequently of their fitness for a more spiritual worship."  

10. Between the dialects of Aram and Arabia, that of the Terachites occupied a middle place — superior to the first, as being the language in which are preserved references to the great prophets and poets — wise, learned, and eloquent — and different from the second (which does not appear in history until a comparatively recent period) in its antique simplicity and modesty.  

The dialect which we are now considering has never been properly designated as that of the Hebrews, rather than of the Terachites, apparently for the following reason. The appellation Hebrew is of old standing, but has no reference to the history of the people, as connected with its glories or eminence, while that of Israel is bound up with its historical grandeur. The people is addressed as Israel by their..."
priests and prophets, on solemn occasions, while by
foreigners they are designated as Hebrews (Gen. XL
15), and ruled by some of their own early writers,
where no point is raised in connection with their
religion (Gen. xliii. 32; Ex. xxi. 2; 1 Sam. XIII.
3, 7, xiv. 21). It was long assumed that their
designation (ברע = ol 페루) had reference
to Eber, the ancestor of Abraham. More probably
it should be regarded as designating all the Semitic
tribes. But in either case, the
language of Canaan” has been used instead (Is. xix. 18),
but in this passage the country of Canaan is con-
trasted with that of Egypt. The expression “the
Jews’ language” (Is. xxxvi. 11, 13) applies merely
to the dialect of the kingdom of Judah, in all
probability, more widely used after the fall of
Samaria.
11. Many causes, all obvious and intelligible,
combined to make difficult, if not impossible, any
formal or detached account of the Hebrew lan-
guage anterior to its assuming a written shape.
But various reasons occur to render difficult, even
within this latter period, such a reliable history of
the Hebrew language as befits the exceeding in-
terest of the subject. In the first place, very little
has come down to us, of what appears to have been
an extensive and diversified literature. Where the
facts requisite for a judgment are so limited, any
attempt of the kind is likely to mislead, as being
built on speculations, erecting into characteristics
of an entire period what may be simply the peculi-
arities of the author, or incidental to his subject or
style. Again, attempts at a philological history of
the Hebrew language will be much impeded by the
fact — that the chronological order of the ex-
tant Scriptures is not in all instances clear — and
that the history of the Hebrew nation from its
settlement to the seventh century B.C. is without
changes or progress of the marked and promi-
nent nature required for a satisfactory critical
judgment. Unlike languages of the /Japhetic
stock, such as the Greek or German, the Hebrew
language, like all her Semitic sisters, is firm and
hard as from a mould — not susceptible of change.
In addition to these characteristics of their lan-
guage, the people by whom it was spoken were
of a retired and exclusive cast, and, for a long time,
except from foreign sway. The dialects also of the
few conterminous tribes with whom they had
intercourse were allied closely with their own.
The extent remains of Hebrew literature are
indefinite of any important changes in language,
during the period from Moses to the Captivity. A
certain and intelligible amount of progress, but no
considerable or remarkable difference (according to
one school), is really observable in the language of
the Pentateuch, the books of Joshua, Judges, Ruth,
Samuel, the Kings, the Psalms, or the prophecies
of Isaiah, Hosea, Amos, Joel, Micah, Nahum.

a M. Müller, Science of Language, pp. 57-58; a most
attractive passage. Förster, Voice of Israel, 71.

b Viele auch, was uns jetzt zum ersten Male in den
Denkmäler der mazedonischen Weltweit begegnet, mag

Habakkuk, and Jeremiah — widely separated from
each other by time as are many of these writings.
Grammars and lexicons are confidently referred to
for supplying abundant evidence of unchanged mat-
terials and fashioning; and foreign words, when
occurring, are easily to be recognized under their
Semitic dress, or their introduction as easily to
be explained.

At the first sight, and to modern judgment, much of this appears strange, and possibly unten-
able. But an explanation of the difficulty is in the modern residence of the Hebrew people,
without removal or modulation — a feature of his-
try not unexpected or surprising in the case of a
people preserved by Providence simply as the guar-
dians of a sacred deposit of truth, not yet ripe for
publication. An additional illustration of the im-
mutity from change, to be drawn from the his-
tory of the other branches of the Semitic stock.
The Aramaic dialect, as used by various writers for
even hundred years, although inferior to the He-
brew in many respects, is almost without change,
and not essentially different from the language of
Daniel and Ezra. And the Arabic language, sub-
sequently to its second birth, in connection with
Mohammedanism, will be found to present the
same phenomena.

12. Moreover, is it altogether a wild conjecture
to assume as not impossible, the formation of a
sacred language among the chosen people, at so
marked a period of their history as that of Moses?
Every argument leads to a belief, that the popu-
lar dialect of the Hebrews from a very early period
was deeply tinged with Aramaic, and that it con-
tained so. But there is surely nothing unlikely
or inconsistent in the notion that he who was
learned in all the wisdom of the Egyptians
should have been taught to introduce a sacred
language, akin, but superior to the every-day dia-
et of his people — the property of the rulers, and
which subsequent writers should be guided to copy,
such a language would be the sacred and learned
one — that of the few, and no clearer proof of
the limited hold exercised by this classical Hebrew
on the ordinary language of the people can be re-
quired than its rapid withdrawal, after the Captiv-
ity, before a language composed of dialects
hitherto disregarded, but still living in popular
use. It has been well said that "literary dialects,
or what are commonly called classical languages,
are for the most part the carry-overs from the
ancient greatness of an inevitable de-
cline." If later in history we meet with a new
body of stationary language forming or formal, we
may be sure that its tributaries were those rivu-
lts which for a time were almost lost to our
sight.”

13. A few remarks may not be out of place here
with reference to some leading linguistic peculiar-
ities in the Pentateuch (without, however, de-
stroying its close similarity to other
O. T. writings) given by Scholz, divided under
lexical, grammatical, and syntactical heads. With
the style of the Pentateuch (as might be expected)
that of Joshua very closely corresponds. The feel-

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wohl alter seyn, aber damals zumeist aus dem Dunkel
der Volksmunde, die ja liberaler reicher ist als die
der klassischen Legitimität." Reuss, in Herder, v
196.
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ing of hostility to the neighboring peoples of mixed descent, so prevalent at the time of the restoration, makes strongly against the asserted late origin of the book of Ruth, in which it cannot be traced. But (with which we are at present concerned) the style points to an earlier date, the asserted Aramaic being probably relics of the popular dialect. The same linguistic peculiarities are observable (among other merits of style) in the books of "Samuel."* 

The books of Job and Ecclesiastes contain many asserted Aramaicisms, which have been pleaded in support of a late origin of these two poems. In the case of the first, it is argued (on the other side) that these peculiarities are not to be considered so much poetical ornaments as ordinary expressions and usages of the early Hebrew language, affected necessarily to a certain extent by intercourse with neighboring tribes. And the asserted want of study and polish in the diction of this book leads to the same conclusion. As respects the book of Ecclesiastes the case is more obscure, as in many instances the peculiarities of style seem rather referable to the secondary Hebrew of a late period of Hebrew history, than to an Aramaic origin. But our acquaintance with Hebrew literature is too limited to allow the formation of a positive opinion on the subject, in opposition to that of ecclesiastical antiquity. In addition to roughness of diction, growing probably out of the same cause—close intercourse with the people—so-called Aramaicisms are to be found in the remains of "Jonah and Hosan," and expressions closely allied in those of "Amos." This is not the case in the writings of "Nahum, Zephaniah, and Habakkuk," and in the still later ones of the minor prophets: the treasures of post times, which filled their hearts, served as models of style.

As with respect to the book of Ecclesiastes (at the hands of modern critics), so, in the case of Ezekiel, Jewish critics have sought to assign its peculiarities of style and expression to a secondary Hebrew origin. But the references above given may serve to aid the consideration of a most interesting question, as to the extent to which Aramaic elements entered into the ordinary dialect of the Hebrew people, from early times to the Captivity. The peculiarities of language in Daniel belong to another field of inquiry; and under impartial consideration more difficulties may be found to disappear, as in the case of those with regard to the asserted Greek words. The language and subject-matter of Daniel (especially the latter), in the opinion of scholars, led Ezra and Nehemiah to place this book elsewhere than among the prophetic writings. To their minds, the apocalyptic character of the book might seem to assign it rather to the Hellenism than the roll of prophecy, properly so called. Inquiries, with respect to the clos-

At 14. Although the language usually called Aramaic is a dialect of the great Semitic family, deriving its name from the district over which it was spoken, Aram = the high or hill country (as Canaan = the low country). But the name is applied, both by

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a Schott, Einl. 313, and note; Nügeliacb, in Herzog, xiii. 178.
b Nügeliacb, v. 412.
c Schott, Einl. iii. 65-67, 159, 151; Ewald, Hist. 65.
d Schott, Einl. 581, 587, 549.
e Schott, Einl. 550, 600, 609; Ewald, Gesch. iii. 1, 2, § 21.
f ZOOG, Gottesdienstliche Vorlesungen der Juden, 142.
g See also Rawlinson, J. A. S. xx. 247; Delitzsch, in Herzog, iii. 274; Vaihinger, Stud. u. Krit. 1857, pp. 28-46.
h "L'importance du verset dans le style des Sibylles est la meilleure preuve du masque absolu de construction interne qui caractérise leur phrase. Le verset n'a rien de commun avec la période grecque et latine, puisqu'il n'offre pas une suite de membres dépendants les uns des autres; c'est une coupe à peu près arbitraire dans une serie de propos-succès par des virgules." Renan, i. 21.
i E. Reuss, in Herzog, v. 990-993; Bloch, Einleitung pp. 80-89.
Biblical and other writers, in a wider and a more restricted sense. The designation—Aram—was imperfectly known to the Greeks and Romans, by whom the country was called Syria, an abbreviation of Assyria, according to Herodotus (vii. 65). In general practice Aram was divided into Eastern and Western. The dialects of these two districts were severally called Chaldeic and Syrian—designations not happily chosen, but, as in the case of Semitic, of too long currency to be changed without great inconvenience. No traces remain of the numerous dialects which must have existed in so large an aggregate of many very populous districts. Nothing can be more erroneous than the application of the word "Chaldeic" to the East Arabian dialect. It seems probable that the Chaldeans were a people of Japhetic extraction, who probably took the name of the Semitic tribe whom they dislodged before their connection with Babylon, so long, so varied, and so full of interest. But it would be an error to attribute to these conquerors any great or early amount of cultivation. The origin of the peculiar and advanced civilization to be traced in the basin of Mesopotamia must be assigned to another cause—the influences of Cushite immigration. The colossal scientific and industrial character of Assyrian civilization is not reasonably deducible from Japhetic influences, that race, in those early times, having evinced no remarkable characteristics beyond that of the practical science. Accordingly, it seems not unreasonable to place on the two rivers a population of Cushite (Hamite) accomplishments, if not origin, subsequent to the Semitic occupation, which established its own language as the ordinary one of these districts; and thirdly a body of warriors and influential men of Japhetic origin, the true Chaldeans, whose name has been applied to a Semitic district and dialect.¹

The eastern boundary of the Semitic languages is obscure; but this much may be safely assumed, that this family had its earliest settlement on the upper basin of the Tigris, from which extensions were doubtless made to the south. And (as has been observed) it is very probable that, by another stream, flowing northward (at a subsequent, and equally ante-historic period), of Cushite population, with its distinctive accomplishments. These settlements would seem to comprise the whole extent of country extending from the ranges bounding the watershed of the Tigris to the N. and E., to the plains in the S. and W., towards the lower course of the great river.² — Assyria (to a great extent), Mesopotamia and Babylon, with its southern district, belonged here. There are few more interesting linguistic questions than the nature of the vernacular language of this last-named region, at the period of the Jewish deportation by Nebuchadnezzar. It was, unintelligible; and incontestably, Semitic; but by the side of it an Aramean, chiefly official, is said to be discernible. [CHALDEA: CHALDEANS.] The passages ordinarily relied on (Dan. i, ii, iv) are not very conclusive in support of this latter theory, which derives more aid from the fact, that many proper names of ordinary occurrence (Belshazzar, Merodach Baladan, Nabonassar, Nabopolassar, Nebuzaradanezra) are certainly not Semitic. As Arie, perhaps, are they Aramean— but in any case they may be naturalized relics of the Assyrian supremacy.

The same question has been raised as to the Semitic or Aramean origin of the vernacular language of Assyria — i.e. the country to the E. of the Euphrates. As in the case of Babylonia, the language appears to have been, ordinarily, that of a blended Semitic and Cushite population, and a similar difficulty to be connected with the ordinary proper names—Nebuchad, Pul, Sahanasas, Saranapulus, Semacheria, Tartiuk, and Pashiti-Plesers. (Is. xxvii. 19, and Jer. v. 16, have been referred to as establishing the difference of the vernacular language of Assyria from that of Semitic origin. Our knowledge of the so-called Cushite stock in the basins of the two rivers is but limited; but in any case a strong Semitic if not Cushite element is so clearly discernible in many local and proper names, as to make an Aramean or other vernacular language unlikely, although incorporation may be found to have taken place, from some other language, probably that of a conquering race.

Until recently, the literature of these wide districts was a blank. Yet there must have been a Babylonian literature, as the wisdom of the Chaldeans had acquired a reputation, which would hardly have been sustained without a literature. If we are ever to recover a knowledge of that ancient Babylonian literature, it must be from the cuneiform inscriptions lately discovered, home from Babylon and Nineveh. They are clearly written in a Semitic language "(M. Miller, S. of L. p. 583). As has been before remarked [BABYLONIA, § 16], the civilization of Assyria was derived from Babylonia in its leading features—Assyrian art, however, being progressive, and marked by local features, such as the substitution of alabaster for bricks as a material for sculpture. With regard to the dialects used for the class of inscriptions with which we are concerned, namely, the Assyrian, as distinguished from the Zend (or Persian) and Tartar (?), the cuneiform memorials, the opinion of scholars is almost unanimous—Lassen, Burnouf (as far as he pronounces an opinion), Layard, Spiegel, all agree with the great authority above cited, Lassen, gladly, unreservedly, from them.

From what source, then, does it seem most probable that future scholars will find this peculiar form of writing deducible? One of the latest writers on the subject, Oppert, divides the family, instead of three, into two large classes—the Aramean or Old Persian, and another large class containing various subdivisions of which the Assyrian forms one. The character itself he asserts to be neither Aramean nor Semitic in its origin, but ancient Central Asiatic, and applied with difficulty, as extraneous and exotic, to the languages of totally different races. But it is quite as likely that the true origin may be found in an exactly different direction—the S. W.—for this peculiar system of characters, which besides occupying the great river basins of which we have spoken, may be traced westward as far as Byzantium and Cyprus, and eastward, although less plainly, to Petra. Scholars, including Oppert, incline to the judgment, that (as Hebrew, Greek, and Arabic writers all show) from a Cushite stock (Gen. x. 8-12) there grew up Babylon and Nineveh, and other great homes of civilization, extending

a Other derivations are given and refuted by Quatre-mire, Mélanges d'Histoire, p. 122.  
b Reum, p. 211. Quatre-mire, Mélanges d'Histoire pp. 58-100, and especially 103-104.
ing from the level plains of Chaldaea afar to the
N. and E. of Assyria. In these districts, far
anterior to the deportation of the Jews, but long
previous to that period, flourished the schools of learning
that gave birth to results, material and intellectual,
stamped with affinity to those of Egypt. It may
well be, that in the progress of discovery, from
Shemitic-Cushite records — akin to the Hinnaritic
and Ethiopic — scholars may carry back these re-
sources to Shemitic-Cushite imitations of kindred
writing from southern lands. Already the notion
has obtained currency that the so-called primitive
Shemitic alphabet, of Assyrian or Babylonian ori-
gin, is transitional, built on the older formal and
syllable one, preserved in cuneiform remains. To
this fact we shall in the sequel recur — passing now
to the condition of the Aramaic language at the
time of the Captivity. Little weight can be attribu-
ted to the argument that the ancient literature
of the district being called "Chaldaea," an Aran
origin is implied. The word "Chaldaean" naturally
drove out "Babylonian," after the establish-
ment of Chaldaean ascendency, in the latter country;
but as in the case of Greece and Rome, intellectual
ascendency held its ground after the loss of ma-
terial power and rule.a
15. Without entering into the discussions res-
specting the orthographic peculiarities of the expres-
sions, it will be sufficient to follow the ordinary division of
the Aramaic into the Chaldaic or Eastern, and the
Western or Syriac dialects.
The term "Chaldaic" is now (like "Shemitic")
firmly established, but "Babylonian" would appear
more suitable. We know that it was a spoken lan-
guage at the time of the Captivity.
A valuable outline of the different dialects and styles
observable in the Aramaic branch of the Shemitic
family has been given by both Delitzsch and Fürst,
which (with some additions) is here reproduced for
the reader.5
(I.) The earliest extant fragments are the well-
known ones to be found at Dan. ii. 4-vii. 28; Ezr.
iv. 8-xl. 13, vi. 12-26. Affinities are to be traced,
without difficulty, between those fragments, which
differ again in some very marked particulars from
the earliest Targums.3
To those who in the course of travel have ob-
served the case, almost the unconsciousness, with
which persons, living on the confines of cognate
dialects, pass from the use of one to another, or
who are aware how close is the connection and how
very slight the difference between continuous dia-
tectial varieties of one common stock, there can be
nothing strange in this juxtaposition of Hebrew
and Aramaic portions. The prophet Daniel, we
may be sure, cherished with true Israelite affection
the holy language of his early home, while his high
official position must have involved a thorough
acquaintance not only with the ordinary Babylon-
hish-Aramaic, but with the Chaldaic (properly so
called). Accordingly, we may understand how the
prophet might pass without remark from the use
of one dialect to the other. Again, in the case of
 Ezra, although writing after a later period, when
the holy language had again been adopted as a
standard of style and means of expression by Jew-
ish writers, there is nothing difficult to be under-
stood in his incorporating with his own com-
position accounts, written by an eye-witness of
Aramaic, of events which took place before his own
arrival.
(2.) The Syro-Chaldaic originals of several of
the Apocryphal books are lost; many Hebraisms
were engrafted on the Aramaic as spoken by the
Jews, but the dialect of the earlier Targums con-
tains a perceptibly smaller amount of such admix-
ture than later compilations.
(3.) The language of the Genizas is extremely
composite — that of the Jerusalem Geniza being
less pure than that of Babylon. Still lower in the
scale, according to the same authority, are those of
the fast-expiring Samaritan dialect, and that of
Galilee.
(4.) The curious book Zohar — an adaptation of
Aramaic expressions to Judaizing Gnosticism —
among its foreign additions contains very many
Hebraisms, rather suggestive (according to Delitzsch)
of a Spanish origin.4
(5.) The Masora, brief and symbolical, is chiefly
remarkable for what may be called vernacular pec-
uliarities.
(6.) The Christian or ecclesiastical Aramaic is
that ordinarily known as Syriac — the language of
early Christianity, as Hebrew and Arabic, respec-
tively, of the Jewish religion and Mohammedanism.
The above classification may be useful as a guide to
the two great divisions of the Aramaic dialect with which a Biblical student is directly concerned.
For that ordinarily called the Samaritan contains
very little calculated to afford illustration among its scanty remains; and future discoveries in that
branch of pegan Aramaic known as the dialect of
the Nabataeans, Mandibles, or Zalians of Mesopo-
tumian (not the Seluans of Southern Arabia), can only exercise a remote or secondary influence on
the study of Aramaic as connected with the Scrip-
tures.
The following sketch of the three leading varie-
ties of the West-Aramaic dialect, is built on the
account given by Fürst.5
(a) What is known of the condition of Galilee
corresponds the disparaging statements given by the
Talmudists of the sub-dialect (for it is no more)
of this district. Close and constant com-
munication with the tribes to the north, and a
large admixture of heathens among the inhabitants,
would necessarily contribute to this. The
dialect of Galilee appears to have been marked by confu-
sions and historical records; but the instances are
more apolite (given in Buhl, A. Wissensch., 1863)
and in the simultaneous use of He-
brew, Rabbinic, and Arabic, among Jewish writers
after the so called revival of literature under Moham-
medan influence.
1. This book is now clearly proved to have been
the production of Moses de Leon, a Spanish Jew of the
13th century. See Cinsburg The Kabalaz (Lond
1851), p. 90 ff.
A
J. Lebgh. §§ 15-19.
of letters — ד and צ with ש (as in various European dialects) — and sphenosis of the guttural .club a habit of connecting words otherwise separate (also not uncommon in rude dialects) carelessness about vowel-sounds, and the substitution of ש for כ.

(b.) The Samaritan dialect appears to have been a compound of the vulgar Hebrew with Aramaic, as various forms have been anticipated from the different of which the population was composed, remains of the "Ephraimithe" occupiers, and Aramaic immigrants.

A confusion of the mute letters and also of the gutturals, with a predilection for the letter צ, has been noticed.

(c.) The dialect called that of Jerusalem or Judæan, between which and the purer one of the Babylonian Jews so many indubitable distinctions have been drawn, seems to have been variable, from frequent changes among the inhabitants, and also to have contained a large amount of words different from those in use in Babylonia, besides being somewhat incorrect in its orthography.

Each dialect, it will be seen, was directly influenced by the circumstances — physical or social — of its locality. For instance, in the remote and unlettered Galilee, peculiarities and words could not fail to be engrafted from the neighboring tribes.

The latter habit which existed between the Samaritans and the Jews essentially precluded the admission of any leavening influences from the latter source. A dialect originally impure — the Samaritan became in course of time largely interspersed with Aramaic words. That of Judæa, alone being spoken by Jews to whom nationality was most precious, was preserved in tolerable purity from corruptions and degeneracy, until overpowered by Greek and Roman barbarism.

The small amount of real difference between the two branches of Aramaic has been often urged as an argument for making any division superfluous. But it has been well observed by Fürst, that each is animated by a very different spirit. The chiefof relics of a hebraica, or Eastern Aramaic — the Targums — are filled with the traditions of the varied languages of Jewish history; they combine much of the better Pharisaism — nourished as it was on lively conceptions of hallowed, national lore, with warm, earnest longings for the kingdom of the Messiah. Western Aramaic, or Syriac literature, on the other hand, is essentially Christian, with a new terminology especially framed for its necessities. Accordingly, the tendency and linguistic character of the first is essentially Hebrew, that of the second Hellenic. One is full of Hebrewisms, the other of Hellenisms.

16. Perhaps few fines of demarcation are traced with greater difficulty, than those by which one age of a language is separated from another. This is remarkably the case in respect of the cessation of the Hebrew, and the ascendency of the Aramitish, or, as it may be put, in respect of the date at which the period of growth terminates, and that of exposition and scholasticism begins, in the literature of the chosen people.

Much unnecessary discussion has been raised with respect to the introduction of interpretation. Not only in any missionary station among the heathen, but in Europe at the Reformation, we can find substantially the germ of Targums. During the 16th century, in the eastern districts of the present kingdom of Prussia, the desire to bring the Gospel home to the heathen classes, hitherto but little touched by literature, opened a new field of activity among the non-German inhabitants of those provinces, at that time a very numerous body. Assistants were appointed, under the name of Töken (interpreters, who rendered the sermon, sentence by sentence, into the vernacular old Prussian dialect, just as in Palestine, on the return, an eager desire to bring their own Scriptures within the reach of the people led to measures which as that described in Nehemiah viii. 3, a passage of difficult interpretation. It is possible, that the apparent vagueness of this passage may represent the two methods, which would be naturally adopted for such different purposes as rendering Biblical Hebrew intelligible to the common people, who only spoke a dialect of Aramaic — and supplying a concordance after such deliberate reading.

Of the several Targums which are preserved, the dates, style, character, and value are exceedingly different. An account of them is given under Versions, Ancient (Targum).

17. In the scholastic period, of which we now treat, the schools of the prophets were succeeded by "houses of inquiry." For with Vitringa, in preference to rabbinical writers, we prefer considering the first named institutions as pastoral and devotional semiuniversities, if not monastic retreats — rather than schools of law and dialectics, as some would explain them. It was not until the scholastic period that all Jewish studies were so employed. Two ways only of extending the blessings hence derivable seem to have presented themselves to the national mind, by commentary ויב, and inquiry וינס. In the first of these, Targumic literature, but limited openings occurred for critical studies: in the second still fewer. The vast storehouse of Hebrew thought reaching through so many centuries — known by the name of the Talmud — and the collections of a similar nature called the Midrashim, extending in the case of the first, dimly but tauntingly, from the period of the Captivity to the times of Rabbi Asher — the closer of the Talmud (A. 16. 426), contain comparatively few accessions to linguistic know ledge. The terms by which serious or philosophical inquiry is described, with the names of its subordinate branches — Halakah (rule) — Hagada (what is said or preached) — Tosefta (addition) — Buth (statements not in the Mishna) — Machinit

a Lebach, § 14.


v. Vitringa, De Spoken, p. 1, caps. v., viii., p. 11, caps. v., viii. — no scholar should be without this storehouse of learning; Cassell, in Herzog, iv., 529-523; Brandt, Juduna Orientala s. p. 127; Oehler, in Herzog, xi., 215, 225; Zimm, Gottliche und historische Vortrage der Juden, cap. 10. This last volume is most valuable as a leading summary, in a little known and bewildering field.
which were applied by their own teachers to the Moshiach, and are incapable of any other fair application save to Him in whom they all centre, are not infrequently turned into meanings irreconcilable alike with the truth, and the judgment of their own most valued writers.”

A comparative estimate is not yet attainable, as to what in Targumic literature is the pure expression and development of the Jewish mind, and what is of foreign growth. But, as has been said, the Targums and kindred writings are of considerable dogmatic and exegetical value; and a similar good work has been effected by means of the cognate dialect, Western Aramaic or Syriac. From the 3d to the 9th century, Syriac was to a great part of Asia — what in their spheres Hellenic Greek and medieval Latin have respectively been — the one ecclesiastical language of the district named. Between the literally recorded records of Holy Scripture, as delivered to the Tannaites in the infancy of the world, and the understandings and hearts of Aram people, who were intended to share in those treasures fully and to their latest posterity, some connecting medium was necessary. This was supplied by the dialect in question — neither so specific nor so sharply subjective as the pure Hebrew, but for those very reasons (while in itself essentially Semitic) open to impressions and thoughts as well as words from without, and therefore well calculated to act as the pioneer and introducer of Biblical thoughts and Biblical truths among minds, to whom these treasures would otherwise long have remained obscure and unintelligible.

§§ 20-24. ARABIC LANGUAGE — PERIOD OF REVIVAL.

20. The early population of Arabia, its antiquities and peculiarities, have been described under ARABIA. We find Arabia occupied by a confederacy of tribes, the leading one of undoubted Ishmaelite descent — the others of the seed of lineages of Abraham, and blended by alliance, language, and neighbourhood, in the 14th and 15th centuries. Somewhat later it may be said to have died out — its last writer of mark, Barhebræus (or Abulpharragius) composing in Arabic as well as Syrian.

19. The Chaldaic paraphrases of Scripture are exceedingly valuable for the light which they throw on Jewish manners and customs, and the meaning of passages otherwise obscure, as likewise for many happy renderings of the original text. But they are valuable also on higher reasons — the Christian interpretation put by their authors on controverted passages. Their testimony is of the greatest value, as showing that Messianic interpretations of many important passages must have been current among the Jews of the period. Walton, alluding to Jewish attempts to evade their own orthodox traditions, says that “many such passages,” i.e. of the later and easier kind, “might be produced which find no sanction among the Jews. Those very passages,

a Bleek, Einleitung, pp. 51-55.
b Walton, Proii. xii. 15, 19. See also Deitrich, Wachsmuth, Konst. Judantum, p. 173 fl. (in respect of Christians’ names) and the Paronomasia and Sympalagial denominative poetic, and also p. 191, note (in respect of moderate tone of Talmud); Oehler, in Herzog, ix. 434-441; and Westcott, Introduction, p. 110-115.
have been before its expulsion by the Koreishite, but of a dialect less Arabic than Hebrew, and possessing close affinity with the Ghen, or Ethiopians.

21. The affinity of the Ghez (Cush? the sacred language of Ethiopia) with the Semitic has been long remarked. Walton supposes its introduction to have been consequent on that of Christianity. But the tradition is probably correct, according to which Ethiopia was colonized from S. W. Arabia, and according to which this language should be considered a relic of the Hamitic. In the G. T. Cushi, in addition to Ethiopia in Africa, comprises S Arabia (Gen. x. 7, 8; 2 Chr xiv. 9, xxi. 16; Hab. iii. 7), and by many the stream of Hamitic civilization is supposed to have flowed in a northerly course from that point into Egypt. In its lexical peculiarities, the Ghez is said to resemble the Arabic, in its grammatical the Arabic. The alphabet is very curious, differing from Semitic alphabets in the number, order, and name and form of the letters, by the direction of the writing, and especially by the form of vowel notation. This is extremely singular. Each consonant contains a short r — the vowels are expressed by additions to the consonants. The alphabet is, by this means, converted into a "censorium" of 222 signs. Various points of re-embrace have been traced between this alphabet and the Samaritan; but recent discoveries establish its kindred (almost its identity) with that of the Hymaritic inscriptions. The language and character of which we have spoken briefly, have now been succeeded for general purposes by the Amharic — probably in the first instance a kindred dialect with the Ghez, but now altered by subsequent extraneous additions.

22. Internal evidence demonstrates that the Arabic language, at the time when it first appears on the field of history, was being gradually developed in its remote and barren peninsular home. Not to dwell on its broken (or internal) plurals, and its system of cases, there are peculiarities in the earliest extant remains, which evince progress made in the cultivation of the language, at a date long anterior to the period of which we speak.

A well-known legend speaks of the present Arabic language as being a fusion of different dialects, effected by the tribe of Koreish settled round Mecca, and the reputed wanderers of the Caaba. In any case, the paramount purity of the Koreishite dialect is asserted by Arabic writers on grammar, in whose judgment the quality of the spoken dialects appears to have declined, in proportion to their distance from Mecca. It is also asserted, that the stores of the Koreishite dialect were increased by a sort of philosophic eclecticism — all striking elegancies of construction or expression, observable in the dialects of the many different tribes visiting Mecca, being incorporated upon the one in question. But the recognition of the Koran, as the ultimate standard in linguistic as in religious matters, established in Arabic judgment the superior purity of the Koreishite dialect. That the Arabs possessed a literature anterior to the birth of Mohammed, and expressed in a language marked with many grammatic peculiarities, is beyond doubt. There is no satisfactory proof of the assertion, that all early Arabic authors, as in the glorious disciples of Islam, «of old, the Arab gloried in nothing but his sword, his hospitality, and his fluent speech." The last gift, if we may judge from what has been preserved to us of the history of these early times, seems to have been held in especial honor. A zealous purism, strange as it sounds amid the rude and barren civilization of the desert ages, as in later times, to have kept almostMasoretic watch over the exactitude of the transmission of these early epics.

Even in our own times, scholars have seemed unwilling altogether to abandon the legend — how at the Ear of Oosh ("the mart of proud rivalry,"!') seeds and traffic — wants and profit — were alike neglected, while lords contended amid their listening countrymen, anxious for such a verdict as should entitle their lays to a place among the Meidakat, the arahyana of the Caaba, or national temple at Mecca. But the appearance of Mohammed put an end for a season to commerce and barbic contests; nor was it until the work of conquest was done, that the faithful resumed the pursuits of peace. And enough remains to show that poetry was not alone cultivated among the ante-Mohammedan Arabians. "Seeds of moral truth appear to have been embodied in sentences and aphorisms, a form of instruction peculiar congenial to the temper of Orientals, and powerfully cultivated by the inhabitants of the Arabian peninsula." Poetry and romance, as might be expected from the degree of Arab civilization, would seem to have been the chief objects of attention.

Against these views it has been urged, that although of such compositions as the Meidakat, and others less generally known, the substance may be considered as undoubtedly very ancient, and illustrative accordingly of manners and customs — yet the same authority, according to competent judges, cannot reasonably be assigned to their present form. Granting (what is borne out from analogy and from references in the Hebrew Scriptures) the existence of philosophical compositions among the Arabs at an early period, still no traces of these remain. The earliest reliable relics of Arabic literature are only fragments, to be found in what has come down to us of pre-Islamic compositions. And, as has been said already, various arguments have been put forward against the probability of the present form of these remains being their original one. Their obscurities, it is contended, are less those of age than of individual style, whilst their uniformity of language is at variance with the demonstrably late cultivation and ascendency of the Koreishite dialect. Another, and not a feeble argument in this utterance of allusion to the early religion of the Arabs. Most just is Rennan's remark that, skeptical or voluptuaries as were most of their poets, still such a silence would be inexplicable, but on the supposition of a systematical removal of all traces of former paganism. No great critical value, accordingly,
can fairly be assigned to any Arabic remains anterior to the publication of the Koran.  
It is not within the scope of this sketch to touch upon the theological teaching of the Koran, its objects, sources, merits, or deficiencies. But its style is very peculiar. Assuming that it represents the best forms of the Korishite dialect about the middle of the 7th century, we may say of the Koran, that its linguistic approach is religious supremacy. The Koran may be characterized as marking the transition from versification to prose, from poetry to eloquence. Mohammed himself has adverted to his want of poetical skill—a trait which required explanation in the judgment of his contemporaries—but of the effect of his forcible language and powers of address (we can hardly call it oratory) there can be no doubt. The Koran itself contains distinct traces of the change (to which allusion has been made) then in progress in Arabic literature. The balance of proof inclines to the conclusion, that the Suras of the Koran, which are placed last in order, are earliest in point of composition—outpourings bearing some faint resemblance to those of Hebrew prophecy.  
27. But it would lead to discussions foreign to the present subject, were we to attempt to follow the thoughts respecting the future, suggested by the almost universal prevalence of the Arabic idiom over so wide a portion of the globe. A comparison of some leading features of the Arabic language, with its two sisters, is reserved for the next division of this sketch. With regard to its value in illustration two different judgments obtain. According to one, all the lexical riches and grammatical varieties of the Semitic family are to be found combined in the Arabic. What elsewhere is imperfect or exceptional is here said to be fully developed—forms elsewhere rare or anomalous are here found in regular use. Great faults of style cannot be denied, but its superiority in lexical riches and grammatical precision and variety is incalculable. Without this means of illustration, the position of the Hebrew student may be likened to that of the geologist, who should have nothing whereon to found a judgment, beyond the scattered and imperfect remains of some few primordial creatures. But the Arabic, it is maintained, for purposes of illustration, is to the Hebrew precisely what the lawyer is to the inquirer, would be the discovery of an immeasurable multitude of kindred creatures in all their fullness and completeness—even more, for the Arabic (it is urged)—as a means of comparison and illustration—a living, breathing reality.  
24. Another school maintains very different opinions with respect to the value of Arabic in illustration. The comparatively recent date (in their present form at least) and limited amount of Arabic remains are pleaded against its claims, as a standard of reference in respect of the Hebrew. Its verbal copiousness, elaborate manner, subtile of thought, wide and diversified fields of literature, cannot be called in question. But it is urged (and valorably) that its riches are not all pure metal, and that no great attention to etymology has been evinced by native writers on the language. Nor should the follies and perversions of such men (in the case of Rabbincal writers) blind us to the superior purity of the spirit by which the Hebrew language is animated, and the reflected influence of elevation of tone and character, from the subjects on which it was so long exclusively employed.  
"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."  
So more fitting description of the spirit and power of the holy language can be found than these words of the Lawgiver's last address to his people. The Arabic language, on the other hand, is first, that of wandering robbers and herdsmen, destitute of religion, or filled with second-hand superstitions, in its more cultivated state, that of a self-satisfied, luxurious, licentious people, the vehicle of a borrowed philosophy, and a dogmatism of the most wearisome and oppressive kind.  
Undoubtedly schools such as that of Albert Schultens (d. 1730) have unduly exalted the value of Arabic in illustration: but in what may be designated as the field of lower criticism its importance cannot be disputed. The total extent of the canonical writings of the Old Testament is so limited as in this respect to make the assistance of the Arabic at once welcome, trustworthy, and copious. Nor can the proposed substitute be accepted without demur—the later Hebrew, which has found an advocate so learned and able as Delitzsch.  
That its claims and usefulness have been undeservedly overlooked few will dispute or deny; but it would seem to be recent, uncertain, and heterogeneous, to a degree which lays it open to many objections taken by the admirers of the Arabic, as a trustworthy means of illustration.

§§ 25–33. Structure of the Semitic Languages.  
27. The question, as to whether any large amount of primitives in the Semitic languages is fairly derivable from imitation of sounds, has been answered very differently by high authorities. Gesenius thought instances of onomatopoeia very rare in extant remains, although probably more numerous at an early period. Hoffmann's judgment is the same, in respect of Western Aramaic. On the other hand, Kenan qualifies his admission of the identity of numerous Semitic and Japhetic primitives to a suggestion, that the latter, for the most part, may be assigned to bilateral words, originating in the imitation of the simplest and most obvious sounds. Scholz also has an interesting passage in which he maintains the same proposition with considerable force, and attempts to follow, in some particular cases, the analogy between the simple original sign and its distant derivatives. But on a careful examination, it is not unlikely that, although many are lost, or overlaid, or no longer as appreciable by our organs as by the keeners ones of earlier races, yet the truth is as the case has been put by a great living comparative philologist—"The 400 or 500 roots which remain as the constituent elements in different families of languages are not interjections, nor are they imitations. They are phonetic types, produced by a power inherent in human nature."
26. The deeply curious inquiry, as to the extent of affinity still discernible between Semitic and Japhetic roots, belongs to another article. [Footnote A] None in the Scripture bearing upon the subject, can be fairly pleaded against such an affinity being possible. A literal belief of Biblical records does not at all call upon us to suppose an entire abrogation by Divine interdiction, of all existing elements of what must have been the common language of the early Noahic.* That such reveals are not to be denied — although the means used for establishing instances, by Delitzsch and the analytical school, cannot be admitted without great reserve. But in treating the Semitic languages in connection with Scripture, it is most prudent to turn away from this tempting field of inquiry to the consideration of the simple elements — the primitives, the true base of every language, in that there, is not, that the mechanism of grammar, are to be regarded as exponents of internal spirit and character. It is not denied, that these apparently inorganic bodies may very frequently be found resolvable into constituent parts, and that kindred instances may be easily found in conterminous Japhetic dialects.

27. Humboldt has named two very remarkable points of difference between the Japhetic and Semitic language families — the latter of which he also, for the Japhetic, assigns a second reason about to be named, assigns to the number of which those which have deviated from the regular course of development. The first peculiarity is the triliteral root (as the language is at present known) — the second the expression of significations by consonants, and *relations* by vowels — both forming part of the flexions within words, so remarkable in the Semitic family. Widely different from the Japhetic primitive, a fully formed and independent word — the Semitic one (even in its present triliteral state) appears to have consisted of three separate articulations, aided by an indefinite sound like the Shva of the Hebrews, and to have varied in the shades of its meaning according to the vowels assigned to it. In the opinion of the same scholar, the prevalent triliteral root was substituted for an earlier binital, as being found impracticable and obscure in use.

Traces of this survive in the radest, or Aramæic, branch, where what is pronounced as one syllable, in the Hebrew forms two, and in the more elaborate Arabic three — e. g. katal, katala. It is needless to say, that much has been written on the question of this peculiarity being original or secondary.

A writer among ourselves has thus stated the case: "An uniform root-formation by three letters or two syllables developed itself out of the original monosyllable state by the addition of a third letter. This tendency to enlargement presents itself in the Indo-Germanic also; but there is this difference, that in the latter monosyllabic roots remain besides those that have been enlarged, while in the other they have disappeared." In this judgment most will agree. Many now triliteral root-words (especially those expressive of the primary relations of life) were at first binital only. Thus מ is not really from מ, nor מ from מ. In many cases a third (assumed) root-letter has been obviously added by repetition, or by the use of a weak or movable letter, or by prefixing the letter נו. Additional instances may be found in connection with the binitals מ, מ, and מ, and many others. Illustrations may also be drawn from another quarter nearer home — in the Japhetic languages of Europe. Fear is variously expressed by ג ופ or פ ג ופ, פג, פג, פג (Scand.), fear, forêt, frayt (Scand.), and bow (Old Celtic). In all these cognate words, the common rudimentary idea is expressed by the same two sounds, the third corresponding with the various non-essential additions, by which apparent triliteral uniformity is secured in Semitic dialects. Again, in the Semitic family many primitives may be found, having the same two letters in common in the first and second places, with a different one in the third, yet all expressive of different modifications of the same idea, as מ and its family: מ = מ. etc.; מ = מ. etc.; מ = מ. etc.

28. We now approach a question of great interest. Was the art of writing invented by Moses and his contemporaries, or from what source did the Hebrew nation acquire it? It can hardly be doubted, that the art of writing was known to the Israelites in the time of Moses. An art, such as that of writing, is neither acquired nor invented at once. No trustworthy evidence can be alleged of such an exception to the ordinary course. The writing on the two tables of the law (Ex. xxiv. 4) — the list of stations attributed to the hand of Moses himself (Num. xxxiii. 2) — the prohibition of printing on the holy (Lev. xix. 28) — the writing of the "curses in a book" by the priest, in the trial of joiyness (Num. x. 22) — the description of the hand (literally) of the writing required by Joshua (Josh. viii. 6) — all point to the probability of the art of writing being an accomplishment already possessed by the Hebrews at that period. So complex a system as alphabetic writing could hardly have been invented in the haste and excitement of the desert pilgrimage.

Great difference of opinion has prevailed as to which of the Semitic peoples may justly claim the invention of letters. As has been said, the attempt to the Phenician, so long unchallenged, is now practically set aside. The so-called Phenician alphabet bears no distinctive traces of a Phenician origin. None of the selected objects, whose initial letters were to rule the sounds of several phonic characters, are in keeping with the halats and

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* Walton, Proo. (ed. Wraggah), l. 121. "I know this opinion minima consentium est, ut Deus in his loco linguanm primam servaret, ubi linguanm diversitatem innuens, ne cepro oper propegrelur benefici. Probabilitas facie est, linguas alias in eos Bome infiusisse, vel a reliquis multiplicatis, ne se mutuo intellegatet, et in massa structura desederit." M. Müller, Sc. of Lang. p. 259.

* Comparative tables are to be found in Delitzsch, Jesuut, p. 111; Renan, pp. 451-461; Scholz, p. 57.


* Humboldt, Über die Verschiedenheit d. menschlichen Sprachbahns, p. 397-311.

* Davidson, Biblical Criticism, l. 11.

occupations of the Phoenicians. On the contrary, while no references to the sea and commerce are to be found, the majority of the objects selected are such as would suggest themselves to an inland and nomadic people, e. g. Aleph = an ox, Gimmel = a ram, Teh = a snake, Lamed = an ox-ear.

A more probable theory would seem that which represents letters as having passed from the Egyptians to the Phoenicians and Hebrews. Either people may have acquired this accomplishment from the same source, at the same time and independently — or one may have preceded the other, and subsequently imparted the acquisition. Either case is quite possible, on the assumption that the Egyptian alphabet consisted of only such characters as were equivalent to those used by the Hebrews and Phoenicians — that is, that the multiplicity of signs, which is found to exist in the Egyptian alphabet, was only introduced at a later period. But the contrary would seem to be the case — namely, that the Egyptian alphabet existed at a very early period in its present form. And it is hardly likely that two tribes would separately have made the same selection from a larger amount of signs than they required. But as the Hebrew and Phoenician alphabets do correspond, and (as has been said) the character is less Phoenician then Hebrew — the latter people would seem to have been the first possessors of this accomplishment, and to have imparted it subsequently to the Phoenicians.

The theory (now almost passed into a general belief) of an early uniform language overspreading the range of countries comprehended in Gen. x. serves to illustrate this question. There can be no doubt as to the fact of the Hamite occupants of Egypt having migrated thither from Asia; nor (on this hypothesis) can there be any difficulty in admitting, in a certain degree, the correspondence of their written character with the Hebrew. That change should subsequently have been introduced in the Egyptian character, is perfectly intelligible, when their advances in civilization are considered — so different from the nomadic, unlettered condition of the Hebrew people. On such a primary, generic agreement as this between the advanced language of Egypt, and that of the Hebrews — inferior from necessary causes at the time, the mighty intellect of Moses, divinely guided for such a task (as has been before suggested), would find little difficulty in grafting improvements. The theory that the Hyksos built a syllabic alphabet on the Egyptian, is full of difficulties.  

According to the elaborate analysis of Lepsius, the original alphabet of the language family, of which the Shemitic formed a part, stood as follows: —

\[\text{Wd. Ger.} \quad \text{Lub.} \quad \text{Gett.} \quad \text{Dent.} \]

\[\begin{align*}
\text{Aleph} &= A & \text{Bet} &= \text{Gimel} & \text{Daled} &= \text{Mem} \\
\text{Het} &= \text{Ef} & \text{Yod} &= \text{He} & \text{Kaph} &= \text{Tau} & \text{Pe} &= \text{Vav} & \text{Te} &= \text{Yod}\n\end{align*}\]

As the processes of enunciation became more delicate, the liquids Lamed, Mem, Nun, were apparently interposed as the third row, with the original S, Samech, from which were derived Zain, Tzaddi, and Shin = Caph (soft k), from its limited functions, is apparently of later growth; and the separate existence of Phœnician, in many languages, is demonstrably of comparatively recent date, as distinguished from the kindred sound Lamed. In this manner (according to Lepsius), and by such Shemitic equivalents, may be traced the progress of the parent alphabet. In the one letter yet to be mentioned, Yod — from Kaph and Lamed, the same scholiar finds remains of the ancient vowel strokes, which carry us back to the early syllabaria, whose existence he maintains, with great force and learning.

Apparently, in the case of all Indo-Germanic and Shemitic alphabets, a parent alphabet may be traced, in which each letter possessed a combined vowel and consonant sound — each in fact forming a distinct, well understood syllable. It is curious to mark the different processes, by which (in the instances given by Lepsius) these early syllabaria have been affected by the course of enunciation in different families. What has been said above (§ 21), may serve to show how far the system is still in force in the Ethiopic. In the Indo-Germanic languages of Europe, when a strong tendency existed to draw a line of demarcation between vowels and consonants, the primary syllables, /, yet, gho = i, u, i, were soon stripped of their weak guttural (or consonant) element, to be treated simply as the vowel sounds named, in combination with the more obvious consonant sounds. A very similar course was followed by the Shemitic family, the vowel element being in most letters disregarded; but the guttural one in the breath syllables was apparently too congenial, and too firmly fixed to allow of these being converted (as in the case of the Indo-Germanic family) into simple vowels. Aleph, the weakest, for that reason forms the exception. As apparently containing (like the Ovambari) traces of its people's syllabarium, as well for its majesty, it is kept by Babylonian learning. Lepsius with others attributes a very high antiquity to the square Hebrew character. But this is difficult to be maintained.  

21. Passing from the growth of the alphabet, to the history of the formation of their written characters among the three leading branches of the Shemitic family, that of the Hebrews has been thus sketched and shown. In its oldest, though not its original state, it exists in Phenician inscriptions, both stones and coins. It consists of 22 letters, written from right to left, and is characterized generally by stiff straight down strokes, without regularity and beauty, and by closed heads round or pointed. We have also a twofold memorial of it, namely, the inscriptions on Jewish coins, struck under the Maccabean princes, where it is evident that its characters resemble the Phenician, and the Samaritan character, in which the Pentateuch of the Samaritans is written. This latter differs from the first named, merely by a few freer and finer strokes. The development of the written character in the Aramaic branch of the Shemitic family illustrates the passage from the stiff early character, spoken of above, to the more fully formed angular one of later times in the case of the Hebrew family, and in that of the Arabic, to the Cufic and Neshki.

\[\text{Des Buckstabenschrift, Königsberg, 1838, §§ 16, 17, 18} \]

\[\text{Comp. also Lexer, in Hertog, ix. 9.} \]

\[\text{Lepsius, Zwei Abhandlungen, pp 9, 29} \]

\[\text{Davidson, Biblical Criticism, i. 23} \]
Aramaic writing may be divided into two principal families — (1) ancient Aramaic, and (2) Syriac, more properly so called. Of the first, the most early specimen extant is the well-known Carpentras stone, preserved at that place in France, since the end of the 17th century. Its date is very doubtful, but anterior to those of the inscriptions from Palmyra, which extend from A. D. 49, to the 3rd century. The first very closely resembles the Phoenician character — the tops of the letters being but slightly opened; in the second, these are more fully opened, and many horizontal strokes of union added, showing its cursive character. From these remains may be fairly deduced the transitional nature of the written character of the period preceding the invention (or according to others the revival) of the square character.

Hupfeld, Fürst, and all leading writers on the subject, concur in designating this last as a gradual development from the sources mentioned above. A reference to these authors will show how confused were even Jewish notions at an early period as to its origin, from the different explanations of the word סֵפִּיר (Assyriana), substantiated by the Rabbinic for סֵפִּיאר ("square"), by which this character was distinguished from their own — סֵפִּיאר — "round writing," as it was called. But assuming with Hupfeld and Fürst, the presence of two active principles — a wish to write quickly, and to write pictorially — the growth of the square Hebrew character from the old Phoenician is easily discernible through the Carpentras and Palmyrene reliefs. Thus we find in it the points of the letters blunted off, the horizontal union strokes enlarged, figures that had been divided rounded and closed, the position and length of many cross lines altered, and final letters introduced accordingly to typography. On the other hand, the calligraphic principle is seen in the extraordinary uniformity and symmetry of the letters, their separation from one another, and in the peculiar taste which adorns them with a stiff and angular form.  

Few important changes are to be found from the period of Ezra, until the close of the 5th century of our era. During this period, the written character of the text (as well as the text itself) was settled as at present, and the great extent, the reading and divisions of the text. During this period, the groundwork of very much contained in the subsequent Masora was laid, but as yet only in an unwritten, traditional shape. The old character gave way to the square, or Assyrian character — not at once and by the authority of Ezra, but (as has been proved with much clearness) by gradual transition. The square character is, demonstrably, not an exact copy of any existing Aramaic style, but grew by degrees out of the earlier one, although greatly modified by Aramaic influence. No exact date can be assigned to the actual change, which probably was very gradual; but that the new character had become generally adopted by the first century of our era, may be inferred from the Greek (Matt. xiv. 18). It is, moreover, alluded to in the Mishna as the Assyrian character, and by Origen as settled by long usage, and was obviously well-known to Jerome and the Palestinian Jews. The letter writers, abjured powerfully by the ceremonies (not to say superstitions) tone engendered among the Jews by the fall of Jerusalem, secured the exclusive use of its square character for sacred purposes. All that external care and scrupulous veneration could accomplish for the exact transmission of the received text, in the concave recessed character was secured. It is true that much of a secondary, much of an erroneous kind was included among the objects of this devout veneration; but in the absence of sound principles of criticism, not only in those early, but many subsequent generations, this is the less to be deplored. The character called Rabbi incon is best described as an attempt at Hebrew cursive writing.

The history of the characters ordinarily used in the Syriac (or Western) branch of the Aramaic family, is blended with that of those used in Judea. Like the square characters, they were derived from the old Phoenician, but passed through some intermediate stages. The first variety is that known by the name of Estrangelo — a heavy, cumbrous character, said to be derived from the Greek alphabet. This, however, is more probably from two Aramaic words significant of the writing of the Gospel. It is to be found in use in the very oldest documents. Concurrently with this, are trace of the existence of a swifter and more cursive character, very much resembling it. The character called the "double" (a large, hollow variety), is almost identical. There are also other varieties, slightly differing — the Nestorian, for example — but more probably from two Arabic words for the Peshito = simple (or linear according to some). Its origin is somewhat uncertain, but probably may be assigned to the 7th century of our era. It is a modification of the Estrangelo, slaved for writing, and in some measure altered by use. This variety of written characters in the Aramaic family is probably attributable to the fact, that literature was more extensively cultivated among them than among kindred tribes. Although not spared to us, an extensive literature probably existed among them anterior to the Christian era; and subsequently for a long period they were the sole importers of knowledge and learning to Western Asia.

The history of the Arabic language has another peculiar feature, beyond its extensive purism, which has been alluded to, at first sight, so singular among the dwellers in the desert. Until a comparatively short time before the days of Mohammed, the art of writing appears to have been practically unknown. For the Hindavites guarded with jealous care their own peculiar character — the "nusmul," or elevated; and in itself emulated for general use. Possibly different tribes might have possessed approaches to written characters; but about the beginning of the 7th century, the heavy, cumbrous Cufic character (so called from Cufa, the city where it was most early used) appears to have been generally adopted. It was said to have been invented by Miramar Ibn-Murrat, a native of Baby Loamian Ibr. But the shapes and arrangement of the letters indicate their derivation from the Estrangelo; and the name assigned to their introducer — containing the title ordinarily borne by

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a A copy of it is given in Fürst, Lehrg. p. 23.
b Davidson, Biblia. Critica, i. 29; Hoffmann, Gramm. Syriaca, § 6, 1–6; and Fürst, Lehrg. i. §§ 22–27.

c Leverer, in Herzog, xiv. 12.
d Another etymology of this word is given by Nepius, from diana (from diana) "India."

SYRIAN Ecclesiastics—is also indicative of their real origin. But it is now only to be found in the documents of the early ages of Islamism.

The well-known division of "the people of the book"—Christians, who were educated, and "the common people" who could not read—the tribes might be described as "the summary way in which an authoritative text of the Koran was established (in the Caliphate of Othman), alike indicate a very rude state of society. It is generally asserted that Mohammed was unable to write: and this would at first sight appear to be borne out by his description of himself as an illiterate prophet. Modern writers, however, generally are averse to a literal interpretation of these and kindred statements. In any case, about the 11th century (the fourth of the Hijra), a smaller and more flowing character, the Naskhi, was introduced by Ibn Mokhall, which, with considerable alterations and improvements, is that ordinarily in present use. 

30. As in the Hebrew and Aramaic branches, so in the Arab branch of the Semitic family, various experiments were made to improve the introductions of diacritical signs and vowel points, which took place toward the close of the 7th century of our era—not however without considerable opposition at the outset, from Semitic dislikes of innovation, and addition to the roll of instruction already complete in itself. But the system obtained general recognition after some modifications in deference to popular opinion, though not carried out with the fullness of the Masoretes.

Ewald, with great probity, assumes the existence and adoption of certain attempts at vowel marks at a very early period, and is inclined to divide their history into three stages.

At first a simple mark or stroke, like the diacritical line in the Samaritan MSS., was adopted to mark unusual significations, as ܢ /, a "persistence," as distinguished from ܢ /, "to speak," or a "word." A further and more advanced stage, like the diacritical points of the Aramaic, was the employment (in order to express generally the difference of sounds) of a point above the line to express sounds of a high kind, like ܐ / and ܐ —— one below for feebler and lower ones like ܐ / and ܐ and a third in the centre of the letters for those of a higher kind, as distinguished from the other two.

Originally, the number of vowel sounds among the Semitic races (as distinguished from vocal points) was only three, and apparently used in combination with the consonants. Origen and Jerome were alike ignorant of vowel points, in the ordinary acceptance. Many readings in the LXX. indicate the word of some such system—want to which some directions in the Talmud are said to refer. But until a later period, a regular system of punctuation remained unknown; and the number of vowel sounds limited. The case is thus put by Walton. "The modern points were not either from Adam, or added by Moses, or the Prophets that were before the Captivity, nor after the Captivity, with the Maccabees, or any other before the completion of the Talmud, but after five hundred years after Christ, invented by some learned Jews for the help of those who were ignorant of the Hebrew tongue." We neither affirm that the vowels and accents were invented by the Masoretes, but that the Hebrew tongue did always consist of vowels and consonants. Aleph, Mem, and Yod were the vowels before the points were invented, as they are in the Syriac, Arabic, and other Eastern tongues. 

31. The reference of the Jews for their sacred writings would have been outraged by any attempts to introduce an authoritative system of interpretation at variance with existing ones. To reduce the reading of the Scriptures to authoritative and intelligible uniformity was the object of the Masoretes, by means of a system of vowels and accents.

What would have suggested itself to scholars, not of Semitic origin, was at utter variance with Hebrew notions, which looked upon the established written characters as sacred. No other plan was possible than the addition of different external marks. And, in fact, this plan was adopted by the three great divisions of the Semitic family; probably being copied to a certain extent by the Hebrew and Arabic branches from the Syriac, among whom there existed schools of some repute during the first centuries of our era. Of the names of the inventors, or the exact time of their introduction, nothing can be stated with certainty. Their use probably began about the sixth century, and appears to have been completed about the tenth. The system has been carried out with far greater minuteness in the Hebrew, than in the two other branches of the Semitic race. The scholars grammarians did not proceed beyond three signs for ܐ /, ܢ /, ܝ /; the Syriac added ܐ / and ܐ /, which they represented by figures borrowed from the Greek alphabet. not very much altered. In both these cases all the vowels are, strictly speaking, to be considered as short; while the Hebrew has five long as well as five short, and a half-vowel, and other auxiliary signs. Connected with this is the system of accents, which is not involved in the same obscurity of origin. But it bears rather on the relation of words and the members of sentences, than on the construction of individual words.

The chief agents in this laborious and peculiar undertaking were the compilers of the Masra, as it is called —"tradition," as distinguished from a word given by Ezra, or by any other before Talmud has its province of interpreting legal distinctions and regulations, under the sanction of the sacred text, and

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*A much earlier existence is claimed for this character by Forster, One Prom. Lang.; i. 167.

the Kabbala its peculiar function of dealing with theological and esoteric tradition, so the object of the Masora (דקדוקים, “tradition”) and its compilers the Masoretes (דקדוקיםchinim, “masters of tradition”) was to deal critically, grammatically, and lexically with a vast amount of tradition bearing on the text of Scripture, and to reduce this to a consistent form. Little is known with accuracy of the authors, or the growth of this remarkable collection. Tradition assigns the commencement (as usual) to Ezra and the great sages, but other authorities, Jewish and Christian, to the learned members of the school of Tiberias, about the beginning of the sixth century. These learned collections, comprising some very early fragments, were probably in progress until the eleventh century, and are divided into a greater and less Masora, the second a compendium of the former. “The masters of the Masora,” in the well-known quotation of Elias Levi, were immeasurable, and followed each other in successive generations for many years; nor is the beginning of them known to us, nor the end thereof.” Walton, who was by no means blind to its deficiencies, has left on record a very just judgment on the real merits of the Masora.

It is in truth a very striking and meritorious instance of the devotion of the Jewish mind to the text of Scripture — of the earnestness of its authors to add the only proof in their power of their zeal for its preservation and elucidation.

32. A comparison of the Semitic languages, as known to us, presents them as very unevenly developed. In their present form the Arabic is undoubtedly the richest: but it would have been rivaled by the Hebrew had a career been conducted equally long and favorable to this latter. The cramping and perverting conditions of it, labors depressed the Kabbalistic dialect (child of the old age of the Hebrew) into bewildering confusion in many instances, but there are many valuable signs of life about it. Ancient Hebrew, as has been truly said, possesses in the end almost all the mechanisms which constitute the riches of the Arabic. In the preface to his great work (Lehre und Wahrheit, p. vii.) Gesenius has pointed out various instances, which will repay the labor of comparison. It is true that to the Aramaic has been extended a longer duration than to the Hebrew; but for various causes its inferiority is remarkable, as regards its poverty — lexical and grammatical — its want of harmony and flexibility, and the consequent necessary frequency of participles and particles in aid.

A brief comparison of some leading grammatical and syntactical peculiarities, in the three main dialects of the Semitic family, will not be out of place at the end of this sketch. To scholars it will necessarily appear meager: but, brief as it is, it may not be without interest to the general reader.

The root-forms with the consonants and vowels have been already considered.

Conjugations or their Equivalent Verb-forms. —

The following is the tabulated form given by Ewald for the ordinary Hebrew verb:

<table>
<thead>
<tr>
<th>(Forin extremely augmented)</th>
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<tbody>
<tr>
<td>1. (Simple form) Kol.</td>
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<tr>
<td>2. (Causative form) Piel. w.</td>
</tr>
<tr>
<td>3. (Reflective form) Niphal.</td>
</tr>
<tr>
<td>5. (Reflective and intensive form) Niphal.</td>
</tr>
</tbody>
</table>

In the Aramaic the first, third, and fourth of these appear, with another (= Hithpael), all with passives, marked by a syllable prefixed. In the Arabic the verb-forms, at the lowest computatation, are nine, but are ordinarily reckoned at thirteen, and sometimes fifteen. Of these, the ninth and eleventh forms are comparatively rare, and serve to express colors and defects. As may be seen from the table given, the third and fourth forms in Hebrew alone have passives.

Equivalents to Conjunctive Moods, etc. — One of the most remarkable features of the Arabic language is what is ordinarily described as the „future „arum conceptum.“ As in almost all Semitic grammars imperfect is now substituted for future, this may be explained by stating that in Arabic there are four forms of the imperfect, strongly marked, by which the absence of moods is almost compensated. The genus of this mechanism are to be found in the common imperfect, the jussive, and the conjunctive of the Hebrew, but not in the Aramaic. Again, a curious conditional and conjunctive usage (at first sight almost amounting to an inversion) applied to the perfect and imperfect tenses by the addition of a portion, or the whole, of the substantive verb is to be found in both Hebrew and Arabic, although very differently developed.

Nouns. — The dual number, very uncommon in the Syrian, is less so in Hebrew, chiefly limited, however, to really dual nouns, while in the Arabic its usage may be described as general. What is called the „status emphaticus,“ e. g. the rendering a word definite by appending the article, is found constantly recurring in the Aramaic (at some loss to clearness in the singular). This usage brings to mind the addition of the definite article as a post-positive in Swedish — stora, ship; störst, the ship. In the Arabic it is lost in the inclusions of cases, while in the Hebrew it may be considered as unimportant. As regards nouns of abstraction, also, the Aramaic is fuller than the Hebrew; but in this last particular, as in the whole family of nouns, the Arabic is rich to excess. It is in this last only that we find not only a regular system of cases, and of comparison, but especially the numerous plural formations called broken or internal, which form so singular a part of the language. As regards their meaning, the broken plurals are totally different from the regular (or, as they are techni-
Shemitic language-family finds difficulty in departing. The more recent Syriac has added various auxiliary forms, and repeated pronouns, to the characteristic words by which the meaning is chiefly conveyed. But the general effect is cumbersome and confused, and brings to mind some features of the ordinary Welsh version of the Epistles. In Arabic, again, certain prefixes are found to be added in the sake of graphic definiteness to the portions of the verb, and prepositions more frequently employed. But the character of the language remains unaltered — the additions stand out as something distinct from the original elements of the sentence.

In what consists the most marked point of difference between the Indo-European family of languages and the Semitic family as known to us? The first has lived two lives, as it were: in its case a period of synthesis and complexity has been succeeded by another of analysis and decomposition. The second family has been developed (if the word may be used) in one way only. No other instance of a language-family can probably be found cast in a mould equally unalterable. Compared with the living branches of the Indo-European family, those of the Semitic may be almost designated as inorganic: they have not vegetated, have not grown; they have simply existed.  

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Early called, sound) plurals — the latter denoting several individuals of a genus, the former a number of individuals viewed collectively, the idea of individuality being wholly suppressed. Broken plurals accordingly are singulars with a collective meaning, and are closely akin to abstract nouns.  

35. To the scholar, as before remarked, this re-capitulation of some leading peculiarities may appear unnecessary, but it is offered in the case of a language as novel to him as the Semitic, it is feared, these instances must unavoidably appear like fragments or specimens, possibly new and peculiar, but conveying no very definite instruction. But in any case some of the chief grammatical features of the family have been enumerated — all, moreover, illustrative of the internal, self-contained type so peculiarly Semitic. In this respect, as with its formal, so with its syntactical peculiarities. Of one fertile parent of new words in the Japhetic language-family, — the power of creating compound words, — the Semitic is destitute. Different meanings are, it is true, expressed by different primitives, but these stand necessarily divided by impassable barriers from each other; and we look in vain for the shades and gradations of meaning in a word in the Semitic language which give such copiousness and charm to the sister-family. It is so with regard to the whole range of prative and negative words. The prefixes of the other family, in conjunction with nouns, give far more life and clearness than do the collective verbalis of the Semitic. Even the pregnant and curiously jointed verbal-forms, spreading out from the sharply defined root, with prenominal adjuncts of obvious meaning, and the aid of a delicate vowel system, have an artificial appearance. The Japhetic, whose spiritual fullness would probably never have reached him, but that its substance was long preserved in these very forms, will gratefully acknowledge the wisdom of that Almighty being who framed for the preservation of the knowledge of Himself — the One True God — so fitting a code as the language of the Old Testament. Of other families, the Japhetic was not ripe for such a trust. Of those allied with the Semitic, the Aramaic was too coarse and indefinite, however widely and early spread, or useful at a later period as a means of extension and explanation, and (as has been before observed) the Arabic in its origin was essentially of the earth, earthly. The Japhetic cannot but recognize the wisdom, cannot but thank the goodness of God, in thus giving and preserving his lessons concerning Himself in a form so fitting and so removed from treachery. He will do all this, but he will see at the same time in his own languages, so flexible, so varied, so logical, drawing man out of himself to bind him to his neighbor, means far more likely to spread the treasures of the holy language than even its general adoption. It is Humboldt who has said, in reference to the wonderful mechanism discernible in the consonant and vocal systems of the Semitic languages — that, admitting all this, there is more energy and weight, more truth to nature, when the elements of language can be recognized independently and in order, than when fused in such a combination, however remarkable.

And from this rigid, self-contained character the

Semenitic

a Wright's Arabic Grammar, part I p. 189. "Cette partie de la grammaire Arabe est celle où l'ingénie plus d'arbitraire, et où les règles générales sont su-

b Renan, i. 423, 424.
SHEOL

Author: Version without any apparent authority.
The correct form is found in 1 Chr. v. 29 and Ez. xxvii. 5; [Soden, G.]

* SHEOL. [Dead; The; Hell; Pit.]
* SHEOL. BANDS OF. [SNARES OF DEATH, Amer. ed.]

SHEPHAN (שֶפֶן): Σεφέναδήα: [Comp. Abd. Σεφέναδήα: Sephean]. A place mentioned only in the specification by Moses of the eastern boundary of the promised land (Num. xxxiv. 10, 11), the first landmark from Hazer-enan, at which the northern boundary terminated, and lying between it and Riblah. The ancient interpreters (Targ. Pseudojon.; Siddah) render the name by Apameia; but it seems uncertain whether by this they intend the Greek city of that name on the Orontes, 50 miles below Antioch, or whether they use it as a synonym of Ramas or Dum, as Schwartz affirms (Deuter. Geogr. p. 27). No trace of the name appears, however, in that direction. Mr. Porter would fix Hazer-enan at Kuregela, 70 miles E. N. E. of Damascus, which would remove Shephaan into a totally different region, in which there is equally little trace of it. The writer ventures to disagree with this and similar attempts to enlarge the bounds of the Holy Land to an extent for which, in his opinion, there is no warrant in Scripture.

G.

SHEPHATIAH (שֶפֶתָיָה): [Jehovah judges, or is judge]: Σαφατία: Saphatia. A Benjamite, father of MESSIAH 6 (1 Chr. ii. 8). The name is properly SHEPHATIAH [as in A. V. ed. 1611].

SHEPHATIAH (שֶפֶתָי): [as above]: Σαφατία: Saphatia, Σαφατίας: Saphatias, Saphatias. 1. The fifth son of David by his wife Abital (2 Sam. iii. 4; 1 Chr. iii. 3).

2. Σαφατίας: [In Ezr. ii. 4, Vat. Λαφατία: vili. 8, Σαφατία: Σαφατίος, Saphatios, Saphatios]. The family of Shephatiah, 572 in number, returned with Zerubbabel (Ezr. ii. 4; Neh. vii. 9). A second detachment of eighty, with Zebadiah at their head, came up with Ezra (Ezr. viii. 8). The name is written SFIATI (1 Esdr. v. 9), and SAPHATIAS (1 Esdr. vii. 34).

3. (In Ezr. ii. 57, Vat. Σαφατίας: Saphatios). The family of another Shephatiah were among the children of Solomon's servants, who came up with Zerubbabel (Ezr. ii. 57; Neh. vii. 59).

4. A descendant of Perez, or Perez, the son of Judah, and ancestor of Athahia (Neh. xii. 4).

5. Σαφατίας: Saphatios. The son of Mat- tan; one of the princes of Judah who counselled Zedekiah to put Jeremiah in the dungeon (Jer. xxxvii. 1).

6. Σαφατίας: Saphatias; [Vat. Λαφατίας: F. A. Σαφατίας: Saphatias]. The Harun- ta, or Hariphite, one of the Benjaminite warriors who joined David in his retreat at Ziklag (1 Chr. iii. 8).

7. Σαφατίας: Saphatias, Son of Manash, and chief of the Simeonites in the reign of David (1 Chr. xxvii. 10).

a The Στ at the end of the I.A.V. version of the name is partly due to the ό of particle of motion which was affixed to it in the original of ver. 10, and partly derived from the commencement of Riblah, which fol-

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8. Σαφατίας: [Vat. Σαφατίας: Alex. Σαφατίας]. Son of Jehoshaphat (2 Chr. xxxii. 2).

SHEPHERD (שֶפֶרְדָּה): [Shepharim, Am. vii. 14, Am. i. 1]). In a nomadic state of society every man, from the sheikh down to the slave, is more or less a shepherd. As many regions in the East are adapted solely to pastoral pursuits, the institution of the nomad life, with its appliances of tents and camp equipment, was regarded as one of the most memorable inventions (Gen. iv. 20). The progenitors of the Jews in the patriarchal age were nomads, and their history is rich in scenes of pastoral life. The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs (Gen. xxx. 29 ff.; xxxvii. 12 ff.), but even by their daughters (Gen. xxix. 6 ff.; Ex. xi. 19). The Egyptian captivity did much to implant a love of settled abode, and consequently we find the tribes which still retained a taste for shepherd life selecting their own quarters apart from their brethren in the Transjordanian district (Num. xxxii. 1 ff.). Henceforward in Palestine Proper the shepherd held a subordinate position; the increase of agriculture involved the decrease of pasturage; and though large flocks were still maintained in certain parts, particularly on the borders of Judah, as about Carmel (1 Sam. xxv. 2), Bethlehern (1 Sam. xvi. 11; Luke ii. 8), Tekoa (Am. i. 1), and more to the south, at Gedor (1 Chr. iv. 34), the nomad life was practically extinct, and the shepherd became one out of many classes of the laboring population. The completeness of the transition from the pastoral to the agricultural state is strongly exhibited in those passages which relate to the presence of the shepherd's tent as a token of desolation (e. g. Ez. xxxiv. 4; Zeph. ii. 6). The humble position of the shepherd at the same period is implied in the notices of David's wondrous election (2 Sam. vii. 8; Ps. lxxviii. 70), and again in the self-deprecating confession of Amos (vii. 14). The frequent and beautiful allusions to the shepherd's office in the poetical portions of the Bible (e. g. Ps. xiii. : Is. xi. 9, xlix. 10; Jer. xxxii. 3; 4; Ez. xxxiv. 11, 12, 23) rather bespeak a period when the shepherd had become an ideal character, such as the Roman poets painted the pastors of Arcadia.

The office of the eastern shepherd, as described in the Bible, was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold (Gen. xxxi. 40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sycamore," or Egyptian fig (Am. vii. 14), the "hacks" of the carob-tree (Luke xv. 16), and perchance the fennel and wild honey which supported the Baptist (Matt. iii. 4); he had to encounter the attacks of wild beasts, occasionally of the larger species, such as lions, wolves, panthers, and bears (1 Sam. xvii. 34; Is. xxxiv. 4; Jer. v. 6; Am. iii. 12); nor was he free from the risk of robbers or predatory hordes (Gen. xxxvii. 39). To meet these various woes the shepherd's equipment consisted of the following articles: a mantle, made probably of sheep's skin with the fleece on, which he turned inside out in cold weather, as in plied in the comparison in Jer.

The恶性 of the Egyptians towards shepherds (Gen. xvi. 34) may have been mainly due to their contempt for the sheep itself, which appears to have been valued neither for food (Thutarch, De Is. 72), nor generally for sacrifice (Hered. ii. 42), the only district where they were kept being that of Naxion (Strab. xv. p. 803). It may have been increased by the memory of the Shepherd in vision (Hered. i. 128). Abundant confirmation of the fact of this hatred is supplied by the low position which all shepherds held in the castes of Egypt, and by the caricatures of them in Egyptian paintings (Wilkinson, ii. 169).

The routine of the shepherd’s duties appears to have been as follows: in the morning he led forth his flock from the fold (John x. 4), which he did by going before them and calling to them, as is still usual in the East: arrived at the pasture, he watched the flock with the assistance of dogs (Job xxii. 1), and, should any sheep stray, he had to search for it until he found it (Ez. xiv. 12; Luke xv. 4); he supplied them with water, either at a running stream or at troughs attached to wells (Gen. xxvii. 7, xx. 38; Ex. ii. 16; Ps. xxxii. 22): at evening he brought them back to the fold, and reckoned them to see that none were missing, by passing them “under the rod” as they entered the door of the inclosure (Lev. xxvii. 32; Ez. xx. 37), checking each sheep as it passed, by a motion of the hand (Jer. xxxiii. 14): and, finally, he watched the entrance of the fold throughout the night, acting as porter (John x. 3). We need not assume that the same person was on duty both by night and by day; Jacob, indeed, asserts this of himself (Gen. xxxi. 40), but it would be more probable that the shepherds took it by turns, or that they kept watch for a portion only of the night, as may possibly be implied in the expression in Luke ii. 8, rendered in the A. V. “keeping watch,” rather “keeping the watches” (φυλασσόντες φυλάκιας). The shepherd’s office thus required great watchfulness, particularly by night (Luke ii. 8; cf. Nah. ii. 18). It also required tenderness towards the young and the female (Is. xi. 1), particularly in driving them to and from the pasture (Gen. xxxiii. 14). In large establishments there were various grades of shepherds, the highest being styled “rulers” (Gen. xlvii. 6), or “chief shepherds” (1 Pet. v. 4): in a royal household the title of ob- biri, “mighty,” was bestowed on the person who held the post (1 Sam. vii. 1). Great responsibility was attached to the office, for the offender had to make good all losses (Gen. xxxii. 30): at the same time he had a personal interest in the flock, inasmuch as he was not paid in money, but received a certain amount of the produce (Gen. xxx. 52; 1 Cor. ix. 7). The life of the shepherd was a monotonous one: he may perhaps have wiled away an hour or two, pretending to use some instrument (1 Sam. xvi. 18; Josh. xii. 31), but his modern representative still occasionally does (Wortley’s Syriac, i. 234). He also had his periodic entertainments at the shearing-time, which was celebrated by a general gathering of the neighborhood for festivities (Gen. xxxi. 19, xxxviii. 12; 2 Sam. xiii. 23), but, generally speaking, the life must have been but dull. Nor did it conduceth to gentleness of manners; rival shepherds contended for the possession, or the use of water with great acrimony (Gen. xxix. 25, xxi. 20 ff.; Ex. ii. 17): nor is perhaps this a matter of verse, as those who come late to a well frequently have to wait a long time until their turn comes (Brockharte’s Syriac, p. 63).

Shepherds were applied in a metaphorical sense to princes (Is. xlv. 28; Jer. ii. 8, iii. 15, xxii. 22; Ez. xxiv. 2, &c.), prophets (Zech. xi. 5, 8, 16), teachers (Ecc. xii. 11), and to Jehovah himself (Gen. xlix. 24; Ps. xxxii. 1, lxxx. 1): to the same effect are the references to “feeding” in Gen. xlvii. 15; Ps. xxxvi. 9; Hos. iv. 16.

Shepherd (SHE'PHERD), Tower of (Gen. xxiv. 21). [DAVID, vol. i. p. 565 a.]

She'phariah (SHE'PHARIAH). [swathed; Shep- phia: Shepho:] The same as Shephiah (Gen. xxxvi. 29).

She'phunshan (SHE'PHUNSCHAN [serpent]; Ye- phousach; Alex. Σέφοςαχ: Sephaphon). One of the sons of Bala the firstborn of Benjamin (1 Chr. viii. 5). His name is also written SHEPHUPHAN (A. V. "Shephunshan," Num. xxvi. 39), SHEPHEM (1 Chr. vii. 12, 15), and MUPPHIM (Gen. xxxvi. 21). Lord A. Hervey conjectures that Shephunshan may have been a son of Benjamin, whose family was reckoned with those of Iri the son of Bala. [MUPPHIM.]

She'raiah (SHE'RAIAH), i.e. Shehrah [kins- man]: Zaqan; Alex. Σαρα; Saro). Daughter of Ephraim (1 Chr. vii. 24), and foundress of the two Beth-horons, and of a town which was called after her UZZEN-SHERAH.

She'rid (SHERID), Pottery; Pottery.

She'Rebia (SHEREBIAH [head of Jehovah, Ges.]: Zaqapha; Ezr. viii. 24; Zaqaphtah, Neh. vii. 7, ix. 4; Zaqaphia, Neh. x. 12, xii. 8, 24; Alex. Zaqapthia, Neh. vii. 17; Zaqaphia, Neh. ix. 4; Sarephias, Ezr. Sarephim, Neh. vii. 8, x. 12, xii. 24; Seraphia, Neh. ix. 4; Seraphim, Neh. xii. 9). A Levite in the time of Ezra, of the family of Malchij (the son of Merari (Ezr. viii. 18, 24). He was one of the first of the ministers of the Temple to join Ezra at the river of Ahava, and with Hashabiah and ten of their brethren had the charge of the
resels and gifts which the king and his court, and the people of Israel had contributed for the service of the Temple. When Ezra read the Law to the people, Sherubiah was among the Levites who assisted him (Neh. vii. 7). He took part in the psalm of confession and thanksgiving which was sung at the solemn fast after the Feast of Tabernacles (Neh. ix. 3, 5), and signed the covenant with Nehemiah (Neh. x. 23). He is again mentioned as among the chief of the Levites who belonged to the choir (Neh. xii. 24). In 1 Esdr. viii. 54 he is called Serekiah.

**SHERES** (שֶׁרֶשֶׁד) in passage [2090]: **Σερεσ** (Alex. Σαρεσ; Syr.); Son of Maschir the son of Manasseh by his wife Mechah (1 Chr. vii. 16).

**SHEREZER** (שֶׁרֶזֶר; [Sherezzer]; Zerard; Sarer). Properly "Scherzer;" one of the messengers sent in the fourth year of Darius by the people who had returned from the Captivity to inquire concerning fasting in the fifth month (Zech. vii. 2). [See RYKEMELENCH.]

* SHERIFFS (שֶׁרֶשֶׁד; סֶרֶשֶׁד) only in Dan. iii. 2, 3, enumerated among the high officers of state at Babylon. Their exact province is unknown. The etymology (see Firci, s. v.) is too obscure to decide their position or duties. According to the English designation they may have been an order of judges, as "sheriff" sometimes that meaning. They are more commonly supposed to have been lawyers or jurists who acted as the king's advisers, or the state councillors, and as such held a high position under the government. Gesenius (Hebr. u. Chald. Lex. s. v.) compares them with the Mufti, the head doctors of the law in the Turkish empire. De Wette translates the title Richtegerechten, and H. A. Perrett-Gentil as jndis-consules.

**SHE'SHACH** (שֶׁשַּח) [see below]; [Comp. Srakha, Serak; SSchach]: a term which occurs only in Jeremiah (xxvi. 26, 31. 41), who evidently uses it as a synonym either for Babylon or for Babylonia. According to some commentators, it represents "Babel" on a principle well known to the later Jew, that the satisfication of a letter according to their position in the alphabet, counting backwards from the last letter, for those which hold the same numerical position, counting in the ordinary way. Thus 7 represents נ, כ represents כ, כ represents כ, and so on. It is the fact that in this way סככ would represent bdb. It may well be doubted, however, if this can be practice as old as Jeremiah. At any rate, this explanation does not seem to be so satisfactory as to make any other superfluous. Now Sir H. Rawlinson has observed that the name of the moon-god, which was identified, or nearly so, with that of the city of Abraham, Ur (or Harr), "might have been read in one of the ancient dialects of Babylonia as Shkali;" and that consequently a possible explanation has obtained of the Sheshach of Scripture" (Rawlinson's Herodotus, vol. i. p. 686). Sheshach may stand for Ur, Ur itself, the old capital, being taken (as the Hebrew, the capital, was constantly used to represent the country.

**SHISHAI** [2 syl.] (שִׁשַּי; whitish, Ges.]; פִּסַּר; [Vat.-sure]; Num. and Judg.; פִּסַּר; Josh.; Alex. פִּסַּר; Zouarn; Peefit; Stri.; Num.: Seshah). One of the three sons of Anak who dwelt in Hebron (Num. xiii. 22) and were driven thence and slain by Caleb at the head of the children of Judah (Josh. xv. 14; Judg. i. 10).

**SHESHEZ** (שֶׁשֶּשֶּז; [p. cty.]; Zeresh). A descendant of Jerahmeel the son of Hezron, and representative of one of the chief families of Judah. In consequence of the failure of male issue, he gave his daughter in marriage to Jarcha, his Egyptian slave, and through this union the line was perpetuated (1 Chr. ii. 31, 34, 35).

**SHEBAHIAZAR** (שֶׁבֶחְיָאצָר; [Pers., for worships]; Ges.); סֶבֶּחְיָאצָר; [Vat.]; סְבֶּחְיָאצָר; Zerubab Zurc; סְבֶּחְיָאצָר; [Alex.]; סְבֶּחְיָאצָר; [Sesan].) of uncertain meaning and etymology. The Chaldee or Persian name given to Zerubbabel, in Ezr. i. 8, 11, v. 14, 16; 1 Esdr. ii. 12, 15, after the analogy of Shadrach, Meshach, Abednego, Belshazzar, and Esther. In like manner also Joseph received the name of Zaphnath-Paaneah, and we learn from Manoeth, as quoted by Josephus (c. Apion. i. 28), that Moses' Egyptian name was Osarsiph. The change of name in the case of Jehoshaph and Zekeiah.

**SHETHAR** (שֶׁתֶהָר; [pers.]; [Zeresh]. The king or Persian name given to Zerubbabel (Num. vii. 2) and governor (תָּרָכָל), the former term marking him as the head of the tribe in the Jewish sense (Num. vii. 2, 10, 11, Ecc.), and the latter as the Persian governor appointed by Cyrus, both of which Zerubbabel was: and yet more distinctly, by the insertion (Ezr. v. 16) that "Sheshbazzar laid the foundation of the House of God which is in Jerusalem," compared with the promise to Zerubbabel (Zech. iv. 9), "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it." It is also apparent, from the mere comparison of Ezr. i. 11 with ii. 1, 2, and the whole history of the returned exiles. The Jewish tradition that Sheshbazzar is Daniel, is utterly without weight. [*ZERUBABEL.]* A. C. H.

**SHETH** (שֶׁתֶז) [see below]; [Zeth; Seth].

1. The patriarch Seth (1 Chr. i. 1).

2. In the A. V. of Num. xxiv. 17, מִשֶּתֶז is rendered as a proper name, but there is reason to regard it as an appellative, and to translate, instead of "the sons of Sheth," "the sons of tumult," the wild warriors of Moab, for in the parallel passage, Jer. xlviii. 45, מְשַׁת, a tumult, occupies the place of בְּשֵׁת. מְשַׁת, is thus equivalent to מְשַׁת, as in Lami. iv. 47. Ewshh proposes, very unnecessarily, to read מְשַׁת, מְשַׁת, and to translate "the sons of laughtersness." (Hochmuthsche). Rashi takes the word as a proper name, and refers it to Seth the son of Adam, and this seems to have been the view taken by Onkelos, who renders, he shall rule all the sons of men. The Jerusalem Targum gives, "all the sons of the East;" the Targum of Jonathan begins: "the zeal of the Uzziel retains the Hebrew word Sheth, and explains it of the armies of Gog who were to set themselves in battle array against Israel.

W. A. W.

**SHETHAR** [Pers. s. stor]; Zeru-.
SHEHAR-BOZNAI

One of the seven princes of Persia and Media, who had access to the king's presence, and were the first of the kings in the kingdom, in the third year of Xerxes (Esth. i. 14). Compare Ezr. vii. 14 and the ἄρτοι τῶν Περσῶν επισκοπῶν of Ctesias (14), and the statement of Herodotus with regard to the seven noble Persians who slew Smerdis, that it was granted to them as a privilege to have access to the king's presence at all times, without being sent for, except when he was with the women; and that the king might only take a wife from one of these seven families, ii. 84, and Gesen. s.v. [CHAISNAH; ESTHER.]

A. C. II.

SHEHAR-BOZNAI (שֵׁחֶרֶבזְנָי) [SABUR-BOSNAVI; ZECHAR-BOSNAVI (Vat. -avenous; -aven); Alex. -avenous; Arab. -aven; -aven] Shemarbenai; 'star of splendor'; A Persian officer of rank, having a command in the province 'on this side the river' under Tatarai the satrap (תַּנְא), in the reign of Darius Hystaspis (Est. v. 7, 6, vi. 6, 19). He joined with Tatarai and Gobryas in trying to obstruct the progress of the Temple in the time of Zerubbabel, and in writing a letter to Darius, of which a copy is preserved in Ezr. v., in which they reported that 'the house of the great God' in Judaea was being hindered with great stones, and that the work was going on fast, on the alleged authority of a decree from Cyrus. They requested that search might be made in the rolls of the province whether such a decree was ever given, and asked for the king's pleasure in the matter. The decree was found at Ecbatana, and a letter was sent to Tatarai and Shemarbenai from Darius, ordering them no more to obstruct, but, on the contrary, to aid the elders of the Jews in rebuilding the Temple, by supplying them both with money and with beasts, corn, salt, wine, and oil, for the sacrifices. Shemarbenai after the receipt of this decree offered no further obstruction to the Jews. The account of the Jewish prosperity in Ezr. vi. 14-23, would indicate that the Persian governors acted fully up to the spirit of their instructions from the king.

As regards the name Shemarbenai, it seems to be certainly Persian. The first element of it appears as the name Shethar, one of the seven Persian princes in Esth. i. 14. It is perhaps also contained in the name Pharoi-thure (Herod. vii. 63); and the whole name is not unlike Niti-baranes, a Persian in the time of Artaxerxes Mabonnus (1 Esd. 27). If the names of the Persian officers mentioned in the Book of Ezra could be identified in any inscriptions or other records of the reigns of Darius, Xerxes, and Artaxerxes, it would be of immense value in clearing up the difficulties of that book.

A. C. H.

SHE'VA (שֵׁבָה) Keri: שֶׁבָּה; 2 Sam. [SE-RAMAH]: Soreah; [Vat. -Susan]; Alex. -Susan; Nisru). 1. The scribe or royal secretary of David (2 Sam. xx. 25). He is called elsewhere Seraimah (2 Sam. viii. 17), Shushia (1 K. iv. 3), and Shav-ath (1 Ch. xviii. 16).

2. (Sone: Alex. -Sewa; Sue.) Son of Caleb, son of Hezron by his concubine Mahachah, and founder or chief of Machben and Gilse (1 Chr. ii. 49).

SHAW BREAD. (Ex. xxv. 30, xxvi. 33, xcvii. 36, &c.) literally "bread of the face" or "face." Onk. אֲרֹן הָעַרְבִּים אֲדֹנֵי בֵּית אֵשׁ, "bread set in order." 1 Chr. ix. 29, xxii. 29, 2 Chr. xxix. 18, Neh. x. 34. סֵפֶר מָנוֹר. In Num. v. 7, we find מָנוֹר הָעוֹלָם, "the perpetual bread." In 1 Sam. xxi. 4-6, it is called שֵׁבָּה, "holy bread." Syr. שֶׁבָּה; "bread of the Table of the Lord." The LXX. give us ἄρτοι εἰς χώραν, Ex. xxv. 30: ἄρτοι τῆς προφορᾶς, Matt. xi. 14. Luke vi. 4: τοὺς προφόρους τῶν ἄρτων, Heb. iv. 2. The Vulg. uses postpositions. Wicliffe, "loaves of proposition." Luther, "Kornbrot; from which our subsequent English versions have adopted the title SHEW-BREAD.)

Within the Ark it was directed that there should be a table of shittim-wood, i.e. acacia, two cubits in length, a cubit in breadth, and a cubit and a half in height, overlaid with pure gold, and having "a golden crown to the border thereof round about," i.e. a border, or list, in order, as we may suppose, to hinder that which was placed on it from by any accident falling off. The further description of this table will be found in Ex. xxv. 29-30, and a representation of it as it existed in

Table of Shew Bread (from relief on an Arch of Titus).

a Taking, i.e. the four fingers, when closed together, as the measure of a handbreadth, as we are
more than this, and bear something of the force which it has in Malachi 1:11.

It was thought by Philo and Clement of Alexandria that the table was a symbol of the world, its four sides or legs typifying the four seasons. In the utter absence of any argument in their support, we may feel warranted in neglecting such fanciful conjectures, without calling in the aid of Ehr's arguments against them.

In 2 Chr. iv. 19, we have mention of "the tables wherein the shew bread was set," and at ver. 8 we read of Solomon making ten tables. This is probably explained by the statement of Josephus (Ant. viii. 3, § 7), that the king made a number of tables, and one great golden one on which they placed the loaves of God. [See Temple.]

The table of the second temple was carried away by Antiochus Epiphanes (1 Macc. i. 22), and a new one made at the restoring of the sanctuary under Judas Maccabaeus (1 Macc. iv. 49). Afterwards Ptolemy Philadæphus presented a magnificent table (Joseph. Ant. xii. 2, §§ 8, 9).

The table stood in the sanctuary together with the seven-branched candlestick and the altar of incense. Every Sabbath twelve newly-baked loaves were put on it in two rows, six in each, and sprinkled with incense (the LXX. added sbiè), where they remained till the following Sabbath. Then they were replaced by twelve new ones, the incense was burned, and they were eaten by the priests in the Holy Place, out of which they might not be removed. Besides these, the Shew-Bread Table was adored with dishes, spoons, bowls, etc., which were of pure gold (Ex. xxv. 29). These, however, were manifestly subsidiary to the loaves, the preparation, presentation, and subsequent treatment of which manifestly constituted the ordinance or shewbread, whose probable purport and significance must now be considered.

The number of the loaves (twelve) is considered by Philo and Josephus to represent the twelve months. If there was such a reference, it must surely have been quite subordinate to that which is obvious at once. The twelve loaves plainly answer to the twelve tribes (compare Rev. xii. 2). But, taking this for granted, we have still to ascertain the meaning of the rite, and there is none which is left in Scripture so wholly unexplained. Though it is mentioned, as we have seen, in other parts of the Pentateuch besides the Pentateuch as a rule omits remarks on the meaning of the rite, and substitutes the phrase, "he is to be eaten by the priests," for fuller explanation, the narrative of David and his companions being permitted to eat the shew bread, does but illustrate the sanctity which was ascribed to it; and besides our Saviour's appeal to that narrative, the ordinance is only once referred to in the N. T. (Heb. iv. 2), and there it is merely named among the other appurtenances of the first sanctuary.

But, although unexplained, it is referred to as one of the leading and most solemn appointments of the sanctuary. For example, the appeal of Abijah to the devoted tribes (2 Chr. xiii. 10, 11) runs thus — "but as for us, the Lord is our God, and we have not forsaken Him: and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business; and they burn unto the Lord every morning and evening burnt-sacrifices and sweet incense; the shew bread also set they in order upon the pure table," etc., etc.

In this absence of explanation of that which is set regarded as so solemn, we have but to seek whether the names bestowed on and the rites connected with the shew bread will lead us to some apprehension of its meaning.

The first name we find given it is obviously the dominant one, הָנָּלֵב, "bread of the face," or "face." This is explained by some of the Rabbis, even by synonyms, as referring to the four sides of each loaf. It is difficult to believe that the title was given on a ground which in no way distinguished them from other loaves. Besides, it is applied in Num. iv. 7, simply to the table, הָנָּלֵב, not as in the English version, the "table of shewbread," but the "table of the face, or faces."

We have used the words face or faces, for הָנָּלֵב, it needs scarcely be said, exists only in the plural, and is therefore applied equally to the face of one person and of many. In connection with this meaning, it continually bears the secondary one of presence. It would be superfluous to cite any of the countless passages in which it does so. But whose face or presence is denoted? That of God, as a coming in person and as a resident in the sanctuary. According to some, was performed in acknowledgment of God's being the giver of all our bread and sustenance and the loaves lay always on the table as a memorial and monitor of this. But against this, besides other reasons, there is the powerful objection that the shew bread was unseen by the people; it lay in the sanctuary, and was eaten there by the priests alone. So that the first condition of symbolic instruction was wanting to the rite, had this been its meaning.

The הָנָּלֵב, therefore, or Presence, is that not of the people but of God. The הָנָּלֵב אתּוֹנָר and the הָנָּלֵב תּוּדַי"מ properg's of the LXX. seem to indicate as much. To say nothing of 1 Sam. xxi. 6, where the words וְהָנָּלֵב תּוּדַי"מ do not seem decisive of the whole question. But in what sense? Spencer and others consider bread offered to God as was the Mosaic, a symbolical need for God somewhat answering to a heathen Lectisternium. But it is not easy to find this meaning in the recorded appointments. The incense is no doubt to be burnt on the appointed altar, but the bread, on the Sabbath following that of its presentation, is to be eaten in the Holy Place by the priests. There remains, then, the view which has been brought out with such singular force and beauty by Kitt——a view bread and clear in itself, and not disturbed by those fanciful theories of numbers which tend to obfuscate confidence in some parts of his admirable Symbolic.

He remarks, and justly, that the phrase הָנָּלֵב is applied solely to the table and the bread, not to the other furniture of the sanctuary, the altar of incense, or the golden candlestick. There is something therefore peculiar to the former which is denoted by the title. Taking הָנָּלֵב as equivalent to the Presence (of God) substrate), he views the application of it to the table and the bread as analogous to its application to the angel, הָנָּלֵב הָנָּלֵב (Is. xxi. 9, compared with Ex. xxxiii. 14, 15; Dent. iv. 37). Of the Angel of God's Presence it is said that God's "Name is in Him" (Ex. xxii. 20). The Presence and the Name may therefore be taken as equivalent. Both,
SHIBBOLETH

In reference to their context, indicate the manifestation of God to his creatures. "The Name of God," he remarks, "is Himself; but that, in so far as He reveals Himself, the face is that wherein the being of a man proclaims itself, and makes known its individual personality. Hence, as Name stands for He or Himself, so Face for Person; to see the Face, for, to see the Person. The Bread of the Face is therefore that bread through which God is seen, that is, with the participation of which the seeing of God is bound up, or through the participation of which man attains the sight of God. Whence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God. Bread is therefore here a symbol, and stands, as it so generally does in all languages, both for life and life's nourishment; but by being entitled the Bread of the Face it becomes a symbol of a life higher than the physical; it is, since it lies on the table placed in the symbolic heaven, heavenly bread: they who eat of it, and satisfy themselves with it, see the face of God." (Bihler, Sygobelk, loc. cit. c. § 2.) It is to be remembered that the same bread was "taken from the children of Israel by an everlasting covenant" (Lev. xxiv. 8), and may therefore be well expected to bear the most solemn meaning. Bihler proceeds to show very beautifully the connection in Scripture between seeing God and being nourished by God, and points, as the opening-stone of his argument, to Christ being at once the perfect Image of God and the Bread of Life. The references to a table prepared for the righteous man, such as Ps. xxiii. 5, Luke xxi. 30, should also be considered.

F. G.

SHIBBOLETH (σιβόλθη: Schiffelth).

Judg. xii. 6. The Hebrew word which the Gileadites under Jephthah made use of at the passages of the Jordan, after a victory over the Ephrimites, to test the pronunciation of the sound sh by those who wished to cross over the river. The Ephrimites, it would appear, in their dialect substituted for sh the simple sound s; and the Gileadites, regarding every one who failed to pronounce sh as though it were an Ephrimite and therefore an enemy, put him to death accordingly.

The word "Shibboleth," which has now a second life in the English language in a new significance, has two meanings in Hebrew: 1st, an ear of corn; 2ndly, a stream or flood: and it was, perhaps, in the latter sense that this particular word suggested itself to the Gileadites, the Jordan being a rapid river. The word, in the latter sense, is used twice in the 68th Psalm, in verses 2 and 15, where the translation of the L. V. is "the floods overflow me," and "let not the water-flood overflow me." If in English the word retained its original meaning, the latter passage might be translated "Let not a shibboleth of waters drown me." There is no mystery in this particular word. Any word beginning with the sound sh would have answered equally well as a test.

G.

SHIELD

Before the introduction of vowel-points (which took place not earlier than the 6th century A. D.), there was nothing in Hebrew to distinguish the letters shin and sin, so it could not be known by the eye in reading when s was to be sounded after s, just as now in English there is nothing to show whether it should be sounded as in the words after, after, or in German, according to the most common pronunciation, after s in the words Spruche, Spiel, Sturm, Stiefel, and a large class of similar words. It is to be noted that the sound sh is unknown to the Greek language, as the English th is unknown to so many modern languages. Hence, to distinguish the grave name Messiah similarly with s, which in Hebrew commences with sh, and one result has been that, through the Septuagint and the Vulgate, some of these names, such as Samuel, Samson, Simeon, and Solomon, having become naturalized in the Greek form in the English language, have been retained in this form in the English version of the O. T. Hence, likewise, it is a singularity of the Septuagint version that, in the passage in Judges xii. 6, the translator could not introduce the word "Shibboleth," and has substituted one of its translations, σταχύς, "an ear of corn," which tells the original story by analogy. It is not impossible that this word may have been ingeniously preferred to any Greek word signifying "stream" or "flood," from its first letters being rather harsh-sounding, independently of its containing a cultural.

E. T.

SHIC'RON 〔σικρόν, i. e. Sibmah [c oauthor or Fragrance]: Sichron). One of the places on the east of Jordan which were taken possession of and rebuilt by the tribe of Reuben (Num. xxxiii. 38). It is probably the same with Shicron (i. e. Sicham) named in the list at the beginning of the chapter, and is certainly identical with Sibmah, so celebrated at a later date for its vines. Indeed, the two names are precisely the same in Hebrew, though our translators have chosen to introduce a difference. Sicham and not Shicron, is the accurate representative of the Hebrew original.

G.

SHIC'MAH (σικμάθ, i. e. Sibmah or Sebama: Sichman). One of the landmarks at the western end of the north boundary of Judah (Josh. xx. 11, only). It lay between Ekron (Ακρί) and Jabneh (Υβάνη), the port at which the boundary ran to the sea. No trace of the name has been discovered between these two places, which are barely four miles apart. The Alex. LXX. (with an unusual independence of the Hebrew text) has evidently taken Shicron as a repetition of Ekron, but the two names are too essentially different to allow of this, which is not supported by any other version. 6 The Targum gives it Shicron, and with this agrees Eusebius (Onom. Δακρυοί), though no knowledge of the locality of the place is to be gained from his notice.

G.

SHIELD (σκέπτρον; [sept.]: Schedel).

with st, such as Studium an Etude, Streame an Etrennes etc., etc.

h More probably the indi id σ was accented dentally in the Alex. Ms. on account of the E10 pre- ceding the reading of Comp. and A. is κατα Γα ῥων. A.
The three first of the Hebrew terms quoted have already been noticed under the head of AOMS, where it is stated that the ṭūnāh was a large oblong shield or target, covering the whole body; that the nāyēn was a small, round or oval shield; and that the term sheklet is of domestic import, applying to some ornamental piece of armor. To these we may add sechēraḥ, a poetical term occurring only in Ps. xxvi. 4. The ordinary shield consisted of a framework of wood covered with leather; it thus consisted of being burnt (Ez. xxxix. 9). The nāyēn was frequently eased with metal, either brass or copper; its appearance in this case resembled gold, when the sun shone on it (1 Macc. vi. 30), and to this rather than to the practice of smearing blood on the shield, we may refer the redness noticed by Nahum (ii. 5). The surface of the shield was kept bright by the application of oil, as implied in Is. xxvi. 5; hence Saul's shield is described as "not anointed with oil," i.e. dusty and gs (2 Sam. i. 21). Oil would be as useful for the metal as for the leather shield. In order to preserve it from the effects of weather, the shield was kept covered, except in actual conflict (Is. xiii. 6; comp. Ez. B. G. ii. 21; cf. Nat. Deor. ii. 14). The shield was worn on the left arm, to which it was attached by a strap. It was used not only in the field, but also in besieging towns, when it served for the protection of the head, the combined shields of the besiegers forming a kind of testudo (Ez. xxvi. 8). Shields of state were covered with beaten gold. Solomon made such for use in religious processions (1 K. x. 16, 17); when these were carried off they were replaced by shields of brass, which, as being less valuable, were kept in the guard-room (1 K. xiv. 27), while the former had been suspended in the palace for ornament. A large golden shield was sent as a present to the Romans, when the treaty with them was renewed by Simon Maccabaeus (1 Macc. xxiv. 18, 19); it was intended as a token of alliance (σιδηρον της συμμαχίας, Joseph. Ant. xiv. 8, § 3), but whether any symbolic significance was attached to the shield in particular as being the weapon of protection, is uncertain. Other instances of a similar present occur (Suet. Calig. 16), as well as of complimentary presents of a different kind on the part of allies (Cic. Terr. 2 Act. iv. 23, § 67). Shields were suspended about public buildings for ornamental purposes (1 K. x. 17; 1 Macc. iv. 57, v. 2); this was particularly the case with the shields (assuming sheklet to have this meaning) which David took from Hadadezer (2 Sam. vii. 7; Cant. iv. 4), and which were afterwards turned to practical account (2 K. xi. 10; 2 Chr. xxix. 9); the Gammaddim similarly suspended them about their towers (Ez. xxviii. 11; see Gamma- daddim). In the metaphorical language of the Bible the shield generally represents the protection of God (e.g. Ps. iii. 3, xxviii. 7); but in Ps. xlix. 16 it is applied to earthly rulers, and in Eph. vi. 10, to faith.

W. L. B.

SHIGGAIION [3 syl.] (τῆς ἱερᾶς Παλαιας) Ps. vii. 1. A particular kind of psalm, the specific character of which is now not known. The psalm number the word is nowhere in Hebrew, except in the inscription of the 7th Psalm, and there seems to be nothing peculiar in that psalm to distinguish it from numerous others, in which the author gives utterance to his feelings against his enemies, and implores the assistance of Jehovah against them; so that the contents of the psalm justify no conclusive inference as to the meaning of the word. In the inscription to the Ode of the Prophet Habakkuk (iii. 1), the word occurs in the plural number: but the phrase in which it stands εν χίλιοι κατὰ μιαν ἑξακοσίαν, as it would seem, by modern Hebrew scholars to mean "after the manner of the Shiggaion," and to be merely a direction as to the kind of musical measures by which the ode was to be accompanied. This being so, the ode is no red help in ascertaining the meaning of Shiggaion: for the ode itself is not so called, though it is directed to be sung according to the measures of the shiggaion. And, indeed, if it were called a shiggaion, the difficulty would not be diminished: for, independently of the inscription, no one would have ever thought that the ode and the psalm belonged to the same species of sacred poem: and even since their possible similarity has been suggested, no one has definitely pointed out in what that similarity consists, so as to justify a distinct classification. In Ps. xlviii. 3 (the nearest parallel), it is natural for the psalmist to form a conjecture as to the meaning of shiggaion from its etymology; but unfortunately there are no less than three rival etymologies, each with plausible claims to attention. Gesenius and First, s. v., concur in deriving it from τῆς ἱερᾶς (the Piel of τῆς ἱερᾶς), in the sense of magnifying or exalting with praise; and they justify this derivation by kindred Syriac words. Shiggaion would thus mean a hymn or psalm; but its specific meaning, if it has any, as applicable to the 7th Psalm, would continue unknown. Fried, Die Pontischen Bilder des Alten Bundes, i. 24: Bödeger, s. v. in his continuation of Gesenius' Thesaurus; and Deitsch, Commentar über den Psalter, i. 51, derive it from τῆς ἱερᾶς, in the sense of reeling, as from wine, and consider the word to be somewhat equivalent to a dirhythmos; while De Wette, Die Psalmen, p. 124, Lee, s. v., and Hitzig, Die Zeit des kleinen Propheten, p. 29, interpret the word as a psalm of lamentation, or of a psalm in distress, as derived from Arabic, ḫufīfād, on the other hand, Die Psalmen, i. 109, 199, conjectures that shiggaion is identical with higgim, Ps. ix. 16, in the sense of poem or song, from τὰς ἱερᾶς, to melange or compose; but even so, no information would be conveyed as to the specific nature of the poem.

As to the inscription of Habakkuk's ode, "α' shiggaion," the translation of the LXX. is ἑκατοκτών, which conveys no definite meaning. The Vulgate translates "pro ignorantibus," as if the word had been shiggaion, transgressions through ignorance (Lev. iii. 2; 27; Num. xv. 27; Ezek. xiv. 4), or shiggaion (Ps. xiv. 15), which seems to be nearly the same meaning. Perhaps the Vulgate was influenced by the Targum of Jonathan, where shiggaion seems to be translated סודנים. In the A. V. of Hab. iii. 1, the rendering is "upon shiggaion," as it shiggaion was some musical instrument. But under any circumstances of a

a in the passage quoted, the shields carried by the elders of Antiochus are said to have been actually of gold. This, however, must have been a mistake, as even silver shields were very rare (2 Macc. vii. 57).
Shihon must not be translated "upon," in the sense of playing upon an instrument. Of this use there is not a single undoubted example in prose, although playing on musical instruments is frequently referred to: and in poetry, although there is one passage, Ps. xlii. 3, where the word might be so translated, it might equally well be rendered there "to the accompaniment of" the musical instruments therein specified—and this translation is preferable. It seems likewise a mistake that "ud" is translated "upon" when preceding the supposed musical instruments, Gittith, Mahalath, Neginnah, Nechibloth, Shushan, Sheshanimm (Ps. viii. 1, xxxi. 1, xxxiv. 1, liii. 1, lxviii. 1, li. 1, v. 1, li. 1, xlv. 1, lxx. 1). Indeed, all these words are regarded by Ewald (Post. Eichch. i. 177) as meaning musical keys, and by First (s. v.) as meaning musical bands. Whatever may be the proposal of the proposed substitutes, it is very singular, if those six words signify musical instruments, that not one of them should be mentioned elsewhere in the whole Bible.

E. T.

Shihon (שִׁחֹן) i. e. Shion: Ἰσχων;

Alex. Syr. [StoBr]: Sbn. A town of Issachar, named only in Josh. xix. 19. It occurs between Halhath and Anah in the Egyptian provinces of Egypt (ancient) and Zerone (ancient), but the exact position is not clear. It is probable that the mention of Schwarcz (p. 166) as "Sbina between Doderich and Jaffo" is correct. The identification is uncertain, however, very uncertain, since Sibhin appears to contain the loc. If, while the Hebrew name does not.

The redundant k in the L. V. is an error of the recent editions. In that of 1911 the name is Shon.

G.

Shihor of Egypt (שִׁחוֹר אֶפִּיִּי): סיבון אֵפִיַּי Shihor Egypti, 1 Chr. xiii. 5) is spoken of as one limit of the kingdom of Israel in David's time, the entering in of Hanath being the other. It must correspond to "Shibor," "the Sibor which [is] before Egypt," (Josh. xiii. 2, 3), A. V. "Siber," sometimes, at least, a name of the Nile, occurring in other passages, one of which (where it has the article) is parallel to this. The use of the article indicates that the word is or has been an appellative, rather the former if we judge only from the complete phrase. It must also be remembered that Shihor Mizrain is used interchangeably with Nahal Mizrain, and that the name Shihon-Libnah in the north of Palestine, unless derived from the Egyptians or the Phoenician colonists of Egypt, as we are disposed to think possible, from the connection of that country with the ancient manufactories of glass, shows that the word Shihor is not restricted to a great river. It would appear therefore that Shihor of Egypt and "the Shihor which [is] before Egypt," might do, by the Hebrew of the Davidic Psalter, "Shihor alone would still be the Nile. On the other hand, both Shihor, and even Nahal, alone, are names of the Nile, while Nahal Mizrain is used interchangeably with the river (הנהל, not הנחל) of Mizrain.

We therefore are disposed to hold that all the names designate the Nile. The fitness of the name Shihor to the Nile must be remembered. [Nile: River of Egypt: Shihor.] R. S. P.

It is difficult to adjust all the Biblical references to Shihor, to the river Nile. In Isaiah xxiii. 3, the exports of Egypt, especially in grain, are spoken of as contributing to swell the commerce of Tyre: "By great waters the seed of Shihor, the harvest of Tyre, is her revenue." This must refer to the Nile as the cause of the fertility of Egypt. Again, in Jeremiah ii. 18, where the Lord is expostulating with Israel for seeking help from Egypt and Assyria, the Nile is evidently referred to as the "water of Egypt," the Egyptian drink, and as answering to the Ephraimites: "What hast thou to do in the way of Egypt, to drink the waters of Shihor, or what hast thou to do in the way of Assyria, to drink the waters of the river?"

But the meaning is less clear where Shihor is spoken of as the boundary between Egypt and Canaan. Just before his death Joshua described the land on the south that remained to be possessed, as "all the borders of the Philistines, and all Geshur, from Shihor which is before Egypt" (Josh. xiii. 3); and David, when taking the ark up to Jerusalem, is said to have "gathered all Israel together, from Shihor of Egypt even unto the entering of Hamath" (I Chr. xiii. 5). Joshua may have had in view the breadth of dominion promised to Abraham; but certainly in his day the Egyptians themselves did not limit their territory eastward at the Nile; and there is no evidence that the kingdom of David in its highest prosperity, ever extended literally to the bank of the Nile. Hence, if the description in these passages is taken with geographical accuracy, the Shihor before Egypt must denote the Wiedt or Wadi, and if taken with the latitude of prophetic or poetic description it may also denote the Nile, and so be brought into harmony with the passages cited above. Only in this way can the name be relieved of its apparent ambiguity. J. P. T.

Shihor-Libnah (שִׁחוֹר לִיבְנָת): [see below] כֵּלָה [Vat. Syr. כְלָה] כְּלָה. Libnah, named only in Josh. xix. 26 as one of the landmarks of the boundary of Asher. Nothing is known of it. By the ancient translators and commentators (as Peschito-Syrace, and Eusebius and Jerome in the Onomasticca) the names are taken as belonging to two distinct places. But modern commentators, beginning perhaps with Medjed, have inclined to consider Shihor as identical with the name of the Nile, and Shihor-Libnah to be a river. Led by the meaning of Libnah as "white," they interpret the Shihor-Libnah as the glass river, which they then naturally identify with the Tell A. of Pliny (H. N. v. 19), the present Nikor Numan, which drains part of the plain of Akka, and enters the Mediterranean a short distance below that city: it is a plausible theory, but one so ingenious and so consistent, and supported by the great name of Michaelis (Suppl. No. 2462), but it is surely very far-fetched. There is nothing to indicate that Shihor-Libnah is a stream at all, except the agreement of the first portion of the name with a rare word used or the Nile—a river which can have nothing in common with an insignificant streamlet like the Numan. And even if it be a river, the position of the —
SHILHI

The Targum Jonathan, Pesekto, and Arabic Versions of 1 K i. 93, read Shiloah for the Sicon of the Septuagint.

The spring and pool of Shiloah are treated of under that head.

SHILOH

of the stream would therefore not be fresh with the contrast enforced in the prophet's metaphor.

The form of the name employed by Isaiah is, midway between the hbr-Shebokh of Nehemiah (A. V. Siloam) and the Siloam of the N. T. A similar change is noticed under Shilohi.

The son and pool of Siloam are treated of under that head.

In the A. V. of the Bible, Shiloah is once used as the name of a person, in a very difficult passage, in the 10th verse of the 49th chapter of Genesis.

Supposing that the translation is correct, the meaning of the word is Peaceable, or Pacific, and the allusion is either to Solomon, whose name has a similar signification, or to the expected Messiah, who in Ex. iv. 6 is expressly called the Prince of Peace.

This was once the translation of Gesenius, though he afterwards saw reason to abandon it (see his Lexicon, s. v.), and it is at present the translation of Bengel in his Chrestological des Alien Testaments, p. 69, and of the Grand Rabbin Wagne, in his Translation of Genesis, a work which is approved and recommended by the Grand Rabbin of France (Le Pontetique, ou les Cinq Livres de Moisè, Paris, 1830). Both these writers regard the passage as a Messianic prophecy, and it is so accepted by the writer of the article Messia in this work (vol. iii. p. 196).

But, on the other hand, if the original Hebrew text is correct as it stands, there are three objections to this translation, which, taken collectively, seem fatal to it. 1st. The word Shiloah occurs nowhere else in Hebrew as the name or appellation of a person.

2. The only other Hebrew word, apparently of the same form, is Gilb (Josh. xxv. 51: 2 Sam. xxv. 12): and this is the name of a city, and not of a person. 3. By translating the word as it is translated everywhere else in the Bible, namely, as the name of the city in Ephraim where the Ark of the Covenant remained during such a long period, a sufficiently good meaning is given to the passage without any violence to the Hebrew language, and, indeed, with a precise grammatical parallel elsewhere (compare הִשְׁלֹה הִשְׁלֹה, 1 Sam. iv. 12). The simple translation is, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloah." And, in this case, the allusion would be to the primacy of Judah in war (Judg. i. 1, 2, xx. 18; Num. iii. 3, x. 14), which was to continue until the Promised Land was conquered, and the Ark of the Covenant was solemnly deposited at Shiloh. Some Jewish writers had previously maintained that Shiloah, the city of Ephraim, was referred to in this passage; and Servetus had propounded the same opinion in a fanciful dissertation, in which he attributed a double meaning to the words (De Trinitate, lib. ii. p. 61, ed. of 1553 a. d.). But the above translation and explanation, as proposed and defended on critical grounds of reasonable validity, was first suggested in modern days by Teller (Vol. Critica et Exegetica in Gen. xiii., Dunt, xxxiii. Ez. xv., July, v. Hake et Hehnstall, 1796), and it has since, with modifications, found favor with numerous learned men belonging to various schools of theology, such as Eichhorn, Hitzig, Tisch, Bleek, Tovvil, Delitzsch, Kögerlé, Kalisch, Luzzatto, and Davidson.

The objections to this interpretation are set forth
at length by Hengstenberg (E. C.), and the reasons in its favor, with an account of the various interpretations which have been suggested by others, are well given by Davidson (Introduction to the Old Testament, 1. 199-210). Supposing always that he existing text is correct, the reasons in favor of Leller's interpretation seem much to preponderate. It may be observed that the main obstacle to interpreting the word Shiloh in its simple and obvious meaning seems to arise from an imaginative view of the prophecy respecting the Twelve Tribes, which finds in it more than is justified by a sober examination of it. Thus Hengstenberg says: "The temporal limit which is here placed to the commencement of Judah would be in glaring contradiction to verses 8 and 9, in which Judah, without any temporal limitation, is raised to be the Lion of God." But the allusion to a Lion is simply the following: "Judah is a Lion's whelp: from the prey, my son, thou art gone up: he stooped down, he concheled as a Lion, and as an old Lion; who shall rouse him up?" Now, bearing in mind the general coloring of oriental imagery, there is nothing in this passage which makes a reference to the city Shiloh improbable. Again, Hengstenberg says that the visions of Jacob never go into what is special, but always have regard to the future as a whole and on a great scale ("im grozen und grossen"). If this is so, it is nevertheless compatible with the following geographical statement respecting Zebulun: "Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Zidon." It is likewise compatible with prophecies respecting some of the other tribes, which, to any one who examined Jacob's blessing minutely with lofty expectations would be disappointing. Thus of Benjamin, within whose territory the glorious Temple of Solomon was afterwards built, it is merely said, "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." Of God it is said, "A troop shall overcome him, but he shall overcome at the last." Of Asher, "Out of Asher his bread shall be fat, and he shall yield royal dainties." And of Naphtali, "Naphtali is a hind let loose: he giveth goodly words" (Gen. xlix. 19, 20, 21, 27). Indeed the difference (except in the blessing of Joseph, in whose territory Shiloh was situated) between the reality of the prophecies and the demands of an imaginative mind, explains, perhaps, the strange statement of St. Isidore of Pelusium, quoted by Teller, that, when Jacob was about to announce to his sons the future mystery of the Incarnation, he was restrained by the finger of God; silence was enjoined him; and he was seized with loss of memory. See the letter of St. Isidore, Lib. 1. Epist. 369, in Bibliotheca Maximi Patrum, vil. 570.

2. The next best translation of Shiloh is perhaps that of a "Rest." The passage would then run thus: "The sceptre shall not depart from Judah . . . till rest come, and the nations obey him"-and the reference would be to the Messiah, who was to spring from the tribe of Judah. This translation deserves respectful consideration, as having been ultimately adopted by Gesenius. It was preferred by Vater, and is defended by Knobel in the Evangelisches Handbuch, Gen. xlix. 10. There is one objection less to it than to the use of Shiloh as a person; and it is not without some probability. Still it remains subject to the objection that Shiloh occurs nowhere else in the Bible except as the name of a city, and that by translating the word here as the name of a city a reasonably good meaning may be given to the passage.

3. A third explanation of Shiloh, on the assumption that it is not the name of a person, is a translation by various learned Jews, apparently countenanced by the Targum of Jonathan, that Shiloh merely means "his son," i.e., the son of Judah (in the sense of the Messiah), from a supposed word Shil, "a son." There is, however, no such word in known Hebrew, and as a plea for its possible existence reference is made to an Arabic word, shifil, with the same signification. This meaning of "his son" owes, perhaps, its principal interest to its having been substantially adopted by two such thelogians as Luther and Calvin. (See the Commentaries of each on Gen. xlix. 10.) Shil is then connected with the word Shiloh in Dent. xxviii. 57, but this would not now be deemed permissible.

The translation, then, of Shiloh as the name of a city is to be regarded as the soundest, if the present Hebrew text is correct. It is proper, however, to bear in mind the possibility of there being some error in that text. When Jerome translated the word "qui nissus est," we may be certain that he did not read it as Shiloh, but as some form of שיתל, "to send," as if the word שיתל might have been used in Greek. We may likewise be certain that the translator in the Septuagint did not read the word as it stands in our Bibles. He read it as שיתל = שיתל, precisely corresponding to שיתל, and translated it well by the phrase τα άνεργελματά, σύναπος, so that the meaning would be, "The sceptre shall not depart from Judah . . . till things reserved for him come." This is not the least probable, that Ezekiel translated the word in the same way when he wrote the words הַשִּׁלֹה הַיֹּצֵר הַיַּטִּיב (Ex. xxi. 32, in the A. V., verse 27); and it seems likely, though not certain, that the author of the Paraphrase of Jacob's last words in the Targum of Onkelos followed the reading of Ezekiel and the Septuagint, substituting the word והניב for the הניב of Ezekiel. It is not meant by these remarks that שיתל is more likely to have been correct than Shiloh, though one main argument against שיתל, that שיתל occurs nowhere else in the Pentateuch as an equivalent to שיתל, is inconclusive, as it occurs in the song of Deborah, which, on any hypothesis, must be regarded as a poem of great antiquity. But the fact that there were different readings, in former times, of this very difficult passage, necessarily tends to suggest the possibility that the correct reading may have been lost.

a This writer, however, was so fanciful, that no reliance can be placed on his judgment on any point where it was possible for him to go wrong. Thus his paraphrase of the prophecy respecting Benjamin, that the thorns shall still wither in the hand of Benjamin; and in his possession a sanctuary shall be built. Morning and evening the priests shall offer oblations and in the evening they shall divide the residue of their portion."
SHILOH

Whatever interpretation of the present reading may be adopted, the one which must be considered as the least unsuited to the context is that which supposes the prophecy relates to the birth of Christ as occurring in the reign of Herod just before Judaea became a Roman province. There is no such interpretation in the Bible, and however ancient this mode of regarding the passage may be, it must submit to the ordeal of a dispassionate scrutiny. In the first place, it is impossible reasonably to regard the independent rule of King Herod the Great as an instance of the sceptre being still borne by Judah. In order to appreciate the precise position of Herod, it may be easy to quote the unsuspicious testimony of Jerome, who, in his Commentaries on Matthew, lib. iii. c. 22, writes as follows:—"Cæsar Augustus Herodion filium Antipatrissalutigem et proselytum regem Judæis constitutem, qui tributis præcesset et Romanos præcesset imperio."

Secondly, it must be remembered that about 588 years before Christ, Jerusalem had been taken, its Temple destroyed, and its inhabitants led away into Captivity by Nebuchadnezzar, king of the Chaldees, and during the next fifty years the Jews were subjects of the Chaldean Empire. Afterwards, during a period of somewhat about 200 years, from the taking of Babylon by Cyrus to the defeat of Darins by Alexander the Great at Arbel, Judaea was a province of the Persian empire. Subsequently, during a period of 166 years, from the death of Alexander to the rising of the Maccabees, the Jews were ruled by the successors of Alexander. Hence for a period of more than 400 years from the destruction of the Temple by Nebuchadnezzar the Jews were deprived of their independence; and, as a plain, undeniable matter of fact, the sceptre had already departed from Judah. Without pursuing this subject further through the rule of the Maccabees (a family of the tribe of Levi, and not of the tribe of Judah) down to the capture of Jerusalem and the conquest of Palestine by Pompey (a.c. 63), it is sufficient to observe that a supposed fulfillment of a prophecy which ignores the dependent state of Judaea during 400 years after the destruction of the first Temple, cannot be regarded as based upon sound principles of interpretation.

E. T.

SHILOH, as the name of a place, stands in Hebrew as שילה (Josh. xviii. 1-10, שילה (Sam. i. 24, ii. 21; Judg. xxi. 19), שילה (1 K. ii. 37), שילה (Judg. xxi. 21; Jer. vii. 12), and perhaps also שילה, whence the gentile שילה, שילה (1 K. ix. 29, xii. 15); in the LXX. generally as Ἱσιλα, Ἱσιλᾶ in Judg. xxi. 21. Ἱσιλᾶ in Jer. xii. 5 Ἱσιλῆ, Ἀχαζ. Ἱσιλᾶ: in Joseph. Ant. viii. 7, § 7; 11, § 1, etc. Ἰςιλᾶ: v. 1, § 19; 2, § 9, Ἰςιλας: v. 12, § 12 ὅπως ὁ Ἰςιλῶν ἐστιν, and in the Vulg. as סילה, and more rarely סילה. The name was derived probably from שילה, שילה, שילה, "to rest," and represented the idea that the nation attained at this place to a state of rest, or that the Lord himself would here rest among his people. [TAANATH-

SHILOH may be another name of the same place, or of a different place near it, through which it was customary to pass on the way to Shiloh (as the obscure etymology may indicate). [TAANATH-

SHILOH] (See also Kurtz's Gesch. des A. Bundh. i. 968.)

The principal conditions for identifying with confidence the site of a place mentioned in the Bible, are: (1) that the modern name should bear a proper resemblance to the ancient one; (2) that its situation accord with the geographical notices of the Scriptures: and (3) that the statements of early writers and travellers point to a coincident conclusion. Shiloh affords a striking instance of the combination of these testimonies. The description in Judg. xvi. 19 is singularly explicit. Shiloh it is said there, is "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebanon." In agreement with this the traveller at the present day (the writer quotes here his own note-book), going north from Jerusalem, lodges the first night at Betlin, the ancient Bethel; the next day, at the distance of a few hours, turns aside to the right, in order to visit Shiloh, the Arabie for Shiloh; and then passing through the narrow Wady, which brings him to the main road, leaves el-Lebanin, the Lebanon of Scripture, on the left, as he pursues the "highway" to Nablus, the ancient Shechem. [SHCHEM.] It was by searching for some site, under guidance of the clue thus given in Scripture that Dr. Robinson rediscovered two of them (Shiloh and Lebanon) In 1835. Its present name is sufficiently like the more familiar Hebrew name, while it is identical with Shiloh (see above), on which it is evidently founded. Again, Jerome (ad Zeph. i. 14), and Eusebius (Onomast. art. שילה) certainly have Shiloh in view when they speak of the situation of Shiloh with reference to Neapolis or Nablus. It discovers a strange oversight of the data which control the question, that some of the older travellers placed Shiloh at Nacy Samwil, about two hours north-west of Jerusalem.

Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal during the progress of the Conquest (Josh. xviii. 1 f.), was removed thence to the subjugation of the country, and kept at Shiloh from the last days of Joshua to the time of Samuel (Josh. xvi. 10; Judg. xviii. 1, 31; 1 Sam. iv. 5). It was here the Hebrew conqueror divided among the tribes the portion of the west Jordan-region, which had not been already allotted (Josh. xvi. 10, Judg. xvi. 51). In the distribution, or an earlier one, Shiloh fell within the limits of Ephraim (Josh. xvi. 5). After the victory of the other tribes over Benjamin, the national camp, which appears to have been temporarily at Bethel, was transferred again to Shiloh (Judg. xxi. 12). [HOUSE OF GOD, Amer. ed.] The notice in that connection that Shiloh was in Canaan marks its situation on the west of the Jordan as opposed to Jakesh-Gilead on the east side (Bertheau, Keil, Cæsar). The seizure here of the "daughters of Shiloh" by the Benjamites is recorded as an event which preserved one of the tribes from extinction (Judg. xxi. 19-23). The annual "feast of the Lord" was observed at Shiloh, and on one of these occasions, the men lay in wait in the vineyards when the women danced forth "to dance in dances," the men took them captive and carried them home as wives. Here Eli judged Israel, and at last died of grief on hearing that the ark of the Lord was taken by the enemy (1 Sam. iv. 12-18). The story of Hannah and her vow, which belongs to our recollections of Shiloh, transmits to us a characteristic incident in
SHILOH

The life of the Hebrews (1 Sam. i. 1, etc.). Samuel, the child of her prayers and hopes, was born, brought up in the sanctuary, and called to the prophetic office (1 Sam. ii. 26, iii. 1). The nogudly conduct of the sons of Eli occasioned the loss of the ark of the covenant, which had been carried into battle against the Philistines, and Shiloh from that time sank into insignificance. It stands forth in the Jewish history as a striking example of the Divine indignation. "Go ye now," says the prophet, "unto my place which was in Shiloh, where I set my name at the first, and see what I did to it, for the wickedness of my people Israel." (Jer. ii. 13.) The rape of the ark was a single Jewish relic remaining there at the present day. A few broken Corinthian columns of the Roman age are the only antiquities now to be found on the site of Shiloh.

Some have inferred from Judg. xviii. 31 (comp. Ps. Ixxxviii. 60 L.) that a permanent structure or temple had been built for the Tabernacle at Shiloh, and that it continued there (as it were sine nomine) for a long time after the Tabernacle was removed to other places. But the language in 2 Sam. vii. 6 is too explicit to admit of that conclusion. God says there to David through the mouth of Nathan the prophet, "I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and a tabernacle." So in 1 K. iii. 2 it is said expressly that no "house" had been built for the worship of God till the erection of Solomon's Temple at Jerusalem. It must be in a spiritual sense, therefore, that the Tabernacle is called a "house" or "temple" in those passages which refer to Shiloh. God is said to dwell where He is pleased to manifest his presence or is worshipped; and the place thus honored becomes his abode or temple, whether it be a tent or a structure of wood or stone, or even the sanctuary of the heart alone. Ahijah the prophet had his abode at Shiloh in the time of Jeroboam I., and was visited there by the messengers of Josiah's wife to ascertain the issue of the sickness of their child (1 K. xii. 29, xii. 35, xiv. 1, etc.). The people there after the time of the exile (Jer. xil. 5) appear to have been Cushites, Zobahites, etc. The site of their temple may have been reserved as an amphitheatre, whence the spectators could look, and have the entire scene under their eyes. The position, too, in times of sudden danger, admitted of an easy defense, as it was a hill itself, and the neighboring hills could be turned into bulwarks. To its other advantages we should add that of its central position for the Hebrews on the west of the Jordan. "It was equidistant," says Tristram, "from north and south, and easily accessible to the trans-Jordanic tribes." An air of oppressive stillness hangs now over all the scene, and adds force to the reflection that truly the "oracles" so long consulted there are dumb; they had fulfilled their purpose, and given place to "a more sure word of prophecy."

A visit to Shiloh requires a detour of several miles from the ordinary track, and it has been less from much earlier times. Near a ruined mosque flourishes an immense oak, or teredinth-tree, the branches of which the winds of centuries have swayed. Just beyond the precipices of the hill stands a dilapidated edifice, which combines some of the architectural properties of a fortress and a church. Three columns with Corinthian capitals lie prostrate on the floor. An amphora between two chaplets, perhaps a work of Roman sculpture, adorns a stone over the doorway. The natives call this ruin the "Mosque of Sallim." At the distance of about fifteen minutes from the main site is a fountain, which is approached through a narrow dale. Its water is abundant, and according to a practice very common in the East, flows first into a pool or well, and thence into a larger reservoir, from which flocks and herds are watered. This fountain, which would be so natural a resort for a festal party, may have been the place where the "daughters of Shiloh" were dancing, when they were surprised and borne off by their captors. In this vicinity are rock-hewn squabbling, in which the bodies of some of the unfortunate house of Eli may have been laid to rest. There was a Jewish tradition (Asher's Benj. of Talm. ii. 435) that Eli and his sons were buried here.

It is certainly true, as some travellers remark, that the scenery of Shiloh is not especially attractive; it presents no feature of grandeur or beauty adapted to impress the mind and awaken thoughts in harmony with the memories of the place. At the same time, it deserves to be mentioned that, for the objects to which Shiloh was devoted, it was not unwisely chosen. It was secluded, and therefore favorable to acts of worship and religious study, in which the youth of scholars and devotees, like Samuel, was to be spent. Yearly festivals were celebrated there, and brought together assemblages which would need the supplies of water and pastureage so easily obtained in such a place. Terraces are still visible on the sides of the rocky hills, which show that every foot and inch of the soil once teemed with verdure and fertility. The ceremonies of such occasions consisted largely of processions and dances, and the place afforded ample scope for much fervor and devotion, and served as an amphitheatre, whence the spectators could look, and have the entire scene under their eyes. The position, too, in times of sudden danger, admitted of an easy defense, as it was a hill itself, and the neighboring hills could be turned into bulwarks. To its other advantages we should add that of its central position for the Hebrews on the west of the Jordan. "It was equidistant," says Tristram, "from north and south, and easily accessible to the trans-Jordanic tribes." An air of oppressive stillness hangs now over all the scene, and adds force to the reflection that truly the "oracles" so long consulted there are dumb; they had fulfilled their purpose, and given place to "a more sure word of prophecy."

A visit to Shiloh requires a detour of several miles from the ordinary track, and it has been less

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SHILONI ( valida 2i", i. e. "the Shiloniote;" [Vat.] τον Δαρέων: [Rom. Σαλονί: Alex. Σαλονί: Ἐλ.] Δαρέων: Σαλονί: Siloon; Siloon;) This word occurs in the L. V. only in Neh. xi. 5, where it should be rendered — as it is in other cases — "the Shiloniote," that is, the descendant of Shelah, the youngest son of Judah. The passage is giving an account (like 1 Chr. ix. 3-6) of the families of Judah who lived in Jerusalem at the date to which it refers, and (like that) it divides them into the great tribes of Pharez and Zaraah.

The change of Shelah to Silon is the same which seems to have occurred in the name of Siloa — Shelah in Nehemiah, and Shiloh in Isaiah.

SHILONITE, THE ( valida 2i") [see above]: in Chron., valida 2i", and valida 2i": [Vat.] o Σαλονί: [Rom.] Alex. Σαλονί: Siloon, Siloon; that is, the native or resident of Shiloh, a title ascribed only to Aliashai, the prophet who foretold to Jeroboam the disruption of the northern and southern kingdoms (1 K. xi. 29, xii. 15, xx. 29; 2 Chr. ix. 20, x. 15). Its connection with Shiloh is fixed by 1 K. xiv. 2, 4, which shows that that sacred spot was still the residence of the prophet. The word is therefore entirely distinct from that examined in the following article and under SHILONI.

SHILONITES, THE ( valida 2i") [see below]: [Vat.] τον Δαρέων: [Rom. Alex. Σαλονί: Siloon; Siloon;] are mentioned among the descendants of Judah, and in Jerusalem's restored state difficult to fix (1 Chr. ix. 5). They are doubtless the members of the house of Shiloh, who in the Pentateuch are more accurately designated SHIELANITES. This is supported by the reading of the Targum Joseph on the passage — "the tribe of Shiloh," and is allowed by Gesenius. The word occurs again in Neh. xi., a document which exhibits a certain correspondence with 1 Chr. ix. It is identical in the original except a slight contraction, but in the L. V. it is given as SHILONI.

SHISHAIAH ( valida 2i") [trinal, Ges.]: Σαλονί: [Vat.] Alex. Σαλονί: Siloon; Son of Zophah of the tribe of Asher (1 Chr. vii. 37).

SHIMEEA ( valida 2i") [trinal]: Σαλονί: [Vat.] Σαλονί: Siloon; 1. Son of David by Bathsheba (1 Chr. iii. 5). Called also SHIMMUA, and SHIMMUAH.

2. [Vat. Σαλονί: Alex. Σαλονί: Siloon;] A Mennonite (1 Chr. viii. 15). [15].

3. [Σαλονί:] SHIMEEA. A Gershonite Levite, ancestor of Asaph the minstrel (1 Chr. vii. 29). [24].

4. (Alex. Σαλονί:) The brother of David (1 Chr. xx. 7), elsewhere called SHIMMAH, SHIMMAH, and SHIMEEA.

SHIMEAM ( valida 2i") [trinal, masse]: Σαλονί: [Vat.] Alex. Σαλονί: Siloon; A descendant of Jehiel the father or founder of Gibson (1 Chr. viii. 32).

SHIMEAM ( valida 2i") [trinal, masse]: Σαλονί: [Vat.] Σαλονί: Siloon; A descendant of Jehiel, the founder or prince of Gibson (1 Chr. ix. 38). Called SHIMMUA in 1 Chr. viii. 32.

SHIMEATH ( valida 2i") [fem. = SHIMEEH]: Σαλονί: [Vat.] Σαλονί: Siloon; A descendant of Jehiel, the founder or prince of Gibson (1 Chr. ix. 38). Called SHIMMUA in 1 Chr. viii. 32.

*SHIMEATHITES ( valida 2i") [fem. = SHIMEEH]: Σαλονί: [Vat. Alex. Σαλονί: Siloon; Siloon;] one of the three families of scribes residing at Jeshua (1 Chr. ri. 50), probably descendants of a certain Shimea. See TREATIES.

A.

SHIMEE ( valida 2i") [reformed]: Σαλονί: [Zech. Σαλονί: Zel.; Vat. also Σαλονί, Siloon;] 1. Son of Gershon the son of Levi (Num. iii. 18; 1 Chr. vi. 17, 20; xxiii. 7, 9, 10; Zech. xii. 11), called SHIMME in Ex. vi. 17. In 1 Chr. vi. 21, according to the present text, he is called the son of Libni, and both are reckoned as sons of Merari, but there is reason to suppose that there is something omitted in this verse. [See LEMH 2; MAHA I.] W. A. W.

2. (Vat.] Alex. Σαλονί:) Shimee the son of Gera, a Benjamite of the house of Saul, who lived at Baalhama. His testimony agrees with the other notices of the place, as it marks a spot on the way to and from the Jordan Valley to Jerusalem, and just within the border of Benjamin. [BARKER.] He may have received the infor- mative epithet after his separation from Michal (2 Sam. iii. 16).

When David and his suite were seen descending the long defile, on his flight from Absalom (2 Sam. xvi. 5-13), the whole feeling of the clan of Benjamin burst forth without restraint in the person of Shimee. His house apparently was separated from the road by a deep valley, yet not so far as that anything that he said or said could not be distinctly heard. He ran along the ridge, cursing, throwing stones at the king and his companions, and when he came to a patch of water on the dry hill side, taking it up, and throwing it over them. Absalom was so irritated, that, but for David's remonstrance, he would have darted across the ravine (2 Sam. xvi. 9) and torn or cut off his head. The whole conversation is remarkable, as showing what may almost be called the slang terms of abuse prevalent in the two rival courts. The cant name for David in Shimee's mouth is "a man of blood," twice emphatically repeated: "Come out, come out, thou man of blood!" — "A man of blood and art thou" (2 Sam. xvi. 7, 8). It seems to have been derived from the slaughter of the sons of Saul (2
SHIMEI

Sam. xxi.), or generally perhaps from David's predatory, warlike life (comp. 1 Chr. xxi. 8). The Zent name for a Benjamite is, Abishai's mouth was "a dead dog" (2 Sam. xvi. 9; compare Abner's expression, "Am I a dog's head," 2 Sam. iii. 8). "Man of Beial" also appears to have been a favorite term on both sides (2 Sam. xvi. 7, xx. 1). The travel party passed on: Shimei following them with his stones and curses as long as they were in sight.

The next meeting was very different. The king was now returning from his successful campaign. Just as he was crossing the Jordan, in the ferry-boat or on the bridge (2 Sam. xiii. 18; LXX. δια-βάπτωνοι), Jos. Ant. viii. 2. § 4, εῇ τῷ ἐργαφόν), the first person to welcome him on the western, or perhaps even on the eastern side, was Shimei, who may have seen him approaching from the heights above. He threw himself at David's feet in acute penitence. "He was the first," he said, "of all the house of Joseph," thus indicating the close political alliance between Benjamin and Ephraim.

Another altercation ensued between David and Abishai, which ended in David's guaranteeing Shimei's life with an oath (2 Sam. xix. 18-25), in consideration of the general jubilee and amnesty of the return.

But the king's suspicions were not set rest by this submission; and on his death-bed he recalls the whole scene to the recollection of his son Solomon.

Shimei's head was now white with age (1 K. i. 9), and he was living in the favor of the court at Jerusalem (1bid. § 8). Solomon gave him notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death. The Kidron, which divided him from the road to his old residence at Bahurim, was not to be crossed. He was to build a house in Jerusalem (1 K. i. 36, 37). For three years the engagement was kept. At the end of that time, for the purpose of capturing two slaves who had escaped to Gath, he went out on his ass, and made his journey successfully (1bid. ii. 40). On his return, the king took him at his word, and he was slain by Benaiah (1bid. ii. 41-46). In the sacred historian, and still more in Josephus (Ant. viii. 1, § 5), great stress is laid on Shimei's having broken his oath to remain at home; so that his death is regarded as a judgment, not only for his previous treason, but for his recent sacrilege.

A. P. S.

3. [Vat. Alex. Σεμείον.] One of the adherents of Solomon at the time of Adonijah's usurpation (1 K. i. 8). Unless he is the same as Shimei the son of Elah (1 K. iv. 18), Solomon's commissariat officer, or with Shimeah, or Shammah, David's brother, as Ewah (Greech. iii. 260) suggests, it is impossible to identify him. From the mention which is made of "the mighty men" in the same verse (2), it might be tempted to conclude that Shimei is the same with Shammah the Hurrite (2 Sam. xxiii. 11); for the difference in the Hebrew names of Shimei and Shammah is not greater than that between those of Shimeah and Shammah, which are both applied to David's brother.

4. [Vat. A: Alex. Σεμείον.] Solomon's commissariat officer in Benjamin (1 K. iv. 18); son of Elah.

5. [Vat. omits: Rom. Σεμείον; Alex. Σεμείον.] Son of Pedaiash, and brother of Zerubbabel (1 Chr. iii. 19).

6. [Vat Σεμείον. A Simianite, son of Zadchur (1 Chr. iv. 26, 27). He had sixteen sons and their daughters. Perhaps the same as Σημείλας 3.

7. [Vat. Alex. Σεμείον.] Son of Gog, a Reubenite (1 Chr. v. 4). Perhaps the same as Σημεία 1.

8. [Vat. Σεμείον; Alex. Σεμεία.] A Gershonite Levite, son of Japhath (1 Chr. vi. 42).

9. [Σεμείον; [Vat. Σεμείον. Alex. Σεμεία;] Sam. viii. A Levite, son of Jethun, and chief of the tenth division of the singers (1 Chr. xxv. 17). His name is omitted from the list of the sons of Jethun in ver. 3, but is evidently wanted there.

10. [Σεμείον; [Vat. Σεμείον.; Semcoius.] The Rakamthite who was over David's vineyards (1 Chr. xxvii. 27). In the Vat. MS. of the LXX. he is described as δ βαχαν.

11. [Α. Σεμείον; Semcoius.] A Levite of the sons of Heman, who took part in the purification of the Temple under Hezekiah (2 Chr. xxi. 14).

12. [Alex. Σεμείον; Semcoius.] The brother of Coniah the Levite in the reign of Hezekiah, who had charge of the offerings, the tithes, and the dedicated things (2 Chr. xxxii. 12, 13). Perhaps the same as the preceding.

13. [Alex. F. A. Σεμείον.] A Levite in the time of Ezra who had married a foreign wife (Ezr. x. 23). Called also Semcoius.

14. [Σεμείον; [Vat.] F. A. Σεμείον.] One of the family of Hashum, who put away his foreign wife at Ezra's command (Ezr. x. 33). Called Semcoius in 1 Esdr. ix. 33.

15. A son of Bani, who had also married a foreign wife and put her away (Ezr. x. 38). Called Samius in 1 Esdr. ix. 34.

16. [Σεμείον; [Vat. F. A.] Σεμείον.] Son of Kish a Benjamite, and ancestor of Mordecai (Esth. vi. 5).

W. A. W.

SHIMEON (Σημειών [a hearing, or prominent one]; Σεμειών: Simmon). A layman of Israel, of the family of Harim, who had married a foreign wife and divorced her in the time of Ezra (Ezr. x. 31). The name is the same as Simmon.

SHIM'HI (Σιμηία: [Vat. Σιμεία]; Alex. Σιμηία). A Benjamite, apparently the same as SHIMEIA the son of Elpad (1 Chr. vii. 21). The name is the same as Shimeim.

SHIM'I (Σιμιόν; [Vat. Σεμείον; Alex. Σεμείον] Son of Shimeim I, Es. vii. 17).

SHIMITES, THE (Σιμιόται [renowned, Gen.]. Σιμιότατοι: An. Alex. Σιμιότατοι. Σεμιτάτα, se. familialis). The descendants of Shimeim the son of Gershom (Num. iii. 21). They are again mentioned in Zech. xii. 13, where the LXX. have Σιμιόνων.

SHIMMA (Σιμμάων; Alex. Σιμμιαών: Shamma). The third son of Jesse, and brother of David (1 Chr. ii. 13). He is called also Shammah, Shimeim, and Shimeim. Josephus calls him Σιμμαiances (Ant vi. 8, § 1), and Σαμιάς (Ant. vii 12, § 2).

SHIMMON (Σιμμών [desert]; Σιμμών: [Vat. Σιμμών; Alex. Σιμμών; Simon]. The four sons of Shimon are enumerated in an obscure genealogy of the tribe of Judah (1 Chr. iv. 20). There is no trace of the name elsewhere in the Hebrew, but in the Alex. MS. of the LXX. there is mention made of "Shemlon the father of Joman" in 1 Chr. iv. 19, which was possibly the same as Shimon.

SHIMRATH (Σιμράθ [watch, ward]
SHIMRI ("šimrī") ["righitāb": Ṣemrī; [Vat. Ṣemrā; Alex. Ṣemrānas = Ṣemrā. 1.] A Simeonite, son of Shemai (1 Chr. vii. 37).

2. (Ḳumrī; [Vat. _SHAṣer/Semrā]. Alex. Ṣemrā) Shemai. The father of Jedid, one of David's guards (1 Chr. xi. 45).

3. (Ḳumrā; [Vat. Ṣamrā]/ṇ; Alex. Ṣamʿrā/Samʿrā. A Kohathite Levite in the reign of Hezekiah, one of the sons of Elizaphan (2 Chr. xxix. 13). He assisted in the purification of the Temple.

SHIMRITH (Shaʾimrith) [sem. vighēnāb]: Ṣemrānī; [Vat. Ṣemrānāt; Alex. Ṣemrānāt = Ṣemrānāt]. A Mezadith, mother of Jehohabab, one of the assassins of King Jotham (2 Chr. xxxiv. 26). In 2 K. xii. 21, she is called Shimrith. The Peshito-Syrac system Netureth, which appears to be a kind of attempt to translate the name.

SHIMRON (Shaʾimron) [watch-height]: Ṣemrān; [Vat. Ṣemrānāt; Alex. Ṣemrānāt = Ṣemrān]. Shimron the son of Issachar (1 Chr. vii. 1). The name is correctly given as Shimmon in the A. V. of 1611.

SHIMRON (Shaʾimron) [watch-height]: Ṣemrān; [Vat. Ṣemrānāt; Alex. Ṣemrānāt = Ṣemrān]. A city of Zebulun (Josh. xix. 15). It is previously named in the list of the places whose kings were called by Jabin, king of Hazor, to his assistance against Joshua (xi. 1). Its full appellation was perhaps Shimmon-Merom. Schwarz (p. 172) proposes to identify it with the Simomites of Josaphus (Vita, § 24), now Simiynî, a village a few miles W. of Nazareth, which is mentioned in the well-known list of the Talmon (Josh. xvi. 11) as the ancient Shimron. This has in its favor its proximity to Bethlehem (comp. xix. 15). The Vat. LXX., like the Talmud, omits the e in the name.

SHIMRONITNES (Shaʾimronithin) [patr. see above]: [Vat. Ṣemrānā; Rom. Ṣemrānā; Alex. Ṣamʿrānāt = Ṣemrānāt]. The family of Shimron, son of Issachar (Num. xxvi. 24).

SHIMRON-MERON (Shaʾimron-mören) [watch-height of M., Ges.]: the Kerith on the S. of Ẓimnā [Ḳumrā; Ṣamʿrā]. Alex. Ṣamʿrānāt = Ṣamʿrānāt]. The king of Shimron-Meron is mentioned as one of the thirty-one kings vanquished by Joshua (Josh. xii. 20). It is probably (though not certainly) the complete name of the place elsewhere called Shimron. Both are mentioned in proximity to Achshaph (xi. 1, xii. 20). It will be observed that the LXX. treat the two words as belonging to two distinct places, and it is certainly worth notice that Madon

This addition, especially in the Alex., MS. — usually so close to the Hebrew — is remarkable. There nothing in the original text to suggest it.

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In Hebrew so easily substituted for Meron, and in fact so read by the LXX., Peshitta, and Arabic — occurs next to Shimron in Josh. xi. 1.

There are two claimants to identity with Shimron-Meron. The old Jewish traveller hap-hazard fixes it at two hours east of Engannim (Jonah), south of the mountains of Gilboa, on a road which passed on his way to Mount Meron (Asher's Be'gin, ii. 434). No modern traveller appears to have explored that district, and it is consequently a blank on the maps. The other is the village of Simiynî, west of Nazareth, which the Talmud asserts to be the same with Shimron.

SHIMSHA (2 syr. ) (Shaʾimṣah) [Syr. Zimṣah, etc.]: [Vat. Ṣemṣa; Alex. Ṣemṣa = Ṣemṣa]. The scribe or secretary of Ishma, who was a kind of scribe of the conquered province of Judah, and of the colony at Samaria, supported by the Persian court (Ezra iv. 8, 9, 17, 23). He was apparently an Aramaean, for the letter which he wrote to Artaxerxes was in Syriac (Ezr. iv. 7), and the form of his name is in favor of this supposition. In 1 Esdr. ii. he is called Semelius, and by Josephus (Ant. vi. 2, § 3). The Samaritans were jealous of the return of the Jews, and for a long time plotted against them without effect. They appear ultimately, however, to have prejudiced the royal officers, and to have prevailed upon them to address to the king a letter which set forth the turbulent character of the Jews and the dangerous character of their undertaking, the effect of which was that the rebuilding of the Temple ceased for a time.

SHINAB (Shaʾināb) [father's tooth]: Ṣemnādāw. The king of Adna in the time of Abraham: one of the five kings attacked by the invading army of Chedorlaomer (Gen. xiv. 17). Josephus (Ant. i. 9) calls him Senabardas.

SHINAR (Shaʾinār) [see below]: Ṣemnādāw. [Alex. Ṣemnādāw; see also below]: Senmor. [Rom. Ṣemnādāw; Alex. Senmor. The king of Senmor seems to have been the ancient name of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea — the tract known in later times as Chaldaea or Babylonia. It was a plain country, where brick had to be used for stone, and slime (mud?) for mortar (Gen. xii. 3). Among its cities were Babel (Babylon), Erech or Erech (Orchao), Calneh or Calno (probably Nippur), and Accad, the site of which is unknown. These notices are quite enough to fix the situation. It may, however, be remarked further, that the LXX. render the word by "Babylonia" (Basbolwia) in one place (Is. xi. 11), and by "the land of Babylonia" (γυμ βαβυλονίαν) in another (Zech. v. 11). The word also occurs (Jesp. vii. 21) in the phrase rendered in the A. V. Babylonish garment. — A.]

The native inscriptions contain no trace of the term, which seems to be purely Jewish, and unknown to any other people. At least it is extremely doubtful whether there is really any connection between Shinar and Singara or Sinjar. Singara was the name of a town in Central Mesopotamia, well known to the Romans (Dio Cass. liv. ii. 22; Amm. Marc. viii. 5, &c.), and still existing (Layard, Nin. and Bâb, p. 249). It is from this place that the mountains which run across Mesopotamia from Mosul to Kukheh receive their title of "the Sinjar range" (Σημινάδας βουρακόντας, Ptole. v. 18). As this name first appears in central Mesopotamia, to
SHIP

which the term Shirar is never applied, about the
time of the Antonines, it is very unlikely that it
grew up from the old Shirar, which could practic-
ally be a geographic title seen after the death
of Moses. a

It may be suspected that Shirar was the name
by which the Hebrews originally knew the lower
Mesopotamian country where they so long dwelt,
and which Abraham brought with him from "Ur
of the Chaldees." (Mishn. B. B. 2. 5.) Possibly it means
"the country of the Two Rivers," being derived from
"Širān," "two," and "or," which was used in
Babylonia, as well as "nor" or "nādir." (77), for
"a river." (Compare the "Ar-rimalchar" of Pliny,
H. N. vi. 26, and Greek "Ar-rimaces" of Abydenus,
Fr. 9, with the "Narrimacha" of Ammianus, xxiv. 6,
called "Nagadya," by Iskoure, p. 5, which is trans-
lated as "the River Rimas," and compare again the
"Narragam" of Pliny, H. N. vi. 29, with the "Aramenus" of Abydenus, l. s. c.
G. K.

SHIP. No one writer in the whole range of
Greek and Roman literature has supplied us (it
may be doubted whether all put together have sup-
plied us) with so much information concerning the
merchant-ships of the ancients as St. Luke in the
narrative of St. Paul's voyage to Rome (Acts
xxvii., xxviii.). In illustrating the Biblical side of
this question, it will be best to arrange in order the
various particulars which we learn from this nar-
rative, and to use them as a basis for elucidating
whatever else occurs, in reference to the subject, in
the Gospels and other parts of the N. T., in the
T. T. and the Apocalypse. As regards the earlier
Scriptures, the Septuagintal thread will be fol-
lowed. This will be the easiest way to secure the
mutual illustration of the Old and New Testaments
in regard to this subject. The merchant-ships of
various dates in the Levant did not differ in any
essential principle; and the Greek of Alexandria
contains the nautical phraseology which supplies
our best linguistic information. Two preliminary
remarks may be made at the outset.

As regards St. Paul's voyage, it is important to
remember that he accomplished it in three ships:
first a large "galleone" or freight ship (Magnum
Transitum) which took him from Cesarea to Myra, and
which was probably a coasting vessel of no great
size (xxvii. 1-6); secondly, the large Alexandrian
corn-ship, in which he was wrecked on the coast of
Malta (xxvii. 6-xxviii. 1) (Melita); and thirdly, another
large Alexandrian corn-ship, in which he sailed from Malta by Syracuse and Rhodes to
Puteol (xxviii. 11-16).

Again, the word employed by St. Luke, of each
of these ships, is, with one single exception, when
he uses πάροισ (xxvii. 41), the generic term παλαιος
(xxvii. 2, 9, 10, 15, 22, 30, 37, 38, 39, 44, xxviii.
11). The same general usage prevails throughout.
Elsewhere in the Acts xx. 13, 44, xxii. 5, 6) we have
παλαιος. So in St. James (iii. 4), and in the
Revelation (vi. 2. 8. 14. 15). In the Gospels we have
παλαίον (passim) or παλαιαν (Mark iv.
36; John xxi. 8). In the |XX. we find παλαιος
used twenty-eight times, and παλαις nine times.
Both words generally correspond to the Hebrew

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or "טִפִּיָה." In Josh. i. 5, παλαίον is used to
represent the Hebrew "טִפִּיָה," which,
from its etymology, appears to mean a vessel cov-
ered with a deck or with hatches, in opposition to
an open bate. The senses in which παλαίον
(2 Macc. xii. 3, 6) and παλαίον (Acts xxvii. 16, 32)
are employed we shall notice as we proceed. The
use of στυγία is limited to a single passage in the
Apocalypse (2 Macc. iv. 20).

(1.) Size of Ancient Ships. — The narrative
which we take as our chief guide affords a good
standard for estimating this. The ship in which
St. Paul was wrecked had 275 persons on board
(Acts xxvii. 22), besides a cargo (φορτίον) of wheat,
(16, 10, 28); and all these passengers seem to have
been taken on to put aside in another ship (xxviii. 11)
which had its own crew and its own cargo; nor is
there a trace of any difficulty in the matter, though
the emergency was unexpected. Now in English
transport-ships, prepared for carrying troops, it is
a common estimate to allow a ton and a half per
man, so that we see that it would be a mistake to sup-
pose that these Alexandrian corn-ships were very
much smaller than modern trading vessels.
What is here stated is quite in harmony with other
instances. The ship in which Josephus was wrecked
(15, ch. 3), in the same part of the Levant, had
600 souls on board. The Alexandrian corn-ship
described by Lycpus (i. 11. 6. 2) as driven into the
Piraeus by stress of weather, and as ex-
citing general attention from its great size, would
appear (from a consideration of the measurements,
which are explicitly given) to have measured 1,000
or 1,200 tons. As to the ship of Ptolemy Phila-
delphus, described by Athenaeus (v. 204), this must
have been much larger; but it would be no more
fair to take that as a standard than to take the
"Great Eastern" as a type of a modern steamer.
On the whole, if we say that an ancient merchant-
ship might range from 500 to 1,000 tons, we are
clearly within the mark.

(2.) Steering Apparatus. — Some comment-
ators have fallen into strange perplexities from
observing that in Acts xxvii. 40 (τὰς εὐκρήνεις τῶν πυλα-
νῶν "the fastenings of the rudders") St. Luke
uses πυλανων, which is probably a mistake, for
that the ship had one rudder fastened at the bow
and another fastened at the stern. We may say
of him, as a modern writer says in reference to a
similar comment on a passage of Cicero, "It is
hardly possible that he can have seen a ship." The
sacred writer's use of πυλανων is just like
Pliny's use of "gubernacula" (II. N. xi. 87, 88), or
Lucretius's of "gubernia" (iv. 440). Ancient ships
were in truth not steered at all by rudders fastened
or hinged to the stern, but by means of two pad-
dle-rudders, one on each quarter, acting in a row-
lock or through a port-hole, as the vessel might be
small or large. This fact is made familiar to us in
classical works of art, as on coins, and the sculptures
of Trajan's Column. The same thing is true, not
only of the Mediterranean, but of the early ships
of the Northmen, as may be seen in the Bayeux
tapestry. Traces of the "two rudders" are found
in the time of Louis IX. The hinged rudder first
where, in a detailed allegorical comparison of the
Church to a ship, he says "her two rudders are the
two Testaments by which she steers her course."
appears on the coin of our King Edward III. There is nothing out of harmony with this early system of the ship in Joshua, ch. iv, where γεννάω occurs in the singular; for the governor or steersman (δεσπότης) would only use one paddle-rudder at a time. In a case like that described in Acts xxvii. 40, where four anchors were let go at the stern, it would of course be necessary to lash or trice up both paddles, lest they should interfere with the ground tackle. When it became necessary to anchor again, and the anchor-ropes were cut, the lashings of the paddles would of course be unaffected.

(3.) Build and Ornament of the Ship. — It is probable, from what has been said about the mode of steering (and indeed it is nearly evident from ancient works of art), that there was no very marked difference between the bow (πυγμα, "foreship," ver. 36; "fore part," ver. 41) and the stern (πυγμα, "hinder part,") ver. 41; see Mark iv. 38.

The "hold" (κατατός, "the sides of the ship," Jonah i. 5) would present no special peculiarities. One characteristic ornament (the χρυσάκια, or υπόστροφες), rising in a lofty curve at the stern or the bow, is familiar to us in works of art, but no allusion to it occurs in Scripture. Of two other customary orna-
ments, however, probably hinted, and the second is distinctly mentioned in the account of St. Paul's voyage. That personification of ships, which seems to be instinctive, led the ancients to paint an eye on each side of the bow. Such is the custom still in the Mediterranean, and indeed our own sailors speak of "the eyes" of a ship. This givesvisibility to the word ἀστυφαλάγμα, which is used (Acts xxvii. 13) where it is said that the vessel could not "bear up into" (literally "look at") the wind. This was the vessel in which St. Paul was wrecked. An ornament of that which took him on from Malta to Ponzcoli is more explicitly referred to. The "sign" of that ship (παραδοχήσ, Acts xxviii. 11) was CASTOR AND POLLUX; and the symbols of these heroes (probably in the form represented in the coin engraved under that article) were doubtless painted or sculptured on each side of the bow, as was the case with the goddess Isis on Lucian's ship (ὁ πυγμα των ἐκατόμησ της νεως θεων ἑκάσας την ἐνοικράτηρα, Nupt. e. 5).

(4.) Undergirders. — The imperfection of the build, and still more (see below, 6) the peculiarity of the rig, in ancient ships, resulted in a greater tendency than in our times to the starting of the planks, and consequently to leaking and foundering. We see this taking place alike in the voyages of Jonah, St. Paul, and Josephus; and the loss of the fleet of Λενας in Virgil ("axis laterum compaginis occurs,"

Acts. ii. 122) may be adduced in illustration. Hence it was customary to take on board peculiar equipment with the ship (ὑποστροφέω, Acts xxvii. 17), as precautions against such dangers. These were simply cables or chains, which in case of necessity could be passed round the frame of the ship, at right angles to its length, and made tight. The process is in the English navy called jiggging, and many instances could be given where it has been found necessary in modem experience. Underliny's "great ship, in Athenaeus (l. c.), carried twelve of these undergirders (ὑποστροφήματα). Various allusions to the practice are to be found in the ordinary classical writers. See, for instance, Thucyd. i. 29; Plat. Rep. x. 3, 616; Hor. Od. i. 14, 6. But it is most to our purpose to refer to the inscriptions, containing a complete inventory of the Athenian navy, now in the British Museum, Sev. Sched. Alter. Inst. (Berlin, 1849). The editor, however, is quite mistaken in supposing (pp. 133-138) that these undergirders were passed round the lody of the ship from stern to stern.

(5.) Anchors. — It is probable that the ground tackle of Greek and Roman sailors was quite as good as our own. (On the taking of soundings, see below, 12.) Ancient anchors were simply in form (as may be seen on coins) to those which we now use, except that they were without flukes. Two allusions to anchoring are found in the N. T., one in a very impressive metaphor concerning Christian hope (Heb. vi. 19). A saying of Socrates, quoted here by Kyriake (ὑπερ τενός καὶ ἐνάντιον ἐπόσε ἀκρίτος ἵνα αὕτως ἐξηκοστήσω, "you were to carry our thoughts to the other passage, which is part of the literal narrative of St. Paul's voyage at its most critical point. The ship in which he was sailing had four anchors on board, and these were all employed in the night, when the danger of falling on breakers was imminent. The sailors on this occasion anchored by the stern (ἐκ προσεκτωτέρας ἴκνας τεσσαρωσ, Acts xxviii. 20). In this there is nothing improbable, if there has been time for the preparation. Our own ships of war anchored by the stern at Copenhagen and Algiers. It is clear, too, that this was the right course for the sailors with whom St. Paul was concerned, for their plan was to run the ship aground at daybreak. The only motives for surprise are that they should have been able so to anchor without preparation in a gale of wind, and that the anchors should have held on such a night. The answer to the first question thus suggested is that ancient ships, like their modem successors, the small craft among the Greek islands, were in the habit of anchoring by the stern, and therefore prepared for doing so. We have a proof of this in one of the paintings of Herennianus, which illustrates another point already mentioned, namely, the necessity of tripping up the moveable rudders in case of anchoring by the stern (see ver. 40). The other question, which we have supposed to arise, relates rather to the holding-ground than to the mode of anchoring; and it is very interesting here to quote what an English sailing book says of St. Paul's Bay in Malta: "While the cables hold, there is no danger, as the anchors will never start" (Parry's Sailing Directions, p. 180).

(6.) Masts, Sails, Ropes, and Yardbs. — These were collectively called σκεύος or σκεύη, or ycar (τα δε σκέπαστα σκευή καλείται, Jul. Poll.). We find this word twice used for parts of the rigging in the narrative of the Acts (xxvi. 17, 18). The rig of the ship was no smaller than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. Such was the rig also of the ships of the Northmen at a later period. Hence the strain upon the hull, and the danger of starting the planks, were greater than under the present system, which distributes the mechanical pressure more evenly over the whole ship. Not that there were never more masts than one, or more sails than one on the same mast, in an ancient merchantman. But these were exceptions, so to speak, of the same general unit of rig. In the account of St. Paul's shipwright very expansi
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mention is made of the ἄρτεμιν (xxvii. 40), which is undoubtedly the "foresail" (not "main sail," as in the A. V.). Such a sail would be almost necessary in putting a large ship about. On that occasion it was used in the process of running the vessel aground. Nor is it out of place here to quote a Cruciform here in the "Toras" (Dec. 5, 1855): "The 'Lord Eagle' (merchant-ship) is on shore, but taken there in a most sailorlike manner. Directly her captain found he could not save her, he cut away his mainmast and mizen, and setting a topsail on her foremost, ran her ashore stem on."

Such a mast may be seen, raking over the bow, in representations of ships in Roman coinages. The mast (ἰσχία) is mentioned (Is. xxviii. 1; Ez. vii. 1); and from another prophet (Ez. xxxvi. 5) we learn that cedar-wood from Lebanon was sometimes used for this part of ships. There is a third passage (Prov. xxxii. 14, ἐπὶ τὴν θάλασσαν) where the top of a ship's mast is probably intended, though there is some slight doubt on the subject, and the LXX. take the phrase differently. Both ropes (στροφεῖα, Acts xxvii. 32) and sails (ἰστρία) are mentioned in the above-quoted passage of Isaiah; and from Ezekiel (xxvi. 7) we learn that the latter were often made of Egyptian linen (if such is the meaning of τηροτέμων). There the word χαλάζω (which we find also in Acts xxvii. 17, 30) is used for lowering the sail from the yard. It is interesting here to notice that the word ἑποστάλαμα, the technical term for furling a sail, is twice used by St. Paul, and that in an address delivered in a seaport in the course of a voyage (Acts xx. 20, 27). It is one of the very few cases in which the Apostle employs a nautical metaphor.

This seems the best place for noticing two other points of detail. Though we must not suppose that merchant-ships were habitually propelled by rowing, yet sweats must sometimes have been employed. In Ez. xxvii. 21, ἵππος (ἱππός ἀναξ) is distinctly mentioned; and it seems that oak-wood from Bashan was used in making them (ἐκ τῆς Βασσαρίας ἑποστάλαμα τῆς κατά πολλὰς ώρας, ibid. 6). Again, in Is. xxxiii. 21, ὀρέα literally means "a ship of war," i. e. an oared vessel. Rowing, too, is probably implied in Jon. i. 13, where the LXX. have simply παράβεβληστο. The other feature of the ancient, and of the modern ship, is the flag of σημαίνατο at the top of the mast (Is. l. c., and xxxi. 17). Here perhaps, as in some other respects, the early Egyptian paintings supply our best illustration.

(7.) Rate of Sailing. — St. Paul's voyages furnish excellent data for approximately estimating this; and they are quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forget), that winds are variable. Thus the voyage between Troas and Philippi, accomplished on one occasion (Acts xvi. 11, 12) in two days, occupied on another occasion (Acts xx. 6) five days. Such a variation might be illustrated by what took place almost any week between Dublin and Holyhead before the application of steam to seafaring. With a fair wind an ancient ship would sail fully seven knots an hour. Two very good instances of this are supplied by Paul's experience in the voyages from Cesarea to Sidon (Acts xxvi. 2, 3), and from Rhegium to Puteoli (Acts xxviii. 13). The result given by comparing in these cases the measurements of time and distance corresponds with what we gather from Greek and Latin authors generally: e. g., from Pliny's story of the fresh fig produced by Cato in the Roman Senate before the third Punic war: "This fruit was gathered fresh at Carthage three days ago: that is the distance of the enemy from your walls" (Plin. H. N. xvi. 20).

(8.) Sailing before the wind, and near the wind. — The rig which has been described is, like the rig of Chinese junks, peculiarly favorable to a quick run before the wind. We have in the A. T. (Acts xvi. 11, xxviii. 16) the technical term πολυκόρσος for voyages made under such advantageous conditions. 4 It would, however, be a great mistake to suppose that ancient ships could not work to windward. Pliny distinctly says: "Idem ventis in contrarium navigat prolatis pedibus" (H. N. ii. 48). The superior rig and build, however, of modern ships enable them to sail nearer to the wind than was the case in classical times. At one very prominent point of St. Paul's voyage to Rome (Acts xxvii. 7) we are told that the ship could not hold on her course (which was W. by S., from Cnidus by the north side of Crete) against a violent wind (ὑπὸ προκατωστὸν ὕσσος τοῦ ἀνέμου) blowing from the N. W., and that consequently she ran down to the east end of Crete [Salcombe], and worked up under the shelter of the south side of the island (vv. 7, 8). [Fair Havens.] Here the technical terms of our sailors have been employed, whose custom is to divide the whole circle of the compass-card into thirty-two equal parts, called points. A modern ship, if the weather is not very boisterous, will sail within six points of the wind. To an ancient vessel, of which the hull was more clumsy, and the yards could not be braced so tight, it would be safe to assign seven points as the limit. This will enable us, so far as we know the direction of the wind (and we can really ascertain it in each case very exactly), to lay down the tracks of the ships in which St. Paul sailed, beating against the wind, on the voyages from Philippi to Troas (ἀχιφαίροντα παρασύροντα, Acts xxviii. 6), from Sidon to Myra (Διὰ τῆς ἀνέμου εἰς τὴν ἀρρενίνα, xxvii. 3-5), from Myra to Cnidus (ἐν κατακόμβαι ἤμεραι βαρόνθε κατακόμβαις, xxvii. 6, 7), from Salamine to Fair Havens (ἀφεὶς παραλεγέσθαι, xxviii. 7, 8), and from Syracuse to Rhegium (περιωθεῖται, xxviii. 12, 13).

(9.) Lying-to. — This topic arises naturally out of

4 With this compare τὸν ἐπὶ σημαίναν ἐν ἄνεμῳ an interesting passage of Philo concerning the Alex-

andrian ships (de Fasec. p. 988, ed. Frankl 1691).
of what has preceded, and it is so important in reference to the main questions connected with the shipwreck at Malta, that it is here made the subject of a separate section. A ship that could make progress on her proper course, in moderate weather, when sailing within seven points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is, not to make progress at all hazards, but to ride out a gale in safety; and that was certainly St. Paul’s ship when she was underway and the boat taken on board (Acts xxvii. 14–17) under the lee of Claudia. It is here that St. Luke uses the vivid term ἀστροφαλάξεις, mentioned above. Had the gale been less violent, the ship could easily have held on her course. To anchor was out of the question; and to have drifted before the wind would have been to run into the fatal Syrtis on the African coast. [Quickandslow.]

Hence the vessel was “bidde” (“close-hauled,” as the sailors say) “on the starboard tack,” i.e. with her right side towards the storm. The wind was E. N. E. [Eurycles-mon], the ship’s bow would point N. by W., the direction of drift (six points being added for “lee-way”) would be W. by N., and the rate of drift about a mile and a half an hour. It is from these materials that we have easily come to the conclusion that the shipwreck must have taken place on the coast of Malta. [Adria.]

(19.) Ship’s Boat. — This is perhaps the best place for noticing separately the σκάφος, which appears prominently in the narrative of the voyage (Acts xxvii. 16, 32). Every large merchant-ship must have had one or more boats. It is evident that the Alexandrian corn-ship in which St. Paul was sailing from Fair Havens, and in which the sailors, apprehending no danger, hoped to reach Phænice, had her boat towing behind. When the gale came, one of their first desires must have been to take the boat on board, and this was done under the lee of Claudia, when the ship was underway, and brought round to the wind for the purpose of lying-to; but it was done with difficulty, and it would seem that the passengers gave assistance in the task (οἱ δὲ ἰχθυαίοι περικατείχασιν γεινάσα τῇ σκάφῳ, Acts xxvii. 15). The sea by this time must have been furiously rough, and the boat must have been filled with water. It is with this very boat that one of the most lively passages of the whole narrative is connected. When the ship was at anchor in the night before she was run aground, the sailors lowered the boat from the davits with the selfish desire of escaping, on which St. Paul spoke to the soldiers, and they cut the ropes (τὰ ψαύματα) and the boat fell off (Acts xxvii. 39–32).

(11.) Officers and Crew. — In Acts xxvii. 11 we have both καβεθήρης and καβερνάριον. The latter is the owner (in part or in whole) of the ship or the cargo, receiving also (possibly) the fares of the passengers. The former has the charge of the steering. The same word occurs also in Rev. xvii. 17: Prov. xxxvi. 34: Ez. xxvii. 8, and is equivalent νέαρμος in Ez. xxvii. 21; Jon. i. 6. In James v. 4 ὁ ἐνωμίων, “the governor,” is simply the steward mentioned for the moment in the narrative as “shipmen” (Acts xxvii. 29, 30) and “sailors” (Rev. xvii. 17) is simply the usual term ναύται. In the latter passage διαμαλοί occurs for the crew, but the text is doubtful. In Ez. xxvii. 8, 9, 24, 27, 29, 34, we have καβερνάριον for “those who handle the

or,” and in the same chapter (ver. 23) ἐπιβάται, which may mean either passengers or mariners. The only other passages which need be noticed here are 1 K. ix. 27, and 2 Chr. vii. 18, in the account of Solomon’s ships. The former has τῶν παῖδων αυτοῦ ἀδρεὺς κατοικοῖς ἐλαυνεῖ εἰδεῖς θάλασσαν; the latter, παῖδες εἰδότες θάλασ.

(12.) Storms and Shipwrecks. — The first century of the Christian era was a time of immense traffic in the Mediterranean; and there must have been many vessels lost there every year by shipwreck, and (perhaps) as many by founding. This last danger would be much increased by the form of rig described above. Besides this, we must remember that the ancients had no compass, and very imperfect charts and instruments, if any at all; and though it would be a great mistake to suppose that they never ventured out of sight of land, yet, dependent as they were on the heavenly bodies, the danger was much greater than now in mild weather, when the sky was overcast, and “neither sun nor stars in many days appeared” (Acts xxvi. 29). Hence also the winter season was considered dangerous, and, if possible, avoided (ὑποκειμένος τοῦ παντὸς, ἱδί το καὶ τῆς νυκτίδος ἕκατης ηὐρίσκεται, “and as one it is difficult to find at night”). Certain too was the stormy sea, and much dreaded, especially the African Syrtis (Ibid. 17). The danger indicated by breakers (ibid. 23), and the fear of falling on rocks (τρυχαὶ τότως), are matters of course. St. Paul’s experience seems to have been full of illustrations of all these perils. We learn from 2 Cor. xi. 25 that, before the voyage described in detail by St. Luke, he had been “nine times wrecked,” and further, that he had once been “a night and a day in the deep,” probably floating on a spar, as was the case with Josephus. These circumstances give peculiar force to his using the metaphor of a shipwreck (ἐκατάγγελος, I Tim. i. 19) in speaking of those who had apostatized from the faith. In connection with this general subject we may notice the caution with which, on the voyage from Tarsus to Patara (Acts xx. 13–16, xxii. 1), the sailors anchored for the night during the period of dark moon, in the intricate passages between the islands and the main (Μιθυλένη: Σάμος: Τριογύλλιον), the evident acquaintance which, on the voyage to Rome, the sailors of the Adramyttian ship had with the current on the coasts of Syria and Asia Minor (Acts xxii. 2–5) [ΔραίομαιΤῆς], and the provision for taking soundings in case of danger, as clearly indicated in the narrative of the shipwreck at Malta, the measurements being apparently the same as those which are customary with us (βαθματαῖες ἐφώνομαι ἑκατον διαδοχάστες, καὶ παλίν ἄλλαςας, ἐφώνομαι διαδοχάστες, Acts xxvii. 28).

(13.) The Sea of Galilee. — There is a melancholy interest in that passage of Dr. Robinson’s Researches (iii. 235), in which he says, that on his approach to the Sea of Tiberias, he saw a single white sail. This was the sail of the one rickety boat which, as we learn from other travellers (see especially Thomson, Land and Book, pp. 393–404), remains on a scene represented to us in the gospels and in Josephus as full of life from the

a * The “mariners” (Acts viii. 1 f. (ς ρυθοῦντοι) are simply those who follow the sea, whether others or crew.

b If
multitude of its fishing-boats. In the narratives of the disciples to be "fishers of men" (Matt. iv. 18-22; Mark i. 16-20; Luke v. 1-11), there is no special information concerning the characteristics of these boats. In the account of the storm and the miracle on the lake (Matt. vii. 23-27; Mark iv. 39-41; Luke vii. 22-25), it is for every reason instructive to compare the three narratives; and we should observe that Luke is more technical in his language than Matthew, and Mark than Luke. Thus instead of σεσεμος κηφας γεγενετο εν τη θαλασσαι (Matt. viii. 24), we have αι κηφαι των απομειναι των Αβουμ (Luke vii. 27), and again της κλητος των δασων (Ver. 24); and instead of αυτο τω πλαιον καπιτανησαι we have συναπερναοντο. (In Mark iv. 37) they have τα κινησε επιβαλλειν εις το πλαιον, μενυται αυτον ην γεμιζεσθαι. This Evangelist also mentions the προεκοιλακον, or boatman's cushion,1 on which our blessed Saviour was sleeping εν τη νυκτι, and he uses the technical term ἐκατασκευασεν for the building of the boat. (Πιλων, Αμερ, ed.) See more on this subject in Smith, Dispersion on the Targums (Lond. 1853). We may turn now to St. John. In the account he gives of what followed the miracle of walking on the sea (vi. 16-26), παλαισων and παλαιον seem to be used indifferently, and we have mention of other παλαια. There were, however, different kinds of vessels used on the lake. The reading, however, is doubtful. Finally, in the solemn scene after the resurrection (John xxi. 1-8), we have the terms αεταλοσ and τα δεξια μερη τω πλαιον, which should be noticed as technical. Here again παλαιον and παλαιον appear to be synonymous. If we compare all these passages with Josephus, we easily come to the conclusion that, with the large population round the Lake of Tibceans, there must have been a vast number both of fishing-boats and pleasure-boats, and that boat building must have been an active trade on its shores (see Stanley, Sin. and Pol. p. 397). The term used by Jospehus is sometimes παλαιον, sometimes σκαφος. There are two passages in the Jewish historian to which we should carefully refer, one in which he describes his voyage taking of the Tiberians by an expedition of boats from Tarsichus (176, 32, 33, R. J. ii. 21, §§ 8-10). Here he says that he collected all the boats on the lake, amounting to 230 in number, with four men in each. He states also incidentally that each boat had a "pilot" and an "anchor." The other passage describes the operations of Vespasian at a later period in the same neighbourhood (B. J. iii. 10, §§ 5, 6, 9). These operations amounted to a regular Roman sea-fight, and large rafts (γραχια) are mentioned besides the boats of σκαφος.

(14.) Merchant-Ships in the Old Testament. — The earliest passages where sailing is alluded to in the O. T. are the following in order, Gen. xiii. 13, in the prophecy of Jacob concerning Zebulun (κατοικησεις παρ τοις δουμαν πλαιον): Num. xxv. 24, in Balaam's prophecy (where, however, ships are not mentioned in the LXX.); Deut. xxviii. 68, in one of the warnings of Moses (αποστρεφετε σε Καθαρμος εις Απογον εν πλαιον); Judges v. 17, in Deborah's Song (Δαιν εις τι παραιτε πλαιον). Next after these it is natural to mention the illustrations and descriptions connected with this subject in Job (iv. 28), and especially concerning the lake. Here we see παλαια διαπροσερονται, (iv. 28), or παλαια ποταμων (in πλαιον). Prov. xxiii. 34 has already been quoted. To this add xxx. 10 (τριμυον πευτο ποταμοστραται). xxxi. 14 (ναοι εμπορευματει μικραθέν). Solomon's own ships, which may have suggested some of these illustrations (I K. iv. 20; II Chr. viii. 18, ix. 21), have previously been mentioned. We must notice the disastrous expedition of Jehoshaphat's ships from the same port of Ezion-geber (I K. xxii. 48, 49; 2 Chr. xxx. 36, 37). The passages which remain are in the prophets. Some have been already alluded to from Isaiah and Ezekiel. In the former prophet the general term "ships of Tarshish" is variously given in the LXX., πλαιον θαλασσης (ii. 10), πλαιον Καρθαγην (xxiii. 1, 14), πλαιον Θαρσης (k. b.). For another allusion to seafaring, see xiii. 3, 4. The celebrated 27th chapter of Ezekiel ought to be carefully studied in all its detail; and in Joel iii. 9-16, the following technical phrases (besides what has been already alluded to) should be noticed: παλαιον (3), συντριβαινει (4), έφοβον ουσιαστι των σκευων, των κοινωτητι (5), καταιει η θαλασσα (11, 12). In Dan. xi. 40 (συζωοθετεσαι βασιλειον των βθην εν θαρση και εν ποσει και εν ποσει πολαιοι) we touch the subject of ships of war.

(15.) Ships of War in the Apocrypha. — Military operations both by land and water (εν τη θαλασσαι και εν τη γησι), I Macc. viii. 23, 32, are prominent subjects in the books of Maccabees. Thus in the contract between Judas Maccabaeus and the Romans it is agreed (ibid. 26, 28) that no additional ships are to be afforded to the enemies of either, whether σκοτειν, δηλα, δραγμον, or παλαιον. In a later passage (xiv. 3) we have more explicitly, in the letter of King Antiochus, πλαιον πολεμωδεια, see (v. 14), while in 2 Macc. iv. 20 (as observed above) the word γραχια, "galleys," occurs in the account of the proceedings of the infamous Jason. Here we must not forget the monument erected by Simon Maccabaeus on his father's grave, on which, with other ornaments and military symbols, were πλαιον ενεργειματα, εις το θεοροτηται αυτω πλαιων την θαλασσαν (I Macc. xii. 29). Finally must be mentioned the ναυμακηρια at Joppa, when the resident Jews, with wives and children, 200 in number, were induced to go into boats and were drowned (2 Macc. xii. 3, 4), with the venge-

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1 * Some recent travellers speak of two or three, or more, boats on this lake. The number, at present, however, can only be given once, as we are not seen or heard of by the same traveler.

2 The word in Politi is επισημον, but Hesychius εις προεκοιλακον as the equivalent. See Kuhl's note on Nov. Politi. Omn. 1. p. 75. (Ed. Amstel. 1760).

3 See in Mark iv. 39, "little ships," the true reading appears to be παλαια, not παλαιον.

4 So in Dan. xi. 39 where the same phrase "ships of Hitham" occurs there is no strictly corresponding phrase in the LXX. The translators appear to have read ננה and ננה for ננה and ננה in these passages respectively.

5 The LXX. here read מנה, מנה, "small," for מנה, מנה. This is perhaps a mistake of the copyist, who transcribed the Hebrew text for Θαλασσαι.
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nec taken by Judas (τοις μεν λίμναις νύκταρ ενέπρεμα και σακάτι κατέστρεφε, ver. 6). It seems sufficient simply to enumerate the other passages in the Apocrypha where some allusion to seam-faring is made. They are the following: Wisd. v. 10, xiv. 1: Eclus. xxiii. 3, iii. 24; 1 Esdr. iv. 23.

(16.) Nautical Terms.—The great repertory of such terms, as used by those who spoke the Greek language, is the Onomasticon of Julius Pollux; and it may be useful to conclude this article by mentioning some out of which we have been alluding, and also in the N. T. or LXX. First, to quote some which have been mentioned above. We find the following both in Pollux and the Scriptures: σχοινεία, σκηνή, κλαδιά, χειρώναι, φόντον, ευκαλά, σφίγγα, ουδέν ὑποστηλέονεται, οὐ γὰρ τὸν ἥλιον οὕδαι, σάκαρα, φάνα, συντραβόνει, ωστάθως ων τῶν σάκων τῆς ναυτικῆς ἐπιφθαρμοῦ (compared with Acts xxvii. 14, 18, 19); τραχεῖα ἀγαλματί (compared with Acts xxvii. 29, 40). The following are some which have not been mentioned in this article: ἀνάγκασθαι καὶ κατάγκασθαι (c. g. Acts xxvii. 11, 12), σαντίζεις (Ez. xxvi. 10), ὑρίων (Wisd. v. 10), ἀναβάειν (Jon. i. 3; Mark vi. 51), γαλανί (Matt. viii. 26), ἀμβλυβάργα (Matt. iv. 15, Mark 16.10), ἀναφορίσταις (Acts xxiv. 11), ἀντιπλανοεῖν (Ez. xxvi. 13), τρυφάς (Ἀνώμος τυφρομένων, Ez. xxvii. 14). ἄγκυρας καταφθάνειν ἀντίθετα (ver. 30), ἐβρατήθη τῆς ἐνεοῦ (Ερωθέν, 10, ἐβρ. 21), προσεκλαίην ἐποκελλαία (ibid. 41). Κολυμβάον (ver. 42). Αὐθανασία τῆς ναυτικῆς ἐπιφθαρμοῦ (A. G. 21), παραπλανάον (σωματία, ἀνύληκτα, παραγόμενα, ἀνύληκτα, παραγόμενα, ἀνύληκτα, παραγόμενα, διαπέτασσα). (17.) Authority.—The preceding list of St. Luke's nautical verbs is from Mr. Smith's work on the Voyage and Shipwreck of St. Paul (London, 1st ed. 1848, 2d ed. 1856). No other book need be mentioned here, since it has for some time been recognized, both in England and on the Continent, as the standard work on ancient ships, and it contains a complete list of previous books on the subject. Reference, however, may be made to the monumental works of Admiral Peirce, incorporated in the notes to the 27th chapter of Cyprian and Howard's The Life and Epistles of St. Paul (London, 2d ed. 1856). J. S. H.*

* Many of the identical seafaring phrases pointed out above are still in use among the modern Greeks. The Ομοροηλόγιον Ναυτικοῦ (issued from the Amiardi office at Athens, 1838) prescribes the nautical terms to be used on board the national vessels. The object, of course, is not to invent or arbitrarily impose such terms, but taking them from actual life to guard them against extension by foreign words. We subjoin some examples with the English and French definitions as given in the Catalogue, together with references to the Scripture phrases where the same words occur in the same sense: άναγκάζεται, σφιγγα, ουδέν ὑποστηλέονεται, οὐ γὰρ τὸν ἥλιον οὐδείν, σάκαρα, φάνα, συντραβόνει, ωστάθως ων τῶν σάκων τῆς ναυτικῆς ἐπιφθαρμοῦ, οὐ γὰρ τὸν ἥλιον οὐδείν, σάκαρα, φάνα, συντραβόνει, ωστάθως ων τῶν σάκων τῆς ναυτικῆς ἐπιφθαρμοῦ, οὐ γὰρ τὸν ἥλιον οὐδείν, σάκαρα, φάνα, συντραβόνει, ωστάθως ων τῶν σάκων τῆς ναυτικῆς ἐπιφθαρμοῦ, οὐ γὰρ τὸν ἥλιον οὐδείν, σάκαρα, φάνα, συντραβόνει, ωστάθως ων τῶν σάκων τῆς ναυτικῆς ἐπιφθαρμοῦ, οὐ γὰρ τὸν ἥλιον οὐδείν, σάκαρα, φάνα, συντραβόνει, ωστάθως ων τῶν σάκων τῆς ναυτικῆς ἐπιφθαρμοῦ, οὐ γὰρ τὸν ἥλιον οὐδείν, σάκαρα, φάνα, συντραβόνει, ωστάθως ων τῶν σάκων τῆς ναυτικῆς ἐπιφθαρμοῦ, οὐ γὰρ τὸν ἥλιον οὐδείν, σάκαρα, φάνα, συντραβόνει, ωστάθως ων τῶν σάκων τῆς ναυτικῆς ἐπιφθαρμοῦ, οὐ γὰρ τὸν ἥλιον οὐδείν, σάκαρα, φά

SHIRPI (ἡς Πι) [sanhudah]: Saba'i; [Vat. 325].

SHIRPMITE, THE (ἡς Πι) [Vat. 325]: Σωπεθί, of Simeonite, father of Ziza, a prince of the tribe of the tribe of Hezekiah (1 Chr. iv. 37).

SHIRRAH (ἡς Ρα) [see below]: Συραφαί: [Ez. xxvi. 19].

SHIRTHAN (ἡς Θ) [judicial]: Saba'hur; [Vat. -at. Comp. Ab. ἅτρα]: Sepher, a prince of the tribe of Ephraim (Num. xxxvi. 21).

SHISHA (ἡς Πι) [see Sennōd]: Zabūd; [Vat. 325].

SHISHAK (ἡς Πι Πι): [Vat. 325], a prince of the tribe of Ephraim (Num. xxxvi. 21). E. S. P.

SHIPTON (ἡς Πι): Saba'hur; [Vat. -at. Comp. Ab. ἅτρα]: Sepher, a prince of the tribe of Ephraim (Num. xxxvi. 21).

SHJISH (ἡς Πι) [sanhudah]: Saba'i; [Vat. -at. Comp. Ab. ἅτρα]: Sepher, a prince of the tribe of Ephraim (Num. xxxvi. 21).

SHRISHAK (ἡς Πι Πι): [Vat. 325], a prince of the tribe of Ephraim (Num. xxxvi. 21).

"The text in 1 K. xiv. 25 has Συραφαί, but the Keri proposes Συραφά.
The reign of Shishak offers the first determined synchronism of Egyptian and Hebrew history. Its chronology must therefore be examined. We first give a table with the Egyptian and Hebrew data for the chronology of the dynasty, continued as far as the time of Zerah, who was probably a successor of Shishak, in order to avoid repetition in treating of the latter. [Zerah.]

Respecting the Egyptian columns of this table, it is only necessary to observe that, as a date of the 23rd year of Usarken II. occurs on the monuments, it is reasonable to suppose that the sum of the third, fourth, and fifth reigns should be 29 years instead of 25, K0 being easily changed to KE (Lepsius, Königbuch, p. 85). We follow Lepsius' arrangement, our Tekerut I, for instance, being the same as his.

The synchronism of Shishak and Solomon, that of Shishak and Rehoobom, may be nearly fixed, as shown in article CHRONOLOGY, where a slight correction should be made in one of the data. We there mentioned, on the authority of Champollion, that an inscription bore the date of the 22nd year of Shishak (vol. i. p. 448 b). Lepsius, however, states that it is of the 21st year, correcting Champollion, who had been followed by Bunsen and others (XXII. fig. Königsdyn. p. 272 and note 1).

It must, therefore, be supposed that the invasion of Judah took place in the 29th, and not in the 21st year of Shishak. The first year of Shishak would thus appear to correspond to the 29th of Solomon, and the 28th to the 5th of Rehoobom.

The synchronism of Zerah and Assa is more difficult to determine. It seems from the narrative in Chronicles, that the battle between Assa and Zerah took place early in the reign of the king of Judah. It is mentioned before an event of the 15th year of his reign, and afterwards we read that "there was no more war unto the five and thirtieth year of the reign of Assa" (2 Chr. xv. 10). This is immediately followed by the account of Baasha's coming up against Judah "in the six and thirtieth year of the reign of Assa" (xvi. 1). The latter two dates may perhaps be reckoned from the division of the kingdom, unless we can read the 15th and 16th, for Baasha began to reign in the 3d year of Assa, and died, after a reign of 21 years, and was succeeded by Elah, in the 20th year of Assa. It seems, therefore, most probable that the war with Zerah took place early in Assa's reign, before his 15th year, and thus also early in the reign of Usarken II. The probable identification of Zerah is considered under that name [Zerah].

The chronological place of these synchronisms may be explained on the Egyptian as well as the Biblical side. The Egyptian data enable us to calculate the accession of Shishak approximately, reckoning downwards from the XXIth dynasty, and upwards from the XXVth. The first 60 years of the Sothic Cycle, commencing n. c. 1522, appear to have extended from the latter part of the reign of Rameses II. to a year after the 12th of Rameses III. The intervening reigns are Menes 19, Sethi II. 4., Seth-nehkht III., which added to Rameses II. x and Rameses III. 12, probably represent little less than 60 years. The second 60 years of the same Cycle extended from the reign of one of the sons of Rameses III. Rameses VI., separated from his father by two reigns, certainly short, one of at least 5 years, to the reign of Rameses XI. The intervening reigns between Rameses VI. and XI., giving two dates, which make a sum of 18 years. We can thus very nearly fix the dates of the events stated in the text, in the following table:

<table>
<thead>
<tr>
<th>TABLE OF FIRST SIX REIGNS OF DYNASTY XXII.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>EGYPTIAN DATA.</strong></td>
</tr>
<tr>
<td><strong>Month.</strong></td>
</tr>
<tr>
<td>5. 26. 27.</td>
</tr>
</tbody>
</table>

a The 25th and 26th are out of the question, unless the cessation of war referred to relate to that with Zerah, for it is said that Assa and Basasha warred against each other "all their days" (1 K. xv. 16. 32).

b We refer the date n. c. 1522 to M. Blois's t c. cir. 1300, for reasons we cannot here explain.
The commencement of the XXth dynasty would, on this evidence, fall about n. c. 1280. The duration of the dynasty, according to Manetho, was 178 (Ems.) or 135 (Afr.) years. The highest dates found give us a sum of 199 years, and the Sothic data, and the circumstance that there were five if not six kings after Rameses XI, show that the length cannot have been less than 120 years. Manetho's numbers would bring us to n. c. 1102 or 1145, for the end of this dynasty. The monuments do not throw any clear light upon the chronology of the successor dynasties. The XXth, the only indications upon which we can found a conjecture are those of Manetho's lists, according to which it ruled for 130 years. This number, supposing that the dynasty overtopped neither the XXth nor the XXIIth, would bring the commencement of the XXIIId and accession of Sheshenq to n. c. 1203 or 1163.

Reckoning upwards, the highest certain date is that of the accession of Psammetichus I, n. c. 664. He was preceded, probably with a short interval, by Tirihak, whose accession was n. c. cir. 605. The beginning of Tirihak's dynasty, the XXVth, was probably 719. For the XXIVth and XXIIId dynasties we have only the authority of Manetho's lists, in which they are allowed a sum of 96 (Afr. 6 + 90) or 88 (Ems. 44 + 44) years. This carries us up to n. c. 814 or 857, supposing that the dynasties, as here stated, were wholly consecutive. To the XXIIId dynasty the lists allow 126 (Afr.) or 49 (Ems.) years. The latter sum may be discredited at once as merely that of the three reigns mentioned. The monuments show that, for the former monarchs, the year is reckoned in the cyclic order, first the individual kings, and the length of the reign of one of them, Sheshenq III., determined by the Apis-tablets, oblige us to raise its sum to at least 166 years. This may be thus shown: 1. Sesochres 21. (1. Sheshonq I. 21.) 2. Osorhiu 15. (2. Usur- ken I.) 3, 4, 5. Three others, 25 (25?). (3. Tefer- ken I.) 4. Usurken II. 29. 5. Sheshonq II.) 6. Takalidhis 13. (6. Teferken H. 14.) 7, 8, 9. Three others, 42. (7. Sheshenq III. date 28 reign 51. 8. Pesher 2. 9. Sheshonq IV. 57.) (21 + 15 + 29 + 13 + 51 + 1 + 36 = 166.) It seems impossible to trace the mistake that has occasioned the difference. The most reasonable conjectures seem to be either that the first letter of the sum of the reign of Sheshonq III. fell out in some copy of Manetho, and 51 thus was changed to 1, or that his reign fell out altogether, and that there was another king not mentioned on the monuments. The sum would thus be 166 + 2, or 168, which, added to our last number, place the accession of Sheshonq I. b. c. 980 or 983, or else seven years later than each of these dates.

The results thus obtained from approximative data are sufficiently near the biblical date to make it certain that Sheshenq I is the Shishak of Solomon and Rhesomos, and to confirm the Biblical chronology.

The Biblical date of Sheshonq's conquest of Judah has been computed in a previous article to be b. c. cir. 969 [Chronology, i. 418 b.], and this having taken place in his 20th year, his accession would have been b. c. cir. 988. The progress of Assyrian discovery has, however, induced some writers to propose to shorten the chronology by taking 30 years as the length of Manetho's reign, in which case all earlier dates would have to be lowered 20 years. It would be premature to express a positive opinion on this matter, but it must be remarked that, save only the taking of Samaria by Sargon, although this is a most important exception, the Assyrian chronology appears rather to favor the reduction, and that the Egyptian chronology, as it stands now, does not seem readily compatible with the received dates, but requires some small reduction. The proposed reduction would place the accession of Sheshonq I. b. c. 988, and this date is certainly more in accordance with those derived from the Egyptian data than the higher date, but these data are too approximative for us to lay any stress upon minute results from them. Dr. Hincks has drawn attention to what appears to be the record, already noticed by Brugsch, in an inscription of Lepsius' Teferken III., of an eclipse of the moon on the 24th Mesori (4th April) n. c. 945, in the 15th year of his father. The latter king must be Usurken I., if these data be correct, and the date of Sheshenq I.'s accession would be n. c. 980 or 981. But it does not seem certain that the king of the record must be Teber- ken I. Nor, indeed, are we convinced that the eclipse was lunar. (See Journ. Soc. Lit. Jewish, 1863; Lepsius, Denkmäler, iii. bd. 256, n.)

History.--In order to render the following observations clear, it will be necessary to say a few words on the history of Egypt before the accession of Sheshenq I. On the descent of the Pharaohs, or Rameses family (the XXth dynasty), two royal houses appear to have arisen. At Thebes, the high-priests of Amen, after a virtual usurpation, at last took the royal title, and in Lower Egypt a Taffite dynasty (Manetho's XXIst) seems to have gained royal power. But it is possible that there was but one line between the XXth and XXIIId dynasties, and that the high-priest kings belonged to the XXIst. The origin of the royal line of which Sheshenq I. was the head is extremely obscure. Mr. Birch's discovery that several of the names of the family are Semitic has led to the supposition that it was of Assyrian or Babylonian origin. Shishak, סִיסָח, may be compared with Sisak, סִיסָח, a name of Babylon ( rashly thought to be for Babel by Athaen). Usurken has been compared with Sargon, and Teferken, with Tiglath in Tigris.
Pilsser. If there were any doubt as to these identifications, some of which, as the second and third cited, are certainly conjectural, the name Nimirud, Nimesre, which occurs as that of princes of this line, would afford conclusive evidence, and it is needless here to compare other names, though those occurring in the genealogies of the dynasty given by Lepsius, well merit the attention of Semitic students (exii., Arg. Königsgehr. und Königsbuch). It is worthy of notice that the name Nimirud, and the designation of Zerah (perhaps a king of this line, otherwise to be derived in its root as "the Cushite," seem to indicate that the line sprang from a Cushite origin. They may possibly have been connected with the MASHUWASHA, a Semitic nation, apparently of Libyans, for Tekerut H. as Prince is called "great chief of the MASHUWASHA," and also "great chief of the MUTH," or mercenaries; but they can scarcely have been of this people. Whether eastern or western Cushites, there does not seem to be any evidence in favor of their having been Nigritians, and as there is no trace of any connection between them and the XXVth dynasty of Ethiopians, they must rather be supposed to be of the eastern branch. Their names, when not Egyptian, are traceable to Semitic roots, which is not the case, as far as we know, with the uncumbersome Ethiopian, whose civilization is the same as that of Egypt. We find these foreign Semitic names in the family of the high-priest king Her-har, three of whose sons are called respectively, MASAHARATA, MASARAHARATA, and MATEN-SEF, although the names of most of his other sons and those of his line appear to be Egyptian. This is not a parallel case for the preponderance of Semitic names in the line of the XXIId dynasty, but it warns us against too positive a conclusion. M. de Rouge, instead of seeing in those names of the XXIII dynasty a Semitic or Asiatic origin, is disposed to trace the line to that of the high-priest kings. Myntho calls the XXIIId dynasty of Judastice, and an ancestor of the priest-king dynasty bears the name Menese-esta, "healer of Bastaic." Both lines used Semitic names, and both held the high-priesthood of Amen (comp. Étude sur une Sibyl Egyptienne, 203, 294). This evidence does not seem to us conclusive, for policy may have induced the line of the XXIIId dynasty to effect intermarriages with the family of the priest-kings, and to assume their functions. The case of the Semitic names at an earlier time may indicate nothing more than Semitic alliances, but those alliances might not improbably end in usurpation. Lepsius gives a genealogy of Sheshenk I. from the tablet of Har-psen from the Serapeum, which, if correct, decides the question (exii., Königsgehr., pp. 267-269).

In this, Sheshenk I. is the son of a chief Nunarat, whose name is not recorded in his mother, who is called "royal mother," not as Lepsius gives it, "royal daughter." (Étude, etc., p. 293, note 2), are all imitated persons, and, all but the princess, bear foreign, apparently Semitic, names. But, as M. de Rouge observes, this genealogy cannot be conclusively made out of the tablet, though we think it more probable than he does (Étude, p. 293, and note 2).

Sheshenk I., on his accession, must have found the state weakened by internal strife, and deprived of much of its foreign influence. In the time of the later kings of the Rameses family, two, if not three, sovereigns had a real or titular authority; but before the accession of Sheshenk it is probable that their lines had been united. Certainly towards the close of the XXIId dynasty a Pharaoh was powerful enough to lead an expedition into Palestine and capture Gezer (1 K. ix. 16). Sheshenk took the title of his standard, "He who attains royalty by uniting the two regions of Egypt." (De Rouge's, Étude, etc., p. 204; Lepsius, Königsbuch, xlv. 567 A., a.) He himself probably married the heiress of the Rameses family, while his son and successor Car罐 appears to have taken to wife the daughter, and perhaps heiress, of the Tanite XXIId dynasty. Probably it was not until late in his reign that he was able to carry on the foreign war, and the earlier kings who carried on Gezer. It is observable that we trace a change of dynasty in the policy that induced Sheshenk at the beginning of his reign to receive the fugitive Jerobeam (1 K. xi. 40). Although it was probably a constant practice for the kings of Egypt to show hospitality to fugitives of importance, Jerobeam would scarcely have been included in their class. Probably, it is expressly related that he fled to Shishak because he was well received as an enemy of Solomon.

We do not venture to lay any stress upon the LXX. additional portion of 1 K. xii., as the narrative there given seems irreconcilable with that of the previous chapter, which agrees with the Masoretic text. In the latter chapter Hadad (LXX. Ader) the Edomite flees from the daughter of his people by Joab and David to Egypt, and marries the elder sister of Telphens (LXX. Thekkenia). Pharaoh's queen, returning to blame him after the death of David and Joab. In the additional portion of the former chapter, Jerobeam — already said to have fled to Shishak (LXX. Susacim) — is married after Solomon's death to Ano, elder sister of Thekkenia, the queen. Between Hadad's return and Solomon's death, probably more than thirty years elapsed. Besides, how are we to account for the two elder sisters? Moreover, Shishak's queen, his only or principal wife, is called KABA-MA, which is more remote from Talphens or Thekkenia. [TAHENES.] The king of Egypt does not seem to have conduced hostilities during the powerful reign of Solomon. It was not until the division of the tribes, that, probably at the instigation of Jerobeam, he attacked Rehobeam. The following particulars of the war are related in the Bible: "In the fifth year of king Rehobeam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the people [were] without number that came with him out of Egypt; the Lubim, the Sukkian, and the Cushian. And he took the fenced cities which [pertained] to Judah, and came to Jerusalem." (2 Chron. xii. 2-4). Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehobeam, and apparently made him tributary (5, 9-12, es. 8). The narrative in Kings mentions only the invasion and the exactation (1 K. xiv. 25, 26). The strong cities of Rehobeam are thus enumerated in an earlier passage: "And Rehobeam dwelt in Jerusalem, and built cities for defense in Judah. He had chariots of horse-drawn, and chariots ofPersian, and Tekoa, and Beth-zur, and Shoco, and Adullam, and Gath, and Mareshal, and Ziph, and Adaraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which [are] in Judah and in Benjamin fenced cities" (2 Chron. xi. 5-10).
SHISHAK

Shishak has left a record of this expedition, sculptured on the wall of the great Temple of El-Karaak. It is a list of the countries, cities, and tribes, conquered or ruled by him, or tributary to him. In this list Champollion recognized a name which he translated, as we shall see, incorrectly, "the kingdom of Judah," and was thus led to trace the names of certain cities of Palestine. The document has since been more carefully studied by Dr. Brugsch, and with less success by Dr. Blau. On account of its great importance as a geographical record, we give a full transcription of it.

There are two modes of transcribing Hebrew or cognate names written in hieroglyphics. They can either be rendered by the English letters to which the hieroglyphics correspond, or by the Hebrew letters for which they are known from other instances to be used. The former mode is perhaps more scientific; the latter is more useful for the present investigation. It is certain that the Egyptians employed one sign in preference for :image, and another for :image, but we cannot prove that these signs had any difference when used for native words, though in other cases it seems clear that there was such a difference. We give the list transcribed by both methods, the first as a check upon the second, for which we are indebted to M. de Rouge's comparative alphabet, by far the most satisfactory yet published, though in some parts it may be questioned (Hermes Archéologique, N. S. xi. 351-354). These transcriptions occupy the first two columns of the table, the third contains Dr. Brugsch's identification, and the fourth, our own.

THE GEOGRAPHICAL LIST OF SHESHENK I.

<table>
<thead>
<tr>
<th>No.</th>
<th>Transcr. in English Letters</th>
<th>Transcr. in Hebrew Letters</th>
<th>Brugsch's Identification</th>
<th>Our Identification</th>
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<td>Tanach.</td>
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<td>Shunem.</td>
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<td>Beth-shan</td>
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<td>Rehob.</td>
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<td>Megiddo.</td>
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<td>Gibeen.</td>
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</tr>
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<td>Aljalon.</td>
<td>Aljalon.</td>
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<tr>
<td>27</td>
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<td>Megiddo.</td>
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<td>חַאַנְמָא</td>
<td>Kingdom of Judah?</td>
<td>Kingdom of Judah?</td>
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<tr>
<td>32</td>
<td>ADABNA</td>
<td>אַדָּבָנָא</td>
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<td>Alemeth.</td>
<td>Alemeth, Almon.</td>
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<tr>
<td>35</td>
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<td>א. ה. מ.</td>
<td>. . . . .</td>
<td>. . . . .</td>
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<td>BAT-AaBMET</td>
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<td>. . . . .</td>
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<td>Ha-kikkar (Circle of Jordan)</td>
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<td>בַּט-תָּאָד</td>
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<td>. . . . .</td>
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<td>נֵעְפָר</td>
<td>. . . . .</td>
<td>. . . . .</td>
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<tr>
<td>54</td>
<td>. PoSTHAT</td>
<td>. פֹּסְטֶהַאָט</td>
<td>Edom</td>
<td>Edom</td>
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* The list of Shishak in the original hieroglyphics was published by Rosellini, Monumenti Real, No. xliii.; Lepsius, Denkmaler, Abth. iii. bl. 252; and Brugsch. Geog. Inschr. ii. 198; and commented upon by Brugsch (6b, pp. 56 ff.) and Dr. Blau (Zeitschrift d. Deutsch. Morgenland. Gesell. A. x. pp. 298 ff.).
<table>
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<tr>
<th>No.</th>
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<th>Transcr. in Hebrew Letters</th>
<th>Brugsch's Identification</th>
<th>Our Identification</th>
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<tr>
<td>59</td>
<td>...RTA[X]</td>
<td>Ṭ[posable]</td>
<td>Tizrah</td>
<td>Azem, or Azem?</td>
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<td>א[posable]</td>
<td>[insert]</td>
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<td>[posable]</td>
<td>Bagroth</td>
<td>Tema?</td>
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<td>[posable]</td>
<td>Nebaloth</td>
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<tr>
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<td>Te.Ke.KeAKA</td>
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<td>MA.A...</td>
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<td>82</td>
<td>TA...</td>
<td>[posable]</td>
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<td>TRUAN</td>
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<td>Ne.BU[posable]</td>
<td>[posable]</td>
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</table>
The following identifications are so evident that it is not necessary to discuss them, and they may be made the basis of our whole investigation: Nos. 112, 116, 117, 118, 119, 120, 122, 123, 124, 125, 129, 131, 132, 133. These are letters or names that are clear and unambiguous.

There are several similar geographical lists, dating for the most part during the period of the Empire, but they differ from this in presenting few, if any, repetitions, and only one of them contains names certainly the same as some in the present. They are lists of countries, cities, and tribes, forming the Egyptian Empire, and so far records of conquest that any cities previously taken by the Pharaoh to whose reign they belong are mentioned. The list which contains some of the names in Sheshenkh's is of Thothmes III., sixth sovereign of the XVIIIth dynasty, and comprises many names of cities of Palestine mainly in the outskirts of the Egyptian territory. It is important, in reference to this list, to state that Thothmes III., in his 23rd year, had fought a battle with confederate nations near Megido, whose territories the list enumerates. The narrative of the expedition fully establishes the identity of this and other towns in the list of Shishak. It is given in the document known as the Statistical Tablet of El-Karnak (Birch, "Anu-
sals of Thothmes III.,” Archæologia, 1853; De Rougé, Rev. Arch. N. S. xi. 347 ff.; Brugsch, Geogr. Inschr. ii. p. 32 ff.). The only general result of the comparison of the two lists is that in the later one the Egyptian article is in two cases prefixed to foreign names, No. 56, NEKIH, of the list of Thothmes III., being the same as Nos. 84, 90, 92, PeNARBU of the list of Shishak; and No. 105, AÀÀMEKU, of the former, being the same as No. 65, PeÁÁAMAK, of the latter. We may now commence a detailed examination of the list of Shishak. No. 13 may correspond to Rahibuth in Issachar. No. 14 is certainly Hamach, a Levitical city in the same tribe, noticed in the inscription of Thothmes commemorating the campaign above mentioned, in some connection with the route to Meggido: it is there written TA-
ANAKA. No. 15 is probably Shumen, a town of Issachar; the form of the hieroglyphic name seems to indicate a dual (comp. Nos. 18, 19, 22); and it is remarkable that Shumen has been thought to be originally a dual, בּּכּ for בּּכּ (Ges. Thes. s. v.). No. 16 is supposed by Dr. Brugsch to be Beth-shan; but the final letter of the Egyptian name is wanting in the Hebrew. It was a city of Manasseh, but in the tribe of Issachar No. 17 is evidently Rehob, a Levitical city in Asher; and No. 18 Haphrah, a town in Issachar. No. 19 seems to be Achoraim, one of Rehoboam's strong cities, in the tribe of Judah: Adullam is out of the question, as it commences with ד, and is not a dual. No. 21 we cannot explain. No. 22 is Mahanaim, a Levitical city in Gad. No. 23 is Gibea, a Levitical city in Benjamin. No. 24 is Beth-horon, which, though counted to Ephraim, was on the boundary of Benjamin. It was as-
signed to the Levites. The place consisted of two towns or villages, both of which we may suppose are here intended. No. 25 is evidently the Le-
vitical city Kedemoth in Reuben, and No. 26, Aijalon, also Levitical, in Dan. No. 27 is the
famous Megiddo, which in the Statistical Table of Thothmes III. is written MAKEFA, and in the same king's list MAKEFOR, but in the introductory title MAKETEA. It was a city in the western-division of Manasseh. No. 29 may perhaps be Elekhi, in trans-Jordanite Manasseh, though the sign usually employed for εξ is wanting. No. 21 is the famous name which Champollion read "the kingdom of Judah." To this Dr. Brugsch objects, (1) that the name is out of place as following some names of towns in the kingdom of Judah as well as in that of Israel, and preceding others of both kingdoms; (2) that the supposed equivalent of kingdom (MARK, μακαρις) does not correspond to מְכֹרֵא, and (3) that the supposed construction is inconceivable. He proposes to read מְכֹרֵא מַהֲרָא as the name of a town, which he does not find in ancient Palestine. The position does not seem to us of much consequence, as the list is evidently irregular in its order, and the form might not be Hebrew, and neither Arabic nor Syriac requires the final letter. The kingdom of Judah cannot be discovered in the name without disregard of grammar; but if we are to read "Judah the king," to which Judah does the name point? There was no Jewish king of that name before Judas-Aristobulus. It seems useless to look for a city, although there was a place called Elekhi in the tribe of Dan. The only suggestion we can propose is, that the second word is "kingdom," and was placed after the first in the manner of an Egyptian determinative. No. 31 may be compared with Aenam in Issachar (אֶנֶּמ), occurring, however, only in 1 Chr. vi. 75 (Heb. 58), but it is not certain that the Egyptian H ever represents א. No. 32 has been identified by Dr. Brugsch with Elekhi, but evidence as to its position shows that he is in error. In the Statistical Table of El-Karnak it is placed in a mountain-district apparently southward of Megiddo in Pharaoh's march from the north to the south of that city. There can be little doubt that M. de Rouge is correct in supposing that the Hebrew original signified an ascent (comp. ישנ, Beilacher, p. 350). This name also occurs in the list of Thothmes (II, p. 390); there differing only in having another character for the second letter. No. 33 has been identified by Dr. Brugsch with Heleum or Heleem, a Levitical city in the western division of Manasseh. For No. 34 we can make no suggestion, and No. 35 is too much effaced for any conjecture to be hazarded. No. 36 Dr. Brugsch identifies with Almah, a Levitical city in Beth-jurah, also called Almah, the first being probably either the later or a correct form. [ALEMOTH: ALMAH.] No. 37 we think may be the Circle of Jordan, in the A. V. Plain of Jordan. No. 38 is Shemais, one of Beth-Jeboam's strong cities, and 35, Beth-Tappan, in the mountains near of Judah. No. 10 has been supposed by Dr. Brugsch to be a name of the town of Ashkelon, and of the towns of that name he chooses Abel-shittim, the Abila of Josephus, in the Bible generally called Shittim. No. 45, though greatly effaced, is sufficiently preserved for us to conclude that it does not correspond to any known name in ancient Palestine beginning with Beth: the second part of the name commences with בנט, as though it were "the house of the wolf or Zeeb," which would agree with the southeastern part of Palestine, or indicate, which is far less likely, a place named after the Midianitic prince Zeeb, or some chief of that name. No. 54 is uncertain in its third letter, which is indistinct, and we offer no conjecture. No. 55 is necessitated with an Egyptian name, followed by one that is indistinct. No. 55 is doubtful as to reading; probably it is Pe-KETET. It can be as the Egyptian article, as in the name of the Hagarites, the second sign in Egyptian signifies "little," and the remaining part corresponds to the Hebrew חָאָר, Kattath, "small," the name of a town in Zechuah (Josh. xix. 15), apparently the same as Kitron (Judg. i. 30). The word KET in sound is ancient Egyptian with the sense "little" (comp. Copt. KOTTA, De Rouge, Étude, p. 66).

It seems, however, rare, and may be Shemith. No. 56 is held by Dr. Brugsch to be Edom, and there is no objection to this identification but that we have no other names positively Edomite in the list. No. 57 Dr. Brugsch compares with Zalmonah, a station of the Israelites in the desert. If it be admissible to read the first letter as a Hebrew נ, this name does not seem remote from Telen and Tekoha, which are probably the names of one place in the tribe of Judah. Nos. 58, 59, and 64 are not sufficiently preserved for us to venture upon any conjecture. No. 65 has been well supposed by Dr. Brugsch to be the Hebrew הֵרֶב, "a valley," with the Egyptian article prefixed, but what valley it signifies we hopeless to conjecture: it may be a town named after a valley, like the Beth each mentioned in the account of the border of Asher (Josh. xiv. 27). No. 66 has been reasonably identified by Dr. Brugsch with Azem, which was in the southernmost part of Judah, and is supposed to have been afterwards allotted to Shimeon, in whose list an Azem occurs. No. 65 reads ATEM KET-HEV, the second part being the sign for "little" (comp. No. 55). This suggests that the use of the sign for "great" as the first character of the present name is not without significance, and that there was a great and little Azem or Ezen, perhaps distinguished in the Hebrew text by different orthography. No. 67 we cannot explain. No. 68 is unquestionably the Hagarites, the Egyptian article being prefixed. The same name occurs Nos. 71, 77, 87, 94, 96, and 101. In the Bible we find the Hagarites to the east of Palestine, and in the classical writers they are placed along the north of Arabia. The Hagarim or Hagar are mentioned as conquered by Semachri (Rawlinson's Hist. i. 476; Oppert, Syro-paläst. p. 42). No. 69, FEYTHIEAA, seems, from the termination, to be a gentile name, and in form resembles Leteshhim, a Keturahite tribe. But this resemblance seems to be more than superficial, for Leteshhim, "the hammered or sharpened," comes from פָּטָש, "he hammered, forced," and פָּטָש (unmnsed) signifies "he bent or hammered." From the occurrence of this name near that of the Hagarites, this identification seems deserving of attention. No. 70 may perhaps be Arer, but the correspondence of Hebrew and Egyptian scarcely allows this position. No. 72 commences with a sign that is frequently an initial in the rest of the list. If here syllabic, it must read MEB; if alphabetic, and its
SHISHAK

The use of an alphabetical list is possible at this period, M. In the terms used for Egyptian towns we find MER, written with the same sign, as the designation of the second town in a name, therefore not a capital, but a town of importance. That this sign is here similarly employed seems certain from its being once followed by a geographical determinative (No. 122). We therefore read this name SABAMA, or, according to Lepsius, BARAMA. The final syllable seems to indicate a dual. We may compare the name Sahma, which occurs in Ptolemy's list of the towns of Arabia Deserta, and his list of those of the interior.a No. 73, repeated at 75, has been compared by Dr. Brugsch with the Shephelah, or maritime plain of the Philistines. The word seems nearer to Shihodeth, "a stream," but it is unlikely that two places should have been so called, and the names among which it occurs favor the other explanation. No. 74 seems cognate to No. 87, though it is too different for us to venture upon supposing it to be another form of the same name. No. 76 has been compared by Dr. Brugsch with Berechah, "a goal," but it seems more probable the name of a tribe. No. 78 reads XABAYTI, and is unquestionably Nebayoth. There was a people or tribe of Nabaioth in Isael's time (Is. ix. 7), and this second occurrence of the name in the form of that of Ismael's son is to be considered in reference to the supposed Chaldean origin of the Nabateans. In Lepsius's copy the name is N. TAYT, the second character being unknown, and no doubt, as well as the third, incorrectly copied. The occurrence of the name immediately after that of the Hagirites is sufficient evidence in favor of Dr. Brugsch's reading, which in most cases of difficulty in this list is to be preferred to Lepsius's.b No. 79, AATETMAA, may perhaps be compared with Tema the son of Ishmael, if we may read AATTETMAA. No. 89 we cannot explain. Nos. 81 and 82 are too much effaced for any conjecture. No. 83 we compare with the Kenites: here it is a tribe. No. 84 is also found in the list of Idumaeans; here it has the Egyptian article, PENAKKH, there it is written NEKKH (Rev. Arch. 19, 365). It evidently corresponds to the Hebrew דוד, the south, sometimes specially applied to the southern district of Palestine. No. 85 reads AT-MI-KYT. The second part of the name is little" (comp. No. 55). We have already shown that it is probably a little "town, corresponding to the great" town No. 66. But the final part of No. 85 remains unexplained. No. 86 we cannot explain. No. 87 differs from the other occurrences of the name of the Hagirites in being followed by the sign for MER; we therefore suppose it to be a city of this nation. No. 88 may be compared with Shen (1 Sam. vii. 12), which, however, may not be the name of a town or village, or the two Ashnads (Josh. xix. 33, 43). Nos. 89, 91, and 93, we cannot explain. No. 95 presents a name, repeated with slight variation in No. 99, which is evidently the name of a tribe, but we cannot recognize it. No. 97 equally baffles us. No. 98 is a town TEMAM, possibly the town of Cushan in the north of Arabia or that in Judah. No. 100 is a town TRAAIA, which we may compare with Edhara in Arabia Deserta. No. 102 may mean a resting-place, from the root פל. No. 103, repeated at 105, is apparently the name of a tribe. It may be Adheb, the name of a son of Ishmael, but the form is not close enough for us to offer this as more than a conjecture. Nos. 104 and 106 we cannot explain. No. 107 is either HAKEIRA or HAkreMA. It may be compared with the Hareem, or Arekeme, the old name of Petra according to Josephus (J. J. iv. 7), but the form is probably dual. No. 108 has been compared with Arad by Dr. Brugsch; it is a country or place, and the variation in No. 110 appears to be the name of the people. No. 109 may be Beth-leaakon in Simeon, evidently the same as Leakeon originally in Judah, or else Rahelah in Judah. No. 111 we cannot explain. No. 112 is most like the Jerahmeeds in the south of Judah. No. 116 is partly effaced. No. 117 is the same name as No. 110. No. 118 is probably the name of an unknown tribe. No. 119 may be Manahah, if the geographical direction is changed, as 120 is partly effaced. No. 121 we cannot explain. No. 122 appears to be a town of BAABA or BABA. No. 123 seems to read BAR-RA-TA (בַּרְנָתָא), but we know no place of that name. No. 124 reads BAT-AAT, but there can be little doubt that it is really BAT-ANAT. In this case it might be either Beth-anath in Naphatil or Beth-anath in Judah. No. 125 we cannot explain. No. 126 appears to commence with Abem, but the rest does not correspond to any distinctive word known to follow this name. No. 127 has been identified by Dr. Brugsch with Galin, a Levitical city in Edom. The remaining names are more or less effaced. It will be perceived that the list contains three classes of names mainly grouped together—(1) Levitical and Canaanite cities of Israel; (2) cities of Judah; and (3) Arab tribes to the south of Palestine. The occurrence together of Levitical cities was observed by Dr. Brugsch. It is evident that Jerobeam I had been once firmly established, and that the Levites especially held to Rehobom. Therefore it may have been the policy of Abishalom to employ Shishak to capture their cities. Other cities in his territory were perhaps still garrisoned by Rehobom's forces, or held by the Canaanites, who may have somewhat recovered their independence at this period. The small number of cities identified in the actual territory of Rehobom is explained by the erasure of fourteen names of the part of the list where they occur. The identification of some names of Arab tribes is of great in interest and historical value, though it is to be feared that further progress can scarcely be made in their part of the list.

The Pharaohs of the Empire passed through northern Palestine to push their conquests to the littorals and Mesopotamia. Shishak was really made to attack the Assyrians, attempted the subjugation of Palestine and the tracts of Arabia which border Egypt, knowing that the Arabs would in
terpose an effectual resistance to any invader of Egypt. He seems to have succeeded in consolidating his power in Arabia, and we accordingly find Zerah in alliance with the people of Gedar, if we may infer this from their sharing his overthrow.

R. S. P.

* Rumsen in his *Biblelearn*; i. p. cxxix., gives an elaborate table of synchronisms between the early Biblical history and the history of Egypt, of Assyria, and of Babylon. He professes to have found several points of contact between Israelitish and Egyptian history before the reigns of Solomon and Shishak; such as the exodus, the era of Joseph, etc. Though his argument is marked by the arbitrary conjecture and the dogmatic assertion so frequent in his writings, it is deserving of careful study. The reign of Solomon he fixes at 39 years, from 907 to 869 B. C., that of Sheshonk from 979 to 956 B. C.

The geographical identifications of the lists of Shishak's victories, will be considered more at length in comparison with the lists of Thothmes III. under THEBES. J. K. T.

SHITRAI [2 sl.] (ץ"ר"י): Keri, ץ"מ"י; ץ'רפי: [Vat. *Acarpanae*] *Streit*. A Shoraitite who was over David's herds that fed in Sharon (1 Chr. xxvii. 29).

SHITTAH-TREE, SHITTIM (ש"תי), שיתא: ש"תא *ארץ*; הלמ ***ศา**ות, שיתא) is without doubt correctly referred to some species of *Acacia*, of which three or four kinds occur in the

of it; the ark of the covenant and the staves for carrying it, the table of shew bread with its staves, the altar of burnt-offerings and the altar of incense with their respective staves were constructed out of this wood (see Ex. xxxv., xxxvi., xxxvii., xxxviii.). In Is. xli. 19 the accentua-
tion is pronounced with the "o" or o-v, the thyr-yle, and the oil-tree," as one which God would plant in the wilderness. The Egyptian name of the *acacia* is saot, saat, or *sauth*; see Jablonski, *Ipsissi*, p. 261; Rossius, *Etymol. Egypt.* p. 273; and Prosper Alpinus (*Plant. Egypt.* p. 6), who speaks of this tree: "The acacia, which the Egyptians call *sout*, grows in localities in Egypt remote from the sea and desert, for all the acacias of this tree are pro-
duced on the mountains of Saisi, overhanging the Red Sea. That this tree is, without doubt, the true acacia of the ancients, or the Egyptian thorn, is clear from several indications, especially from the fact that no other spinous tree occurs in Egypt which so well answers to the required characters. These trees grow to the size of a mulberry-tree, and are stunted and barren. The *symois* (Ulmus *Nilotica*), under the name of *saat*," says Prof. Stanley (*Syg. of Pal.* p. 20), "everywhere represents the 'sanch' or 'senna' of the Burning Bush." The Heb. term (ש"תן) is, by Jablonski, Celsius, and many other authors, derived from the Egyptian word, the 2 being dropped; and from an Arabic MS. cited by Celsius, it appears that the Arabic term also comes from the Egyptian, the true Arabic name for the acacia being *kuvuth* (*Hieroph.* i. p. 508).

The shittah-tree of Scripture is by some writers thought to refer more especially to the *Acacia* *Senegal*, though perhaps the *Acacia Nilotica* and *A. Arabica* may be included under the term. The *A. Senegal* is very common in some parts of the peninsula of Sinai (M. Bové, *Voyage du Caire au Mont Sinai*, Ann. des Sciences Nat. 1834, i., sec.
ser. p. 166; Stanley, *Syg. of Pal.* pp. 20, 69, 298). These trees are more common in *A. Arabica* than in *A. Senegal*, and in Palestine, though there is a valley on the west side of the Dead Sea, the *Wady Senegal*, which derives its name from a few acacia-trees there. The *Acacia Senegal*, like the *A. Arabica*, yields the well-known substance called gum arabic which is obtained by incisions in the bark, but it is impossible to say whether the ancient Jews were acquainted with its use. From the tangled thickets into which the stem of this tree expands, Stanley well remarks that hence is to be traced the use of the plural form of the Hebrew noun, *shittim*, the sing. number occurring but once only in the Bible. Besides the *Acacia Senegal*, there is another species, the *A. tortilis*, common on Mount Sinai. Although none of the above named trees are sufficiently large to yield plants 10 cubits long by 1 cubit wide, which we are told was the size of the boards that formed the tabernacle (Ex. xxxvi. 21), yet there is an acacia that grows near Cairo, namely the *A. Serian*, which would supply boards of the required size. There is, however, no evidence to show that this tree ever grew in the peninsula of Sinai. And though it would be unfair to draw any conclusion from such negative evidence, still it is probable that "the

he adds, "an imperishable wood, while that which is usuallly supposed to be the Shittim (Acacia *Nilotica*) wants beauty and soon decays."

Bible lands. The wood of this tree — perhaps the *A. Senegal* is more definitely signified — was exten-
sively employed in the construction of the Taber-
nacle, the boards and pillars of which were made

Acacia Senegal.

a Livingstone (*Trav. in S. Africa*, abridged ed., p. 77) thinks the *Acaci* *giraffa* (camel-thorn) supplied the wood for the Tabernacle, etc. "It is,
SHOBACH (c. 270 B.C.) is the first time a name occurs in the Hebrew text. But the passage in the English, as it is given, is not in the Hebrew. The Hebrew text reads: "Shobach was the chief, and he was set over the host of the Chaldees." (1 Chron. 5:25. Compare Isa. 43:7 with the parallel passage in Jer. 49:13.) The name is again mentioned in the same connection in 2 Chron. 20:8, where it is rendered "Shobach." 

The name "Shobach" is not found in any other ancient inscription. It is possible that it may be a corruption of the name "Sheba," which is also found in the Hebrew text. But the name is not generally known in the ancient world. It is possible that the name may have been introduced into the Hebrew text by a scribe who was not familiar with the Hebrew language. The name is not found in any other ancient inscription. It is possible that it may be a corruption of the name "Sheba," which is also found in the Hebrew text. But the name is not generally known in the ancient world. It is possible that the name may have been introduced into the Hebrew text by a scribe who was not familiar with the Hebrew language.

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SHOBAI

Syria and the Ammonites before the gates of Rabbah. He was not, by David in person, who crossed the Jordan and attacked him at Helam. The battle resulted in the total defeat of the Syrians. Shoab was wounded, and died on the field (2 Sam. x. 15-18). In 1 Chr. xix. 16, 18, he is called Shophach, and by Josephus (Ant. vii. 6, § 3) Zosakaos.

SHOBAI [2 syl. (フラシ) [taking copula]: Zosakaos; [Vat. Aβανα, Zosaha] Alex. Σασάθ [FA. Σασάθ] in Neh.: Sobait]. The children of Shoab were a family of the doorkeepers of the Temple, who returned with Zerubbabel (Ezra ii. 42; Neh. vii. 45). Called Sami in 1 Esdr. v. 29.

SHOBAI (フラシ) [flying, or a shoot]: Zosakaos. 1. The second son of Seir the Horite (Gen. xxxvi. 20; 1 Chr. i. 38), and one of the "dukes" or phylarchs of the Horites (Gen. xxxvi. 29). E. S. P. 2. [Vat. in ver. 50, Σωβατα]. Son of Caleb, the son of Hur, and founder of Kirjath-jearim (1 Chr. ii. 59, 60; Deut. xxxiv. 7).

SHOBAI (フラシ) [v. who copulate]: Osoba. [Vat.] Alex. Osoba; Sobait]. One of the heads of the people who settled the covenant with Nehemiah (Neh. x. 24).

SHOBEK (フラシ [perf. fersoch]: Zosakaos; [Vat. Σασαπαθ: FA. Σασαπαθ] Sobait]. One of the heads of the people who settled the covenant with Nehemiah (Neh. x. 24).

SHOBI (フラシ [nurse]: Zosakaos; [Vat.] Alex. Osoba; Sobait]. Son of Nahash of Rabbah of the children of Ammon (2 Sam. xvi. 27). He was one of the first to meet David at Maanaim on his flight from Absalom, and to offer him the hospitality of a powerful and wealthy chief, for he was the son of David's old friend Nahash, and the bond between them was strong enough to survive on the one hand the insults of Haman, and on the other the conquest and destruction of Rabbah, Josephus calls him Siphax (Ant. vii. 9, § 8), "chief (οδωρητης) of the Ammonite country."

SHOCC (フラシ [bunches]: [Vat.] των ζωοκόμων: Compl. Ζωοκόμων: Sococha). 2 Chr. iii. 7. A variation of the name Soccon, unnecessarily increased in the L. V. by the substitution of Sh for the S of the original.

SHOCC (フラシ [as above]: των Ζωοκόμων: Sococha). 2 Chr. xxviii. 18. One of the four [six] varieties of the name Soccon. In this case also the discrepancies in the L. V. are needlessly multiplied by Sh being substituted for S and ch for c of the original.

SHOCHOH (フラシ [bunches]: Ζωοκόμων: Alex. Ζωοκόμων: Compl. Ζωοκόμων: Sococha). 1 Sam. xvii. 1. This, like Shocho, Sococh, and Shococh, is an incorrect variation of the name Soccon.

SHO'HAM (フラシ [prp]: Ισραήλ: Alex. Ισράήλ: Compl. Ισραήλ: Soran). A Merarite Levite, son of Janniah (1 Chr. xxiv. 27).

SHOE. [Sandal]

SHOMER (フラシ [keeper]: [Rom. Σαβαης: Alex.] Zosakaos; Somier). 1. A man of the tribe of Asher (1 Chr. vii. 32), who is also called Shamer (ver. 34).

2. [Σαβαης: Alex. Σαμουαης]. The father of Jehozabad, who slew king Joash (2 K. xii. 21); in the parallel passage in 2 Chr. xxvi. 24, the name is converted into the feminine form Shimrith, who is further described as a Moabitess. This variation may have originated in the dubious gender of the preceding name Shimnath, which is also made feminine by the Chronicler.

W. L. B.

SHOHACH [フラシ [extension, First]: Σαφάθ: [Vat. Σαφαθ, Σαφαθ: FA.] in ver. 16, Σαφαθας, Σαφαθος: Sococha]. Alex. Σαφαθας, Σαφαθος; Sococha]. Shophach, the general of Hadadezer (1 Chr. xix. 16, 18).

SHOHANIM [フラシ; Samar. Σαμαριτας [perf. νεκταρ, baren]: των Σαφαθων: Sococha]. One of the fortified towns on the east of Jordan which was reestablished and rebuilt by the tribe of gad (Num. xxxii. 35). It is probably an affix to the second Arith, to distinguish it from the former one, not an independent place. No name resembling it has yet been met with in that locality.

G.

SHOSHANIM. "Te chief musician upon Shoshanim" is a musical direction to the leader of the Temple choir which occurs in Ps. xiv. 6, and most probably indicates the melody "after" or "in the manner of" (フラシ, αV. "upon") which the psalms were to be sung. As "Shoshanim" literally signifies "lilies," it has been suggested that this word denoted the lily-shaped instruments of music (Simonits, L. s. v.), perhaps cyphems, and this view appears to be adopted by De Wette (Die Psalmen, p. 34). Hengstenberg gives it an etymological interpretation, as indicating "the subject or subjects treated, as lilies figuratively for beidet in xiv.; the delightful consolations and deliverances experienced in xiv., etc." (Übers. v. David, ii. 28) which Dr. Davidson, very truly characterizes as "a most improbable fancy." The LXX. and Vulgate have in both psalms ἀνεύ τῶν ἀλλωσκομένων and προ ὕπ τοις ψαλμοθανηθεις respectively, reading apparently Σαμαριτας μοι crystally for Σαμαριτας ἀνεύ ὕπ τοις ψαλμοθανηθεις. Ben Zeb (Ort. Σαμαριτας, s. v.) regards it as an instrument of psalmody, and Juems and Tremellius, after Kimchi, render it "hebraehor," an instrument with six strings, referring it to the root shish, "six," and this is approved by Eichhorn in his edition of Simonits.

SHOSHANIM-EDUTH. In the title of Ps. lv. is found the direction "to the chief musician upon Shoshanim eduth" (フラシ), which appears, according to the most probable conjecture, to denote the melody or air "after" or "in the manner of" which the psalm was to be sung. As the words now stand they signify "lilies, a testimony," and the two are separate and distinct in meaning. In themselves they have no meaning in the present text, and must therefore he regarded as probably a fragment of the beginning of an older psalm with which the choir were familiar. Ewald gives what he considers the original meaning — "lilies," that is, pure, innocent. "Is the Law:" but the words will not bear this interpretation, nor is it possible in their present position to assign to them any intelligible
SHOULD'ER-PIECE.

For the conjectures of those who regard the words as the names of musical instruments, see the articles SHOULDER-PIECE, SHU'MAN-MUTE.

W. A. W.

* SHOULDER-PIECE. [Etymology; High-Priest.]

SHOVEL. [Agriculture, vol. i. p. 44 a.]

SH'RUD. Ezek. xxxi. 3, has its older sense of "cover," "shelter." II.

SH'U'A (ר"א [rich, noble]; ס"א; [Comp. ס"ע]; סעכ). A Canaanite of Adullam, father of Judah's wife (1 Chr. ii. 3), who was hence called Bath-Shua. In the LXX. of Gen. xxxviii. 2, Shua is wrongly made to be the name of the danger. [Bath-S'hu'a.]

SH'U'AH (ש"ח [pål]: ס"א; ס"א; [Comp. ס"ע]; סאכ). 1. Son of Abraham by keturah (Gen. xxv. 3; 1 Chr. i. 32).

2. (א"אש; א"אש: סעכ). Properly "Shuchah." The name Shuaah occurs among the descendants of Judah as that of the brother of Chelah (1 Chr. iv. 11). For "Celah the brother of Shushah," the LXX. read "Caleb the father of Achish."

In ten of Kennicott's and Dr. Ross's MSS., Shuaah is made the son of Chelah.

3. (א"אש; א"אש; סעכ). The father of Judah's wife, the Canaanites (Gen. xxxviii. 2, 12); also called Shua in the A. V. The LXX. make Shusah the name of the woman in both instances.

SH'U'AL (ש"א; [jacket]; ס"א; [Comp. ס"ע]; סאכ). Alexander. Son of Zophah, an Asherite (1 Chr. vii. 26).

SHU'AL, THE LAND OF (ש"א; [jacket]; ס"א; [Comp. ס"ע]; סאכ). A district named only in 1 Sam. xiv. 17, to denote the direction taken by one of the three parties of marauders who issued from the Philistine camp at Michmash. Its connection with Ophrah (probably Tzibiah) and the direction of the two other routes named in the passage make it probably to be on the land of Shuah lay north of Michmash. If therefore it be identified with the "land of Shalim" (1 Sam. ix. 4) —as is not impossible—we obtain the first and only clue yet obtained to Saul's journey in quest of the asses. The name Shuah has not yet been identified in the neighborhood of Tzibiah or elsewhere. It may have originated in the Hebrew signification of the word "jacket"; in which case it would be appropriate enough to the wild, desolate region east of Tzibiah; a region consisting a valley or ravine at no great distance from Tzibiah which bore and perhaps still bears the name of "Hyanna." [Zeb'on, Valley of.] Others (as Theiner, in Erex, Hebr.ii) derive the name from a different word, and interpret it as "lower land." G.

SHU'BAEL (ש"ב [governor of God]; ס"ב; [Comp. ס"ב]; סב; [Gen.]). 1. SHURIEL, the son of Gershom (1 Chr. xxxvii. 20).

2. (ס"ב; ס"ב). SHURIEL, the son of Henan the minisht (1 Chr. xxv. 20).

SHU'HAM (ש"מ [perh. pillegger; Ges.]; ס"מ; [Comp. ס"מ]; סמ; [Gen.]). Sauli: [Vat. Σαουλι; Alex. Σουλιμίνιο; Σαυρα]; Son of Dan, and ancestor of the Shu'hamites (Num. xxvi. 42). In Gen. xlvii. 23 he is called Hushim.

SHU'HAMITES, THE (ש"ם [pair], see above); δ Σαουλί: [Vat. Σαουλι; Alex. Σαουλιμίνιο; Σαουρα]: Shuhamite, Shuhamites. The descendants of Shuham, or Hushim, the son of Dan (Num. xxvii. 52). In the census taken in the plains of Modo they numbered 4,460.

SHU'HITE (ש"ת; [Job ii. 11, δ Σαουλί: Σαουρά]: Σαουλί: [Comp. Σαουρά]; Σαουρά]. This name, which is frequently [occurs 6 times] in the book of Job, but only as the epithet of one person, Bilkad, the local indications of the book of Job point to a region on the western side of Chabeel, bordering on Arabia; and exactly in this locality, above Hith and on both sides of the Espharas, are found, in the Assyrian inscriptions, the Tsibhi, a powerful people. It is probable that these were the Shuhamites, and that, having been conquered by the Babylonian kings, they were counted by Ezekiel among the tribes of the Chabeelans. Having lost their independence, they ceased to be noticed; but it was no doubt from them that the country on the Euphrates immediately above Babylonia came to be designated as Shuham, a term applied to it in the Pentateuch, i.

The Shuhamites appear to have had descendants of Abraham by Keturah. [Shu'ah, i.]

G. H.

SHU-LAMITE, THE (ש"לעמא: ד, e. c. the Shuhammite [see below]; [Vat.] ד ש'ומא: [Rom. Σουματίς]: Σουματίς; [Gen.].] The descendant of Shuham and Shuhamite; one of the persons in the poem of Solomon's Song, who, although named only in one passage (v. 1), is, according to some interpreters, the most prominent of all the characters. The name —after the analogy of Shammamite—denotes a woman belonging to a place called Shuham. The only place bearing that name, of which we have any knowledge, is Shuham itself, which, as far back as the 4th century, was so called (Eusebius, quoted under Strabo notes). So, indeed, there is good ground for believing that the two were identical. Since, then, Shuhammite and Shuhamite are equivalent, there is nothing surely extravagant in supposing that the Shuhamite who was the object of Solomon's passion was Abishag, the most lovely girl of her day, and at the time of David's death one of the most prominent persons at the court of Jerusalem. This would be equally appropriate, whether Solomon was himself the author of the Song, or it were written by another person whose object was to personate him accurately. For the light which it throws on the circumstances of Solomon's accession, see Solomon. [Wedder, Amer. ed.]

G.

SHU'MATHI'TES, THE (ש"מעאתא: ד, e. c. the Shumathite [patr.]; [Vat.] ש"מעאתא: Σουμαθε): One of the four families who sprung from Kirjath-jearim (1 Chr. ii. 53). They probably colonized a village named Shumath somewhere in that neighborhood, but no trace of such a name has been discovered.

G.


(Num. xxvi. 42).
SHUNEM

[Var.] n Σωπυτης [Rom.-he]; Alex. [Σωπυτης], Σωπυτης: [Sonamite], & c. the native of Shunem, as is plain from 2 K. iv. 8. It is applied to two persons: Abishag, the nurse of King David (1 K. i. 3, 15, ii. 17, 21, 22), and the nameless hostess of Abishag (2 K. iv. 12, 23, 36).

The modern representative of Shunem being Saulom, some have suggested (as Gesenius, Thes. p. 1379 b.), or positively affirmed (as First, Hebrew, ii. 422), that Shunammite is identical with Shulamite (Cant. vi. 13). Of all this that can be said is, that, though probably, it is not absolutely certain.

SHUNEM (Σωπυτης) [two reading-places]: Σωπυτης, Σωπυτης. One of the cities allotted to the tribe of Issachar (Josh. xix. 18). It occurs in the list between Chesaloth and Haphunaim. It is mentioned on two occasions. First, as the place of the Philistines' first encampment before the battle of Gilboa (1 Sam. xxviii. 4). Here it occurs in connection with Mount Gilboa and Endor, and also probably, with Jezreel (xxix. 1). [Gilboa, Amer. ed.] Secondly, as the scene of Elisha's intercourse with the Shunammite woman and her son (2 K. iv. 8). Here it is connected with adjacent cornfields, and more remotely, with Mount Carmel. It was besides the native place of Abishag, the attendant on King David (1 K. i. 3), and possibly the heroine of the poem or drama of "Solomon's Song."

By Eusebius and Jerome (Onom.) it is mentioned twice: under Ἁβισαγ and "Sanna," as 5 miles south of Mount Tabor, and then known as Sabra, and under "Sana," as a village in Arrabhettine, in the territory of Selaste called Sanae. The latter of these two identifications probably refers to Senar, a well-known fortress some 7 miles from Sebastiyeh and 4 from Arrabheth — a spot completely out of the association of these words, which connect themselves with Shunem. The other has more in its favor, since — except for the distance from Mount Tabor, which is nearer 8 Roman miles than 5 — it agrees with the position of the present Salim, a village on the S. W. flank of Jebel Dakhy (the so-called "Little Hermion"), 3 miles N. of Jezreel, 5 from Gilboa (J. Fadlov), full in view of the sacred spot on Mount Carmel, and situated in the midst of the finest cornfields in the world.

It is named, as Salim, by the Jewish traveller, hap-Parchi (Asher's Benjamin, ii. 431). It had then its spring, without which the Philistines would certainly not have chosen it for their encampment. Now, according to the notice of Dr. Robinson (ii. 324), the spring of the village is but a pond. The change of the Σ in the ancient name to Σ in the modern one, is the reverse of that which has taken place in Zerin (Jezreel) and Belin (Bethel).

G.

SHUNITES. THE (Σωπυτης) [patr. from the above]: Ἀβισαγ [Rom.-he]: Shunam. Descendants of Shun the son of Gad (Num. xxi. 15).

SHUR

[Shupem (Σοσφαμιτης) [perhaps serpents, (Gen.)]: Σοσφαμιτης; Alex. [Σοσφαμιτης], Σοσφαμιτης: Shephuphan, Shephuhm. The descendants of Shupham, or Shephuphan, the Benjamite (Num. xxvi. 39).

SHUR (Σοσφάμιτης) [A. Levy][9]: Shephuphan, Γελιματόφθαν [Alex. in Gen. xxvii. 18 Συμβα, 1 Chr. xxviii. 7, Σεπομαφαν] (Sour), a place just without the eastern border of Egypt. Its name, if Hebrew or Arabic, signifies "a wall," and there can be little doubt that it is of Shunem origin from the position of the place. The LXX. seems to have thus interpreted it, if we may judge from the obscure rendering of 1 Sam. xxvii. 8, where it must be remarked the extraordinary form Γελιματάφθαν is found. This word is evidently a transcription of the words Σοσφάμιτης . . . . . . . . . . . . . . , the former, save the initial particle, not being translated.

Shur is first mentioned in the narrative of Hagar's flight from Sarah. Abraham was then in southwestern Palestine, and when Hagar fled she went "out into the wilderness of Egypt" (Gen. xi. 7). Probably she was endeavoring to return to Egypt, the country of her birth — she may not have been a pure Egyptian — and had reached a well in the inaud caravans out of Egypt. Abraham afterwards "dwelled between Kadesh and Shur, and sojourned in Gerar." (xx. 1). From this it would seem either that Shur lay in the territory of the Philistines of Gerar, or that this pastoral tribe wandered in a region extending from Kadesh to Shur. [Gerar.] In either case we can ascertain the position of Shur. The first clear indication of this occurs in the account of Ishmael's posterity. "And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria" (xxv. 18). With this should be compared of the two great Codices: Vat. (Mai), Σωπυτης, Σωπυτης: Alex. Σωπυτης, Σωπυτης, Σωπυτης: Rom. (34). Shunam, Dam. p. 657.)

* 2. (Rom. Vat. omit; Alex. Σωπυτης: Shephuhm.) A Levite who, with Hoshai, had charge of the gate Shallecheth (1 Chron. xvi. 16).

A.
the mention of the extent of the Amaulekite terri-
ory, given in this passage, "And Saul smote the
Amaulekites from Havilah [until] thou comest to
Shur, that [is] over against Egypt" (1 Sam. xv.
7). It is also important to notice that the Gezu-
rites, Ezrites, and Amaulekites, whom David smote,
are described as "from an ancient period the in-
habitants of the land, as thou comest to Shur, even
unto the land of Egypt" (xxvii. 8). The Wilder-
ness of Shur was entered by the Israelites after
they had crossed the Red Sea (Ex. xv. 22, 23). It
was also called the Wilderness of Ethan (Num.
xxxiii. 8). The first passage presents one difficulty,
upon which the LXX. and Vulg. throw no light,
in the mention of Assyria. If, however, we com-
pare it with later places, we find נוֹרָם נֵבֵי here, remarkably like נוֹרָם נֵבֵי in 1 Sam.
xxvii. 8, and דָּשֶׁנ הָעַל in xv. 7, as though the
same phrase had been originally found in the first
as a gloss, but it may have been there transposed,
and have originally followed the mention of Hav-
ilah. In the notices of the Amaulekite and Shams-
lite region, in which the latter succeeded the former,
there can be no question that a strip of northern
Arabia is intended, stretching from the latitudes of
Suz and probably to the Persian Gulf. The
name of the wilderness may perhaps indicate a
somewhat southern position. Shur may thus have
been a fortified town east of the ancient head of
the Red Sea, but in the hands of the Arabs, or at
one time, the Philistines, not of the Egyptians.
From its being spoken of as a limit, it was prob-
ably the last Arabian town before entering Egypt.
The hieroglyphic inscriptions have not been found
to throw any light upon this question. The
SHARAs or SIALAs mentioned in them is an im-
portant country, perhaps Syria.
K. R. P.

SHUSHAN (שׁוּשָּׁן; Σούσσα. Σουσάρ: Susa) is said to have received its name from the
abundance of the lily (Shushan or Shihanshut) in
its neighborhood (Athen. xii. 513). It was one of
the most important towns in the whole East, and
requires to be described at some length.
— Susa was the original capital of the
country called in Scripture Elam, and by
the classical writers, sometimes Cedia (Kordia),
sometimes Susis or Susiana. [ELAM.] Its foundation
is thought to date from a time anterior to Chedor-
lomer, as the remains found on the site have often
a character of very high antiquity. The first dis-

tinct mention of the town that has been as yet
found is in the inscriptions of Ashur-nessu pal, the
son and successor of Eannakhalu, who states
that he took the place, and exhibits a ground-plan of it
upon his sculptures (Layard, Nin. and Bab., pp.
452, 453). The date of this monument is about
n. c. 660. We next find Susa in the possession of
the Babylonians, to whom Elam had probably
passed at the division of the Assyrian empire made
by Cyaxares and Nabopolassar. In the last year
of Belshazzar (n. c. 558), Daniel, while still a
Babylonian subject, is there on the king's business,
and at Shushan in the palace (Dan. xii. 2). The
conquest of Babylon by Cyrus transferred Susa to the
Persian dominion; and it was not long before
the Achaemenian princes determined to make it
the capital of their whole empire, and the chief place
of their own residence. According to some writers
(Xen. Cyrop. viii. 6, § 32; Strab. xv. 3, § 2), the
change was made by Cyrus; according to others
(Usen. Exc. Pers. § 9; Herod. iii. 30, 65, 70), it
had not at any rate taken place before the death of
Cambyses; but, according to the evidence of the
place itself and of the other Achaemenian monu-
ments, it would seem most probable that the trans-
fer was really the work of Darius Hystaspis, who is
found to have been as Pliny said, R. A. v. 27
the founder of the great palace there — the building
so graphically described in the book of Esther (6.
5, 6). The reasons which induced the change are
tolerably apparent. After the conquest of Bab-
ylon and Egypt, the western provinces of the em-
pire were become by far the most important, and
the court could no longer be conveniently fixed
east of Zagros, either at Ecbatana (Hormuzan) or
at Pasargadae (Marapaib), which were cut off from
the Mesopotamian plain by the difficulty of the
passes for fully one half of the year. It was
necessary to find a capital west of the mountains,
and here Babylon and Susa presented themselves, each
with its advantages. Darius probably pre-
ferred Susa, first, on account of its vicinity to Per-
sia (Strab. xiv. 3, § 2); secondly, because it was
closer to Babylon, being nearer the mountain
chain: and thirdly, because of the excellence of the
water there (Geograp. Jouru. ix. 70). Susa
accordingly became the metropolis of Persia, and is
recognized as such by Eschylus (Pers. 16, 124,
&c.), Herodotus (v. 25, 49, &c.) Ctesias (Pers.
Exc. passim), Strabo (xiv. 3, § 2), and almost all
the best writers. The court must have resided
there during the greater part of the year, only
quitting it regularly for Ecbatana or Persepolis
in the height of summer, and perhaps sometimes
leaving it for Babylon in the depth of winter [see
Rawlinson's Herodotes, iii. 296]. Susa retained
its predominance to the period of the Macedonian
conquest, when Alexander found there above twelve
millions sterling, and all the regalia of the Great
King (Arrian. Exp. Alex. iii. 16). After this it
decayed. The preference of Alexander for Bab-
ylon caused the neglect of Susa by his successors,
none of whom ever made it their capital city. We
hear of it once only in their wars, when it falls into
the power of the Persian Antigonides (n. c. 315), who
obtains treasure there to the amount of three millions
and a half of our money (Diod. Sic. xiv. 48, § 7).
Nearly a century later (n. c. 221) Susa was at-
tacked by Mobi in his rebellion against Antiochus
the Great; he took the town, but failed in his at
tempt upon the citadel (Polvy. v. 48, § 14). We
hear of it again at the time of the Arabian con-
quest of Persia, when it was bravely defended by
Hormazud (Zusiris, Chaldæa and Susiana, p. 344).

2. Position, etc. — A good deal of uncertainty
exists concerning the position of Susa. While
most historians and comparative geographers have
inclined to identify it with the modern Sus or Shush,
which is in lat. 32° 10', long. 48° 26' E. from
Greenwich, between the Shapur and the river of
Dihahl, there have not been wanting some to main-
tain the rival claims of Shuster, which is situated
on the left bank of the Kuran, more than half a

a Not only were the passes difficult, but they were
in the possession of semi-independent tribes, who lev-
ied a toll on all passengers, even the Persian kings
themselves (Strab. xiv. 3, § 4).
degree further to the eastward. A third candidate for the honor has even been started, and it has been maintained with much learning and ingenuity that Sōsan, on the right bank of the same stream, 30 or 60 miles above Shoter, is, if not the Susa of the Greeks and Romans, at any rate the Sinshah of Scripture (Geogr. Journ. ix. 85). But a careful examination of these several spots has finally caused a general acquiescence in the belief that Susa alone is entitled to the honor of representing at once the Scriptural Shushan and the Susa of the classical writers (see Lothar, Chabber and Shwing, p. 368; Smith, Dictionary of Geography, sib. voc.; Rawlinson, Herod. iii. 251). The difficulties caused by the seemingly confused accounts of the ancient writers, of whom some place Susa on the Choaspes (Herod. v. 49, 52; Strab. xvi. 3, § 4; Q. Curt. v. 2), some on the Eulaius (Arr. Exp. viii. i. 7; Ptol. vi. 3; Plin. N. H. vi. 27), have been removed by a careful survey of the ground, from which it appears that the Choaspes (Kerkhab) originally bifurcated at Poi Pal, 20 miles above Susa, the right arm keeping its present course, while the left flowed a little to the east of Susa, and, absorbing the Shapur about 12 miles below the ruins, flowed on somewhat east of south, and joined the Karun (Pashigris) at Ahwaz. The left branch of the Choaspes was sometimes called by that name, but more properly bore the appellation of Eulaius (Uli or Daniel). Susa thus lay between the two streams of the Eulaius and the Shapur, the latter of which, being probably joined to the Eulaius by canals, was reckoned a part of it; and hence Pliny said that the Eulaius surrounded the citadel of Susa (l. c.). At the distance of a few miles east and west of the city were two other streams—the Lophrakes or river of Dizful, and the right arm of the Choaspes (the modern Kerkhab). Thus the country about Susa was most abundantly watered; and hence the luxuriance and fertility remarked alike by ancient and modern authors (Athen. xii. 513; Geogr. Journ. ix. 71). The Kerkhab water was moreover regarded as of peculiar excellence; it was the only water drunk by the Great King, and was always carried with him on his journeys and foreign expeditions (Herod. i. 188; Plut. de Exil. ii. 601, D; Athen. Deipm. ii. 171, &c.). Even at the present day it is celebrated for

lightness and purity, and the natives prize it above that of almost all other streams (Geogr. Journ. ix. 70, 89).

3. General Description of the Ruins. — The ruins of Susa cover a space about 6,000 feet long from east to west, by 4,500 feet broad from north to south. The circumference of the whole, exclusive of outlying and comparatively insignificant mounds, is about three miles. According to Mr. Loftus, the principal existing remains consist of four spacious artificial platforms, distinctly separate from each other. Of these the western mound is the smallest in superficial extent, but considerably the most lofty and important. . . . Its highest point is 119 feet above the level of the Shaur (Shapur). In form it is an irregular, obtuse-angled triangle, with its corners rounded off, and its base facing nearly due east. It is apparently constructed of earth, gravel, and sun-dried brick, sections being exposed in numerous ravines produced by the rains of winter. The sides are so perpendicular as to be inaccessible to a horseman except at three places. The measurement round the summit is about 2,850 feet. In the centre is a deep, circular depression, probably a large court, surrounded by elevated piles of buildings, the fall of which has given the present configuration to the surface. Here and there are exposed in the ravines

![Diagram of the Ruins of Susa](image-url)
traces of 1rick walls, which show that the present elevation of the mound has been attained by much subsequent superposition." (Child's and Sisson, p. 343). Mr. Loftus regards this mound as indisputably the remains of the famous citadel (Ἀκρόπολις or Ἀκρόπολεως) of Susa, so frequently mentioned by the ancient writers (Herod. iii. 63; Polyb. v. 48, § 14; Strab. xvi. 3, § 2; Arr. Epip. iii. 16, &c.). "Separated from the citadel on the west by a channel or ravine of bottom which is as high with the external desert, is the great central platform, covering upwards of sixty acres (No. 3 on the Plan). The highest point is on the south side, where it presents generally a perpendicular escarpment to the plain, and rises to an elevation of about 70 feet: on the east and north it does not exceed 40 or 50 feet. The east face measures 3,000 feet in length. Enormous ravines penetrate to the very heart of the mound." (Loftus, p. 344). The third platform (No. 4 on the Plan) lies towards the north, and is "a considerable square mass," about a thousand feet each way. It abuts on the central platform at its northwestern extremity, but is separated from it by "a slight hollow," which "was perhaps an ancient roadway. (Loftus, ibid.). These three mounds form together a lozenge-shaped mass, 4,500 feet long and nearly 3,000 feet broad, pointing in its longer direction a little west of north. East of them is the fourth platform, which is very extensive but of much lower elevation than the rest (No. 4 on the Plan). Its plan is very irregular: in its dimensions it about equals all the rest of the ruins put together. Beyond this eastern platform a number of low mounds are traceable, extending nearly to the Dasht-i-rud river; but there are no remains of walls in any direction, and no marks of any buildings west of the Shapur. All the ruins are contained within a circumference of about seven miles (Geog. Journ. ix. 71). G. R.

ARCHITECTURE — The explorations undertaken by General, now Sir Fenwick Williams of Karis, in the mounds at Susa, in the year 1851, resulted in the discovery of the bases of three columns, marked 5, 6, and 7 on the accompanying plan (wood-cut No. 2). These were found to be 27 feet 6 inches apart from centre to centre, and the bases were very similar to the bases of the great hall known popularly as the Chel Minar at Persepolis. It was assumed that another row would be found at a like distance inwards. Holes were accordingly dug, and afterwards trenches driven, without any successful result, as it happened to be on the spot where the walls originally stood, and where no columns, consequently, could have existed. The clay trustworthy restoration of the Persepolidian hall has been published at that time, the mistake would have been avoided, but as none then existed the opportunity was nearly lost for our becoming acquainted with one of the most interesting ruins connected with Bible history which now exist out of Syria. Fortunately in the following year Mr. Loftus resumed the excavations with more success, and ascertained the position of all the 72 columns of which the original building was composed. Only one base had been entirely removed, and as that was in the midst of the central palace, its absence threw no doubt on any part of the arrangement. On the bases of four of the columns thus uncovered (shaded darker on the plan, and numbered 1, 2, 3, 4) were found trilingual inscriptions in the languages adopted by the Achaemenian kings at Behistun and elsewhere, but all were so much injured by the fall of the superincumbent mass that not one was complete, and unfortunately the Persian text, which could have been read with most certainty, was the least perfect of any. Notwithstanding this, Mr. Edwin Norris, with his usual ingenuity, by a careful comparison of the whole, made out the meaning of the first part certainly, of the latter half with very tolerable precision. As this inscription contains nearly all we know of the history of this building, we quote it entire from Journ. As. Sec., vol. xv. 162: "Says Artaxerxes (Ahemen), the Great King, the King of Kings, the King of the Country, the King of the Earth, the son of King Daris — Daris was the son of King Artaxerxes — Artaxerxes was the son of Xerxes — Xerxes was the son of King Daris — Daris was the son of Hystaspes the Achaemenian — Daris my ancestor anciently built this temple, and afterwards it was repaired by Artaxerxes...

No. 2. Plan of the Great Palace at Susa. my grandfather. By the aid of Omnuzd I placed the edifices of Tanais and Mithra in this temple. May Omnuzd, Tanais, and Mithra protect me, with the other gods, and all that I have done ..."

The bases uncovered by Mr. Loftus were arranged as on the wood-cut No. 2, reduced from that given at page 366 of his Children and Sisoweth, and most fortunately it is found on examination that the building was on exact counterpart of the celebrated Chel Minar at Persepolis. They are in fact more like one another than almost any other two buildings of antiquity, and consequently what is wanting in the one may safely be supplied from the other, if it exists there.

Their age is nearly the same, that at Susa having been commenced by Daris Hystaspis, that at Persepolis — if one may trust the inscription on its staircase (J. A. S. x. 380) — was built entirely by Xerxes. Their dimensions are practically identical, the width of that at Susa, according to Mr. Loftus, being 345 feet, the depth N. and S. 344.' The corresponding dimensions at Persepolis, according to Flandin and Toste's survey, are 357.6 by 354.6, or from 10 to 12 feet in excess; but the difference
SHUSHAN

may arise as much from imperfect surveying as from any real discrepancy.

The number of columns and their arrangement are identical in the two buildings, and the details of the architecture are practically the same so far as they can be made out. But as no pillar is standing at Susa, and no capital was found entire or nearly so, it is not easy to feel quite sure that the different restoration (wood-cut No. 3) is in all respects correct. It is reduced from one made by Mr. Churchil, who accompanied Mr. Loftus in his explorations. If it is so, it appears that the great difference between the two buildings was that double bull capitals were used in the interior of the central square hall at Susa, while their capitals was appropriated to the porticoes at Persepolis. In other respects the height of the capital, which measures 28 feet, is very nearly the same, but it is fuller, and looks somewhat too heavy for the shaft that supports it. This defect was to a great extent corrected at Persepolis, and may have arisen from these at Susa being the first translation of the Ninevite model into stone architecture.

The pillars at Persepolis vary from 60 to 67 feet in height, and we may therefore assume that these at Susa were nearly the same. No trace of the walls which enclosed these pillars was detected at Susa, from which Mr. Loftus assumes, somewhat too hastily, that none existed. As, however, he could not make out the traces of the walls of any of the numerous buildings which he admits once existed in these mounds, we ought not to be surprised at his not finding them in this instance.

Fortunately at Persepolis sufficient remains still exist to enable us to supply this hiatus, though there also sun-burnt brick was too much used for the walls, and if it were not that the jambs of the doors and window were generally of stone, we should be as much at a loss there as at Susa. The annexed wood-cut (No. 4), representing the plan of the hall at Persepolis, is restored from data so complete as scarcely to admit of doubt with regard to any part, and will suffice to explain the arrangement of both.

Both buildings consisted of a central hall, as nearly as may be 200 feet square, and consequently, so far as we know, the largest interior of the ancient world, with the single exception of the great hall at Karnei, which covers 58,569 square feet, while this only extends to 40,000. Both the Persian halls are supported by 36 columns, upwards of 60 feet in height, and spaced equidistant from one another at about 27 feet 6 inches from centre to centre.

On the exterior of this, separated from it by walls 18 feet in thickness, were three great porches, each measuring 200 feet in width by 65 in depth, and supported by 12 columns whose axes were coincident with those of the interior. These were beyond doubt the great audience halls of the palace, and served the same purposes as the House of the Forest of Lebanon in Solomon's palace, though its dimensions were somewhat different, 150 feet by 75. These porches were also identical, as far as use and arrangement go, with the throne-rooms in the palaces of Delhi or Agra, or those which are used at this day in the palace at Isfahan.

The western porch would be appropriate to morning ceremonies, the eastern to those of the afternoon. There was no porch, as we might expect in that climate, to the south, but the principal one, both at Susa and Persepolis, was that which faced the north with a slight inclination towards the east. It was the throne-room, pur excellence, of the palace, and an inspection of the plan will show how easily, by the arrangement of the stairs, a whole army of courtiers or of tribute-bearers and treasures could file before the king without any inconvenience. The lustral relievi in the stairs at Persepolis in fact represent permanently the procession that on great festivals took place upon their steps; and a similar arrangement of stairs was no doubt to be found at Susa when the palace was entire.

It is by no means so clear to what use the central hall was appropriated. The inscriptions quoted above would lead us to suppose that it was a temple, properly so called, but the sacred and the secular functions of the Persian kings were so intimately blended together that it is impossible for us to draw a line anywhere, or say how far "temple cella" or "palace hall" would be a correct designation for this part of the building. It probably was used for public and great ceremonial purposes, such as the coronation or enthronization of the king—such ceremonies as returning thanks or making offerings to the gods for victories—for any purpose in fact requiring more than usual state or solemnity; but there seems no reason to suppose it ever was used for purely festal or convivial purposes, for which it is singularly ill suited.

From what we know of the buildings at Persepolis, we may assert, almost with certainty, that the "King's Gate," where Mordecai sat (Esth. ii. 21), and where so many of the transactions of the book of Esther took place, was a square hall (wood-cut No. 5), measuring probably a little more than 100 feet each way, and with its roof supported by four pillars in the centre, and that this stood at a distance of about 130 or 200 feet from the front of the northern portico, where its remains will probably now be found when looked for. We may also be tolerably certain that the inner court, where Esther appeared to implore the king's favor (Esth. v. 1), was the space between the northern portico and this square building, the outer court being the space between the "King's Gate" and the northern terrace wall. We may also predicate with tolerable certainty that the "Royal House" (i. 9) and the "House of the Women" (ii. 9, 11) were situated behind this great hall to the southward, for between it and the citadel, and having a direct
communication with it either by means of a bridge over the ravine, or a covered way under ground, most probably the former.

There seems also no reasonable doubt but that it was in front of one of the lateral porticoes of this building that King Ahaseurus (Xerxes) "made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver upon a pavement of red and blue and white and black marble" (Esth. i. 3, 6). From this it is evident that the feast took place, not in the interior of any hall, but out of doors, in tents erected in one of the courts of the palace, such as we may easily fancy existed in front of either the eastern or western porticoes of the great central building.

The whole of this great group of buildings was raised on an artificial mound, nearly square in plan, measuring about 1,000 feet each way, and rising to a height apparently of 50 or 60 feet above the plain. As the principal building must, like those at Persepolis, have had a taken or raised platform [TEMPLE] above its roof, its height could not have been less than 100 or 120 feet, and its elevation above the plain must consequently have been 170 or 200 feet.

It would be difficult to conceive anything much grander in an architectural point of view than such a building, rising to such a height out of a group of subordinate palace-buildings, interspersed with trees and shrubs, and the whole based on such a terrace, rising from the flat but fertile plains that are watered by the Zolens at its base. J. F.

SHUSHAN-EDUTH. "To the chief musician upon Shushan-eduth" (Shushan-Eduth) is plainly a musical direction, whatever else may be obscure about it (Ps. lx.). In Ps. lxxx. we have the fuller phrase "Shashmimu-eduth," of which Roediger regards Shashimnu-eduth as an abbreviation (Gesen. Thes. p. 1385). As it now stands it denotes "the lily of testimony," and possibly contains the first words of some Psalm to the melody of which that to which it was prefixed was sung; and the preposition יְּדֵיה (tiv "unto") would then signify "after, in the manner of," indicating to the conductor of the Temple-choir the air which he was to follow. If, however, Roediger is correct in his conjecture that Shashimnu-eduth is merely an abbreviation for Shashimnu-eduth, the translation of the words above given would be incorrect. The LXX. and Vulgate appear to have read פִּיתְחֵי תִּזְרֵעַ, for they render τοῖς ἀλλαχίαστοις and pro his qui inaudirebantur respectively. In the LXX., פִּיתְחֵי, "éduth, becomes פִּיתָחא, 'id, 'eri. There does not appear to be much support for the view taken by some (as by Joel Brill) that Shashimnu-eduth is a musical instrument, so called from its resemblance to a lily in shape.
SHUTHALHITES, THE

(Simonis), or from having lyre-shaped ornaments upon it, or from its six (دلله) strings. First, in consistency with his theory with respect to the titles of the Psalms, regards Shushan-edeth as the name of one of the twenty-four divisions of singers appointed by David, so called after a band-master, Shushan, and having its headquarters at Eduth, which he conjectures may be the same as Alithin in Josh. xx. 36 (Hendler, s. v.). As a conjecture this is certainly ingenious, but it has the disadvantage of introducing as many difficulties as it removes. Simonis (Lees. s. v.) connects "celith with 9), the Aramaic "دلله," a lute, or kind of guitar played with a plectrum, and considers it as the melody produced by this instrument; so that in his view Shushan-edeth indicates that the lyre-shaped cymbals were to be accompanied with playing on the lute. Gesenius proposes to render "celith a 'revelation,' and hence a psalm or song revealed; but there seems no reason why we should depart from the usual meaning as above given, and we may therefore regard the words in question as a fragment of an old psalm or melody, the same in character as Ajedeth Shashar and others, which contained a direction to the leader of the choir.

W. A. W.

SHUTHALHITES, THE (תֵתַלֵה יִתְיַתְיָה) [attr., see below]: α δ Σουθαλάτα [Vat. Σουταλάτα] Alex. Γονταλάτα] Nathothites. The descendants of Shutelah the son of Ephraim (Num. xxv. 35).

SHUTHELAH (תִיתָלָה) [name of breaking, Genev.]: [in Xunum]. Σουταλατα, [Vat. Σουταλα] Alex. [Γονταλατα] ᾿Θουαλατα] [in Chr. Σουθαλατα, Σουθαλατη] Nathoth. Head of an Ephraimite family, called after him Shutelahites (Num. xxxv. 35), and linel ancestor of Josiah the son of Nun (1 Chr. vii. 20-27). Shutelah appears from the former passage to be a son of Ephraim, and the father of Eran, from whom sprung a family of Ermites (ver. 26). He appears also to have had two brothers, Becher, father of the Tahans, and Tahal, father of the Tahalhites. But in 1 Chr. vii. we have a further notice of Shutelah, where he appears first of all, as in Xunum, as the son of Ephraim: but in ver. 21 he is placed six generations later. Instead, too, of Becher and Tahal, as Shutelah's brothers, we find Bered and Tahath, and the latter twice over; and instead of Eran, we find Eladah: and there is this strange anomaly, that Ephraim appears to be alive, and to mourn for the destruction of his descendants in the eighth generation, and to have other children born after their death. And then again in ver. 25, the genealogy is resumed with two personages, Rephael and Kesheph, whose parentage is not distinctly stated, and is conducted through Tethin, and another Tahal, and Ladan, to Joshua the son of Nun, who thus appears to be placed in the twelfth generation from Joseph, or, as some reckon, in the eighteenth. Obviously, therefore, the text in 1 Chr. vii. is corrupt. The following observations will perhaps assist us to restore it.

1. The names that are repeated over and over again, either in identical or in slightly varied forms, represent probably only one person. Hence, Eran, ver. 20; Elead, ver. 21; and Ladan, ver. 26, are the names of one and the same person. And a comparison of the last name with Num. xxxvi. 36, where we have "of Eran," will further show that Eran is also the same person, whether Eran or Ladan be the true form of the name. So again, the two Tethinas in ver. 20, and Tahalas in ver. 25, are the same person as Tahin in Num. xxxvi. 35; and Shutelahs in vs. 20 and 21, and Tehal in ver. 25, are the same as the Shutelah of Num. xxxvi. 35, 36; and the Bered of ver. 20, and Zahab of ver. 21, are the same as the Becher of Num. xxxvi. 35. The names written in Hebrew are subjoined to make this clearer.

α With the article, "τετιλ" is the origin of the Ital. melo, Fr. luth, and English lut.

β The Samaritan text, followed by the LXX. and

the Syrian, and two or three Heb. MSS., read Eran and one Heb. MS. reads Elea for Ladan at 1 Chr. vii. 20 (Burrington, General Tables).
SHUDETALAH

who built the upper and lower Beth-horon (on the border of Benjamin and Ephraim), and Uzzan-Sherah, a town evidently so called from her (Sherah's) ear-ring. The writer then returns to his genealogy, beginning, according to the LXX., with Laadan. But the fragment of Shudethelah's name in ver. 25, clearly shows that the genealogy of Joshua which is here given, is taken up from that name in ver. 20. The clause probably began, "the sons of Shudethel, Laadan (or, of Erna) his son," etc. But the question remains whether the transaction which was so fatal to the Ephraimites occurred really in Ephraim's lifetime, and that of his sons and grandson, or whether it belongs to the times after the entrance into Canaan; or, in other words, whether we are to understand, by Ephraim, Shudethel, etc., the individuals who bore those names, or the tribe and the families which sprung from them. Ewald and Bunsen, understanding the names personally, of course refer the transaction to the time of the sojourn of the Israelites in Goshen, while Lepsius merely points out the confusion and inconsistencies in the narrative, though he apparently suspects that the event occurred in Palestine after the Exodus. In the Gene., of our Lord Jesus Christ, p. 363, the writer of this article had suggested that it was the men of Gath who had come down into Goshen to steal the cattle of the Israelites, in order to obviate the objection from the word "come down." [See too EPHRAIM]. But subsequent consideration has suggested another possible way of understanding the passage, which is also advocated by Bertheau, in the Kurzg. exeget. H. thld. z. A. T. According to this view, the slaughter of the Ephraimites took place after the settlement in Canaan, and the event related in 1 Chr. viii. 13, in which Beriah also took part, had a close connection with it. The names therefore of the patriarch, and fathers of families, must be understood of the families which sprung from them [Nehemiah, iii. 26504. and Bertheau well compares Judg. xxi. 6. By Ephraim (1 Chr. vii. 22, 23), we must in this case understand the then head of the tribe, who was probably Joshua, and this would go far to justify the conjuncture in Genesis p. 334, that Sherah (= Ἑραία) was the daughter of Joshua, arrived at by comparison of Josh. xix. 49, 50; 1 Chr. vii. 50, and by observing that the latter passage is Joshua's genealogy. Beriah would seem, from 1 Chr. viii. 13, to have obtained an inheritance in Benjamin, and also in Asher, where we find him and "his sister Sherah" (.Foundation) in 1 Chr. vii. 50. It is, however, impossible to speak with certainty where we have such scanty information. Bertheau's suggestion that Beriah was adopted into the family of the Ephraimites, is inconsistent with the precision of the statement (1 Chr. vii. 23), and therefore inadmissible. Still, putting together the insuperable difficulties in understanding the passage of the literal Ephraim, and his literal sons and daughter, with the fact that the settlements of the Ephraimites in the mountainous district, where Beth-horon, Gezer, Timnath-Serah, etc., lay, were exactly suited for a desert upon the plains of the Philistine country where the men of Gath fed their cattle, and with the further facts that the Ephraimites encountered a successful opposition from the Canaanites in Gezer (Josh. xvi. 10; Judg. i. 29), and that they apparently called in later the Benjaminites to help them in driving away the men of Gath (1 Chr. viii. 13), it seems best to understand the narrative as of the times after the entrance into Canaan.

SIBMAH

or, "The children of Sin" were a family of Neophites returned with Zerubabel (Neh. vii. 47). The name is written סיבמיה in Ezr. ii. 44, and סיב in 1 Par. v. 29.

SIBMAH (םיבמיה [Son]]: [Vat. סבמיה] Alex. סבמייה: Sibhmiia (or, Bibmiah). The Ephraimite (or, according to the text, the Ephraimites) pronunciation of the word Sibmeth (Judg. xii. 6). The LXX. do not represent Sibmeh at all. [See SIBIMEL].

SIBBOLETH (םיבבלת) [Sibboleth]. The Ephraimite (or, according to the text, the Ephraimite) pronunciation of the word Shibboleth (Judg. xii. 6). The LXX. do not represent Sibboleth at all. [See SIBIMEL].

SIBMAH (םיבמיה [Sibmeh; Sibmeh]. A town on the coast of the Jordan, one of those which were taken and occupied by the tribe of Reuben (Josh. xiii. 19). In the original catalogue of those places it appears as Sibemah and Sibemeh (the latter merely an inaccurate variation of the A. V.). Like most of the Transjordanic places, Sibmom disappears from view during the main part of the Jewish history. We, however, gain a partial glimpse of it in the lament over Moab pronounced by Isaiah and by Jeremiah (Is. xvi. 8, 9; Jer. xlviii. 7).
SIBRAIM twofold but occasionally overlooked.

Sibmah seems to have been known to Eusebius (Onomasticon, "Sabahana"), and Jerome (Comment in Isaiah, lib. v.) states that it was barely 600 paces distant from Heshbon. He also speaks of it as one of the very strong cities (Ubca ex-"ibiotissine) of that region. No trace of the name has been discovered more recently, and nothing resembling it is found in the excellent lists of Dr. Eli Smith (Robinson, Biblical Res. ed. 1, App. 160, 170).

SIBRAIM [a twofold hope]: Ἕλπις Ἐλίαμ(Λαίας: [Alex. Ἕλπις Ἐλφία; Νέας: "Cous. Σαμπαρια""] Sapharin). One of the landmarks on the northern boundary of the Holy Land as stated by Ezekiel (xii. 10). It occurs between Jericho and Hazon, and is often referred to in the same passage as lying between the boundary of Danneus and that of Hanath. It has not been identified—and in the great obscurity of the specification of this boundary it is impossible to say where it should be sought.

SICHEM (Σιχέμ, i. e. Shechem [shoulder, ridge]: Σικής; Sichen). 1. The same well-known name—identified in the Hebrew—with that which in all other places in the O. T. is accurately rendered by our translators SHECHEM. Here (Gen. xii. 6) its present form arises from a too close adherence to the Vulgate, or rather perhaps from its non-correspondence with the Hebrew having been overlooked in the revision of 1611. The unusual expression "the place of Sichem" may perhaps indicate that at that early age the city did not exist. The "oaks of Moreh" were there, but the town of Shechem as yet was not, its "place" only was visited by the great patriarch.

SICHEM (Σιχέμ, i. e. Shechem [shoulder, ridge]: Σικής; Sichen). 2. The Greek original here is in the form which is occasionally found in the O. T. as the equivalent of SHECHEM. If there could be any doubt that the son of Sirach was alluding in this passage to the Samaritans, who lived as they still live at Shechem, it would be dispelled by the characteristic pun which he has perpetrated on the word Moreh, the ancient name of Shechem; "that foolish people (Λαός μαφωπός) that dwell in Shechem."

SICKLE [Agriculture, vol. i. p. 43.]

SICYON (Σικυών). A city mentioned with several others [see Phaselis] in 1 Mace. xv. 23. The name is derived from a Punic root (sęk, skē, or sok), which always implies a periodical market;

and the original settlement was probably one to which the inhabitants of the narrow strip of highly fertile soil between the mountains and the southern shore of the Corinthian Gulf brought their produce for exportation. The oldest name of the town on the coast (the Sicyon of the times before Alexander) was Kipe, hence the Greek name Sicyon. This was perhaps the common native name, and Sicyon that given to it by the Phoenician traders, which would not unnaturally extrude the other as the place acquired commercial importance. It is this Sicyon, on the shore, which was the seat of the government of the Orthogordoi, to which the Cleisthenes celebrated by Herodotus (v. 67) belonged. But the Sicyon referred to in the book of Maccabees is a more recent city, built on the site which served as an acropolis to the old one, and distant from the shore from twelve to twenty stades. Demetrius Phoicocrates, in the year 303 b. c., surprised the garrison which Polonius had five years before placed there, and made himself master of the lower town, although the acropolis was surrendered to him, and he then persuaded the population, whom he restored to independence, to destroy the whole of the buildings adjacent to the harbor, and remove thither: the site being one much more easily defensible, especially against any enemy who might attack from the sea. Dio-B lrior describes the new town as including a large space so surrounded on every side, by precipices as to be unapproachable by the machines which at that time were employed in sieges, and as possessing the great advantage of a plentiful supply of water within its circuit. Modern travelers completely confirm his account. Mr. Clark, who, in 1857, descended upon Sicyon from "a ridge of hills running east and west, and commanding a splendid prospect of both the [Corinthian and Saronic] gulfs and the isthmus between," after two hours and a half of riding from the highest point, came to a ruined bridge, probably ancient, at the bottom of a ravine, and then ascended the right bank by a steep path. Along the crest of this hill he traced fragments of the western wall of Sicyon. The mountain which he had descended did not fall towards the sea, but continued on in a continuous slope, but presented a succession of abrupt descents and level terraces, severed at intervals by deep rents and gorges, down which the mountain-torrents make their way to the sea, spreading alluvium over the plain, about two miles in breadth, which lies between the lowest cliffs and a wave. Between two such gorges, on a smooth expanse of table-land overlooking the plain," stood the city of Demetrias. "On every side are abrupt cliffs, and even at the southern extremity there is a lucky transverse rent separating this from the next plateau. The ancient walls may be seen at intervals along the edge of the cliff on all sides." It is easy to conceive how these advantages of position must at once have fixed the attention of the great engineer of antiquity—the besieger.

Demetrias established the forms of republican government in his new city; but republican government had by that time become an impossibility in Hellas. In the next half-century a number of

5 The commercial connection of the Sicyon of the Orthogordoi with Phoenicia is shown by the quantity of Tarshish wine in the treasury of the Orthogordoi Myron of Olympia. The Phoenician (Carthaginian treasury was next to it (Pausanias, vi. 19, § 1).
tyrants succeeded one another, maintaining them- 
selves by the aid of mercenaries, and by terroriz- 
ing with the rival sovereigns, who each endeavored to 
secure the hegemony of the Greek race. This 
state of things received a temporary check by the 
efforts of Aratus, himself a native of Sicyon, of 
which his father Cleidas for a time became dynast. 
In the second half of the 4th century, the city, in 
 alliance with the Achaeans and Messenians, 
united it with the Aegean league. This was in the 
year 251 B.C., and it appears that at this time the 
Dorian population was so preponderant as to make 
the addition of the town to a confederation of 
Achaean a matter of remark. For the half century 
before the foundation of the new city, Sicyon had 
favored the anti-Lacedemonian party, and now, 
taking active part with the Messenians and Argives in support of Megalopolis, which Epani- 
monndus had founded as a counter-check to Sparta. 
The Sicyonian territory is described as one of 
singular fertility, which was probably increased by 
artificial irrigation. In the changeable times which 
preceded the final absorption of European Helles 
by the Romans it was subject to plunder by whoever 
had the command of the sea; and in the year 
208 B.C. the Roman general Sulpicius, who had a 
squadron at Naupactus, landed between Sicyon and 
Corinth (probably at the mouth of the little river 
Neuma, which was the boundary of the two states), 
and was proceeding to harass the neighborhood, when 
Philip, king of Macedon, who was then at 
Corinth, attacked him and drove him back to 
ships. But very soon after this, Roman influence 
began to prevail in the cities of the Aegean league, 
which were instigated by dread of Nabis the 
dynast of Lacedaemon to seek Roman protection. One 
congress of the league was held at Sicyon under 
the presidency of the Romans in 182 B.C., and 
another at the same place six years later. 
From this time Sicyon always appears to have adhered to 
the Roman side, and on the destruction of Corinth 
by Mummius (B.C. 146) was rewarded by 
the victors not only with a large portion of the 
Corinthian domain, but with the management of the 
Isinian games. This distinction was again lost 
when Julius Caesar gave Corinth to Corinth, to 
which city it was returned by Lucullus. It was 
a Roman colony; but in the mean while Sicyon 
enjoyed for a century all the advantages of an entre- 
pot which had before accured to Corinth from her 
position between the two seas. Even in the days of 
the Antonines the pleasure-gounds (Σεβειον) of 
the Sicyonian tyrant Clean continued appropriated 
to the Roman governors of Achaea; and at the 
time to which reference is made in the Maccabees, 
it was probably the most important position of 
the Romans exercised influence in Greece. 
(Diodorus Siculus, xv. 70, xx. 37, 102: Polybi- 
ues, ii. 43: Strabo, viii. 7, § 26: Livy, xxxii. 19, 
25, xxxv. 25: Pausanias, ii. 8, v. 14, 9, vi. 19, §§ 
1-6, x. II, § 1; Clark, Pekponnuis, pp. 558 R.) 
J. W. B.

SIDDIM, THE VALE OF (σιμ) [see below]: "S naked, "A naked," and

* The following are the equivalents of the name

given in the ancient versions: Sam. Vers., "η Σιμ, "η Σιμις; Dukelos, "η Σιμις; Arab, "η Σιμις; Pakhto, "η Σιμις; Aquila, K, ρως περιτείων; Symm. and Theod., K, "η Σιμις (Ξαιλος ;) Josephus, "η Σιμις (Ξαιλος; Jerome (Quint., in Gen.) "η Σιμις.

5 Perhaps more accurately with Sibid, "to borrow." See Kalisch (Gen. p. 356) who, however, disapproves of such a derivation, and adheres to that of Genesis.
SIDDIM, THE VALE OF

tion has been entertained for the last eighteen centu-
ries, that the Dead Sea covers a district which be- 
fore its submersion was not only the Valley of 
Siddim, but also the Plain of the Jordan, and that 
an elaborate account of the catastrophe of its sub-
mission has been constructed even very recently 
by one of the most able scholars of our day, we 
can hardly be surprised that a chronicler in an age 
far less able to interpret natural phenomena, and at 
the same time long subsequent to the date of the 
actual event, should have shared in the belief. Re-
cent investigation, however, of the geological evi-
dence furnished by the aspect of the spot itself, has 
not hitherto lent any support to this view. On 
the contrary, it seems to contradict it. The northern 
and deeper portion of the lake unquestionably be-
longs to a geological era of very much older date 
than the time of Abraham; and as to even the 
southern and shallower portion, if it has undergone 
any material change in historic times, such change 
would seem to be one rather of gradual elevation 
than of submersion.

If we could venture, as some have done, to in-
terpret the latter clause of verse 3, "which is near," 
or "which is at, or by, the Salt Sea," then we 
might agree with Dr. Robinson and others in iden-
tifying the Valley of Siddim with the inclosed plain 
which is seen in the survey of the sea by the bine 
its distance, and the range of heights which termi-
nate the "Ghor" and commence the Wady Arabeh. 
This is a dis-

trict in many respects suitable. In the ditches 
and drains of the Soddbeh are the impassable 
channels of Gesenius. In the thickly wooded *Ghor or G-stabih 
are ample conditions for the fertility of Prof. 
Stubs. The general aspect and formation of the plain 
may here be compared to the scene of an *exod. But 
the original of the passage will not bear even this slight 
accommodation, and it is evident that in the mind 
of the author of the words, no less than of the 
learned and eloquent divine and historian of our 
own time already alluded to, the Salt Sea covers 
the actual space formerly occupied by the Vale of 
Siddim. It should be remembered that if the 
cities of the plain were, as there is much reason to 
believe they were, at the north end of the Dead Sea, it 
is hardly probable that the five kings would have 
gone so far from home as to the other end of the 
lake, a distance of more than forty miles, espe-
cially as on their road they must have passed 
Hazzon-Tamar, the modern Ain Jidy, where the 
Abir; was situated, and is a proper and natural 
spot for the inhabi ts of the plain of Jericho to attack a hostile force descending from 
the passes of Ain Jidy.

The discussion of this site is so interwoven 
with the question of the basin of the Salt Sea, and 
the submersion of a portion of the valley, that they 
cannot be separated. We dissent from the writer's 
positions as presented in the article. SALT SEA, 
and repeat ed in this. But instead of repeating our 
arguments in reply, we refer the reader to the former 
article (Am. ed.), for our reasons so far as they 
relate to the submersion of the plain and the site of 
the Vale of Siddim. And for an examination of 
his theory respecting the site of the cities of the 
plain, as north of the Sea, which Mr. Grove also 
introduces here, we refer the reader to the articles 
Sohom and Zoan (Amn. ed.). See also Bib. 
Wars., ii. 143-144.

Relative to the inroad of Chedorlaomer and his 
allies, we remark that the northern invaders, after 
making the distant circuit of the valley on the east 
and south, came up on the west and smote En-gedi 
and secured that pass. The cities and their kings 
were in the deep valley below, whether north or 
south, or opposite, is wholly immaterial, so far as 
we can discover, in relation either to the previous 
route of conquest or to the subsequent course of 
the victors. Between the cities, wherever situated, 
and En-gedi, lay the Vale of Siddim, in which the 
battle was fought. Neither the narrative of the in-
vasion, nor that of the conflagration of the cities 
and the plain, as viewed by the patriarch Abraham 
from a hill near Hebron, appears to us to throw decisive 
light on any disputed theory of settling their site.

If the eminence about three miles east of Hebron, 
the highest in that part of the country, now known 
as Baal Nittum, and where, according to Muslim 
tradition, is the tomb of Lot, was the spot where 
Abraham stood before the Lord, as claimed by Je-
rone, it would clearly favor the received theory. 
Dr. Robinson, on the other side, would explain the 
sea as visible from it "through gaps in the western 
mountains, by which the eye could penetrate into 
its deep bosom" (Bibl. Rei., ii. 188).

With reference to the view expressed in the arti-
cle above, respecting the bed of the sea, that "if 
it has undergone any material change in historic 
times, such change would seem to be one rather of 
grade elevation than of submersion," we com-
 municate to the reader the pertinent suggestion of Mr. 
Waring ton, that the elevation of the salt mountain 
within the historic period would account both for 
the present saltness of the waters, and the rise of 
their level more than fifty feet, through the salt 
which they hold in solution. The occurrence of 
river shells, not marine, such as are now found 
in the Jordan, along the aqueous beaches of the sea, 
he regards as proof that "the sea was at one time 
fresh water, not salt," and he says, "if the salt 
were removed, the water would be found to occupy 
only nine-tenths of its present bulk" (Journal of 
Sacred Literature, April 1896, p. 47). This would 
leave the southern portion of the present bed dry, 
with ample room for the paths of the patriarch and his 
exiles, north and south. In a letter to the writer of this 
(March 7, 1898), Mr. Tristram says, "My belief is that the Jebel Uba-
num has been recently elevated. This I judge 
from the layers of stratified marl corresponding with 
the adjacent deposits on its top. Mr. War-
ington suggests that the index of salt has so mu-

a Josephus states it emphatically. His words (Ant. 
1. 100, vi.) are: 'They encamped in the valley called 
the Wells of Asphalt; for at that time there were inls 
in that spot; but now that the city of the Sodornics has 
disappeared, that valley has become a lake which is 

called Asphaltum.' See also Strabo, xvi. 704.

b The grounds of this conclusion are stated under 
SEA, THE SALT.

c This is the plain which Dr. Robinson and others 
would identify with the Valley of Salt, gr melakh. It 
is hardly possible that it can be both an emek and a 

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cressed the volume of water, by the introduction of solid matter, that it must have raised its level at least 15 feet ["some 56 feet"]). This would allow a limit of overflow over the southern lagoon, and would admit generally of an easy passage by the margin of the lake on the west side. I must say the explanation is satisfactory to my own mind."

[SUL. THE SALT. Amer. ed.]

SYDÉ (Σίδη). A city on the coast of Phoenicia, in lat. 36° 46', long. 31° 27', ten or twelve miles to the east of the river Euryemon. It is mentioned in I Mac. xv. 23, among the list of places to which the Roman senate sent letters in favor of the Jews [see PHAESA]. It was a colony of Cunean. In the time of Strabo a temple of Athena stood there, and the name of that goddess associated with Apollo appears in an inscription of undoubtedly late times found on the spot by Admiral Beaufort. Sidé was closely connected with Arados in Phoenicia by commerce, even if there was not a considerable Phoenician element in the population; for not only are the towns placed in juxtaposition in the passage of the Massaliotes quoted above, but Arados, a Phoenician colony, stood to the Aegean league (Livy, xxxv. 48), when boasting of his master's navy, told his hearers that the left division was made up of men of Sidé and of Arados, as the right was of those of Tyre and of Sidón, quos gentes unalque unique nemo a veste nec veste nec turata viris diversae represent. It is possible that the name has the same root as that of Sidon, and that it, as well as the Sidé on the southern coast of the Euxine, Strabo, xii. 3) was originally a Phoenician settlement, and that the Cunean colony was something subsequent. In the times in which Sidé appears in history it had become a place of considerable importance. It was the station of Antiochus's navy on the eve of the battle with the Rhodian fleet described by Livy (xxvii. 23, 24). The remains, too, which still exist are an evidence of its former wealth. They stand on a low peninsula running from N. E. to S. W., and the maritime character of the former inhabitants appears from the circumstance that the walls towards the sea were but slightly built, while the one which faces the land is of excellent workmanship, and remains in a condition of considerable perfection, even to this time. A theatre (belonging apparently to the Roman times) is one of the largest and best preserved in Asia Minor, and is calculated to have been capable of containing more than 15,000 spectators. This is so prominent an object that, to persons approaching the shore, it appears like an acropolis of the city, and in fact, during the Middle Ages, was actually occupied as a fort. The suburbs of Sidé extend to some distance, but the greatest length within the walls does not exceed 1300 yards. Three gates led into the town from the sea, and one, on the northeastern side, into the country. From this last a paved street with high embankments conducts to an agora, 180 feet in diameter, and formerly surrounded with a double circle of columns, of which only the bases remain. In the centre is a large ruined pedestal, as if for a colossal statue, and on the southern side the ruins of a temple, probably the one spoke of by Strabo. Opposite to this a street ran to the principal water-gate, and on the fourth side of the agora the avenue from the land-gate was continued to the front of the theatre.

Of this last the lower half is, after the manner of Roman architects wherever the site permitted, excavated from the native rock, the upper half built up of excellent masonry. The seats for the spectators, most of which remain, are of white marble beautifully wrought.

The two principal harbours, which at first seem to have been united in one, were at the extremity of the peninsula: they were closed, and together contained a surface of nearly 500 yards by 200. Besides these, the principal water-gate on the N. W. side was connected with two small piers of 150 feet long, so that it is plain that vessels need not lie here to discharge their cargoes. And the account which Livy gives of the sea-fight with Antiochus above referred to, shows that shelter could also be found on the other (or S. E.) side of the peninsula whenever a strong west wind was blowing.

The country by which Sidé is backed is a broad, swampy plain, stretching out for some miles beyond the head of small-bills which fringe the sea shore. Low hills succeed, and behind these, far inland, are the mountains which, at Mount 4 linear 40 miles to the west, and again about the same distance to the east, come down to the coast. These mountains were the habitation of the Pisdians, against whom Antiochus, in the spring of the year 192 B. C., made an expedition; and as Sidé was in the interested of Antiochus, until, at the conclusion of the war, it passed into the hands of the Romans, it is reason able to presume that hostility was the normal relation between its inhabitants and the highlanders, to whom they were probably objects of the same jealousy that the Spanish settlements on the African seashore inspire in the Kabyles round about them.

This would not prevent a large amount of traffic, to the mutual interest of both parties, but would hinder the people of Sidé from extending their way into the interior, and also render the construction of effective fortifications on the land side a necessity. (Strabo, xii., xiv., Livy, xxxv., xxxvi.; Beaufort, Ksidoön; Ciceron, Ep. ad Fam. iii. 5.)

SIRDON. The Greek form of the Phoenician name Sidon, or more accurately Tell Sidon. As such it occurs naturally in the N. T. and Apocrypha of the A. V. (Zidôn [Siro in i Mac. xxxv. xi.; ziDON, 1 Esdr. i. 1; Judg. ii. 28; l Mac. v. 15; Matt. xi. 21, 22, xv. 21; Mark iii. 8, vii. 24, 31; Luke iv. 28, vi. 17, x. 13, 14; Acts xii. 20, xxi. 3); it is thus a parallel to Tellon.

But we also find it in the O. T., where it imperfectly represents the Hebrew word elsewhere presented as Zidon (Gen. x. 15, 19; ב לון Zidôn Sidôn). [Zidon.]

SIDONIANS (ב לון; in Judg. ב לון [inhabitants of Zidon]; ב לון in Dent. fam. [inhabitants of Sidon]; ב לון: in Judg. ב לון: Sidônii, Sidoniius). The Greek form of the word Zidonians, usually so exhibited in the A. V. of the O. T. It occurs Dent. iii. 9; Josh. xiii. 4, 6; Judg. iii. 3; 1 K. v. 6. [G

* SIEVE. [AGRICULTURE.]

* SIGNET. [ORNAMENTS: RING; SEAL.]

SIDEON (ב לון, and ב לון [one who...]

This form is found frequently, though not exclusively, in the books subsequent to the Pentateuch. In
and the name of the country. K.I.M. means "the black:" but there is no name of the Nile like signification. In the ancient painted sculptures, however, the figure of the Nile-god is colored differently from what it represents the river itself, even the time of the inscription, and during the rest of the year, in the former case red, in the latter blue.

There are but three occurrences of Shihor in the Bible, and but one of Shihor of Egypt, or Shihor-Mizraim. It is spoken of as one of the limits of territory which was still unoccupied when Joshua was old. This [is] the land that yet remaineth: all the regions of the Philistines, and all Geshur, from the Shihor (עֵינָי נְעֹר), which [is] before Egypt, even unto the borders of Ekron northward, is counted to the Canaanite (Josh. xiii. 2, 3). The enumeration of the Philistines follows. Here, therefore, a district lying between Egypt and the most northern Philistine city seems to be intended. With this passage must be compared that in which Shihor-Mizraim occurs. David is related to have gathered all Israel together, from Shihor of Egypt even unto the entering of Hamath (1 Chr. xiii. 5). There is no other evidence that the Israelites are here supposed to have crossed the Euphrates; it may be strange that the actual territory dwelt in by them in David’s time should thus appear to be spoken of as extending as far as the extreme boundary of the Nile, but it must be recollected that more than one tribe at a later time had spread beyond even its first boundaries, and also that the limits may be those of David’s dominion rather than of the land actually fully inhabited by the Israelites. The stream may therefore be that of the Wádîl’-Aræah.

That the stream intended by Shihor unqualified was a navigable river is evident from a passage in Isaiah, where it is said of Tyre, “And by great waters, the sowing of Shihor, the harvest of the river (יוֹר, ‘ד), [is] her revenue" (xxii. 3).

Here Shihor is either the same as, or compared with, Iowr, generally thought to be the Nile [Nile], but in this work suggested to be the extension of the Red Sea. [RED SEA]. In Jerem. the identity of Shihor with the Nile seems distinctly stated where it is said of Israel, “And how what hast thou to do in the way of Egypt, to drink the waters of Shihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?" (Is. i. 23). In considering these passages it is important to distinguish between “the Shihor which [is] before Egypt,” and Shihor of Egypt, on the one hand, and Shihor alone, on the other. In articles NILE and RIVER OF EGYPT it is maintained too strongly that Shihor, however qualified, is always the Nile. The later opinion of the writer is expressed here under SHIHOR OF EGYPT. The latter is, he thinks, unquestionably the Nile, the former two probably, but not certainly, the same.

R. S. P.

SILAS (Σίλας): An eminent member of the early Christian Church, described under that name in the Acts, but as Silvanus in St. Paul’s Epistles. He first appears as one of the leaders (ἐρημιταüsseldorf of the Church at Jerusalem (Acts xv. 22), holding the office of an inspired teacher (μέσοις). The method by which they arrived at these forms is not very apparent.
SILK

(γυνή, xv. 32). His name, derived from the Latin silva, "wood," betokens him a Hellenistic Jew, and he appears to have been a Roman citizen (Acts xvi. 37). He was appointed as a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (Acts xx. 22, 32). Having completed this mission, he returned to Jerusalem (Acts xv. 33; the following verse, διαβοι της Σαλας σπευδων αποθετω, is decidedly an interpolation introduced to harmonize the passage with xv. 40). He must, however, have immediately revisited Antioch, for we find him selected by St. Paul as the companion of his second journey (Acts xvi. 5). At Berea he was left behind with Timothy while St. Paul proceeded to Athens (Acts xvii. 14), and we hear nothing more of his movements until he rejoined the Apostle at Corinth (Acts xviii. 5). Whether he had followed Paul to Athens in obedience to the injunction to do so (Acts xvii. 15), and had been sent thence with Timothy to Thessalonica (1 Thess. iii. 2), or whether his movements were wholly independent of Timothy's, is uncertain (Conyob. and Hows. St. Paul, i. 458, note 3). His presence at Corinth is several times noticed (2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1). He probably returned to Jerusalem with St. Paul, and from that time the connection between them appears to have terminated. Whether he was the Silvanus who conveyed St. Peter's First Epistle to Asia Minor (1 Pet. v. 12) is doubtful: the probabilities are in favor of the identity; the question is chiefly interesting as bearing upon the Pauline character of St. Peter's epistles (De Wette, Ekl. d. § 4). A tradition of very slight authority represents Silas to have become bishop of Corinth. We have finally, to notice, for the purpose of rejecting the theories which identify Silas with Tertius (Rom. xvi. 22) through a Hebrew explanation of the name (סילא), and again with Luke, or at all events with the author of the Acts (Allard's Prolegomen. in Acts, i. § 1).

W. L. B.

SILK (σηριχω). The only unaltered notice of silk in the Bible occurs in Rev. xvii. 12, where it is mentioned among the treasures of the typical Babylon. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations were extended by Solomon. For, though we have no historical evidence of the importation of the raw material to the shores of the Mediterranean earlier than that of Aristotle (H. A. v. 19) in the 4th century B.C., yet that notice, referring as it does to the island of Cos, would justify the assumption that it had been known at a far earlier period in Western Asia. The commercial routes of that continent are of the highest antiquity; and an indirect testimony to the existence of a trade with China in the age of Isaiah is probably afforded us in his reference to the Sinim. (SISIM.) The well-known classical name of the substance (σηριχω, σηριου) does not occur in the Hebrew language, but this may be accounted for, partly on the ground that the Hebrews were acquainted only with the texture and not with the raw material, and partly on the supposition that the name σηριου reached the Greeks by another channel, namely, through Aramea. The Hebrew terms which have been supposed to refer to silk are makhī and denasheskē. The former occurs only in Ex. xvi. 10, 13 (A. V. "silk") and is probably connected with the root makhalti, "to draw out," as though it were made of the finest denaves silk in the manner described by Pliny (vi. 29, xi. 26); the equivalent term in the LXX. (σηριου), though connected in point of etymology with haric as its material, is nevertheless explained by Hesychius and Suidas as referring to silk, which may well have been described as resembling hair. The latter term denaseske occurs in Am. iii. 12 (A. V. "Damascen"). and has been supposed to refer to silk from the resemblance of the word to our "damask," and of this again to "Damascensis," as the place where the manufacture of silken textures was carried on. It appears, however, that "damask" is a corruption of daunelsk, a term applied by the Arabs to the raw material alone, and not to the manufactured article (Pusey's Hebr. Proph. p. 185). We must, therefore, consider the reference to silk as extremely doubtful.

SILVA (ΣΙΛΒΑ [neig, basker]: Rom. Σίλβα: Vat.) Γαλάα: Alex. Γαλαάα: [Comp. Σαλαά] Σίλβα. "The house of Milo, which goeth down to Silba," was the scene of the murder of king Josha (2 K. xii. 20). What or where Silba was is entirely matter of conjecture. Milo seems most probably to have been the cittadel of the town, and situated on Mount Zion. [See iii. 1937 a.] Silba must have been in the valley below, overlooked by that part of the cittadel which was used as a residence. The situation of the present so-called Pool of Silvan would be appropriate, and the agreement between the two names is tempting; but the likeness exists in the Greek spelling. English only gives the clue that the original is too slight to admit of any inference. Gesenius, with less than his usual caution, affirms Silba to be a town in the neighborhood of Jerusalem. Others (as Themenius, in Kuray, Exeg., Homil. on the passage) refer it to a place on or connected with the causeway or flight of steps (τειχεία) which led from the central valley of the city up to the court of the Temple. To indulge in such confident statements on either side is an entire mistake. Neither in the parallel passage of Chronicles, in the lists of Nehemiah iii. and xii., the Jewish Commentator, the LXX., or Josephus, some curious variations from that of the Kings, but passing over the place of the ter great Mass. of the LXX. — agreeing in the 1st as the commencement of the name — is remarkable, and prompts the suggestion that the Hebrew name may originally have been נב, a ratine (as der-banein). The καραγαοντος of the Alex. is doubtless a corruption of καραφαοντος.
SILOAH, THE POOL OF

[Siłoah, Is. vii. 6: ]

Shelah, Neh. iii. 15 [see above]: the change in the Masoretic punctuation indicating merely perhaps a change in the pronunciation or in the spelling of the word, sometime during the three centuries between Isaiah and Nehemiah. Rubbishy writers, and following them, Jewish travellers, both ancient and modern, from Benjamin of Tudela to Schwarz, retain the earlier Sheloth in preference to the later Shelach. The Rabbis give it with the article, as in the Bible (םְלֹאָ הַחְשָׁבָא), Dach's Codex Talmudicus, p. 367). The LXX. gives Σιλόαι [G. Sin. Σιλόαν] in Isaiah: but in Nehemiah כָּלְמָלְבָּדָהּ הוֹרָקָר, the pool of the shepherds, or θ' ἑλθεῖ ποῦν; perhaps because, in their day, it was used for washing the flocks of the inhabitants. The Vulgate has uniformly, both in Old and New Testaments, Silo: in the old calling it piscinar, and in the New writers the Latin Fathers, led by the Vulgate, have always Silo: the old pilgrims, who knew nothing but the Vulgate, Silo or Sym. The Greek Fathers, adhering to the LXX., have Siloan. The word does not occur in the Apocalypse. Josephus gives both Siloain and Siloain, generally the former.

G.

SILOAH

Siloan is one of the few undeplicated localities (though Ruck and some others misplace it) in the topography of Jerusalem: still retaining its Old name, with the English modification, Siloam, while every other pool has lost its Bible-designation. This is the more remarkable as it is a mere suburban tank of no great size, and for many an age not particularly good or plentiful in its waters, though Josephus tells us that in his day they were "sweet and abundant" (B. J. v. 4 § 1). Among the earliest names of it, there is an unbroken chain of exterior testimony, during eighteen centuries, connecting the present Birked Siloan with the Shiloah of Isaiah and the Siloam of St. John. There are difficulties in identifying the Bir Edub (the well of Sahel-ed-din, Ibn Edub, the great digger of wells, Jalil-Addin, p. 239), but none in fixing Siloan. Josephus mentions it frequently in his Jewish War, and his references indicate that it was a somewhat noted place, a sort of city landmark. From him we learn that it was without the city (ἕως τοῦ ἄρτου, B. J. v. 9 § 4); that it was at this pool that the "old wall took a bend and shot out eastward" (ἀποκαταστάσεις εἰς άκρασίαν, b. 6, § 1); that there was a valley under it (παλαιόν Σιλοαίς φάραγγα, ibid. vi. 12 § 2); and that it was the "proved valley" of the temple (ἐξοπλίζω, b. 4, § 1); that close beside it, apparently eastward, was another pool, called Solomon's pool, to which the "old wall" came after leaving Siloam, and past which it went on to Ophelos, where, bending northward, it was united to the eastern arcade of the Temple. In the Autobiographical Account (A. D. 534) it is set down in the same locality, but it is said to be "juxta muram," as Josephus implies; whereas now it is a considerable distance—upwards of 1200 feet—from the nearest angle of the present wall, and nearly 1,900 feet from the southern wall of the Haram. Jerome, towards the beginning of the 5th century, describes it as "ad radices montis Moriah" (in Matt. x.), and tells (though without inscribing the féble) that the stones sprinkled with the blood (rubra saxa) of the prophet Zechariah were still pointed out (in Matt. xxviii. 2). It speaks of it as being in the Valley of the Son of Himmon, as Josephus does of its being at the mouth of the Tyropeon (in Jer. ii.); and it is noticeable that he (like the Rabbis) never mentions the Tyropeon, while he, times without number, speaks of the Valley of the Son of Himmon. He speaks of Himmon, Tophet, with their groves and gardens, as watered by Siloam (in Jer. xxvii. 26, and xxxii. 55). "Tophet, quae est in valle fili Eummon, illum locus significat qui Siloc fontibus irrigatur, et est annus atque memorabilis, odoriferum hororum praebet deliciis" (in Jer. viii.). He speaks of Siloam as dependent on the rains, and as the only fountain used in his day: "Uno fonte Siloe et hoc non perpetuo utitur civilitas; et
aqve in presentem diem steriltas pluviorum, non solum frugum sed et hibiendi iniquam facit " ( in Jer. xiv.). Now, though Jerome ought to have known well the water-supplies of Jerusalem, seeing he lived the greater part of his life within six miles of it, yet other authorities, and the modern water-provision of the city, show us that it never could have been widely dependent on its poës. Its innumerable bottle-necked private cisterns kept up a supply at all times, and hence it often happened that it was the besieged, not the besieger, that suffered most; though Josephus records a memorable instance to the contrary, when relating a speech he made to the Jews, standing, unseen, beyond their darts, on a part of the southern wall which the Romans had carried—he speaks of Siloam as overflowing since the Romans had got access to it, whereas before, when the Jews held it, it was dry (B. J. v. 9, § 4). And we may here notice, in passing, that Jerusalem is, except perhaps in the very heat of the year, a well-watered city. Dr. Barclay says that "within a circuit, swept by a radius of seven or eight miles there are no less than thirty or forty natural springs" (City of the Great King, p. 295); and a letter from Consul Finn to the writer adds, "This I believe to be under the truth; but they are almost all found to the S. and S. W. of those directions there does not appear to be a village without springs."

In the 7th century, Antoninus Martyr mentions Siloam as both fountain and pool. Bernard the monk speaks of it in the 9th, and the annalists of the Crusades mention its site in the fork of two valleys, as we find it. Benjamin of Tudela (A. D. 1173) speaks of "the great spring of Silicbech which runs into the brook Keidron" (Ashor's ed. vol. i. p. 71); and he mentions "a large building upon it" (77), which he says was erected in the days of his fathers. Is it of this building that the present ruined pillars are the relics? Canmot (A. D. 1148) speaks of the Valley of Siloh, "on est le fontain le plus sale"; Marie de l'ennfant, "and the fountain of Siloam as close at hand (Voyage d'audelairer en Jerusalem, etc., Paris edition, p. 68). Felix Fabri (A. D. 1384) describes Siloam at some length, and seems to have attempted to enter the subterraneous passage; but failed, and retreated in dismay after filling his flasks with its eye-healing water. Arnold von Harf (A. D. 1369) also identifies the spot (Die Pilgrifahrt, p. 188, Col. ed.). After this, the references to Siloam are insufficient; nor do they, with one or two exceptions, vary in their location of it. We hardly needed these testimonies to enable us to fix the site, though some topographers have rested on these entirely. Scripture, if it does not actually set it down in the mouth of the Tyropean or Josephus does, brings us very near it, both in Nehemiah and St. John. The reader who compares Neh. iii. 15 with Neh. xii. 37, will find that the pool of Siloah, the Fountain Gate, the stairs of the city of David, the wall above the house of David, the Water Gate, and the king's garden, were all near each other. The Evangelist's narrative regarding the blind man, whose eyes the Lord miraculously opened, when carefully examined, leads us to the conclusion that Siloam was somewhere in the neighborhood of the Temple. The Rabbinical traditions, or histories, as they doubtless are in many cases, frequently refer to Siloam in connection with the Temple service. It was to Siloam that the Levite was sent with the golden pitcher on the "last and great day of the feast" of Tabernacles: it was from Siloam that he brought the water which was then poured over the sacrifice, in memory of the water from the rock of Hephidran; and it was to this Siloam water that the Lord pointed when He stood in the Temple on that day and cried, "If any man thirst, let him come unto me and drink." The Lord sent the blind man to wash, not in, as our version has it, but at (εἰς) the pool of Siloam; b for it was the clay from his eyes that was to be washed off; and the Evangelist is careful to throw in a remark, not for the purpose of telling us that Siloam meant an "aqueduct," as some think, but to give higher significance to the miracle. (a Wash at Siloam," was the command; the Evangelist adds, "which is ἀπ' ἀσκεσίος ἐτέλεσε." On the inner meaning here—the parallelism between "the Sent One" (Luke iv. 18: John x. 36) and "the Sent water," the missioned One and the missioned pool, we say nothing farther than what St. Basil said well, in his exposition of the 8th of Isaiah, τίς ἀπ' ἀσκεσίος καὶ ἐφαρμ. κύριος ἐτέλεσε, τίς ἐτέλεσε σου ἐν ζωγραφείς? That "Sent" is the natural interpretation is evident, not simply from the word itself, but from other passages where θεῖος is used in connection with water, as Job v. 10: "he senteth water upon the fields;" and Ez. xxxii. 4: "she sent out her little rivers unto all the trees of the field." The Talmudists coincide with the Evangelist, and say that Siloach was so called because it sent forth its waters to water the gardens (Levi's Lengua Sacra). We may add Homer's line: —

Ἐφημέρις ὁ κρίως τις γράφει (H. ii. 25). 

A little way below the Jewish burying-ground, but on the opposite side of the valley, where the Kidron turns slightly westward, and widens itself considerably, is the fountain that marks the beginning, or Um ed-Draij, near the beginning of that saddle-shaped projection of the Temple-hill supposed to be the Orphel of the Bible, and the Ophles of Josephus. (EX-ROGEL.) At the back part of this fountain a subterraneous passage begins, through which the water flows, and through which a man may make his way, as did Robinson and Baruchy, sometimes walking erect, sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloah. This rocky conduit, which twists considerably, but keeps, in general, a south-westery direction, is, according to Robinson, 1,750 feet long, while the direct distance between Siloah and Um ed-Draij is only a little above 1,200 feet. In former days this passage was evidently deeper, as its bed is sand of some depth, which has been accumulating for ages. This conduit has had tributaries, which have formerly sent their waters down from the city pools or Temple-wells to swell Siloam. Baruchy writes, "In exploring the subterraneous channel

a Strabo's statement is that Jerusalem itself was rocky but well watered (ɜerxvog), but all the region around was barren and waterless (ἀμφωρία καὶ ἀμφονογ), b xvi. ch. 2, sect. 35. b See Walfi Curr. etc. Or εἰς gets its force from ἐνθάλκη, ζωγραφις coming between the verb and its preposition, parenthetically, "Go to the pool and wash thine eyes there."
conveying the water from the Virgin's Fount to Siloam, I discovered a similar channel entering from the north, a few yards from its commencement; and on tracing it up near the Mugrabin Gate, where it became so choked with rubbish that it could be traversed no further, I there found it turn to the west, in the direction of the south end of the cleft or saddle of Zion; and if this channel was not constructed for the purpose of conveying to Siloam the surplus waters of Hezekiah's aqueduct, I am unable to suggest any purpose to which it could have been applied" (City of the Great King, p. 309). In another place he tells us something more: "Having loitered in the pool [Virgin's Fount] till the coming down of the waters, I soon found several widely separated places where it gained admittance, besides the opening under the steps, where alone it had formerly been supposed to enter. I there observed a large opening entering the rock-hewn channel, just below the pool, which, though once a copious tributary, is now dry. Being too much choked with tesseres and rubbish to be penetrated far, I carefully noted its position and bearing, and, on searching for it above, soon identified it on the exterior, where it assumed an upward direction towards the Temple, and, entering through a breach, traversed it for nearly a thousand feet. sometimes erect, sometimes bending, sometimes

marching my way snake-fashion, till at last I reached a point near the wall where I heard the donkeys tripping along over my head. I was satisfied, on subsequently locating our course above ground with the theodolite, that this canal derived its former

* * * Lieutenant Warren's researches have shown that Dr. Barclay was singularly mistaken in the statements here quoted. The subterranean passage connected with the aqueduct and pool, which the latter supposed he had "identified on the exterior," was ascertained by the latter to be about 40 feet below the surface of the rock. The passage which Barclay mistook for this, and entering from the exterior, traversed it for nearly

supply of water, not from Moriah, but from Zion" * * (City, p. 523).

This conduit enters Siloam at the northwest angle; or rather enters a small rock-cut chamber which forms the vestibule of Siloam, about five or a thousand feet," is, according to Warren, "the main drain of the town, which is built of masonry, and generally only a few feet below the surface of the made ground." The subterranean passage, moreover, was not as Barclay supposed, a tributary to the fountain, but a conduit to a shaft, of which, as explored by Warren, some account is given at the end of this article (Amer. ed.).

8 W
Siloam, as "alia piscina grandis foras." It is now known as the Birket el-Hanna, and may perhaps have some five times the size of Birket es-Silwan. Barclay speaks of it merely as a "depressed yard;" but one would like to see it cleared out.

Siloam is in Scripture always called a pool. It is not an ΣΗΩΜ, that is, a marsh-pool (Is. xxxv. 7) nor a ?"'ΩΓ, a natural hollow or pit (Is. xxx. 14) nor a ?"'"ΩΓ, a natural gathering of water (Gen. i. 10; Is. xxi. 11) nor a ΣΗΩΜ, a well (Gen. xvi. 14) nor a ?"'ΩΓ, a pit (Lev. xi. 36) nor an ΩΓ, a spring (Gen. xvi. 7) but a ?"'ΩΓ, a regularly built pool or tank (2 K. xx. 20; Ncb. lii. 15; Eed. ii. 6). This last word is still retained in the Arabic, as any traveller or reader of travels knows. While Nehemiah calls it a pool, Isaiah merely speaks of it as "the waters of Shihikiah," while the New Testament gives καλωςβηθανεια, and Josephus πηγη. The Rabbinic and Jewish travellers call it a fountain; in which they are sometimes followed by the European travellers of all ages, though more generally they give us piscina, natatoria, and stagnum.

It is the best of all the Jerusalem pools; hardly the sixth part of the Birket el-Manihah; hardly the tenth of the three pools of Solomon at el-Barud. Yet it is a sacred spot, even to the Moslem; much more to the Jew; for not only from it was the water taken at the Feast of Tabernacles, but the water for the ashes of the red heifer (Duck's Tolen, Budg. p. 380). Jewish tradition makes Gilon and Siloam one (Lightfoot, Cent. Chor. in Matt. p. 51; Schwarz, p. 265), as if Gilon were "the bursting forth" (?"ΩΓ, to break out), and Siloam the receptacle of the waters "sent." If this were the case, it might be into Siloam, through one of the many subterranean aqueducts with which Jerusalem abounds, and one of which probably went down the Tyropoön, that Hezekiah turned the waters on the other side of the city, when he "stopped the upper watercourse of Gilon, and brought it straight down to the west side of the city of David" (2 Chr. xxxiii. 30).

The rush of water down these conduits is referred to by Jerome ("per terrarum concava et autra saxa durissimi cum magno sonitu venit," in Is. vii. 6), as heard in his day, showing that the water was more abundant then than now. The intermittent character of Siloam is also noticed by him; but in a locality perverted by so many aqueducts, and supplied by so many large wells and secret springs (not to speak of the drainage of the great city-baths), this irregular flow is easily accounted for, both by the direct and the siphonic action of the water. How this natural intermittency of Siloam could be made identical with the miracula untroubling of Bethesda (John v. 4) one does not see. The lack of water in the pool now is no proof that there was not the great abundance of which Josephus speaks (R. J. v. 4, § i); and as to the "sweetness" he speaks of, like the "aquas dulces" of Virgil (Georg. iv. 61), the Old Testament speaks of it in connection with Silet, as "alia piscina grandis foras."
fresh or pleasant in opposition to bitter (מַּרְדֵּ֣֚֔יד, מַרְדֵּ֣֚֔יד).

The expression in Isaiah, "waters of Shiloh that go softly," seems to point to the slender rivulet, flowing gently, though once very profusely, out of Siloam into the lower breadth of level, where the king's gardens, or " royal paradise," stood, and with which is still the greenest spot about the Holy City, reclaimed from sterility into a fair oasis of olive-crobes, fig-trees, pomegranates, etc., by the tiny rill which flows out of Siloam. A winter-torrent, like the Kidron, or a swelling river like the Euphrates, carries havoc with it, by sweeping off soil, trees, and terraces; but this Silouam's rill flows softly, fertilizing and beautifying the region through which it passes. As the Enphruses is used by the prophet as the symbol of the wasting sweep of the Assyrian king, so Siloam is taken as the type of the calm prosperity of Israel under Messianic rule, when "the desert rejoices and blossoms as the rose." The word softly or secretly (מַּרְדֵּ֣֚֔יד) does not seem to refer to the secret transmission of the waters through the tributary rivulets, but, like Ovid's "molles aquae," "blambe aquae," and Catullus' "molle flumen," to the quiet gentleness with which the rivulet steals on its mission of benediction, through the gardens of the king. Thus "Siloam's brook" of Milton, and "cool Siloam's shady rill," are not mere poetical fancies. The "fountain" and the "pool," and the "rill" of Siloam, are all alike to this day, each doing its old work beneath the high rock of Moriah, and almost beneath the shadow of the Temple wall.

East of the Kidron, right opposite the rough gray slope extending between Derej and Siloain, above the kitchen-gardens watered by Siloam which

supply Jerusalem with vegetables, is the village which takes its name from the pool, -- Kefr-Siloain. At Derej the Kidron is narrow, and the village is very near the fountain. Hence it is to it rather than to the pool that the villagers generally betake themselves for water. For as the Kidron widens considerably in its progress southward, the Kefr is at some little distance from the Kefr. This village is unmentioned in ancient times; perhaps it did not exist. It is a wretched place for filth and irregularity; its square hovels all huddled together like the lairs of wild beasts, or rather like the tombs and caves in which savages or demons may be supposed to dwell. It lies near the foot of the third or southern height of Olivet; and in all likelihood marks the spot of the idol-shrines which Solomon built to Chenosh, and Ashtoreth and Milcom. This was "the mount of corruption" (2 K. xxiii. 13), the hill that is before (east; before in Hebrew geography means east) Jerusalem (1 K. xi. 7); and these "abominations of the Libanes, Zidonians, and Ammonites" were built on "the right hand of the mount," that is, the southern part of it. This is the "opprobrious hill" of Milton (Par. L. b. i. 403); the "monos of the Vulgate and of early travelers, the Morath of the Sept. (see Keil On Kings); and the Berg des Erzgernisses of German maps. In Raumou's singular volume of lithographs (Col. 1858) of Jerusalem and its Holy Places, in imitation of the antique, there is a sketch of an old monolithic tomb in the village of Siloain, which few travellers have noticed, but of which De Saulcy has given us both a cut and a description (vol. ii. p. 215); setting it down as a relic of Jezusite workmanship. One would like to know more about

The Village of Siloaim (Siloain), and the lower part of the Valley of the Kidron, showing the "King's Gardens," which are watered by the Pool. The background is the highlands of Judah. The view is from a photograph by James Graham, Esq., taken from beneath the S. wall of the Haram.

Siloam
this village and about the pedigree of its inhab-

2. 8. * The rock-cut passage between the Fountain of the Virgin and Siloam was traversed and care-
fully surveyed by Liet. Warren. He found two passages leading into it from the northwest, the largest being about 30 feet from the entrance to the pool. It was filled with hard mud, the deposit of centuries, which with much difficulty was dug out and I carried through the passage and pool, and up the steps to the outside. At the end of 17 feet he reached a shaft leading upwards for more than 40 feet, with smooth sides, cut out of the solid rock, and averaging 6 feet in length and 4 in width. By constructing a scaffolding with three ladders he mounted to the top. In the northern overhanging it he found an iron ring, through which a rope might have passed, and from this he inferred that the shaft was the ancient draw-well of Ophel. Connected with it, near the top, he dis-
covered and explored extended passages and chambers cut in the rock, and found glass lamps of curious construction and water-vessels of red pot-
tery, all the remains of that which had been used as a refuge. The other passage, 40 feet from the entrance, extended but 9 feet. Liet. W. also excavated 4 feet under the lowest step of the Vir-
gin’s Fount, to ascertain the source of supply, and reached a hard substance, “either masonry or rock,” but in that depth of water could proceed no further. “The other point of entrance of the water is a deep hole in the middle of the pool, at which nothing can be done.” Warren is inclined to the belief, contrary to Borchy, that there is a con-
nection between the H.生产工艺δος Χείραστις and the Virgin’s Fount; but the point is not yet ascer-
tained.

S. W.

SILOAM TOWER IN. (Ο τάφρος εν τῷ Σιλωάμ.) Of this we know nothing definitely beyond these words of the Lord. Of the tower or its fall no historian gives us any account; and whether it was a tower in connection with the pool, or whether it is in Siloam “refers to the valley near, we cannot say. There were fortifications hard by, for of Jotham we read, “on the wall of Ophel he built much” (2 Chr. xxvii. 3); and of Manasseh that he “compassed about Ophel” (ibid. xxvii. 14); and, in connection with Ophel, there is mention made of “a tower built both of stone and braided” (Neh. iii. 20); and there is no likelihood in connecting this projecting tower with the tower in Siloam, while one may be almost excited for the conjecture that its projection was the cause of its ultimate fall.

H. R.

* The later publication of the Ordinance Survey of Jerusalem (Lond. 1855) enables us to satisfy in part this curiosity. Entering Siloam on the north, there is on the left a high cliff, which bears evident signs of having been worked as a quarry; on the right hand side is the curious monolith with the heavy Egyptian cornice; the exterior of the cliff is quite flat, but the interior is sloping like a tent; in front is a small cistern. The present village of Siloam oc-
cupies the site of an old quarry; the houses are often made simply by the wailing up of the excavation, and sometimes they cling on the scarped face of the rock; much quarrying was of considerable extent, and similar remains in character to that near the Damascene gate, though not nearly so large; several pillars were left to sustain the roof. The stone from this quarry is ‘malaki’ of a very soft kind; higher up, by the monolith, a ‘milash,’ and the upper bed of ‘malaki’ are found.

SIVLA’NUS. [Silas].

SILVER (Σπάργας, εκσπαργα). In very early times, according to the Bible, silver was used for orna-
ments (Gen. xxiv. 53), for cups (Gen. xiv. 2), for the sockets of the pillars of the Tabernacle (Ex. xxvii. 19, 20), and their capitals (Ex. xxxviii. 17); for dishes, or chargers, and bowls (Num. vii. 13, trumpets (Num. x. 2), candlesticks (1 Chr. xxviii. 15), tables (1 Chr. xxviii. 16), basins (1 Chr. xxviii. 17), chains (xxv. 19), the settings of ornaments (Prov. xxxix. 11), studs (Cant. i. 11), and crowns (Zech. vi. 11). Images for idolatrous worship were made of silver or overlaid with it (Ex. xx. 24; Hos. xii. 2; Hab. ii. 19; Bar. vi. 39) [or Epist. of Jer. 39], and the manufacture of silver shrines for Diana was a trade in Ephesus (Acts xix. 21) [Demetrius]. But its chief use was as a medium of exchange, and throughout the O. T. we find excepta “silver,” used for money, like the Fr. argent. To this general usage there is but one exception. (See Metals, lii. 1019.) Vessels and ornaments of gold and silver were common in Egypt in the times of Osirtenas I. and Thothmes III., the contemporaries of Joseph and Moses (Wilkinson, Ap. ii. ii. 225).

In the E. W. and S. W. regions we find indications of a constant application of silver to purposes of ornament and luxury. It was used for basins (1 K. i. 137, iv. 53), goblets (1 K. xiiii. 741), baskets (1 K. iv. 125), coffers (1 K. xviii. 413), sword-hilts (1 K. ii. 210; 1 K. viii. 404), door-handles (1 K. iv. 442), and chapes for the greaves (1 K. iii. 35). Door-posts (1 K. iv. 9) and lamp-stands (1 K. vii. 90) overlaid with silver ornaments; bracelets (1 K. iv. 128), tables (1 K. iv. 555), bowls (1 K. iv. 10, xiv. 605), scabbards (1 K. xiii. 31), sword-belts (1 K. xviii. 503), belts for the shield (1 K. xix. 48), chariot-poles (1 K. viii. 729) and the waves of wheels (1 K. viii. 729) were adorned with silver; women braided their hair with silver thread (1 K. xiiii. 92), and cords appear to have been made of it (1 K. x. 24); while we constantly find that swords (1 K. iv. 15, xix. 807) and sword-lances (1 K. xiv. 257), thrones, or chairs of state (1 K. viii. 65), and bedstools (1 K. xiii. 280) were studded with silver. Tiara-st of the silver feet was probably so culled from the silver ornaments on her sandals (1 K. i. 538). The practice of overlaying silver with gold, referred to in Homer (Od. vi. 222, xiii. 159), is nowhere mentioned in the Bible, though better materials were covered with silver (Prov. xxvi. 23).

Silver was brought to Solomon from Arabia (2 Chr. ix. 14) and from Tarshish (2 Chr. xii. 11), which supplied the markets of Tyre (Ex. xixii. 12). From Tarshish it came in the form of plates (Jer.

A large portion of the quarraying at Siloam has been in the 'millas' beds, and throughout the village the deep vertical cuts made by the quarrymen may be seen exactly corresponding to those found in all the quarries; steps cut in the rock lead to different parts of the village; first made for the convenience of the workmen, they have now been made to serve as streets. There are few buildings in this village, which belongs in character as has generally been supposed. The state of the houses and streets was worse than anything seen about Jerusalem, and they were swarming with vermin; still the village is highly interesting, and deserves more notice from travelers than has generally been be-
estowed upon it.” (p. 64 ff.)

For some very recent discoveries which seem to connect Siloam 'with Zontriba see in the latter name (Amer. ed.).}
SILVERLINGS

SIMEON

v. 9), like those on which the sacred books of the Sinhalese are written to this day (Temnent's *Ceyl. ii. 102*). The silver bowl given as a prize by Achilles was the work of Sidonian artists (II. xxiii. 743; comp. *Od.* iv. 618). In Homer (II. ii. 857), Alyce is called the birthplace of silver, and was probably celebrated for its mines. But Spain appears to have been the chief source whence silver was obtained by the ancients. [Mises, iii. 1899.] In the Bible the silver bowls have afforded some supply of this metal. 'When Volney was among the Druses, it was mentioned to him that an ore affording silver and lead had been discovered on the declivity of a hill in Lebanon' (Kitto, *Phys. Hist. of Palestine*, p. 73).

For an account of the knowledge of obtaining and refining silver possessed by the ancient Hebrews, see the articles Lead and Mines. The whole operation of mining is vividly depicted in Job xxviii. 1-11: and the process of purifying metals is frequently alluded to (Is. xvi. 9; Prov xxvi. 4), while it is described with some minuteness in Ez. xxii. 20-22. Silver mixed with alloy is referred to in Jer. vi. 30, and a finer kind, either purer in itself, or more thoroughly purified, is mentioned in Prov. viii. 19.

W. A. W.

SILVERLINGS (σιλβρινας: σιλβρινος: argentus, sileus understood), a word used once only in the A. V. (Is. vii. 23), as a translation of the Hebrew word sepher, elsewhere rendered "silver" or "money." [PIECE OF SILVER.]

R. S. P.

SIMALCUTÉ (Rom. Επιμελητή: [Sin. ομπιλες: Abs. Σιμαλκος: Comp. Συμαλ- κος: Epi_b€leth, Maximus: MaXioS, Joseph]; an ancient chief who had charge of Antiochus, the young son of Alexander Balas, before he was put forward by Tryphon as a chimera to the Syrian throne (1 Mac. xi. 39). [ANTIOCHUS VI., vol i. p. 117.] According to Diodorus (Fabrius, xxii. 1) the name of the chief was Diocles, though in another place (Frag. xxi. Miller) he calls him Dianclus. The name evidently contains the element *M€l€* "king," but the original form is uncertain (comp. Gratius and Grimm on I Macc. l. c.).

B. F. W.

SIMEON (Σιμών < [a hearing, latenting]; Σιμών, [in 1 Chr. iv. 24, Rom. Σεμων (mis- print?): Vat. Alex. here as elsewhere Συμων] = Simon). The second of Jacob's sons by Leah. His birth is recorded in Gen. xxix. 33, and in the explanation there given of the name, it is derived from the root *šōmā*; to hear a — Jehovah hath heard (ibidem) that I was hated. . . . and she called his name Simonon. b This metaphor is not carried on (as in the case of some of the names) in Jacob's Blessing; and in that of Moses all mention of Simonon is omitted.

The first group of Jacob's children consists, besides Simeon, of the three other sons of Leah — Reuben, Levi, Judah. With each of these Simeon is mentioned in some connection. As Reuben and Simeon are mine," says Jacob, "so shall Jo-

a First (Handeb. ii. 472) inclines to the interpretation "famous" (transcriber). Redehol (Attitt. Num. 90 u. 91) on the other hand, adopting the Arabic

b The name is given in this its more correct form in the A. V. in connection with a later Israelite in Ex. x. 31.

c It is by no means certain that Jacob's words apply to the transaction at Shechem. They appear rather to refer to some other act of the brothers which has escaped direct record.
plied in the Blessing of Jacob (Gen. xix. 5-7), has been already adverted to. The passage relating to them is thus rendered:—

Shimeon and Levi are brethren, a
Instruments of violence are their machinations (or their ıv swords).
Is their secret counsel come not my soul?
Unto their assembly join not mine honor!
For in their wrath they slew a man,
And in their self-will they houghed an ox.
Cursed be their wrath, for it is fierce,
And their anger, for it is cruel!
I will divide them in Jacob,
And scatter them in Israel.

The terms of this denunciation seem to imply a closer bond of union between Shimeon and Levi, and more violent and continued exploits performed under that bond, than now remain on record. The expressions of the closing lines also seem to necessitate a more advanced condition of the nation of Israel than it could have attained at the time of the death of the father of the individual patriarchs. Taking it however to be what it purports, an actual prediction by the individual Jacob (and, in the present state of our knowledge, however doubtful this may be, no other conclusion can be safely arrived at), it has been often pointed out how differently this surmise was accomplished in the cases of the two tribes. Both were "divided" and "scattered." But how differently! The dispensation of the Levites arose from their holding the post of honor in the nation, and being spread, for the purposes of education and worship, broadcast over the face of the country. In the case of Simon the dispersion seems to have arisen from some corrupting element in the tribe itself, which first reduced its numbers, and at last drove it from its allotted seat in the country—not, as Dan, because it could not, but because it would not stay—and thus in the end caused it to dwindle and disappear entirely.

The non-appearance of Simon's name in the Blessing of Moses (Deut. xxxiii. 6-9) may be explained in two ways. On the assumption that the Blessing was actually pronounced in its present form by Moses, the omission may be due to his displeasure at the misbehavior of the tribe at Shittim. On the assumption that the Blessing, or this portion of it, is a composition of later date, then it may be due to the fact of the tribe having by that time vanished from the Holy Land. The latter of these is the explanation commonly adopted.

During the journey through the wilderness Simon was a member of the camp which marched on the south side of the Sacred Tent. His associates were Reuben and Gad—not his whole brothers, but the sons of Ziphah, Leah's maid. The head of the tribe at the time of the Exodus, was Shelumiel, son of Zurishaddon (Num. i. 6), ancestor of its one heroine, the intrepid Judith. [SALASADAL] Among the spies Simon was represented by Shiphath son of Hori, i.e. Horite, a name which perhaps, like the "Canaanites" of the earlier list, reveals a trace of the lax tendencies which made the Simeonites an easy prey to the licentious rites of Peer, and ultimately destroyed the permanence of the tribe. But the division of the land his representative was Shemuel, son of Ammiudah.

The connection between Judah and Simon already mentioned seems to have begun with the Conquest. Judah and the two Joseph-brothers were first served with the lion's share of the land; and then, the Canaanites having been sufficiently subdued to allow the Sacred Tent to be established without risk in the heart of the country, the work of dividing the remainder amongst the seven inferior tribes was proceeded with (Josh. xvii. 1-6). Benjamin had the first turn, then Simon (xix. 1). By this time Judah had discovered that the tract allotted to him was too large (xix. 9), and also too much exposed on the west and south for even his generous disposition, and the Simonites being unable to hold a distinct sector of the territory of his kinsman, on its southern frontier, which contained eighteen or nineteen cities, with their villages, spread round the venerable well of Beer-sheba (Josh. xix. 1-8; 1 Chr. iv. 28-33). Of these places, with the help of Judah, the Simeonites possessed themselves (Judg. i. 3, 17; and here they were found, doubled by Josh., residing in the reign of David (1 Chr. iv. 31). During his wandering Life David must have been much amongst the Simeonites. In fact, three of their cities are named in the list of those to which he sent presents of the spoil of the Amalekites, and one (Ziklag) was his own private property. It is therefore remarkable that the numbers of Simon and Judah who attended his installation at Hebron should have been so much below those of the other tribes (1 Chr. xii. 23-37). Possibly it is due to the fact that the event was taking place in the heart of their own territory, at Hebron. This, however, will not account for the curious fact that the warriors of Simeon (7,100) were more numerous than those of Judah (6,900). After David's removal to Jerusalem, the head of the tribe was Shephatiah son of Masach (1 Chr. xxvii. 16).

What part Simon took at the time of the divi-

\*a The word is שים, meaning "brothers" in the fullest, strictest sense. In the Targ. Pe'ula, it is rendered אדוניא תבנית, "brothers of the womb."
\*b A distinction of the personal (Jerome, Talm., etc.) with the Greek syntax. The "habitations" of the A V is derived from Kinschi, but is not countenanced by later scholars.
\*c A V, "dug down a wall;" following Onkelos, who reads רעב = רבע, "a town, a wall."
\*d The Alexantrine MS. of the LXX adds Simon's name in this passage— "Let Reuben live and not die, and let Simon be few in number." In so doing it differs not only from the Vatican MS, but also from the Hebrew text, to which this MS. usually adheres more closely than the Vatican does. The insertion is adopted in the Complutensian and Alexantrine MS. of the LXX, but does not appear in any of the other versions.
\*e It is a curious coincidance, though of course nothing more, that the seerly records of Simon should disclose two names so illustrous in Israel's history as Saul and Samuel.
\*f This is a different account to that supplied in Judg. i. The two are entirely distinct documents. That of Judges, from its fragmentary and abrupt character, has the appearance of being the more an epitome of the two.\n\*g "The ports of Ithlim which border on Arabs and Egypt" (Joseph. Ant. v. 1, § 22).
\*h It had been first taken from Simeon by the Philistines (1 Sam. xxvii. 6), if indeed he ever got possession of it.
\*i Possibly because the Simeonites were warriors and nothing else, instead of husbandmen, etc., like the men of Judah.
ion of the kingdom we are not told. The tribe was probably not in a sufficiently strong or compact condition to have shown any northern tendencies, even had it entertained them. The only thing which can be interpreted into a trace of its having taken any part with the northern kingdom are the two casual notices of 2 Chr. xv. 9 and xxxiv. 6, which appear to imply the presence of Simeonites there in the reigns of Asa and Josiah. But this may have been merely a manifestation of that vagrant spirit which was a cause or a consequence of the prediction ascribed to Jacob. And on the other hand the definite statement of 1 Chr. iv. 41–43 (the date of which by Hezekiah's reign seems to show conclusively its southern origin) proves that at that time there were still some of them remaining in the original seat of the tribe, and actuated by all the warlike lawless spirit of their progenitor. This fragment of ancient chronicle relates two expeditions in search of more eligible territory. The first, under thirteen chieftains, leading doubtless a large body of followers, was made against the Hamites and the Meunites, a powerful tribe of Bedouins, "at the entrance of Gaza." The expedition was successful, The So'ron was smaller, but more adventurous. Under the guidance of four chieftains a band of 500 undertook an expedition against the remnant of Amalek, who had taken refuge from the attacks of Saul or David, or some later pursuers, in the distant fastnesses of Mount Seir. The expedition was successful. They smote the Amalekites and took possession of their quarters; and they were still living there after the return of the Jews from Captivity, or whenever the First Book of Chronicles was edited in its present form. The audacity and intrepidity which seem to have characterized the founder of the tribe of Simeon are seen in their fullest force in the list of his descendants of whom there is any express mention in the Sacred Record. Whether the book which bears his name be a history or a historic romance, Judith will always remain one of the most prominent figures among the deliverers of her nation. Bethulia almost seems to have been a Simoonite colony. Ozias, the chief man of the city, was a Simeonite (Jud. vi. 15), and so was Maceias the husband of Judith (viii. 2). She herself had the purest blood of the tribe in her veins. Her genealogy is traced up to Zurishaddai (in the Greek form of the present text Salsada, viii. 1), the head of the Simeonites at the time of their greatest power. She nerves herself for her tremendous exploit by a prayer to "the Lord God of her father Simon" and by recalling in the most characteristic manner and in all their details the incidents of the massacre of Shechem (ix. 2).

Simeon is named by Ezekiel (xlviii. 25) and the author of the Book of the Revelation (vii. 7) in their catalogues of the restoration of Israel. The former removes the tribe from Judah and places it by the side of Benjamin. 2. Son of Judah (Simeon.) A priest of the family of Joarib — or in its full form JEHUJIAH — one of the ancestors of the Maccabees (1 Mace. ii. 1). 3. Son of Juda and father of Levi in the genealogy of our Lord (Luke iii. 30). The Vat. MS. gives the name SIMEON. [This is an error. — A.]

4. Simon Peter (Acts xv. 4.) The use of the Hebrew form of the name in this place is very characteristic of the Howard, whose mouth it occurs. It is found once again (2 Pet. i. 1), though here there is not the same unanimity in the MSS. Lachmann, with it, here adopts "Simon."

G. 8. [Simon.] A devout Jew inspired by the Holy Ghost, who met the parents of our Lord in the Temple, took Him in his arms, and gave thanks for what he saw and knew of Jesus (Luke ii. 25–35). In the apocryphal Gospel of Nicodemus, Simon is called a high-priest, and the narrative of our Lord's descent into Hell is put into the mouths of Charinus and Luthins, who are described as two sons of Simon, who rose from the grave after Christ's resurrection (Matt. xxvii. 53) and related their story to Annas, Caiaphas, Nicodemus, Joseph, and Gamaliel.

Rabban Simeon, whose grandmother was of the family of David, succeeded his father Hillel as president of the Sanhedrin about A. D. 13 (Ptol., Lexicon Rabb. p. 637). and his son Gamaliel was the Pharisee at whose feet St. Paul was brought up (Acts xxii. 3). A Jewish writer specially notes that no record of this Simon is preserved in the Mishna (Lightfoot, Horae Heb. Luke ii. 25). It has been conjectured that he (Prideaux, Connection, anno 37, Michaelis) or his grandson (Schuhain, Horae Heb. Luke ii. 25) of the same name, may be the Simeon of St. Luke. In favor of the identity it is alleged that the name, residence, time of life, and general character are the same in both cases; that the remarkable silence of the Mishna, and the counsel given by Gamaliel (Acts v. 38), connotes a suspicion of an inclination on the part of the family of the Rabban towards Christianity. On the other hand, it is argued that these facts fall far short of historical proof; and that Simon was a very common name among the Jews, that St. Luke would never have introduced so celebrated a character as the President of the Sanhedrin merely as "a man in Jerusalem," and that his son Gamaliel, after all, was educated as a Pharisee. The question is discussed in Witsius, Miscellanea Sacra, i. 21, §§ 14–16. See also Wolf, Cleo Philologise, Luke ii. 25, and Bibl. Hebr. ii. 682.

5. A V. "residential." See MEUMON.

# SIM'£ON NIGER. 

Acts xiii. 1. [NIGER.]

SIM'EON NIGER. Acts xiii. 1.
Simon. [Σωζάπιον: Simon.] A name of frequent occurrence in Jewish history in the post-Rabbinic period. It is doubtful whether it was borrowed from the Greeks, with whom it was not uncommon, or whether it was a contraction of the Hebrew Shimion. That the two names were regarded as identical appears from 1 Macc. ii. 65. Perhaps the Hebrew name was thus slightly altered in order to render it identical with the Greek, 1. Son of Mattathias. [Maccabees, § 4, vol. ii. p. 171.]

2. Son of Onias the high-priest (τάγος ο Ποιιος), whose eulogy closes the "praise of famous men" in the book of Ecclesiasticus (ch. i.), [Ecclesiasticus, vol. i. p. 651.] Fritzsch, whose edition of Ecclesiasticus (Exeg. Handb.) has appeared (1869) since the article referred to was written, maintains the common view that the reference is to Simon II., but without bringing forward any new arguments to support it, though he strangely underestimates the importance of Simon I. (the Just). Without haying undue stress upon the traditions which attached to this name (Hertzfeld, Gesch. i., iv. 195), it is evident that Simon the Just was popularly regarded as closing a period in Jewish history, as the last teacher of the great Synagogue." You believe him to have been Simon the one who laid the title "the Just" was given. Hertzfeld (i. 377, 378) has endeavored to prove that it belongs to Simon II., and not to Simon I., and in this he is followed by Jost (Gesch. d. Judenth., i. 95). The later Hebrew authorities, by whose help the question should be settled, are extremely unsatisfactory and confused (Jost, 110, &c.): and it appears better to adhere to the explanation of Josephus, who identifies Simon I. with Simon the Just (Ant. xii. 2, § 4, &c.), than to follow the Talmudic traditions, which are notoriously untrustworthy in chronology. The legends are connected with the title, and Hertzfeld and Jost both agree in supposing that the reference in Ecclesiastics is to Simon known as "the Just," though they believe this to be Simon II. (compare, for the Jewish anecdotes, Raphael's Hist. of Jews, i. 115-124; Pridie, Connexion, ii. 1.)

3. "A governor of the Temple" in the time of Seleucus Philopator, whose information as to the treasures of the Temple led to the sacrilegious attempt of Heliodorus (2 Macc. iii. 4, &c.). After this attempt failed, through the interference of the high-priest Onias, Simon accused Onias of conspiring (iv. 1, 2) and a bloody feud arose between their two parties (iv. 3). Onias appealed to the king, but nothing is known as to the result or the later history of Simon. Considerable doubt exists as to the exact nature of the office which he held (προστάτης του ἱεροῦ, 2 Macc. iii. 4). Various interpretations are given by Grimm (Exeg. Handb., ad loc.). The chief difficulties in the fact that Simon is said to have been the "ruler of the treasury of God" (δ ἡγίασμος ὀνόμα του θεοῦ [κυρίου], 1 Chr. ix. 11; 2 Chr. xxxi. 13; Jer. xx. 1) seems to have been always a priest, and the "captain of the Temple" (στρατηγὸς του ἱερου, Luke xxii. 4, with Lightfoot's note; Acts iv. 1, v. 24, 26) and the keeper of the treasures (2 Chr. xiii. 2; 2 Macc. xxii. 12) must have been at least Levites. Hertzfeld (Gesch. i., iv. 218) conjectures that Benjamin is an error for Menelaus, the head of a priestly house (Neh. xii. 5, 17). In support of this view it may be observed that Menelaus, the usurping high-priest, is said to have been a brother of Simon (2 Macc. iv. 23), and no intention is anywhere given that he was not of priestly descent. At the same time the corruption (if it exist) dates from an earlier period than the present Greek text, for "tribe" (φαναί) could not be used for "family" (οικος). The various reading γνωσμοι (regulation of the market) for παρανομαι (disorder, 2 Macc. iii. 4), which seems to be certainly correct, points to some office in connection with the supply of the sacrifices: and probably Simon was appointed to carry out the design of Menelaus, who (as is stated in the context) had undertaken to destroy the cost of them (2 Macc. iii. 3). In this case there would be less difficulty in a Benjamite acting as the agent of a foreign king, even in a matter which concerned the Temple-service. B. F. W.

4. Simon the Brother of Jesus. — The only unambiguously noticed of this Simon occurs in Matt. xxii. 55, Mark vi. 5, where, in common with James, Jesus, and Judas, he is mentioned as one of the brethren of Jesus. He has been identified by some writers with Simon the Canaanite, and still more generally with Symeon who became bishop of Jerusalem after the death of James, A. D. 62 (Euseb. H. E. iii. 11, iv. 22), and who suffered martyrdom in the reign of Trajan at the extreme eastern frontier of Asia. Here Symeon was laid, whose last testament (Euseb. H. E. iii. 32), in the year 107, or according to Burton (Lectures, ii. 17, note) in 104. The former of these opinions rests on no evidence whatever, nor is the latter without its difficulties. For in whatever sense the term "brother," is accepted — a vexed question which has been already amply discussed under BROTHER and JAMES, it is clear that neither Eusebius or the author of the so-called Apostolical Constitutions understood Symeon to be the brother of James, nor consequently the "brother of the Lord. Eusebius invariably describes James as "the brother" of Jesus (H. E. i. 12. ii. 1. 11, &c.), but Symeon as the son of Clopas, and the cousin of James (iii. 11, iv. 22), and the same distinction is made by the other author (Const. Apost. vi. 45).

5. Simon the Canaanite, one of the Twelve Apostles (Matt. x. 4; Mark iii. 18), otherwise described as Simon Zelotes (Luke vi. 15; Acts i. 13). The latter term (ζηλότης), which is peculiar to Luke, is the Greek equivalent for the Chaldee term a preserved by Matthew and Mark (καυρομενης, as in lect. rec. of papyrus, as in the Vulg.), and in the best modern editions. Each of these equally points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. The supposed references to Canaan (A. V.) or to Canna (Luther's version) are equally erroneous. (Canaanite.) The term καυρομενης appears to have survived the distinctive surname of Canaan ( Const. Apost. vi. 14, viii. 27). He has been frequently identified with Simon the brother of Jesus; but Eusebius (H. E. iii. 11) clearly distinguishes between the Apostles and the relations of Jesus. Still less likely is it that he was identical with Symeon, the second bishop of Jerusalem, as stated by Sophronius (App. ad Hieron. Cod.). Simon the Canaanite is reported, on the doubtful authority of the Pseudo-Dorotheus and of Nicophorus Callistus, to have preached in Egypt, Cyrene, and Mauritania (Burton's Lectures, i. 333, note), and,
on the equally doubtful authority of an annotation preserved in an original copy of the Apostolic Constitutions (viii. 27), to have been crucified in Judea in the reign of Domitian.

6. SIMON OF CYRENE. — A Hellenistic Jew, born at Cyrene on the north coast of Africa, who was present at Jerusalem at the time of the crucifixion of Jesus, either as an attendant at the feast (Acts ii. 10), or as one of the numerous settlers at Jerusalem from that place (Acts vi. 9). Meeting the procession that conducted Jesus to Golgotha, as he was returning from the country, i.e. was pressed into the service (ὑπάγων, a military term) to bear the cross (Matt. xxvii. 52; Mark xv. 21; Luke xxiii. 26), when Jesus himself was unable to bear it any longer (comp. John xix. 17). Mark describes him as the father of Alexander and Rufus, perhaps because this was the Rufus known to the Roman Christians (Rom. xvi. 13), for whom he especially wrote. The Basilidian Gnostics believed that Simon suffered in lieu of Jesus (Burnet's Lectures, ii. 64).

7. SIMON THE LEPER. — A resident at Bethany, Simon, he applied to himself the title "the leper," not from his having leprosy at the time when he is mentioned, but at some previous period. It is not improbable that he had been miraculously cured by Jesus. In his house Mary anointed Jesus preparatory to his death and burial (Matt. xxvi. 6, 7; Mark iv. 3, 6; John xii. 1, 3).\(^a\) Leucius was also present as one of the guests, while Martha served (John xii. 2): the presence of the brother and two sisters, together with the active part the latter took in the proceedings, leads to the inference that Simon was related to them: but there is no evidence of this, and we can attach no credit to the statement that he was their father, as reported on apocryphal authority by Nicethorus (H. E. i. 27), and still less to the idea that he was the husband of Mary. Simon the Leper must not be confounded with Simon the Pharisee mentioned in Luke vii. 40.

8. SIMON MAGUS. — A Samaritan living in the Apostolic age, distinguished as a sorcerer or "magician," from his practice of magical arts (μαγείας, Acts vili. 9). His history is a remarkable one: he was born at Gittón, a village of Samaria (Justin Apol. i. 70), identified with the modern Kurnejet Gheleh near Nablous (Dodd's Biblical Atlas, ii. 308, note). He was probably educated at Alexandria (as stated in Clement. Rom. ii. 22), and there became acquainted with the eclectic tenets of the Gnostic school. Either then or subsequently he was a pupil of Didymus, who preceded him as a teacher of Gnosticism in Samaria, and whom he supplanted with the aid of Cleobius (Constitut. Apostol. vi. 8). He is first introduced to us in the Bible as practicing magical arts in a city of Samaria, perhaps Sychar (Acts viii. 5; comp. John iv. 5), and with such success, that he was pronounced to be "the power of God is called great" (Acts viii. 10). The preaching and miracles of Philip having excited his observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands, as practiced by the Apostles Peter and John, and, being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. The motive and the means were equally to be repudiated; and his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which lespecque terror but not penitence (Acts viii. 9-24). The history of his peculiar guilt has been perpetuated in the Church, and is applied to all similar spiritual offices. Simon's history, subsequently to his meeting with Peter, is involved in difficulties. Early church historians depict him as the pernicious foe of the Apostle Peter, whose movements he followed for the purpose of seeking encounters, in which he was signally defeated. In his journeys he was accompanied by a female named Helene, who had previously been a prostitute at Tyre, but who was now elevated to the position of his φάτουρα or divine intelligence (Justin Martyr, Apol. i. 25; Euseb. H. E. ii. 13). His first encounter with Peter took place at Caesarea Stratonis (according to the Constitutions Apostolic, vii. 8), whence he followed the Apostle to Rome. Eusebius makes no mention of this first encounter, but represents Simon's journey to Rome as following immediately after the interval recorded in Scripture (H. E. ii. 14); but his chronological statements are evidently confused; for in the very same chapter he states that the meeting between the two at Rome took place in the reign of Claudius, some ten years after the events in Samaria. Justin Martyr, who is the author of the account, represents Simon as having visited Rome in the reign of Claudius, and omits all notice of an encounter with Peter. His success there was so great that he was deified, and a statue was erected in his honor, with the inscription "Simon Descantus" (Apol. i. 26, 50)\(^b\).

\(^a\) On the chronological difficulty relating to the time of the feast in Simon's house see vol. ii. p. 1372, note a (Amer. ed.).

\(^b\) Some doubt has been thrown on Justin's statement from the fact that Josephus (Ant. xx. 7, § 2) mentions a reputed magician of the same name and about the same date, who was born in Cyprus. It has been suggested that Justin borrowed his information from this source, and mistook Citium, a town of Cyprus, for Gittón. If the writers had respectively used the gentile forms Kermic and Terreric, the similarity would have favored such an idea. But neither does Josephus mention Citium, nor yet does Justin use the gentile form. It is far more probable that Josephus would be wrong than Justin, in any point relating to the Maccabees.

\(^c\) The A. V. omits the word ἑλπιζεῖν, and renders the words "the great power of God." But this is to be the whole point of the designation. The Samaritans described the angels as ἐνέργειαι, b-βηγια, i.e. uncreating influences proceeding from God (Gieseler, Eccl. Hist. i. 48, note 9). They intended to distinguish Simon from such an order of beings by adding the words "which is called great," meaning thereby the source of all power, in other words, the Supreme Deity. Simon was recognized as the incarnation of this power, and not as a creature himself. It is the word ἑνεργεῖα, a "some great one" (Acts vii. 9); or to use his own words (as reported by Jerome, on Matt. xxiv. 5). "Ego sum sanus Dei, ego sum speiosus, ego Parchiesius, ego Ephraemius, ego omnis Dei."\(^d\)

\(^d\) See the Didascaliae, as embodied in Helenus's permutation, as recognizing the dualistic element of Gnosticism, derived from the Manichean system. The Gnostics appear to have recognized the ἐνέργειαι and the ἐνέργος, as the two forms in which power which proceeds from God who is uncreated. Simon and Helenia were the incarnation in which these principles resided.

\(^e\) Justin's authority has been impugned in regard to this statement, on the ground that a tablet was discovered in 1574 on the Tabernacle Walrus, which answers
SIMON CHOSAMEUS

The above statements can be reconciled only by assuming that Simon made two expeditions to Rome, the first in the reign of Claudius, the second, in which he encountered Peter, in the reign of Nero. The reason for this is given by Justin (I. xii. 68) the business of the latter was the matter of the impost of the Jews, and it is even possible that this was the subject of the former. Simon was last heard of in the year 108, and the first statement is probably not to be accepted. The same is true of the second, but it is possible that he may have been mistaken in the matter of his death. In any case, the statement is to be taken with reservation.

SIMONIS (Simonis) [watchful]: Φυλακαρις (Semur). Properly "Shimri," son of Hoshe, a Merarite Levite in the reign of David (I Chr. xxvi. 10). Though not the first-born, his father made him the head of the family. The LXX. read Σεμωνος, shimdur, "guards."  

SIN (Σιν [sine]: Simon, Simon: [in ver. 15, Alex. Tatian] Pelasgian), a city of Egypt, mentioned only by Ezekiel (xlvi. 18, 16). The name is Hebrew, or, at least, Semitic. Gesenius supposes it to signify "clay," from the unused root יק (q-v), "probably he or he was muddy, clayey." It is identified in the Vulg. with Pelasgum, Πελασχ, "the clayey or muddy country, town, from πηλαχς; and seems to be preserved in the Arabic Et-Tenech,  

Σίνα, Περεμονι, Περεμονι (the second being a variation held by Quatremère to be incorrect), and Βαπεμονι, of the Copts, of the Arabs, which was in the time of the former a boundary-city, the limits of a governor's authority being stated to have extended from Alexandria to Philæ, and Peremon (Acts of St. Sarapammon MS. Copt. Vit. 67, fol. 90, ap. Quatremère, MémoiresSEG, etHist. sur l'Égypte, i. 259). Champollion ingeniously derives his name from the article Φ, ΦΠ, "to be," and ΩΜ, "mud" (L'Égypte, ii. 82-87; comp. Brugsch, Geogr. Inscr. i. p. 207). Brugsch compares the ancient Egyptian HA-REM, which he reads Pe-rema, on our system, PE-REM, "the abode of the terr.," or "of the fish terr." (Geogr. Inscr. i. l. c. pl. iv. 1679). Pelasgum, he would make the city SAMHAT (or, as he reads it Sām-hād), remarking that "the name of the city Sanhad" is the only one which has the determinative of a city, and, comparing the evidence of the Roman nome-coins, on which the place is apparently treated as a name; but this is not certain, for there may have been a Pelasgic nome, and the etymology proposed at Rome for the eye of a Roman emperor; and that the mistake should be repeated by other early writers who have knowledge of Latin is unquestioned (Irenæus, Adv. Haer. i. 20; Tertullian, Apol. 18),—these assumptions form a series of improbabilities, amounting almost to an impossibility. [See Norton's Evidence of the Term, of the Gospel, 2d ed., vol. ii. pp. iii-xxxii. (Addit. Notes)].

A this later date is to a certain extent confirmed by the account of Simon's death preserved by Hippolytus (Adv. Her. vi. 20); for the event is stated to have occurred while Peter and Paul (the term ωσότως evidently implying the presence of the latter) were together at Rome.
of the name SAMHAT is unknown (Id. p. 128; Pl. xxviii. 17).

The site of Pelusium is as yet undetermined. It has been thought to be marked by mounds near Baryt et-Teneh, now called El-Farawit and not et-Teneh. This is disputed by Captain Spratt, who supposes that the mound of Aboo-Khreya indicates where it stood. This is further inland, and apparently on the west of the old Pelusiac branch, as was Pelusium. It is situate between Faizma and Tel-Djemench. Whatever may have been its exact position, Pelusium must have owed its strength not to its present elevation, but to its being placed in the midst of a plain of marshes and mud, never easy to traverse. The ancient sites in such alluvial tracts of Egypt are in general only sufficiently raised above the level of the plain to preserve them from being injured by the inundation.

The antiquity of the town of Sin may perhaps be inferred from the mention of "the wilderness of Sin" in the journeys of the Israelites (Ex. xxvi. 1; Num. xxxiii. 11). It is remarkable, however, that the Israélites did not immediately enter this tract on leaving the cultivated part of Egypt, so that it is held to have been within the Sinaitic peninsula, and therefore it may take its name from some other place or country than the Egyptian Sin.

Pelusium is mentioned by Ezekiel, in one of the prophecies relating to the invasion of Egypt by Nebuchadnezzar, as one of the cities which should then suffer calamities, with, probably, reference to their later history. The others spoken of are Noph (Memphis), Zoon (Tanis), No (Thebes), Aven (Helcopolis), Pi-beseth (Bubastis), and Tebhaphnehes (Daphne). All these, excepting the two ancient capitals, Thebes and Memphis, lay on or near the eastern boundary; and, in the approach to Memphis, an invader could scarcely advance, after capturing Pelusium and Daphne, without taking Tanis, Bubastis, and Helcopolis. In the most ancient times Tanis, as afterwards Pelusium, seems to have been the key of Egypt on the east. Bubastis was an important position from its holy mounds, and Helcopolis as securing the approach to Memphis. The prophet speaks of Sin as "the stronghold of Egypt" (ver. 15). This place it held from that time until the period of the Romans. Herodotus relates that Sennacherib advanced against Pelusium, and that near Pelusium Cambyses defeated Psammeutus. In like manner the decisive battle in which Cambyses defeated the first native king, Nesbanebos, NERKIT-NEB, was fought near this city. It is perhaps worthy of note that Ezekiel twice mentions Pelusium in the prophecy which contains the remarkable and signally-fulfilled sentence:

"There shall be no more a prince of the kind of Egypt" (ver. 13). As he saw the long train of calamities that were to fall upon the country, Pelusium may well have stood out as the chief place of her successive ramifications. Two Persian conquests, and two submissions to strangers, first to Alexander, and then to Augustus, may explain the special misery foretold of this city: "Sin shall suffer great anguish" (ver 16).

We find in the Bible a geographical name, which has the form of a gent. noun derived from Sin, and is usually held to apply to two different nations, neither connected with the city Sin. In the list of the descendants of Noah, the Sinite, "SIN," occurs among the sons of Canaan (Gen. x. 17; 1 Chr. i. 15). This people, from its place between the Arkite and the Arvadite has been supposed to have settled in Syria north of Palestine, where similar names occur in classical geography and have been alleged in confirmation. This theory would not, however, necessarily imply that the whole tribe was there settled, and the supposed names of the name are by no means conclusive. On the other hand, it must be observed that some of the eastern towns of Lower Egypt have Hebrew as well as Egyptian names, as Helcopolis and Tanis: that those very near the border seem to have borne only Hebrew names, as Migdol; so that we have an indication of a Semitic influence in this part of Egypt, diminishing in degree according to the distance from the border. It is difficult to account for this influence by the single circumstance of the Shepherd invasion of Egypt, especially as it is shown yet more strikingly by the remarkably strong characteristics which have distinguished the inhabitants of northeastern Egypt from their fellow-countrymen both of the land of Herodotus, and of the Tartis of our own. And we must not pass by the statement of the former of these writers, that the Palestine Syrians dwelt westward of the Aravians to the eastern boundary of Egypt (iiii. 5, and above p. 2736, note a). Therefore, it does not seem a violent hypothesis that the Sinites were connected with Pelusium, though their main body may perhaps have settled much further to the north. The distance is not greater than that between the Hittites of southern Palestine and those of the valley of the Orontes, although the separation of the less powerful Hittites into those dwelling beneath Mount Hermon and the inhabitants of the small confederacy of which Gibea was apparently the head, is perhaps nearer to our supposed case. If the Wilderness of Sin owed its name to Pelusium, this is an evidence of the very early importance of the town and its connection with Arabia, which would perhaps be strange in the case of a purely Egyptian town. The conjecture we have put forth suggests a recurrence to the old explanation of the famous mention of "the land of Sinim," סינים, in Isaiah (xlv. 12), supposed by some to refer to China. This would appear from the context to be a very remote region. It is mentioned after the north and the west, and would seem to be in a southern or eastern direction. Sin is certainly not remote, nor is the supposed place of the Sinites to the north of Palestine: but the expression may be proverbial. The people of Pelusium, if of Canaanite origin, were certainly remote compared to most of the other Canaanites, and were separated by alien peoples, and it is also noticeable that they were to the northeast of Palestine. As the sea bordering Palestine came to designate the west, as in this passage, so the land of Sinim may have passed into a proverbial expression for a distant and separated country. See, however, SINIT, SXMN.

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SIN, WILDERNESS OF (סינא, מדבר סין) [Vat. סינא: desertum Sin]. The very insufficient map. In M. Lhuant's map we cannot discover Aboo-Khreya (Persean de l'Istane de Sina, Atlas, Carte Topographique).
The **Trespass-offering** (נֵשָׁבָּה: נֵשָׁבָּה) is closely connected with the sin-offering in Leviticus, but at the same time clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacrifice: as, for example, in the cleansing of the leper (Lev. xiv.). The victim was in each case to be a ram. At the time of offering, in all cases of damage done to any holy thing, or to any man, restitution was made with the addition of a fifth part to the principal; the blood was sprinkled round about upon the altar, as in the burnt-offering: the fat burnt, and flesh disposed of as in the sin-offering. The distinction of ceremonial clearly indicates a difference in the idea of the two sacrificial offerings.

The nature of that difference is still a subject of great controversy. Looking first to the derivation of the two words, we find that נֵשָׁבָּה is derived from נֵשָׁבָּה, which is, properly, to "miss" a mark, or to "err" from a way, and secondarily to "sin," or to incur a "penalty,"; that נֵשָׁבָּה is derived from the root נֵשָׁבָּה, which is properly to "fall," having for its "primary idea negligence, especially in guilt" (Ges.). It is clear that, so far as derivation goes, there appears to be more reference to general and actual sin in the former, to special cases of negligence in the latter.

Turning next to the description, in the book of Leviticus, of the circumstances under which it is offered, we find one important passage (Lev. v. 1-13) in which the sacrifice is called first a "trespass-offering" (ver. 6), and then a "sin-offering" (vv. 7, 9, 11, 12). But the nature of the victims in ver. 6 agrees with the ceremonial of the latter, not of the former; the application of the latter name is more emphatic and reiterated; and there is at ver. 14 a formal introduction of the law of the trespass-offering, exactly as of the law of the sin-offering in iv. 1. It is therefore safe to conclude that the word נֵשָׁבָּה is not here used in its technical sense, and that the passage is to be referred to the sin-offering only.

We find, then, that the sin-offerings were—

**1. Regular.**

*For the whole people,* at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles (Num. xxviii. 15-xxix. 38), besides the solemn offering of the two goats on the Great Day of Atonement (Lev. xvi.).

**2. For the Priests and Levites at their consecration (Ex. xxix. 10-14, 36); besides the yearly sin-offering (a bullock) for the high-priest on the Great Day of Atonement (Lev. xvi.).*

**B. Special.**

*1. For any sin of "ignorance" against the law.*

The term "ignorance" against the law probably means (as in the Vulg. and A. V.) "sin." The fact that it is never used in application to any other sacrifice in Genesis or Exodus, alone makes the translation "sin-offering" here very improbable.

To these may be added the sacrifice of the red heifer (conducted with the ceremonial of a sin-offering), from the ashes of which was made the "water of separation," used in certain cases of ceremonial pollution. See Num. xix.
SIN-OFFERING

commandment of the Lord, on the part of priest, people, rabbis, or private man (Lev. iv. 16, 18).

2. For refusal to bear witness under adjuration (Lev. v. 1).

3. For ceremomial defilement not willfully contracted (Lev. v. 2, 3), under which may be classed the offerings at the purification of women (xii. 6-8), at the cleansing of lepers (xix. 24, 31), or the uncleanness of men or women (xv. 15, 30), on the defilement of a Nazarite (Num. vi. 11-13) or the expiration of his vow (ver. 16).

4. For the breach of a yovel oath, the keeping of which would involve sin (Lev. v. 4).

The trespass-offerings, on the other hand, were always special, as —

1. For sacrifice "in ignorance," with compensation for the harm done, and the gift of a fifth part of the value besides to the priest (Lev. v. 10, 16).

2. For ignorant trespassing against some definite prohibition of the Law (v. 17-19).

3. For fraud, suppression of the truth, or perjury against man, with compensation, and with the addition of a fifth part of the value of the property in question to the person wronged (vi. 1-6).

4. For rope of a betrothed slave (Lev. xiv. 20, 21).

5. At the purification of the leper (Lev. xiv. 12), and the polluted Nazarite (Num. vi. 12), offered with the sin-offering.

From this enumeration it will be clear that the two classes of sacrifices, although distinct, touch closely upon each other, as especially in B (4) of the trespass-offering, and (2) of the trespass-offering. It is also evident that the sin-offering was the only regular and general recognition of sin in the abstract, and accordingly was far more solemn and symbolical in its ceremonial: the trespass-offering was confined to special cases, most of which related to the doing of some material damage, either to the holy things or to man, except in (5), where the trespass-offering is united with the sin-offering.

Josephus (Ant. iii. 9, § 3) declares that the sin-offering is presented by those "who fall into sin in ignorance" (κατά ἀγνώρια), and the trespass-offering by "one who has sinned and is conscious of his sin, but has no one to convict him thereof." From this it may be inferred (as by Winer and others) that the former was used in cases of known sin against some definite law, the latter in the case of secret sin, unknown, or, if known, not liable to judicial cognizance. Other opinions have been entertained, widely different from, and even opposed to one another. Many of them are given in Winer's Recht. des Schuldbörfers. The opinions which suppose one offering due to sins of omission, and the other for sins of commission, have no foundation in the language of the Law. Others, with more plausibility, refer the sin-offering to sins of pure ignorance, the trespass-offering to those of a more sinful and deliberate character; but this does not agree with Lev. v. 17-19, and is contradicted by the solemn contrast between sins of ignorance, which might be atoned for, and "sins of presumption," against which death without atoning was denounced in Num. xv. 30. A third opinion supposes the sin-offering to refer to sins for which no material and earthly atonement could be made, the trespass-offering to those for which material compensation was possible.

This theory has something to support it in the fact that in some cases (see Lev. v. 15, 18, vi. 1-6) compensation was prescribed as necessary to the sacrifice. Others seek more reconcile distinctions, supposing (e. g.) that the sin-offering had for its object the cleansing of the sanctuary or the commonwealth, and the trespass-offering the cleansing of the individual; or that the former referred to the effect of sin upon the soul itself, the latter to the effect of sin as the breach of an external law. Without attempting to decide so difficult and controverted a question, we may draw the following conclusions: —

First, that the sin-offering was far more solemn and comprehensive of the two sacrifices. Secondly, that the sin-offering looked more to the guilt of the sin done, irrespective of its consequences, while the trespass-offering looked to the evil consequences of sin, either against the service of God, or against man, and to the duty of atonement, as far as atonement was possible. Hence the two might with propriety be offered together.

Thirdly, that in the sin-offering especially we find symbolized the acknowledgment of sinfulness as inherent in man, and of the need of expiation by sacrifice to renew the broken covenant between man and God.

There is one other question of some interest, as to the nature of the sins for which either sacrifice could be offered. It is seen at once that in the Law of Leviticus, most of them, which are not purely ceremonial, are called sins of "ignorance" (see Heb. ix. 7); and in Num. xv. 30, it is expressly said that while such sins can be atoned for by offerings, "the soul that doeth such unpardonably" (Heb. with a high hand) "shall be cut off from among his people." . . . "His iniquity shall be upon him" (comp. Heb. xix. 20). But there are sufficient indications that the sins here called "of ignorance" are more strictly those of "negligence" or "fidelity," a repented of by the unpunished offender, as opposed to those of deliberate and irrepentent sin. The Hebrew word הָאֶבֶדָה and the various derivations as so used in Ps. cxxii. 67 (παιμαμεισαρα, I.X.X.); I Sam. xxvi. 21 (ἀγνώρια); Ps. xix. 13 (παραστάτημα); Job xix. 4 (παλαιός). The words ἀγνώρια and ἀγνώρεια have a corresponding extent of meaning in the N. T.: as when, in Acts iii. 17, the Jews, in their crucification of our Lord, are said to have acted κατά ἀγνώρια; and in Eph. iv. 18; 1 Pet. i. 14, the views of heathens, done against the knowledge of conscience, are still referred to ἀγνώρεια. The use of the word (like that of ἀγνώρεια in classical Greek) is found in all languages, and depends on the idea that goodness is man's true wisdom, and that sin is the failing to recognize this truth. If from the word we turn to the sins actually referred to in Lev. iv., we find some which certainly are not sins of pure ignorance; they are indeed few out of the whole range of sinfulness, but they are real sins. The later Jews (see Outram, De Sacrific.ii.) limited the application of the sin-offering to negative sins, sins in ignorance, and sins in action not in thought, evidently conceiving it to apply to actual sins, but to sins of a secondary order.

In considering this subject, it must be remembered that the sacrifices of the Law had a temporal, —

"a From the root גֶּפֶן or גָּפֶן, signifying a "wander out of the way," cognate in sense to the root of the word ἀγνώρια.
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as well as a spiritual significance and effect. They restored an offender to his place in the commonwealth of Israel; they were therefore an atonement to the king of Israel for the infringement of his law. It is clear that this must have limited the extent of their legal application; for there are crimes for which the interest and very existence of a society demand that there should be no pardon. But so far as the sacrifices had a spiritual and typical meaning, so far as they were sought by a repentant spirit as a sign and means of reconcilement, with God and man, it may be doubted that they had a wider scope and a real spiritual effect so long as their typical character remained. [See Sacrifice.]

For the more solemn sin-offerings, see DAY OF ATONEMENT; LEPROSY, etc.

SINA, MOUNT (τὸ Ἱορατόν Σινᾶ; [Vat. Sin. Alex. in Jud., Σιναί:  nod $Sin]$). The Greek form of the well-known name which in the O. T. universally, and as often as not in the Apoc. and N. T., is given in the A. V. Sinai. Sinai occurs Jud. v. 14; 9, Acts viii, 30, 38.

SINAI [2 xlv.] (Sinai) [ʃdʒæould, full of clefts, Furtado; Σινά; [Vat. 3 Σιναί: $Sin$]. Nearly in the centre of the peninsula which stretches between the horns of the Red Sea lies a wedge of granite, granite, and porphyry rocks, rising to between 9,000 and 10,000 feet above the sea. Its shape resembles a scalene triangle, with a crescent cut from its northern or longer side, on which border Rüppell's map gives a broad, skirted tract of old red sandstone, reaching nearly from gulf to gulf, and traversed by a few ridges, chiefly of a tertiary formation, running nearly N. and S. E. (on the S. W. side of this triangle, a wide alluvial plain—narrowing, however, towards the N.—lines the coast of the Gulf of Suez, whilst that on the eastern or Aklalah coast is so narrow as almost to disappear. Between these alluvial edges and the granite mass a strip of the same sandstone is interpolated, the two strips converging at Ras Mohamed, the southern promontory of the whole. This nucleus of phallic rocks is said to bear no trace of volcanic action since the original upheaval of its masses (Stanley, pp. 21, 22). Lacroix (Travels, p. 105) thought he detected some, but does not affirm it. Its general configuration runs into neither ranges nor peaks, but is that of a plateau cut across with intersecting wadies, which spring the cliffs and mountain peaks, beginning with a very gradual and terminating in a very steep ascent. It has been arranged (Stanley, 3, $\Pi$, p. 11) in three chief masses as follows:—

1. The N. W. cluster above Wadi Felita; its greatest relief found in the five-peaked ridge of Serbel, at a height of 6,042 feet above the sea. (For an account of the singular natural basin into which the waters of this portion of the mountain mass are received, and its probable connection with Scriptural topography, see Raphidim.)

2. The eastern and central one; its highest point the Jebel Katheria, at a height of 8,063 (Rüppell) to 8,168 (Russegger) feet, and including the Jebel Mous, the height of which is variously set by Schubert, Rüppell, and Russegger) at 6,790, 7,063, and 7,097 feet.

3. The S. E. one, closely connected, however, with 2; its highest point, Umm Sharwater, being that also of the whole.

The three best-named peaks all lie very nearly in a line of about 9 miles drawn from the most northerly of them, Musa, a little to the W. of S.; and a perpendicular to this line, traced on the map westwards for about 20 miles, nearly traverses the whole length of the range of Serbel. These lines show the area of greatest relief for the peninsula, nearly equidistant from each of its embracing gulfs, and also from its northern base, the range of el-Tih, and its southern apex, the Ras Mohamed.

Before considering the claims of the individual mountains to Scriptural notice, there occurs a question regarding the relation of the names Horeb and Sinai.

The latter name first occurs as that of the limit on the further side from Egypt of the wilderness of Sin (Ex. xvi. 1), and again (xix. 1) 2 as the "value" or "name" of the mountain. Mount Sinai is actually spoken of, as in ver. 11 soon after we find it. But the name "Horeb" is, in the case of the rebuke of the people by God for their sin in making the golden calf, reintroduced into the Sinaitic narrative (xxviii. 6), having been previously most recently used in the story of the murmuring at Rephidim (xvii. 6), and will stand before them there upon the rock in Horeb," and earlier as the name of the scene of the appearance of God in the "burning bush" (iii. 1). Now, since Rephidim seems to be a desert stage apart from the place where Israel "camped before the mount" (Sina, xix. 2), it is not easy to account for a Horeb at Rephidim, apparently as the specific spot of a particular transaction (so that the reference of a "general" name Horeb, contracted with Sinai as a special one, is cut off), and a Horeb in the Sinaitic region, apparently a synonym of the mountain which, since the scene of the narrative is fixed at it, had been called Sinai. Lupinio removes the difficulty by making Serbel Sinai, but against this it will be seen that there are even stronger objections. But a proper name given from a natural feature may recur with that feature. Such is "Horeb," properly signifying "ground left dry by water draining off." Now both at Rephidim and at Kadesh Meribah, where was the "fountain of judgment" (Gen. xiv. 7), it is expressly mentioned that there was no water; and the inference is that some ordinary supply, expected to be found there, had failed, possibly owing to drought. The rock in Horeb" was (Ex. xvii. 6) what Moses

a In this passage the present Greek text of both MSS. reads εἰκόνος, not ὅποιος, τὸν Σιναί. But the note in the margin of the A. V. of 11 is, notwithstanding, wrong,— "Greek, into the way of the wilderness of Sinai." That word belongs to the Vulg. decret. Sina montis occuparentur.

b See Robinson's "Mémoire on the Maps" (vol. iii Appendix I, pp. 3, 32-33), a most important comment on the different sources of authority for different portions of the region, and the weight due to each, and containing a just caution regarding the indications of surface aspect given by Labore.}

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e Dr. Stanley (p. 77) notices another "very high mountain S. W. of Un-Stiin," apparently calculated by Rüppell to be the highest in the peninsula, possibly that called by Burchardus Thuanar, or ibid. "Ragal." But this seems only to effect an extension of the area of the relief in the direction indicated.

d Dr. Stanley has spoken of two of the three passages in Exodus in which Horeb occurs (ii. 1, xvii. 6) as "doubtful," and of the third (xxviii. 6) as "anag. in author," the latter does not say on what ground (S. F. 9, p. 26, note).
smote. It probably stood on the exact spot where the water was expected to be, but was not. Now Lepsius ([Tour, April 22, transl. by Cottrell, p. 74]) found in Wady Feiran, which he identifies with Rephidim, singular alluvial beds of earth which may have once formed the bottom of a lake since dried. If this was the scene of the miracle [see REPHIDIM], the propriety of the name Horeb, as applied to it, becomes clear. Further, in all the places of Deut. where Horeb is found [see HOREB], it seems to be used in reference to the people in the place where they stood to receive, rather than whence God appeared to give the Law, which is apparently in the same book of Deut. indicated by Sinai (xxxiii. 2); and in the one remaining passage of Exod., where Horeb occurs in the narrative of the same events, it is used also in reference to the people (xxxiii. 6), and probably refers to what they had previously done in the matter of the golden calf (xxxi. 2, 3). If this be accepted, there remains in the Pentateuch only Ex. iii. 1, where Moses led the flocks of Jethro to "the mountain of God, to Horeb," but this form of speech, which seems to identify two local names, is sometimes not a strict apposition, but denotes an extension, especially where the places are so close together that the writer tacitly recognizes them as one. Thus Horeb, as Sinai, is of a prominence perhaps be fixed in, valley, or led of a wady near the mountain; and yet Mount Horeb, on the "vast green plain" of which was doubtless excellent pasture, may mean the mountain viewed in reference thereto, or its site, abutting thereon. The mention of Horeb in later books (e. g. I K. viii. 9, xix. 8) seems to show that it had then become the designation of the mountain and valley. Further, the spot where the people themselves took part in the greatest event of their history would naturally become the popular name in later designations of that event. "Thou stoodest before the Lord thy God in Horeb" was a literal fact, and become the great basis of all traditions of it. By this they recognized that they had been brought into covenant with God. On the mountain, in Deut. ix. 19, we read, "They came down upon Mount Sinai." But beyond the question of the relation which these names mutually bear, there remains that of their site. Sinai is clearly a summit distinctly marked. Where are we to look for it? There are three principal views in answer to this question:—

I. That of Lepsius, above mentioned, favored also by Borchardt ([Tour, p. 680]), that Sinai is Sinai, some 30 miles distant westward from the Jebel Mısır, but close to the Wady Feiran and el Hossor, which he identifies, as do most authorities, with Rephidim (Lepsius, p. 74), just a mile from the old convent of Farra. On this view Israel

would have reached Sinai the same day that they fought with Amalek: "the decampment occurred during the battle" (ibid., p. 86)—an unlikely thing, since the contest was evidently fierce and close, and lasted till sunset. Serbal is the most magnificent mountain of the peninsula, rising with a crown of five peaks from the maritime plain on one side, and from the Wady Feiran on the other, and showing its full height at once to the eye; and Ritter (Geogr. xiv. 734-736) has suggested that it might have been before the actual Exodus, known as "the mount of God" to the Amalekites and Arabs, and even to the Egyptians. The earliest traditions are in its favor. "It is undoubtedly identified with Sinai by Ensehis, Jerome, and Cosmas, that is, by all known writers to the time of Justinian," as confirmed by the position "of the episcopal city of Parun at its foot" (Stanley, S. & P. p. 40).

But there are main objections to this: (1.) It is clear, from Ex. xiv. 2 (comp. xvii. 1), that the interval between Rephidim and Sinai was that of a regular stage of the march. The expressions in the Hebrew are those constantly used for decamping and encamping in the books of Ex., Num., and Deut.: and thus a Sinai within a mile of Rephidim is unsuitable. (2.) There is no plain or wady of sufficient size, nor even earth to form a ground to so large a host, or perhaps the tenth part of them. Dr. Stewart (The Tent and the Khan, p. 146) contends for Serbal as the real Sinai, seeking to obviate objection (1), by making Rephidim "no higher up than Heshbon" [REPHEIM], and (2), by regarding Wady Albot and Wady Room as spacious enough for the host to camp in (ibid., p. 145); a very doubtful assertion.

II. The second is that of Ritter, that, allowing Serbal the reverence of an early sanctuary, the Jebel Mısır is Sinai, and that the Wady es-Serbal, which its S. E. or highest summit overhangs, is the spot where the people camped before the mount; but the second objection to Serbal applies almost in equal force to this—the want of space below; the wady is "rough, uneven, and narrow" (Stanley, S. & P. p. 76); and there seems no possibility of the people's "moving (Ex. xx. 18) and standing afar off," and yet preserving any connection with the scene. Further, this site offers no such feature as a "brook that descended out of the mount" (Deut. ix. 21).

III. The third is that of Robinson, that the modern Horeb of the monks—namely, the N. W. and lower face of the Jebel Mısır, crowned with a range of magnificent cliffs, the highest point called Rûn Sassafich, or Sisadhfe, as spelled by Robinson—overlooking the plain erb-Rahab, is the scene of the giving of the Law, and that peak the mountain into which Moses ascended. In this view, also, Struves appears to coincide (Sinai is "Gebir") with, but without much force, since he himself climbed it, that the peak Sassafich

a Robinson, on the other hand (L. 78, 79), suggests that Sassafich el-Khandim or el-Chadem, lying north of Serbal, was a place of pilgrimage to the ancient Egyptians, and a supposed object of Moses' "three days' journey into the wilderness." But that pilgrimage was an element in the religion of ancient Egypt seems at least doubtful.

b So Dr. Stewart (The Tent and the Khan, p. 147) in his plan. The place was a playground of children long before the passage of the children of Israel is extremely probable. He renders the name by "Lord Israel."
s nearly inaccessable. It is more to the purpose to observe that the whole Jebel Musa is, comparatively with adjacent mountains, insignificant; its prospect limited in the east, south, and west, by higher mountains" (Rupprecht, quoted by Robinson, i. 109, note; comp. Seetzen, Relg., vol. ii. p. 301); that it is cone-shaped and almost circular. But the high ground of Serbal being rejected for the above reasons, and no voice having ever been raised in favor of the Un Shouma, the highest point in the peninsula, lying S. W. of the Musa, some such secondary and overshadowed peak must be assumed.

The conjunction of mountain with plain is the greatest peculiarity of this site, and it is in the mountain, as compared with Serbal, but we gain in the plain, of which Serbal has nothing.

Yet the view from the plain appears by no means wanting in features of majesty and awe (S. & P. pp. 42, 43). Dr. Stanley remarked (S. & P. p. 43) some alluvial mounds at the foot of the cliff which exactly answered to the bounds set to restrain the people. In this long retiring sweep of er-Sebeb, the people could "remove and stand afar off;" for it extends into the lateral valleys, and so joins the Wady es-Shegh (ibid. p. 74). Here too Moses, if he came down through one of the oblique gullies which flank the Kis Suwefích on the N. and S., might not see the camp, although he might catch its noise, till he emerged from the Wady ed-Deir, or the Wady Lejc, on the plain itself. In the latter, also, is found a brook in close connection with the mountain.

Still there is the name of the Jebel Musa belonging to the opposite or S. E. peak or precipice, overhanging es-Sebehey. Lepsius treats this as a monkish legend unknown before the convent; but there is the name Wady Shoumâlah (valley of Holubi or Jebel or Jethro), the Wady Lejc and Jebel Freïca (perhaps from the forms in Arabic legend of the names of his two daughters Liiyand Suwefïy; forming a group of Mosaic tradition. Is it not possible that the Jebel Musa, or loftiest southeastern peak of that block of which the modern Horeb is the lower and opposite end, may have been the spot which most directly leaving the people encamped in er-Sebebah below, from which its distance is not above three miles? That the spot is out of sight from that plain is hardly a difficulty, for "the mountain burning with fire to the midst of heaven" was what the people saw (Deut. iv. 11); and this would give a reasonable distance for the spot, somewhere midway, whereon the elders enjoyed a partial vision of God (Ex. xxiv. 9, 10).

 Tradition, no doubt in this case purely monkish, has fixed on a spot for Elijah's visit — the cave, to which he repaired; but one at Serbal would equally suit (S. & P. p. 49). That on the Jebel Musa is called the chapel of St. Elias. It has been thought possible that St. Paul may have vis-

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It may be added that, supposing Wady Tayibah to have been the actual spot, "by the sea," as stated in Num xxxiii. 19, three routes open there before the Israelites: the most southerly one (taken by Shawe and Pococke) down the plain el-Kûn to Tûr; the most northerly (Robinson's) by the Serbal el-Khouda (either of which would have led Serbal out of their line of march); and the middle one by Wady Ferâa, by which they would pass the foot of Serbal, which therefore in this case alone could possibly be Sinai (Stanley, S. & P. pp. 36, 37). Just east of the Jebel Musa, across the narrow ravine named Shoumâlah, lies ed-Deir, or the convent mountain, called also, from a local legend (Stanley, p. 46; Robinson, i. 98), "the Mount of the Burning Bush." Tradition has also fixed on a hollow rock in the plain of the Wady es-Shegh, on which the modern Horeb looks, as "the (nodule of) the head of the cow," i.e. in which the golden calf was shaped by Aaron. In the ravine called Lejc, parallel to Shoumâlah on the western side of the Jebel Musa, lies what is called the rock of Moses (see Rephidim); and a hole in the ground near, in the plain, is called, by manifest error, the "pit of Korah," whose catastrophe took place far away (Robinson, i. 113; Lepsius, p. 19).

The middle route aforesaid from W. Tayibah reaches the W. Fe'érânah through what is called the W. Makattâb, or "written valley," from the inscriptions on the rocks which line it, generally considered to have been the work of Christian hands, but whether those of a Christian people localized there at an unknown period, as Lepsius (p. 90) thinks, or of passing pilgrims, as is the more general opinion, is likely to continue doubtful.

It is remarkable that the names of the chief peaks seem all borrowed from their peculiarities of vegetation: thus Un Shouma (Jiyûd) means "mother of ferns;" Lâs Suwefîch (properly Sayfûnah, sâfûnah) is "willow-head," a group of two or three of which trees grow in the recesses of the adjacent wady; so Serbal is perhaps from jir-râsûây; and, from analogy, the name "Sinai," now unknown amongst the Arabs (unless Sena, given to the point of the Jebel Freïca, opposite to the modern Horeb (Stanley, p. 42), contain a trace of it), may be supposed derived from the ṣawâ' and  sûnâ', the tree of the Burning Bush. The

* It should be added that Rupprecht (Lepsius, p. 12) took Jebel Katharma for Horeb, but that there are fewer features in its favor, as compared with the history, than almost any other site (Robinson, i. 110).

* Though Dr. Stanley (S. & P. p. 36, note) states that he was "persuaded by Mr. Hogg, who tells me that it meets some of the special requirements."

* See the work of Professor Beers of Leipsic on this curious question. Mr. Forster's attempt (Voice of Israel from the Rocks of Sinai) to regard them as matters connected with the sacred symbols, by no means involves this ana
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vegetation of the peninsula is most copious at el-Wady, near Taf, on the coast of the Gulf of Suez, in the Wady Feiran [see Raphia], the two zones of its waste, and "in the nucleus of springs in the Gebel Mosa" (Stanley, p. 19). For a fuller account of its flora, see Wilderness of the Wandering. As regards its fauna, Section (iii. 20) mentions the following animals as found at el-Debely, near Sinai: the wild goat, the wader, ibex, fox, hare, gazelle, panther (rare), field-mouse (el-Dely, like a jerboa), and a rodent called el-Doby, which is eaten. H. II. +

The names Horeb and Sinai are used interchangeably. At the first Horeb had precedence, being "the mountain of God" to Moses prior to the giving of the Law (Ex. iii. 1, 12, iv. 27, xvii 5, xviii 5). Sinai is first mentioned after the battle of Rephidim (Ex. xix. 1, 2); and this name is thenceforth prominent until the breaking up of the encampment in that wilderness, as recorded in Num. x. 12. But in the recapitulation of this journey by Moses, Horeb is spoken of as the point of departure (Deut. i. 2, 6, 19). Horeb is named as the mountain from which "the Lord spake out of the midst of the fire," and upon which He wrote the ten commandments (Deut. iv. 16, 19). H. III.

In the Bible the references of the tribe to the desert in the golden calf (Deut. iv. 8). The covenant was made at Horeb (Deut. xxi. 1). In the books of Kings and Chronicles (1 K. vii. 9, xix. 8: 2 Chr vi. 10), Horeb is named as the scene of the Law: while in the Psalms both names are used for the same place; Sinai in Ps. lvi. 17, and Horeb Ps. cxv. 19. Mountains thus closely identified with those of Law and events of the past have been forgotten for apt; and the best solution of the Biblical usage in respect of these names appears to be that which makes Horeb the central mass or ridge, of which Sinai was a prominent peak. See Ritter, xiv. 745; Hengstenberg, Preussen, ii. 325; Robinson, i. 591; Kurtz, iii. 79; Kalsche, Comm. on Exodus. Benson, Bibliothek, gives the name Sinai to the group of which Sycamore and Jebel Sinai are peaks, and places Sinai opposite to Sjyfrf, on the northern side of the plain.

The Rev. F. W. Holland, Fellow of the Royal Geographical Society, in a paper read before the Society in 1868, gave an interesting account of his minute and careful exploration of the Sinai region. A compendium of his results will shed light upon several points hitherto somewhat in doubt or dispute.

Fertility of the Desert. — The lower portion of Wady Gharmool is one of the most fertile in the whole peninsula. It is nearly 300 yards broad in many places, and thickets of tamarisks, palms, and beds of bauleads and reeds abound, and wild dates and many kinds of smaller kinds, frequent the pools, formed here and there by a clear stream of running water, which never fails. "Manna and gum Arabic appear to be found in very small quantities. The latter exudes from the branches of the mimosa, or shittim-tree, after the young shoots have been lopped off in spring to feed the goats. Water is not nearly so scarce in the granitic district as most travellers have supposed. There is also a far larger amount of vegetation than usually described. (This was in October and November.) The3 basins on the summits of the mountains generally afford good pastureage, and even the mountain sides, which look so barren from the wadies below, are often covered with numerous plants on which the goats delight to feed. Many of the smaller wadies, too, are astonishingly fertile, and in former days, when fairly cultivated by the monks, must have yielded abundance of fruit, vegetables, and even corn, for I found traces in several spots of terraced plots cultivated for growing corn. I can readily believe that at one time 8,000 or 7,000 monks and hermits lived, as we are told, in these mountains, and were enabled in great measure, perhaps altogether, to support themselves by the cultivation of the soil. In W. Bâk alone, in addition to a fine grove of olives near the ruins of an old monastery, there is for three miles a constant succession of gardens, each garden having in it two good wells which never fail, and producing olives, pears, apples, vines, figs, palms, melk, currants, apricots, mulberry, pomegranate, and poplar trees; while above and below these gardens runs a stream of water which affords here and there a pool large and deep enough to swim in." All this confirms the view that the sustentation of the Israelites in the wilderness was not exclusively miraculous, but the resources of nature were supplemented by special intervention, from time to time.

The Amalekites. — Mr. Holland discovered in the neighborhood of Jebel Hadrâbî, "the Iron Mountain," remarkable ruins of buildings and tombs. These were constructed of undressed stones, of considerable size, and not without mortar. The buildings were apparently designed for storehouses, having no windows; the tombs contained human bones. From the extent of these structures, and their massive workmanship, Mr. Holland concludes that they must have been built by a large and powerful people; and he is disposed to refer them to the Amalekites.

The True Sinai. — Mr. Holland's careful exploration of each point, Mr. Holland rejects Seirâl and Olijeb as the Biblical Sinai, since "in the neighborhood of the former there is no plain, in the latter range there is one distinct mountain." He suggests as a possible competitor to Jebel Meg, "Jebel Em Aborâ," "the Mother of Heights." The road to the two is the same up to the last five or six miles; both rise almost precipitously from the plains beneath them; but J. Um Aborâ has the advantage of much the larger plain — Sennêl, which contains about thirty square miles of good camping ground.

Route of the Israelites. — Mr. Holland is of opinion that Ain Hâberôh, commonly identified as Hazeroth, could not have been one of the stations of the Israelites, since it lies in a cul-de-sac, and can be approached only by a steep narrow pass. "After crossing the Red Sea somewhere in the neighborhood of Suez, the Israelites took the lower road down the plain along the coast as far as Ain Senna, which may possibly mark the locality of Marah. They then turned inland to Kûn, which I would place at Ain Hâberôh. Their next encampment was by the sea, possibly near the month of W. Hâberwâl, where was abundance of water." The wilderness of Sinn is the plain of es-Segh. Dolfkah was in the neighborhood of W. Kerb, near Esch-lechî. Ashû, at W. el-Ash, a broad wady uniting with W. Bâk, not
far from W. es-Sheikh. Rephahm, Mr. Holland fixes at a point in W. es-Sheikh about 10 miles from Jebel Musa, at the gorge of the "Mekon Avel Hasan," which gives the name to the region. This would have given the Amalekites strategic advantages for surprising the Israelites on their march.

It was mainly at the instance of Mr. Holland, and under the stimulus of his energetic example, that a scientific corps was sent out in 1890, to explore the peninsula of Arabia Petrea. The report of this expedition must give light upon many disputed points, but it cannot be obtained in time for use in this article.

J. P. T.

SINIM (טני: נִמּוּד; [Niphon; term onadylos]), a people noticed in Is. xxx. 12, as living at the extremity of the known world, either in the south or east. The majority of the early interpreters adopted the former view, but the LXX, in giving ניפון favors the latter, and the weight of modern authority is thrown into the same scale; the name being identified by Gesenius, Hitzig, Knobel, and others, with the classical Νίμων, the inhabitant of the southern part of China. No locality in the south equally commends itself to the judgment: Sin, the classical Πελούσ, which Bechtel (Probles, iv. 27) suggests, is too near, and Syene (Michaelis, Spicil. ii. 32) would have been given in its well-known Hebrew form. There is no à priori improbability in the name of the Sinim being known to the inhabitants of Western Asia in the age of Isaiah; for though it is not mentioned by the Greek geographers until the age of Ptolemy, it is certain that an inland commercial route connected the extreme East with the West at a very early period, and that a traffic was maintained on the frontier of China between the Sinim and the Scythians, in the manner still followed by the Chinese and the Russians at Kheen. If any name for these Chinese traders travelled westward, it would probably be that of the Sinim, whose town Thine (another form of the Sinim) was one of the great emporiums in the western part of China, and is represented by the modern Thien or Tin, in the province of Schensi. The Sinim attained an independent position in Western China in the early 8th century B.C., and in the 3rd century B.C. established their sway under the dynasty of Ts'in over the whole of the empire. The Biblical name of China, Ts'in, as well as "China" itself, was derived from this dynasty (Gesen, Thes. s. v.).

W. L. B.

SINITE (סִיְנִית; [Aeneasius; in Chr. Rom. Vat. omit; Zimias]. A tribe of Cannanites (Gen. x. 17; 1 Chr. i. 15), whose position is to be sought for in the northern part of the Lebanon district. Various localities in that district bear a certain amount of resemblance to the name, particularly Sinna, a mountain fortress mentioned by Strabo (xxvi. p. 755); Sisam or Siri, the ruins of which existed in the time of Jerome (Quast, in Gen. I. c.); Syn, a village mentioned in the 15th century as near the river Area (Gesen. Thes. p. 948); and Dunsheh, a district near Tripoli (Robinson's Researches, ii. 494). The Targums of Onkelos and Jonathan give Orthia, a town on the coast to the northeast of Tripolis. W. L. B.

STON, MOUNT. i. STON (סונ; [lofty mount]: Samar. סונ; י: י: י: י: [lofty] סונ; One of the various names of Mount Hermon which are fortunately all, not improbably more ancient than "Hermon" itself. It occurs in Deut. iv. 8 only, and is interpreted by the lexicographers to mean — lofty." Fars-conjectures that these various appellations were the names of separate peaks or portions of the mountain. Some have supposed that Zion in Ps. cxxxii. 3 is a variation of this Ston; but there is no warrant for this beyond the fact that so doing overcomes a difficulty of interpretation in that passage.

2. (דבכ) סונ: in Heb. סונ: names Stone). The Greek form of the Hebrew name Ζήνων (Zion), the famous Mount of the Temple (1 Macc. iv. 37, 69, v. 48, 62, vii. 33, x. 11, xiv. 27; Heb. xii. 22; Rev. xiv. 1). In the looks of Maccabees the expression is always Mount Sinon. In the other Apocryphal Books the name Sinon is alone employed. Further, in the Maccabees the name unmistakably denotes the mount on which the Temple was built: on which the mosaic of the Akon, with its attendant mosaics of Omor and the Maccabians, now stands. The first of the passages just quoted is enough to decide this. If it can be established that Sinon in the Old Testament means the same locality with Sinon in the books of Maccabees, one of the greatest puzzles of Jerusalem topography will be solved. This will be examined under Zion.

G. * There can be scarcely a doubt that in the passages above quoted from Maccabees, Sinon is synonymous with Jerusalem — as in Isa. ii. 3: "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," and in Ps. lxxvi. 12: "Praise the Lord, O Jerusalem, praise thy tool, O Zion" — where the words are parallel, and each clause has the same meaning. Accepting Sinon in the books of Maccabees, as the same locality with Zion in the Old Testament used in this general sense, we have no great puzzle of Jerusalem topography to be solved. The examination proposed in the last line was for some reason not instituted.

S. W.

SIPPMOTH (סִפְפוֹת; [fruitful places, Firsts]: [Homer. Σαφήνεια; Vat. Σαφή: Alex. Σαφρα: Σαπμοθ]. One of the places in the south of Judah, mentioned during his census and otherwise as "Siphmoth." This appears to be Siphmot, one of the greatest puzzles of Jerusalem topography to be solved. The examination proposed in the last line was for some reason not instituted.

G. * In 1 Chr. xxvii. 27, Zabdi, one of David's captains, is called the Siphamote, not improbably because he belonged to Siphmote. The commutation of שׁ and ט is easily made, and a few MSS. actually read Siphamoth instead of Sipmohoth in 1 Sam. xxx. 28. Thusius suggests on this last passage (Buscher Samuels), that Siphmote may be the same as Shepham (Num. xxxiv. 10, 11) in the east part of Judah, though it agrees with 1 Chr. xxvii. 27, for Zabdi's office would require him to be at no great distance from David's court. 11.

SIPPAI (סיפָא; [threshold, board]: Σαφοῦσιν. One of the sons

a * This supposition, instead of overcoming a difficulty, only adds another and greater. See Hammond, vol. ii. p. 197, note a (Amer. ed.). S. W.
of the Ephraim, or "the giant," slain by Sibbechai the Hushathite at Gezer (1 Chr. xx. 4). In 2 Sam. xxi. 18 he is called Saph.

SIRACH (Seipax, סיראכ) = Sirech; in Rabbinic writers, נסיבך, the father of Jesus (Joshua), the writer of the Hebrew original of the Book of Ecclesiasticus; Ecclesiasticus; Jesus, the Son of Sirach.

B. F. W.

SIRAH [departure, apostasy], THE WELL OF (בְּנֵין סיראֶה יִדֹּק: τό φράεα τοῦ Σιραίρα, in both MSS.: εἰςτέκνον Σἱρόν). The spot from which Simeon was recalled by Jesus to his death at Hebron (2 Chr. xxii. 35 only). It was apparently on the northern road from Hebron — that by which Abner advanced to the ford of the Kidron (ver. 16) to Mahanaim. There is a spring and reservoir on the western side of the ancient northern road, about one mile out of Hebron, which is called Ain Sire, and gives its name to the little valley in which it lies (see Dr. Rosen's paper on Hebron, in the Trans. of the Amer. Acad., M. G. xxii. 1870, and the excellent map accompanying it). This may be the well of the text.

Sirah is mentioned as far back as the 12th century by Rabbi Pethachia, but the correspondence of the name with that of Sirah seems to have escaped notice. G.

SIRION (סירון) = e. Siryon, in Deut., but in Ps. xix. פִּוליֶה, Shirony [see below]: Samar. סיאֶז; Sam. Vers. פִּוליֶה; [Comp. Zechariah; Saron]. One of the various names of Mount Hermon, that by which it was known to the Zobideans (Ient. iii. 9). The word is almost identical with that פִּוליֶה which in Hebrew denotes a "breakwater," or "cirrus," and Gesenius therefore expresses his belief that it was applied in this sense to the mountain, just as the name Thorax (which has the same meaning) was given to a mountain in Magnesia. This is not supported by the Samaritan Version, the rendering in which — Rabben — seems to be equivalent to Jebel ebeh, Sheikjik, the ordinary, though not the only modern name of the mountain. [HERMON, vol. ii. p 1048.]

The use of the name in Ps. xxi. 6 (slightly altered in the original — Siron instead of Sirion) is remarkable, though, bearing in mind the occurrence of Shemir in Solomon's Song, it can hardly be used as an argument for the antiquity of the psalm.

G.

SIS'AMAI [3 syl.] [distincted, first]: Σιςαμαί: Σιςαμαί (Sisamow). A descendant of Sisuiu.s in the line of Jeroham (1 Chr. ii. 40).

SISERA (סִיזֶרָא) [perh. battle-army, Gen.] = סיסרא; סיסרא; [Joseph. Σισάρα, Σισαρά. Sisera]. Captain (Σίσερος) of the army of Jabin king of Canaan who reigned in Hazor. He himself resided in Harosheth of the Gentiles. The particulars of the rout of Megido and of Sisera's death and death are drawn out under the heads of Barak on the plains of Hermon, of Kenite, Kishna, Magog, Maltite, Tent. They have been recently elaborated, and combined into a living whole, with great attention to detail, yet without any sacrifice of force, by Professor Stanley, in his Lectures on the Hist. of the Jewish Church, Lect. xiv. To that accurate and masterly picture we refer our readers.

The army was mustered at the Kishon on the plain at the foot of the slopes of Lejło. Partly owing to the furious attack of Barak, partly to the impassable condition of the plain, and partly to the unwieldy nature of the host itself, which, amongst other impediments, contained 900 chariots — a horrible confusion and rout took place. Sisera deserted his troops and fled off on foot. He took

and invites further examination. This is a Tell or mound on the north side of the Kishon, in the S. E. corner of the plain of Aka. Just behind the hills which separate it from the larger plain of Jezreel. The Tell advances close to the foot of Carmel, and allows only 200m. for the passage of the river between them. Its northern part is variously given. Hattin or Hattin (Thenius), Harhitjia (Schultz), Hureiyeh (Robinson), Horit (Van de Velden), and — Hattiqeh. The latter is the form given in the official List made for the writer in 1851 by Comte Rogers, and is probably accurate. Dr. Thomson — apparently the only traveler who has examined the spot — speaks of the Tell as "covered with the remains of old walls and buildings," in which he sees the relics of the ancient castle of Sisera. (Harosheth, Auer. ed. c)

The number of Jabin's standing army is given by Josephus (Ant. v. 5. § 1) as 200,000 footmen, 10,000 horsemen, and 3,000 chariots. These numbers are large, but they are nothing to those of the Jewish legends. Sisera "had 400000 men, every one of whom had 100000 men under him. He was thirty years old, and had conquered the whole world; and there was not a place the walls of which did not fall down at his voice. When he shouted the very beasts of the field were riveted to their places. 500 horses went in his chariot (J. Joklad ad loc.). "Thirty-one kings (comp. Josh. xii. 24) went with Sisera and were killed with him. They thirsted after the waters of the land of Israel, and they asked and prayed Sisera to take them with him without further reward" (comp. Judg. v. 19. (Ber. Reb. ch. 23). The writer is indebted to the kindness of Mr. Deuch for these extracts
a northeast direction, possibly through Nazareth and Safed, or, if that direct road was closed to him, stole along by more circuitous routes till he found himself before the tents of Heber the Kenite, near Kedesh, on the high ground overlooking the upper basin of the Jordan Valley. Here he met his death from the hands of Jael, Heber's wife, who, although "at peace" with him, was under a much more stringent relation with the house of Israel (Judg. iv. 22, v. 24, 26, 28, 30). [KENITES, vol. ii. p. 1530.] His name long survived as a word of fear and of exultation in the months of prophets and psalmists (1 Sam. xii. 9; Ps. lxxiii. 9). It is remarkable that from the enemy of the Jews should have sprung one of their most eminent characters. The great Rabbi Akiba, whose father was a Syrian proselyte of justice, was descended from Sisera of Harosheth (Bartocci, iv. 272). The part which he took in the Jewish war of independence, when he was standard-bearer to Hor co'ba (Okio, Hist. decr. Misc. 154 note), shows that the warlike force still remained in the blood of Sisera.

2. (Σαράχα, Sarach: Alex. Σαραγάριον, Saragari: [in Ezra, Zed. omits; in Neh., Zad. 1A Σαραγάριον:)] After a long interval the name reappears in the lists of the Nethinim who returned from the Captivity with Zerubbabel (Ezra ii. 53; Neh. vii. 55). The number of foreign, non-Israelite names which occur in these invariable lists has been already noticed under MEKHINS (iii. 1875). Sisera is another example, and doubtless tells of Canaanite captives devoted to the lowest offices of the Temple, even though the Sisera from whom the family derived its name were not actually the same person as the defeated general of Jabin. It is curious that it should occur in close companionship with the name Harsha (ver. 32) which irresistibly recalls Harosheth.

In the parallel list of 1 Esdr. v. 32 Sisera is given as ASSEREE.

G.

SISINNES (Σιενής: Sieunes). A governor of Syria and Phoenicia under Darius, and a contemporary of Zerubbabel (1 Esdr. vi. 3). He attempted to stop the rebuilding of the Temple, but was ordered by Darius, after consulting the archives of Cyrus' reign, to adopt the opposite course, and to forward the plans of Zerubbabel (vid. vi. 7: vii. 1). In Ezra he is called TANNAH.

* SISTER'S SON. "'Αφιάς, so translated Col. iv. 19 (A. V.), should be rendered "cousin" in accordance with its use both in the LXX. and in classic Greek. See Num. xxxvi. 11, and LXX. (Heb. בְּנֵי הָעַנָּן). It has been suggested (Ellicott, Col. iv. 10, Tracta) that the term "sister's son" in the A. V. may be an archaism, as having been formerly used by the German Geschichtskritik, in the sense of "cousin." Similarly the word nephew wherever it occurs in the A. V. (Judg. xii. 14; Job xii. 18; Is. xiv. 22; 1 Tim. v. 14), is used in the now obsolete sense of "grandchild, descendant." D. S. T.

SIT'NAH (םיתנה) [occupation, strifes]: ἤτίπια; Joseph. Σιτήνης: isiniju'tic]. The second of the two wells dug by Isaac in the valley of Gerar, and the possession of which the herdsman of the valley disputed with him (Gen. xxxvi. 21). Like the first one, Es'ek, it received its name from the two opposing parties which took place over it, Sichem being, as is stated in the margin, "hatred," or more accurately "accusation," but the play of expression has not been in this instance preserved in the Hebrew. The LXX. however, have attempted it ἐξιπόντα . . . ἤτίπια. The root of the name is the same as that of Satan, and this has been taken advantage of by Aquila and Symmachus, who render it respectively πετροσεσχύρα and ἔσχυρας. Of the situation of Es'ek and Sittah nothing whatever is known. [GERALD.] G.

SIVAN. [Month.]

* SKIN. [Badger Skins; Bottle; Leather.]

* SKIRTS. Ps. lxxii. 2. See Ointment, vol. iii. p. 2214 b.

SLAVE. The institution of slavery was recognized, though not established, by the Mosaic law with a view to mitigate its hardships and to secure to every man his own rights. Reconsidered as the notion of slavery is to our minds, it is difficult to see how it can be dispensed with in certain phases of society without, at all events, entailing severer evils than those which it produces. Exclusiveness of race is an instinct that gains strength in proportion as social order is weak, and the rights of citizenship are regarded with peculiar jealousy in communities which are exposed to contact with aliens. In the case of war, carried on for conquest or revenge, there were but two modes of dealing with the captives, namely, putting them to death or reducing them to slavery. The same may be said in regard to such acts and outrages as disqualified a person for the society of his fellow-citizens. Again, as citizenship involved the condition of freedom and independence, it was almost necessary to offer the alternative of disfranchisement to all who through poverty or any other continuance were unable to support themselves in independence. In all these cases slavery was the mildest of the alternatives that offered, and may hence be regarded as a blessing rather than a curse. It should further be noticed that a laboring class, in our sense of the term, was almost unknown to the nations of antiquity: hired service was regarded as incompatible with freedom; and hence the slave in many cases occupied the same social position as the servant or laborer of modern times, though differing from him in respect to political status. The Hebrew designation of the slave shows that service was the salient feature of his condition; for the term χειμολ,. usually applied to him, is derived term conveys an idea of degradation and contempt which the Hebrew and Greek equivalents do not convey as applied to the ancient system of servitude.

*Si'ree (softermed from Sare') was originally a national appellation, Servore or Servorex. On the etymology of the word see Schmidtmer's Wörterb. f. Kyriolog. etc., p. 417, and Gibbon's Decline and Fall of the Roman Empire, ch. iv. 22.
SLAVE

from a verb signifying "to work," and the very same term is used in reference to offices of high trust held by free men. In short service and slavery would have been to the ear of the Hebrew equivalent terms, though he fully recognized grades of servitude, according as the servant was a Hebrew or a non-Hebrew, and, if the latter, according as he was bought with money (Gen. xvii. 12; Ex. xii. 44) or born in the house (Gen. xiv. 14, xv. 3, xvii. 25). We shall proceed to describe the condition of these classes, as regards their original reduction to slavery, the methods by which it might be terminated, and their treatment while in that state.

I. Hebrew Slaves.

1. The circumstances under which a Hebrew might be reduced to servitude were: (1) poverty; (2) the commission of theft; and (3) the exercise of paternal authority. In the first case, a man who had mortgaged his property, and was unable to support his family, might sell himself to another Hebrew, with a view both to obtain maintenance, and perchance a surplus sufficient to redeem his property (Lev. xxv. 23, 39). It has been debated whether under this law a creditor could seize his debtor and sell him as a slave. The word לְָּוָּּוָּ (lōvō) does not clearly indicate an inference, for the poor man is said in Lev. xxv. 39 to sell himself (not as in the A. V., "be sold"; see Genesis, Thes. p. 787), in other words, to enter into voluntary servitude, and this under the pressure not of debt, but of poverty. The instances of seizing the children of debtors in 2 K. iv. 1 and Neh. v. 5 were not warranted by law, but might be regarded as the outrages of lawless times, while the case depicted in the parable of the unmerciful servant is probably borrowed from Roman usages (Matt. xviii. 25). The words in Is. l. 1, "Which of my creditors is it to whom I have sold you?" have a prōiōf jūcio bearing upon the question, but in reality apply to one already in the condition of servitude. (2.) The commission of theft rendered a person liable to servitude, whenever restitution could not be made on the scale prescribed by the Law (Ex. xxii. 1, 3). The thief was bound to work out the value of his restitution money in the service of him on whom the theft had been committed (or, according to Josephus, Ant. xvi. 1, § 1, there was no power of selling the person of a thief to a foreigner); when this had been effected he would be free, as implied in the expression sold for his theft, i.e., for the amount of his theft. This law contrasts favorably with that of the Romans, under which a thief became the actual property of his master. (3.) The exercise of paternal authority was limited to the sale of a daughter of tender age to be a maid-servant, with the inferior view of her becoming a concubine of the purchaser (Ex. xi. 7). Such a case can perhaps fairly be regarded as implying servitude in the ordinary sense of the term.

2. The servitude of a Hebrew might be terminated in three ways: (1) by the satisfaction or the remission of all claims against him; (2) by the recurrence of the year of Jubilee (Lev. xxv. 40), which might arise at any period of his servitude and (3), failing either of these, the expiration of six years from the time that his servitude commenced (Ex. xxii. 2; Deut. xv. 12). There can be no doubt that this last recommendation applied equally to the cases of poverty and theft, though Rabbinical writers have endeavored to restrict it to the former. The period of seven years has reference to the Sabbatical principle in general, but not to the Sabbatical year, for no regulation is laid down in reference to the remission of servants in that year (Ex. xxv. 1 ff.; Deut. xiv. 1 ff.). We have a single instance, indeed, of the Sabbatical year being celebrated by a general remission of Hebrew slaves, but this was in consequence of the neglect of the law relating to such cases (Jer. xxxiv. 14). (4.) To the above modes of obtaining liberty the Rabbinists added, as a fourth, the death of the master without leaving a son, there being no power of claiming the slave on the part of any heir except a son (Maimon. Aboth. 2, § 12).

If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges (or more exactly at the place of judgment), and, if the case was then decided in favor of the servant, he was to present his master and to bore his ear through with an awl (Ex. xxv. 6), driving the awl into or "unto the door," as stated in Deut. xv. 17, and thus fixing the servant to it. Whether the door was that of the master's house or the door of the sanctuary, as Ewald (Abad. p. 266) infers from the expression of הַבָּהּ, to which attention is drawn above, is not stated; but the significance of the act is enhanced by the former view: thus a connection is established between the servant and the house in which he was to serve. The boring of the ear was probably a token of subjection, the ear being the organ through which commands were received (Ex. x. 6). A similar custom prevailed among the Mesopotamians (Gen. I. 104), the Lydians (Xen. Amos. iii. 1, § 41), and other ancient nations. A servant who had submitted to this operation remained, according to the words of the Law, a servant "for ever" (Ex. xxii. 6). These words are, however, interpreted by Josephus (Ant. iv. 8, § 28) and by the Rabbinists as meaning until the year of Jubilee, partly from the universality of the freedom that was then proclaimed, and partly perhaps because it was necessary for the servant then to resume the cultivation of his recovered inheritance. The latter point no doubt presents a difficulty, but the interpretation of the words "for ever" in any other than their obvious sense presents still greater difficulties.

3. The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not as a bond-servant, but as an hired servant and as a sojourner, and, again, "not to rule over him with rigor" (Lev. xxv. 39, 40, 43). The Rabbinists specified a variety of duties as coming under these general precepts: for instance, compensation for personal injury, exemption from menial duties, such as unbinding the master's sandals.

[\textsuperscript{a} Micaiah (Comment. iii. 9, § 123) decides in the affirmative.]

[\textsuperscript{b} This is implied in the statement of the cases which follow in reference to the servitude: indeed without such an assumption the words "for his theft" (Ex. xxii. 3) would be meaningless. The Rabbinists gave their sanction to such a view (Maimon. Aboth. 2, §§ 8, 11).]
or carrying him in a litter, the use of gentle language on the part of the master, and the maintenance of the servant's wife and children, though the master was not allowed to exact work from them (Mieczior, Slavery bei d. Hebr. p. 31). At the termination of his servitude the master was enjoined not to 'let him go away empty,' but to recompense him liberally out of his flock, his floor, and his wine-press (Deut. xv. 13, 14). Such a custom would stimulate the servant to faithful service, insomuch as the amount of the gift was left to the master's discretion; and it would also provide him with means wherewith to start in the world afresh.

In the event of a Hebrew becoming the servant of a stranger, meaning a non-Hebrew, the servitude could be terminated only in two ways, namely, by the arrival of the year of Jubilee, or by the repayment to the master of the purchase-money paid for the servant, after deducting a sum for the value of his services proportioned to the length of his servitude (Lev. xxv. 47-55). The servant might be redeemed either by himself or by one of his relations, and the object of this regulation appears to have been to impose upon relations the obligation of effecting the redemption, and thus putting an end to a state which must have been peculiarly galling to the Hebrew.

A Hebrew woman might enter into voluntary servitude on the score of poverty, and in this case she was entitled to her freedom after six years' service, together with the usual gratuity at leaving, just as in the case of a man (Deut. xv. 12, 13). According to Rabbinical tradition a woman could not be condemned to servitude for theft; neither could she bind herself to perpetual servitude by having her ear bored (Mieczior, p. 43).

Thus far we have seen little that is objectionable in the condition of Hebrew servants. In respect to marriage there were some peculiarities which, to our ideas, would be regarded as hardships. A master might, for instance, give a wife to a Hebrew servant for the time of his servitude, the wife being in this case, it must be remarked, not only a slave but a non-Hebrew. Should he leave when his term has expired, his wife and children would remain the absolute property of the master (Ex. xxii. 5). The regulation in this regard is evidently, that the children of a female heathen slave were slaves; they inherited the mother's dispossession. Such a condition of marrying a slave would be regarded as an axiom by a Hebrew, and the case is only incidentally noticed. Again, a father might sell his young daughter to a Hebrew, with a view either of [his] marrying her himself, or of [his] giving her to his son (Ex. xxx. 7-9). It diminishes the apparent harshness of this proceeding if we look on the purchase-money as in the light of a dowry given, as was not unusual, to the parents of the bride; still more, if we accept the Rabbinical view (which, however, we consider very doubtful) that the consent of the maid was required before the marriage could take place. But even if this consent was not obtained, the paternal authority would not appear to be violently strained; for among ancient nations that authority was generally held to extend even to the life of a child, much more to the giving of a daughter in marriage. The position of a maiden thus sold by her father was subject to the following regulations: (1.) She could not go out as the men-servants do, i.e. she could not leave at the termination of servitude, or in the year of Jubilee, if (as the regulation assumes) her master was willing to fill up the object for which he had purchased her. (2.) Should he not wish to marry her, he should call upon her friends to procure her release by the repayment of the purchase-money (perhaps, as in other cases, with a deduction for the value of her services).

(3.) If he betrothed her to his son, he was bound to make such provision for her as he would for one of his own daughters. (4.) If either he or his son, having married her, took a second wife, it should not be to the prejudice of the first. (5.) If neither of the three first specified alternatives took place, the maid was entitled to immediate and gratuitous liberty (Ex. xxi. 7-11).

The condition of reducing Hebrews to servitude appears to have fallen into disuse subsequently to the Babylonian Captivity. The attempt to enforce it in Nehemiah's time met with decided resistance (Neh. v. 5), and Herod's enactment that thieves should be sold to foreigners, raised the greatest animosity (Joseph. Ant. xvi. 1, § 1). Vast numbers of Hebrews were reduced to slavery as war-captives at different periods by the Phoenicians (Joseph. Ant. iii. 6), the Philistines (Joseph. Ant. iii. 6; Am. i. 9), the Syrians (1 Macc. iii. 41; 2 Macc. viii. 11), the Egyptians (Joseph. Ant. xii. 2, § 3), and, above all, by the Romans (Joseph. B. J. vi. 9, § 3). We may form some idea of the numbers reduced to slavery by war from the single fact that Nicander calculated on realizing 2000 talents in one campaign by the sale of captives at the rate of 90 for a talent (2 Macc. viii. 10, 11), the usual or required to fetch the sum being 180000. The Phoenicians were the most active slave-dealers of ancient times, purchasing the Philtines (Am. i. 9), of the Syrians (2 Macc. viii. 11), and even of the tribes on the shores of the Euxine Sea (Ex. xviii. 5), and selling them wherever they could find a market. We know but little about the shores of the Mediterranean, and particularly in Joel's time to the periphery of Phoenicia (Joel iii. 6), it being uncertain whether that name represents a place in South Arabia or the Greeks of Asia Minor and the peninsulas. It was probably through the Tyrians that Jews were transported in Obadiah's time to Seiphard or Sards (Ob. 29).

At Rome vast numbers of Jews emerged from the state of slavery and became freemen. The price at which the slaves were offered by Nicander was considerably below the ordinary value either in Palestine or Greece. In the former country it stood at 30 shillings (about £3 3s.), as stated below, in the latter at about £1 12s. (about £1 16s.), this being the mean between the extremes stated by Xenophon (Mem. ii. 3, § 2) as the ordinary price at Athens. The price at which Nicander offered them was £2 2s. 6d., a head.

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a In the A. V. the sense of obligation is not conveyed; instead of "may" in vv. 48, 49, should be substituted.

b The female slave was in this case termed הָאֶלּוּא (eluel), applied to the ordinary household slave. The distinction is marked in regard to Hagar, who is described by the latter term before the birth of Ishmael, and by the former after that event (comp. Gen. xxxi. 1, xxx. 10). The relative value of the terms is expressed in Abigail's address, "Let thine handmaid (amor) be a servant (sippakim) to wash," etc. (1 Sam. xiv. 11).
Occasionally slaves were sold as high as a talent (£240 15s.) each (Gen. ix. 1; Joseph. Ant. xii. 4, § 9).


The majority of non-Jewish slaves were war-captives, either the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the other surrounding nations (Num. xxxi. 26 ff.). Besides these, many were obtained by purchase from foreign slave-dealers (Lev. xiv. 44, 45); and others may have been resident foreigners who were reduced to this state either by poverty or crime. The Rabbinists further deemed that any person who performed the services of a slave became ipso facto a slave (Mishn. Kollek, 1, § 3). The children of slaves remained slaves, being the class described as "born in the house" (Gen. xiv. 14, xvii. 12; Exod. ii. 7), and hence the number was likely to increase as time went on. The only statement as to their number applies to the post-Babylonian period, when they amounted to 1,357, or about 1 to 6 of the population (Ex. xii. 36). We have reason to believe that the number diminished subsequently to this period, the Pharisees in particular being opposed to the system. The average value of a slave appears to have been thirty shekels (Ex. xxxii. 22), varying of course according to age, sex, and capabilities.

The estimation of persons given in Lev. xxv. 28 probably applies to war-captives who had been dedicated to the Lord, and the price of their redemption would in this case represent the ordinary value of such slaves.

2. That the slave might be manumitted, appears from Ex. xxi. 26, 27; Lev. xiv. 20. As to the methods by which this might be effected, we are told nothing in the Bible; but the Rabbinists specify the following four methods: (1) redemption by a money payment, (2) a bill or ticket of freedom, (3) testamentary disposition, or, (4) any act that implied manumission, such as making a slave one's heir (Mielziner, pp. 65, 66).

3. The slave is described as the "possession" of his master, apparently with a special reference to the power which the latter had of disposing of him to the use he would make of him; and no other article of personal property (Lev. xxv. 45, 46); the slave is also described as his master's "money" (Ex. xxi. 21), i. e., as representing a certain money value. Such expressions show that he was regarded very much in the light of a nuncupator or chattel. But on the other hand, provision was made for the protection of his person: willful murder of a slave entailed the same punishment as in the case of a free man (Lev. xxiv. 17, 22). So again, if a master inflicted so severe a punishment as to cause the death of his servant, he was liable to a penalty, the amount of which probably depended on the circumstances of the case, for the Rabbinical view that the words "be shall be surely punished," or, more correctly, "it is to be avenged," imply a sentence of death is wholly untenable (Ex. xxi. 20). No punishment at all was imposed if the slave survived the punishment by a day or two (Ex. xxi. 21), the loss of the slave being regarded as a sufficient punishment in this case. A minor personal injury, such as the loss of an eye or a tooth was to be recompensed by giving the servant his liberty (Ex. xxi. 26, 27).

The general treatment of slaves appears to have been gentle — occasionally too gentle, as we infer from Solomon's advice (Prov. xxix. 19, 21), nor do we hear more than twice of a slave running away from his master (1 Sam. xiv. 10; 1 K. ii. 30). The slave was considered by a conscientious master as entitled to justice (Job xxx. 13-15) and honorable treatment (Prov. xxix. 10). A slave, according to the Rabbinists, had no power of acquiring property for himself; whatever he might become entitled to, even by way of compensation for personal injury, reverted to his master (Mielziner, p. 55). On the other hand, the master might constitute him his heir either wholly (Gen. xiii.), or jointly with his children (Prov. xvii. 2); or again, he might give him his daughter in marriage (1 Chr. ii. 35). The position of the slave in regard to religious privileges was favorable. He was to be circumcised (Gen. xvii. 12), and hence was entitled to partake of the Paschal sacrifice (Ex. xii. 44), as well as of the other religious festivals (Deut. xii. 12, 18, xvi. 11, 14). It is implied that every slave must have been previously brought to the knowledge of the true God, and to a willing acceptance of the tenets of Judaism. This would naturally be the case with regard to all who were "born in the house," and who were to be circumcised at the usual age of eight days; but it is difficult to understand how those who were "bought with money," as adults, could be always induced to change their creed, or how they could be circumcised without having changed it. The Mosaic Law certainly presupposes an universal acknowledgment of Jehovah within the limits of the Promised Land, and would therefore enforce the dismissal or extermination of slaves who persisted in heathenism.

The occupations of slaves were of a menial character, as implied in Lev. xxi. 29, consisting partly in the work of the house, and partly in personal attendance on the master. Female slaves, for instance, ground the corn in the handmill (Ex. xi. 5; Job xxxi. 10; xvii. 2), or gleaned in the harvest field (Ruth ii. 8). They also laked, washed, cocked, and nursed the children (Mishn. Geh. x. § 5). The occupations of the men are not specified; the most trustworthy held confidential posts, such as that of steward or major-domo (Gen. xx. 14, xxiv. 2), of tutors to sons (Prov. xvii. 2), and of tenants to persons of large estates, such as is the case of Ziba (2 Sam. xi. 2, 10).

* For a translation of the work of Mielziner (Copenhagen, 1859) referred to in this article, see Amer. Theol. Review for April and July, 1891 (vol. iii.); compare Sandshütz's Die Mosaische Recht (Berlin, 1853), ch. 101, translated by Dr. E. P. Barrows in the Biblical Secret for Jan. 1892; and Dr. Barrows, The Bible and Slavery, Madison, July, 1882. See also Albert Barnes, Inquiry into the Scriptural Views of Slavery, Philadelphia, 1846; G. B. Cheever, Historical and Legal Judgment of the O. T. against Slavery, in the Biblical Sacra for Oct. 1855, and Jan., April, and July, 1856 (one-sided); and J. B. Bittinger, Hebrew Slavocracy, in the New Englander for May, 1890.

SLIME. The rendering in the A. V. of the Heb. מַדַּשׁ, chéndwr, the מַדַּשׁ (Hommar) of the

There was an apparent disproportion between this and the following regulation, arising probably out of the different circumstances under which the injury was inflicted. In this case the law is speaking of grievous punishment "with a rod," in the next case of violent assault.
Arabs, translated ἀσφαλτος by the LXX, and Bitumen in the Vulgate. That our translators understood by this word the substance now known as bitumen, is evident from the following passages in Holland's Pliny (ed. 1634): "The very clammy slime Bitumen, which at certain times of the year flatted and swimmèt upon the lake of Sodöm, called Asphaltes in Jūrwy" (vii. 15, vol. i. p. 163). "The Bitumen whereof I speak, is in some places in manner of a muddy slime; in others, very earth or mineral" (xxv. 10, vol. ii. p. 277.)

The three instances in which it is mentioned in the O. T. are abundantly illustrated by travellers and historians, ancient and modern. It is first spoken of as used for cement by the builders in the plain of Shinar, or Babylon (Gen. xi. 3). The bitumen pits in the vale of Siddim are mentioned in the ancient fragment of Canaanitic history (Gen. xiv. 10); and the ark of purpurn in which Moses was placed was made impervious to water by a coating of bitumen and pitch (Ex. ii. 3).

Herodotus (i. 179) tells us of the bitumen found at Is, a town of Babylonia, eight days’ journey from Babylon. The captive Eusebians (Her. vi. 119) were sent by Darius to collect asphaltum, salt, and other abrasives, a place two hundreds and sixty stadia from Susi, in the district of Cissia. The town of Is was situated on a river, or small stream, of the same name, which flowed into the Euphrates, and carried down with it the lumps of bitumen, which was used in the building of Babylon. It is probably the bitumen springs of Is which are described in Strabo (vii. 745). "Eratosthenes, whom he quotes, says that the liquid bitumen, which is called naphtha, is found in Susiana, and the dry in Babylonia. Of the latter there is a spring near the Euphrates, and when the river is flooded by the melting of the snow, the spring also is filled and overflows into the river. The masses of bitumen thus produced are fit for buildings which are made of baked brick. Diodorus Siculus (ii. 12) speaks of the abundance of bitumen in Babylonia. It proceeds from a spring, and is gathered by the people of the country, not only for building, but when dry for fuel, instead of wood. Annamius Marcellinus (xxiii. 6, § 23) tells us that Babylon was built with bitumen by Semiramis (comp. Plin. xxxv. 51; Berosus, quoted by Jos. Ant. x. 11, § 1, c. Apion. i. 19; Arrian, Exp. A. vii. 17, § 1, (c.).

The town of Is, mentioned by Herodotus, is with doubt the modern Hit or Hest, on the west or right bank of the Euphrates, and four days’ journey, N. W., or rather W. N. W., of Bagdad (Sir R. Ker Porter’s Trac. ii. 361, ed. 1822). The principal bitumen pit at Hest, says Mr. Rich (Morais on the Rains of Bible, p. 63, ed. 1815), has two sources, and is divided by a wall in the centre, being on the higher plains, and therefore drier regions.” This view is indirectly confirmed by Mr. Rich, who says that the tenacity of bitumen bears no proportion to that of mortar. The use of bitumen appears to have been confined to the Babylonians, for at Nineveh, Mr. Layard observes (Niv. ii. 278), “bitumen and reeds were not employed to cement the layers of bricks, as at Babylon; although both materials are to be found in abundance in the basaltic country of the Tigris.” At Ninroud bitumen was found under a pavement (Niv. i. 29), and “the sculpture rested simply upon the platform of sun-dried bricks without any other substructure, a mere layer of bitumen, about an inch thick, having been placed under the plinth” (Niv. of Bib. p. 288). In his description of the firing of the bitumen pits at Ninroud by his Arabs, Mr. Layard falls into the language of our translators—“Tongues of flame and jets of gas, driven from the burning pit, shot through the murky canopy. As the fire brightened, a thousand fantastic forms of light played amid the smoke. To break the cinder crust, and to bring fresh slime to the surface, the Arabs throw large stones into the spring. In an hour the bitumen was exhausted for the time, the dense smoke gradually died away, and the pale light of the moon again shone over the black slime pits” (Niv. of Bib. p. 292).

The bitumen of the Dead Sea is described by Strabo, Josephus, and Pliny. Strabo (xvi. 762) gives an account of the volcanic action by which the bottom of the sea was disturbed, and the bitumen thrown to the surface. It was at first liquidated by the heat, and then changed into a thick viscous substance by the cold water of the sea, on the surface of which it thuntof in aumps (Σαλων). Theseumps are described by Josephus (B. J. iv. 8, § 4) as of the size and shape of a headless ox (comp. Plin. vii. 13). The semi-liquid kind of bitumen is that which Pliny says is found in the Dead Sea, the earthy in Syria about Sidon. Liquid bitumen, such as the Zacynthian, the Babylonian, and the Apolloniac, he adds, is known by the Greeks by the name of pis-asphaltum (comp. Ex. ii. 3, LXX.). He tells us moreover that it was used for cement, and that bronze vessels and statues and the heads of nails were covered with it (Plin. xxxv. 51). The bitumen pits by the Dead Sea are described by the monk Hieronymus (Descri. Terr. Syriae, etc., ed. 1844). The Arabs of the neighborhood have perpetuated the story of its formation as given by Strabo. "They say that it forms on the rocks in the depths of the sea, and by earthquakes or other submarine conccusions is broken off in large masses, and rises to the surface” (Thomson, Land and Book, p. 223). They told Burgkhardt a similar tale. "The asphaltum (καρπον), Hommeur, which is collected by the Arabs of the western shore, is said to come from a mountain which blocks up the passage along the eastern shore, and which is situated at about two hours south of the town of Jericho. The mass oozes up from fissures in the cliff, and collects in large pieces on the rock below, where the mass gradually increases and hardens, until it is rent asunder by the heat of the sun, with a loud explosion, and, falling into the sea, is carried by the waves in considerable quantities to the opposite shores.” (Proc. in Tyryn, p. 264). Dr. Thomson tells us that the Arabs still call these spots the bayret bittume, which strikingly resembles the Heb. biblical chomar of Gen. xiv. 10 (Levi and Book, p. 224).

Strabo says that in Babylonia boats were made of wicker-work, and then covered with bitumen to
SLING

keep out the water (xvi. p. 743). In the same way the ark of rushes or papyrus in which Moses was placed was plastered over with a mixture of bitumen and pitch or tar. Dr. Thomson remarks (p. 224): "This is doubtless interesting, as it reveals the process by which they prepared the bitumen. The mineral, as found in this country, melts readily enough by itself; but then, when cold, it is as brittle as glass. It must be mixed with tar while melting, and in that way forms a hard, gummy wax, perfectly impervious to water." We know from Strabo (vii. p. 764) that the Egyptians used the bitumen of the Dead Sea in the process of embalming, and Pliny (vi. 55) mentions a spring of the same mineral at Carmel in Ethiopia.

W. A. W.

SLING (σφερόμαχον; fuscus). The sling has been in all ages the favorite weapon of the shepherds of Syria (1 Sam. xvii. 40; Bunkardt's Notes, i. 57), and hence was adopted by the Israelitish armies as the most effective weapon for light-armed troops. The Benjamites were particularly expert in their use of it: even the left-handed could "sling stones at a height and not miss" (Judg. xx. 16; comp. 1 Chr. xii. 2). According to the Tar-gum of Jonathan and the Syriac, it was the weapon of the Cherebites and Pelchites. It was advantageously used in attacking and defending towns (2 K. iii. 25; Joseph. B. J. iv. 1, § 2), and in skirmishing (B. J. ii. 17, § 5). Other eastern nations made themselves of it, as the Syrians (1 Macc. ix. 11), who also invented a kind of artificial sling (1 Macc. vi. 51); the Assyrians (Jud. ix. 7; Layard's Nin. ii. 344); the Egyptians (Wilkinson, i. 357); and the Persians (Xen. Anc. iii. 3, § 18). The construction of the weapon hardly needs description: it consisted of a couple of strings of

Egyptian Slingers. (Wilkinson.)

new or some fibrous substance, attached to a lateral receptacle for the stone in the centre, which was termed the cuph, a i.e. pan (1 Sam. xxx. 21): the sling was swung once or twice round the head, and the stone was then discharged by letting go one of the strings. Sling-stones b were selected for their smoothness (1 Sam. xvii. 40), and were recognized as one of the ordinary munitions of war (2 Chr. xxvii. 14). In action the stones were either carried in a bag round the neck (1 Sam. xvii. 40), or were heaped up at the feet of the combatant (Layard's Nin. ii. 344). The violence with which the stone was projected supplied a vivid image of sudden and forcible removal (Jer. x. 18). The rapidity of the whirling motion of the sling round the head was emblematic of iniquity (27. xxv. 29, "the souls of thine enemies shall be whirled round in the midst of the pan of a sling"); while the sling-stones represented the enemies of God (Zech. ix. 13, "they shall tread under foot the sling-stones"). The term ἄγαραμα in Prov. xxv. 8 is of doubtful meaning; Gesenius (Thes. p. 1283) explains of "a heap of stones," as in the margin of the A. V., the LXX., Ewald, and Hitzig, of "a sling," as in the text. W. L. B.

* SLUICES. The word so translated (σφερόμαχον) in Is. xix. 10 seems to have been entirely misapplied by our English translator, after the example of some of the ancient versions. It means here, weapons, and the last clause of the verse should be rendered, "and all those who work for wages shall be of a sad heart." On the origin of the error and the true meaning, see Gesenius (Comm. a. den Jesaia, in loc.).

B. D. C. B.

SMITH. The work of the smith, together with an account of his tools, is explained in HANDICRAFT, vol. ii. p. 592 f. A description of a smith's workshop is given in Ezekiel xxxviii. 28 H. W. P.

SMYRNA (Σμύρνα, Smyrne). The city to which allusion is made in Revelation ii. 8-11, was founded, or at least the design of founding it was entertained, by Alexander the Great soon after the battle of the Granicus, in consequence of a dream when he had lain down to sleep after the fatigue of hunting. A temple in which two goddesses were worshipped under the name of Nemesis stood on the hill, on the sides of which the new town was built under the auspices of Antigonus and Lysimachus, who carried out the design of the conqueror after his death. It was situated twenty stades from the city of the same name, which after a long series of wars with the Lydians had been finally taken and sacked by Halysites. The rich lands in the neighborhood were cultivated by the inhabitants, scattered in villages about the country (like the Jewish population between the times of Zebediah and Ezra), for a period which Strabo, speaking roundly, calls 400 years. The descendants of this population were reunited in the new Smyrna, which soon became a wealthy and important city. Not only was the soil in the neighborhood eminently productive — so that the vines were even said to have two crops of grapes — but its position was such as to render it the natural outlet for the produce of the whole valley of the Hermus. The Prunneum wine (which Nestor in the Iliad, and Circe in the Odyssey, are represented as mixing with honey, cheese, and meal, to make a

2. σφερόμαχον: wallclaster: a hammerer.

a term applied to Tubal-Cain, Gen. iv. 22 (Gen. pp 530, 755; Saislachitz, Arch. Klo. i. 143). [Tubal- Cain].

3. Σμύρνα: ἀ πετρα: he that smites (the anvli
SMYRNA

kind of salad dressing) grew even down to the time of Pliny in the immediate neighborhood of the temple of the Mother of the gods at Smyrna, and doubtless played its part in the orgiastic rites both of that deity and of Dionysus, each of whom in the times of Imperial Rome possessed a guild of worshippers frequently mentioned in the inscriptions as ίερά άύνυσι μοστάρι κατάριον Ἑπνων and the ίερα άύνυσι μοστάρι κατ' Τικτίτων Διόνυσου. One of the most remarkable of the chei'd'αυνυνήν of Myron which stood at Smyrna, representing an old woman intoxicated, illustrates the prevalent habits of the population.

The inhabitants of New Smyrna appear to have possessed the talent of successfully divining the course of events in the troublous times through which it was their destiny to pass, and of habitually securing for themselves the favor of the victor for the time being. Their adulation of Seleucus and his son Antiochus was excessive. The title διόθετ καὶ σωτήρ is given to them in an extant inscription; and a temple dedicated to his mother Stratonice, under the title of Ἀρμοδίη τῷ Στρατονίς, was not only constituted a sanctuary itself, but the same right was extended in virtue of it to the whole city. Yet when the tide turned, a temple was erected to the city Rome as a divinity in time to save the credit of the Smyrneans as zealous friends of the Roman people. Indeed, though history is silent as to the particulars, the existence of a coin of Smyrna with the head of Mithridates upon it, indicates that this energetic prince also, for a time at least, must have included Smyrna within the circle of his dependencies. However, during the reign of Tiberius, the reputation of the Smyrneans for an ardent loyalty was so unimpaired, that on this account alone they obtained permission to erect a temple, in behalf of all the Asiatic cities, to the emperor and senate, the question having been for some time doubtful as to whether their city or Sardis [SARDIS] — the two selected out of a crowd of competitors — should receive this distinction. The honor which had been obtained with such difficulty, was required with a proportionate adulation. Nero appears in the inscriptions as σωτήρ τῶν πολεμίων Ἀρμοδίε τῆς γένους.

The Castle and Port of Smyrna. (Labord.)

It seems impossible, that just as St. Paul's illustrations in the Epistle to the Corinthians are derived from the Isthmian games, so the message to the Church in Smyrna contains allusions to the ritual of the pagan mysteries which prevailed in that city. The story of the violent death and re-viviscence of Dionysus entered into these to such an extent, that Origen, in his argument against Celus, does not scruple to quote it as generally accepted by the Greeks, although by them interpreted metaphysically (iv. 171, ed. Spencer). In this view, the words &omicr; πρῶτος καὶ οὐ&omicr;κατος, δι&omicr; ἐγένετο με&omicr;ρος καὶ ἐξε&omicr;σε (Rev. ii. 8) would come with peculiar force to ears perhaps accustomed to hear them in a very different application. The same may be said of δι&omicr;σων σε τ&omicr;ν στέ&omicr;φανον τ&omicr;ς τ&omicr;ς ζω&omicr;ς, it having been a usual practice at Smyrna to present a crown to the priest who superintended the religious ceremonial at the end of his year of office. Several persons of both sexes have the title of στρατονί&omicr;ς in the inscriptions; and the context shows that they possessed great social consideration.

In the time of Strabo the ruins of the Old Smyrna still existed, and were partially inhabited, but the new city was one of the most beautiful in all Asia. The streets were laid out as near as might be at right angles; but an unfortunate oversight of the architect, who forgot to make underground drains to carry off the storm rains, occasioned the flooding of the town with the filth and refuse of the streets. There was a large public library there, and also a handsome building surrounded with porticoes which served as a museum. It was consecrated as a hermion to Homer, whom the Smyrneans claimed as a countryman. There was also an Odeum, and a temple of the Olympian Zeus, with whose exit that of the Roman emperors was associated. Olympian games were celebrated here, and excited great interest. On one of these

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1 This is the more likely from the superstitious regard in which the Smyrneans held chance phrases (ἐλάφον) as a material for augury. They had a καιρός (kairos) just above the city outside the walls, in which this mode of divination was the ordinary one (Thuc. xii. 11, § 7).
occasions (in the year A. D. 68) a Rhodian youth of the name of Artemidorus obtained greater distinctions than any on record, under peculiar circumstances, which Pausanias relates. He was a panarist, and not long before he had been driven at Elis from deficiency in growth. But when the Smyrnaean Olympic next came round, his bodily strength had so developed that he was victor in three trials on the same day, the first against his former competitors at the Peloponnesian Olympia, the second with the youths, and the third with the men: the last contest having been provoked by a taunt (Pausanias, v. 14, § 4). The extreme interest excited by the games at Smyrna may perhaps account for the remarkable facility exhibited by the population against the aged bishop Polycarp.

It was exactly on such occasions that what the pagans regarded as the unpatriotic and anti-social spirit of the early Christians became most apparent; and it was to the violent demands of the people assembled in the stadium that the Roman proconsul yielded up the martyr. The letter of the Smyrnaeans, in which the account of his martyrdom is contained, represents the Jews as taking part with the Gentiles in accusing him as an enemy to the state religion,—conduct which would be inconceivable in a sincere Jew, but which was quite natural in those whom the sacred writer characterizes as "a synagogue of Satan" (Rev. ii. 9).

Smyrna under the Romans was the seat of a conventus juridicon, whether law cases were brought from the citizens of Magnesia on the Siphus, and also from a Macedonian colony settled in the same country under the name of Hyrcanii. The last are probably the descendants of a military body in the service of Seleucids, to whom lands were given soon after the building of New Smyrna, and who, together with the Magnesians, seem to have had the Smyrnaean citizenship then bestowed upon them. The decree containing the particulars of this arrangement is among the marbles in the University of Oxford. The Romans continued the system which they found existing when the country passed over into their hands. (Strabo, xiv. 183 ff. : Herodotus, i. 10; Tacitus, Ann. iii. 63, iv. 56; Pliny, H. N. v. 29; Boeckh, Inscription. Græc. "Smyrna Inscriptions," especially Nos. 213, 216; Pausanias, ii. cit., and iv. 21, § 5; Macrobius, Saturni. i. 13; [Prot. G. M. Lane, art. Smyrna, in Bibl. Sacra for Jan. 1858.])

* Smyrna is about 40 miles from Ephesus, and now connected with it by a railroad. [Ephesus, Amer. ed.] The Apostle John must often have passed between the two places during his long life at Ephesus. Paul's ministry at Ephesus (Acts xx. 31) belongs no doubt to an earlier period, before the gospel had taken root in the other city. The spot where Polycarp is supposed to have been burnt at the stake is near the ruins of a stadium on the hill behind the present town. It may be the exact spot or certainly near there, for it is the place where the people were accustomed to meet for public spectacles. Ignatius, Bishop of Antioch, touched at Smyrna on his voyage to Rome, where he was thrown to wild beasts in the amphitheatre, about A. D. 108. Two of his extant letters were addressed to Polycarp and to the Smyrneans. Smyrna is the only one of the cities of the seven churches which retains any importance at the present day. Its population is stated to be 150,000, nearly one half of whom are Mohammedans. On the import of the Savior's message to the Church at Smyrna may be mentioned Stier's Supplement to his Leben Jesu, pp. 129-137, and Archbishop Trench's Commentary on the Epistles to the Seven Churches, pp. 132-162 (Amer. ed.).

H. SNAILE. The representative in the A. V. of the Hebrew words shoceed and chomast.

1. Shochel (שח族自治, καψις; ττρις, Agq. ἄρχων, Syn. : σεσυνοί) occurs only in Ps. viii. 9 (8, A. V.): "As a shocel which melteth (the wicked) pass away." There are various opinions as to the meaning of this word, the most curious, perhaps, being that of Synanachus. The LXX. read "melted wax," similarly the Vulg. The rendering of the A. V. ("snail") is supported by the authority of many of the Jewish Doctors, and is probably correct. The Chaldee Paraph. explains shocel by kółobal (ךלוזלך), i.e. "a snail or a slug," which was supposed by the Jews to consume away and die by reason of its constantly emitting slime as it crawls along. See Schol. ad gen. Med. Katon, 1, fol. 6 B, as quoted by Bochart (Hier. iii. 500) and Gesenius (Thes. p. 212). It is needless to observe that this is not a zoological fact, though perhaps generally believed by the Orientals. The term shocel was touched either by Iomem or a helix, which are particularly noticeable for the slimy track they leave behind them.

2. Chomast (ךומש; χαμψα: αικεττα) occurs only as the name of some unclean animal in Lev. xii. 30. The LXX. and Vulg. understand some kind of lizard by the term; the Arabic versions of Epenisus and Sadasia give the chamaelom as the animal intended. The Veneto-Greek and the Rabins, with whom agrees the A. V., render the Heb. term by "snail." Bochart (Hier. ii. 500) has endeavored to show that a species of small sand lizard, called chelcyra by the Arabs, is denoted: but his argument rests entirely upon some supposed etymological foundation, and proves nothing at all. The truth of the matter is that there is no evidence to lead us to any conclusion; perhaps some kind of lizard may be intended, as the two most important old versions conjecture.

W. H.

* SNAIRES OF DEATH. The rendering of the A. V. in 2 Sam. xxii. 6; Ps. xviii. 5, "The snares of hell compass me about, the snares of death prevented me," needs correction and explanation. The passage may be thus translated: — "The cords of the underworld (Sheol) were cast around me; the snares of death had caught me." The psalmist describes himself, in metaphors borrowed from hunting, as caught in the toils of his enemies, and in imminent danger of his life. A. SNOW (נָמַו; χανών; ἀνάκομος in Prov. xxii. 11). The historical books of the Bible contain only two notices of snow actually falling (2 Sam. xxii. 20; 1 Marc. xii. 22) but the allusions in the poetical books are so numerous that there can be no doubt as to its being an ordinary occurrence in the winter months. Thus, for instance, the snow-storm is mentioned among the ordinary operations of nature which are illustrative of the Creator's power (Ps. calvi. 10, calvi. 8). We have again, notice of the beneficial effect of snow on the soil (Is. iv. 10). Its color is adopted as the "Kosmos"
of brilliancy (Dan. vii. 8; Matt. xxix. 3: Rev. i. 14), of purity (Is. i. 18: Lam. iv. 7, in reference to the white robes of the princes), and of the blanching effects of leprosy (Ex. iv. 6; Num. xii. 10; 2 K. v. 27). In the book of Job we have references to the supposed cleansing effects of snow-water (lx. 30), to the rapid melting of snow under the sun's rays (xxiv. 19), and the consequent flooding of the brooks (vi. 16). The thick fallen of the snow forms the point of comparison in the obscure passage in Ps. lxxviii. 14. The snow lies deep in the ravines of the highest ridge of Lebanon until the summer is far advanced, and indeed never wholly disappears (Robinson, iii. 531); the summit of Hermon also perpetually glitters with frozen snow (Robinson, li. 437). From these sources probably the Jews obtained their supplies of ice for the purpose of cooling their beverages in summer (Prov. xxv. 13). The "snow of Lebanon" is also used as an expression for the refreshing coolness of spring water, probably in reference to the stream of Si- loam (Jer. xviii. 14). Lastly, in Prov. xxxvi. 21, snow appears to be used as a synonym for winter or cold weather. The liability to snow must of course vary considerably in a country of such varying altitude as Palestine. Josephus notes it as a peculiarity of the low plain of Jericho that it was warm there even when snow was prevalent in the rest of the country (B. J. iv. 8, § 3). At Jerusalem snow often falls to the depth of a foot or more in January and February, but it seldom lies (Robinson, i. 420). At Nazareth it falls more frequently and deeply, and it has been observed to fall even in the maritime plain at Joppa and about Carmel (Kitto, Phys. Hist. p. 210). A comparison of the notices of snow contained in Scripture and in the works of modern travellers would, however, lead to the conclusion that snow fell more in ancient times than at the present day. At Damascus, snow falls to the depth of nearly a foot, and lies at all events for a few days (WortPast's Syrie, i. 215, 236). At Aleppo it falls, but never lies for more than a day (Russell, i. 69). W. L. H.

The "time of harvest" (Prov. xxv. 13) answers to our summer rather than the autumn. At Damascus snow procured from Anti-Lebanon is kept for sale in the bazaars during the hot months, and being mixed with the juice of pomegranates, with sherbet and other drinks, forms a favorite beverage. "In the heat of the day," says Dr. Wilson, "the Jews at Hossanah, in northern Galilee, offered us water cooled with snow from Jebel es-Sheikh, the modern Hermion." (Leaves of the Bible, ii. 186). "Countless loads of snow," says Dr. Schutz (Jersalem, eine Vorlesung, p. 10), "are brought down to Jerusalem from the sides of Sannin, one of the highest peaks of Lebanon, to freshen the water, otherwise hardly fit to drink." (See also Volney, Voyage en Egypte et en Syrie, p. 262.)

The practice of using snow in this manner existed also among the Greeks and the Romans. The comparison in the proverb therefore is very significant. The prompt return of the messenger with good tidings refreshes the heart of the anxiously expectant like a cooling draught in the heat of summer.

H.

* SNUFF-DISH. [Censeer; Fire-pan.]

SO (SNUF-DISH) [Egypt. Serecho or Sere, an Egyptian deity, First: Serqet; [Alex. Seth; Comp. Soud:] Seti]. "So king of Egypt" is once mentioned in the Bible. Hoshea, the last king of Israel, evidently intending to become the vassal of Egypt, sent messengers to him, and made no present, as had been the yearly custom, to the king of Assyria (2 K. xiii. 4). The consequence of this step, which seems to have been forbidden by the prophets, who about this period are constantly warning the people against trusting in Egypt and Ethiopia, was the imprisonment of Hoshea, the taking of Samaria, and the carrying captive of the ten tribes.

So has been identified by different writers with the first and second kings of the Ethiopian XXVth dynasty, called by Manetho, Sabakön and Sebi-chus. It will be necessary to examine the chronology of the period in order to ascertain which of these identifications is the more probable. We therefore give a table of the dynasty (see below), including the third and last reign, that of Tirhakah, for the illustration of a later article. [Tirhakah.]

### TABLE OF DYNASTY XXV.

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The accession of Tirhaka, the Tirhak of Scripture, may be nearly fixed on the evidence of an Apis-tablet, which states that one of the bulls Apis was born in his 28th year, and died at the end of the 20th of Pashmetichus I. This bull lived more than 20 years, and the longest age of any Apis stated is 25. Supposing the latter duration, which would allow a short interval between Tirhaka and Pashmetichus II, as seems necessary, the accession of Tirhaka would be B.C. 695. If we assign 24 years to the two predecessors, the commencement of the dynasty would be B.C. 719. But it is not certain that their reigns were continuous. The account which Herodotus gives of the war of Semancharib and Sethos suggests that Tirhak was not ruling in Egypt at the time of the destroy-
tion of the Assyrian army, so that we may either conjecture, as Dr. Hince has done, that the reign of Sesothen followed that of Shebetek and preceded that of Taharkah over Egypt (Journ. Soc. Litt., January, 1854), or else that Taharkah was king of Ethiopia while Shebetek, not the same as Sesothen, ruled in Egypt, the former hypothesis being far the more probable. It seems impossible to arrive at any positive conclusion as to the dates to which the mentions in the Bible of So and Taharkah refer, but it must be remarked that it is difficult to place the date of b.c. 721, for the taking of Samaria.

If we adopt the earlier dates So must correspond to Shebetek, if the later, perhaps to Shebetek; but if it should be found that the reign of Taharkah is dated too high, the former identification might still be held. The name Shebetek is nearer to the Hebrew name than Shebetek, and if the Masoretic points do not faithfully represent the original pronunciation, as we might almost infer from the consonants, and the name was Neva or Seva, it is not very remote from Shebetek. We cannot account for the transcription of the LXX.

From Egyptian sources we know nothing more of Shebetek than that he conquered and put to death Bocchoris, the sole king of the XXVIth dynasty, as we learn from Manetho's list, and that he continued the monumental works of the Egyptian kings.

There is a long inscription at El Karnak in which Shebetek speaks of tributes from "the king of the land of Khala (Shaba)," supposed to be Syria. (Brugsch, Histoire d'Egypte, i. 244.) This gives some slight confirmation to the identification of this king with So, and it is likely that the founder of a new dynasty would have endeavored, like Shishak and Psammetichus I., the latter virtually the founder of the XXVIth, to restore the Egyptian supremacy in the neighboring Asiatic countries.

The standard inscriptions of Sargon in his palace at Khorsabad states, according to M. Oppert, that after the capture of Samaria, Hamon king of Gaza, and Sebboth suffian of Egypt, met the king of Assyria in battle at Raphia, Kaphia, and were defeated. Sebboth was then, however, by Shishak, but Hamon was conquered. Pharaoh king of Egypt was then put to tribute. (Les Inscriptions Assyriennes des Sargonides, etc., p. 22.) This statement would appear to indicate that either Shebetek or Shebetek, for we cannot lay great stress upon the seeming identity of name with the former, advanced to the support of Hosenh and his party, and being defeated fled into Ethiopia, leaving the kingdom of Egypt to a native prince. This evidence favors the idea that the Ethiopian kings were not successive.

R. S. P.

SOAP

The Hebrew term bōrith does not in itself bear the sense of a general term for any substance of cleansing qualities. As, however, it appears in Jer. ii. 22, in contradistinction to mērēth, which undoubtedly means "nitre," or mineral alkali, it is fair to infer that bōrith refers to vegetable alkali, or some kind of potash, which forms one of the usual ingredients in our soap. Numerous plants, capable of yielding alkales, exist in Palestine and the surrounding parts; we may notice one named Hubeleth (the palre bätli of botanists), found near the Dead Sea, with glassy, leafless, the ashes of which are called ch-Kali from their strong alkaline properties (Robinson, Bibl. Researches, i. 505); the Ajrom, found near Saini, which when powdered serves as a substitute for soap (Robinson, i. 84); the gilboa, or "soap plant," of Egypt (Wilkinson, ii. 109); and the ashes in the neighborhood of Joppa (Kitt's Phys. Hist. ii. 367). Modern travellers have also noticed the Sapuvoria officinalis and the Mecumdrvdrhoma molliflora, both possessing alkaline properties, as growing in Palestine. From these sources large quantities of alkali have been extracted in past ages, as the heaps of ashes outside Jerusalem and Nobitis testify (Wilkinson, iii. 201, 209), and an active trade in the article is still prosecuted with Aleppo in one direction (Kissell, i. 79), and Arabia in another (Barckhardt, i. 66). We need not assume that the ashes were worked up in the form familiar to us, for no such article was known to the Egyptians (Wilkinson, i. 186). The use of soap among the Hebrews was twofold: (1) for cleansing either the person (Jer. ii. 22; Job xix. 30, where " never so clean," read "with alkali") or the clothes: (2) for purifying metals (Is. i. 25, where for "purely," read "as through alkali"). Hitzig suggests that bōrith should be substituted for bōrith, "covenant," in Ez xx. 37, and Mal. iii. 1. W. L. B.

Soc'h (Soc'h [branches]: Socho, Socoh)

1 Chr. iv. 18. Probably the town of Socoh in Judah, though which of the two cannot be ascertained. It appears from its mention in this list, that it was colonized by a man or a place named Heber. The Targum, playing on the passage after the custom of Hebrew writers, interprets it as referring to Moses, and takes the names Jereb, Soco, Jekuthiel, as titles of him. He was the Rabbah of Soco, because he sheltered ("sā'El") the house of Israel with his virtue."

G.

Soc'h (Soc'h [branches]: Soc'h)

Another form of the name which is more correctly given in the A. V. as Socoh, but which appears therein under no less than six forms. The present one occurs in the list of King Solomon's commissariat districts (1 K. xv. 10), and is therefore probably, though not certainly, the town in the Shebaloth, that being the great corn-growing district of the country. (Socoh, 1.)

Soc'h (Soc'h [see above]).

The name of two towns in the tribe of Judah.

1. (Soc'h: Alex. Socho: Socoh.) In the district of the Shebaloth (Josh. xv. 35). It is a member of the same group with Jarmuth, Azekah, Shinarim, etc. The same relative situation is implied in the other passages in which the place (under slight variations of form) is mentioned. At Ephes-dammim, between Socho and Azekah (1 Sam. xvi. 1), the Philistines took up their position for the memorable engagement in which their champion was slain, and the wounded fell down in the road to Shinarim (ver. 52). Socho, Adullam, Azekah, were among the cities in Judah which Rehoboam fortified after the revolt of the northern tribes (2 Chr. xl. 7), and it is mentioned with others of the original list as being taken by the Philistines (1 Chr. xxvii. 18). In the time of Eisaneth and Jerome (Onomat., "Socho") it bore the name of Soccheth, and lay a The text of the Vat. Ms. is so corrupt as to prevent any name being recognized.
between 8 and 9 Roman miles from Eleutheropolis, on the road to Jerusalem. Paul passed through it on his way from Bethulia (i?) to Egypt (Deir-'Ain, Ep. Pauli, § 14). As is not unfrequently the case in this locality, there were then two villages, an upper and a lower (Onomast.). Dr. Robinson's identification of Socoh with esh-Shuweilekh in the western part of the mountains of Judah is very probable (Bibl. Res. ii. 21). It lies about one mile to the north of the track from Beit 'Ain to Jerusalem, between 7 and 8 English miles from the former.

To the north of it within a couple of miles is Yavo-'nab, the ancient Jarmuth. Dunamis, perhaps Ephedrinumm, is about the same distance to the east, and although Azekah and Sharratim have not been definitely identified, there is no doubt that they were in this neighborhood. To complete the catalogue, the ruins—which must be those of the upper one of Eskeleia's two villages—stand on the southern slope of the Wady es-Suant, which with great probability is the Valley of Elah, the scene of Goliat's death. (See Tller, "Jiste Wanderungen," p. 122.)

No traveller appears to have actually visited the spot, but one of the few who have approached it describes it as "nearly half a mile above the bed of the Wady an expanse of flat ground covered with green fields (in spring), and dotted with gray ruins" (Porter, "Handb. of p. 249 n.).

From this village probably came "Antigonus of Socoh," who lived about the commencement of the 3d century B.C. He was remarkable for being the eldest Jew who is known to have had a Greek name; for being the disciple of the great Simon, son of the Zealot; for being the master of Saodok, the reputed founder of the Sabatai; but most truly remarkable as the author of the following saying which is given in the Mishna ("Pirke Abott., i. 3") as the substance of his teaching, "Be not ye like servants who serve their lord that they may receive a reward. But be ye like servants who serve their lord without hope of receiving a reward, but in the fear of Heaven." Socoh appears to be mentioned, under the name of Socoh, in the Acts of the Council of Nice, though its distance from Jerusalem as there given is not sufficient for the identification proposed above (Reinaul, "Pal. p. 1019.

2. (Socoh: Alex. "Socoh; Socoh.) Also a town of Judah, but in the mountain district (Josh. xv. 48, § It is one of the first groups, and is named in company with Anah, Jattir, Eshtonah, and others. It has been discovered by Dr. Robinson (Bibl. Res. i. 494) in the Wady el-Khalil, about 10 miles S. W. of Hebron; bearing, like the other Socoh, the name of esh-Shuweilekh, and with which Socoh, Semua, "Atir", within easy distance of it. G."

*SOD, the preterite of *seethe; "And Jacob sod pottery," Gen. xxv. 20; and see also 2 Chr. xxxv. 13. H.

In SODDEN, past participle of *seethe" (Ex. xii. 19). [Sop.]

SODI (נָב [a confidant, favorite]: סודָי;)

a Shuweilekh is a diminutive of Shawkh, as Morekilh of Morekh, etc.

b The Keri to this passage reads צדָע, i. e. Socoh.

c It is perhaps doubtful whether the name had not also the form צָעִית, Socoanu, which appears in Gen. x. 19. The suffix may in this case be only the}

[Sod.]. The father of Gadidiel, the spy selected from the tribe of Zebediah (Num. xii. 10).

SODOM (טָוָה לַאִים [i. e. Solar] [see note below]; [ra]. "Sodom: Joseph. pهدソドומאָר: "Sodom:-J.). The name vacillates between singular and plural, noun and adjective. He employs all the following forms, Sodomian, in Sodomian, Schehownian, Sobomian, Sodomian). One of the most ancient cities of Syria, whose name is now a synonym for the most disgusting and opprobrious of vices. It is commonly mentioned in connection with Gomorrah, but also with Admah and Zeboim, and on one occasion (Gen. xiv.) with Bela or Zoar. Sodom was evidently the chief town in the settlement. Its king takes the lead and the city is always named first in the list, and appears to be the most important.

The four are first named in the etiological records of Gen. x. 19, as belonging to the Canaanites: "The border of the Canaanite was from Zidon towards the east unto Azzah; towards Selaon and Amorah, and Admah and Zeboim unto Lasha." The meaning of which appears to be that the district in the hands of the Canaanites formed a kind of triangle—the apex at Zidon, the south-west extremity at Gaza, the southeastern at Lasha. Lasha, it may be remarked in passing, seems most probably located on the Wady Zeker Main, which enters the east side of the Dead Sea, about nine miles from its northern end.

The next mention of the name of Sodom (Gen. xii. 10-13) gives more certain indication of the position of the city. Abram and Lot are standing together between Bethel and Ai (ver. 3), taking, as any spectator from that spot may still do, a survey of the land around and below them. Eastward of them, and absolutely at their feet, is the "circle of Jordan." It was in all its verdant glory, that glory of which the traces are still to be seen, and which is so strangely and irresistibly attractive to a spectator from any of the heights in the neighborhood of Bethel—watered by the copious supplies of the Wady Kelt, the Ain Sultan, the Ain Dik, and the other springs which gush out from the foot of the mountains. These abundant waters even now support a mass of verdure before they are lost in the light, barren soil of the region. But at the time when Abram and Lot beheld them, they were husbanded and directed by irrigation, after the manner of Egypt, till the whole circle was one great oasis — "a garden of Jehovah" (ver. 10). In the midst of the garden the four cities of Sodom, Gomorrah, Admah, and Zeboim appear to have been situated. To these cities Lot descended, and retaining his monad habits amongst the more civilized manners of the Canaanite settlement "pitched his tent" by the chief of the four. At a later period he seems to have been living within the walls of Sodom. It is necessary to notice how absolutely the cities are identified with the district. In the subsequent account of their destruction (Gen. xix.), the toponymical terms are employed with all the precision which is characteristic of such early times. "The Goceir," the "land of the}
SODOM

Ciec,? "The cities of Jordan," recurs again and again both in chaps. xiii. and xiv., and "the cities of the plain" are the common designation of the towns which were destroyed in the catastrophe related in the latter chapter. The mention of the Jordan is conclusive as to the situation of the district, for the Jordan ceases where it enters the Dead Sea, and can have no existence south of that point. But, in addition, there is the mention of the eastward direction from Bethel, and the fact of the perfect manner in which the district north of the Lake can be seen from the central highlands of the country on which Abram and Lot were standing. And there is still further corroboration in Deut. xxxiv. 3, where "the Ciec" is directly connected with Jericho and Zoar, coupled with the statement of Gen. x. already quoted, which appears to place Zoar to the north of Lachish. It may be well to remark here, with reference to what will be named further on, that the southern half of the Dead Sea is invisible from this point: not merely too distant, but shut out by intervening heights.

We have seen what evidence the earliest records afford of the situation of the five cities. Let us now see what they say of the nature of that catastrophe by which they are related to have been destroyed. It is described in Gen. xix. as a shower of brimstone and fire from Jehovah, from the skies — "The Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven; and he overthrew those cities, and the plain, and all the inhabitants of the cities, and that which grew upon the ground; and he smote the smoke of the land as the smoke of a furnace." "It rained fire and brimstone from heaven" (Luke xvii. 29). However we may interpret the words of the earliest narrative one thing is certain, that the lake was not one of the agents in the catastrophe. Further, two words are used in Gen. xix. to describe what happened: שׁמ, to throw down, to destroy (v. 13, 14), and לִשׁ, to overturn (21, 23, 29). In neither of these is the presence of water — the submergence of the cities or of the district in which they stood — either mentioned, or implied. Nor is it implied in any of the later passages in which the destruction of the cities is referred to throughout the Scriptures.

Quite the contrary. Those passages always speak of the district on which the cities once stood, not as submerged, but as still visible, though desolate and uninhabitable. "Brimstone, and salt, and burning . . . not sown, nor heareth, nor any grass groweth therein" (Deut. xxix. 23). "Never to be inhabited, nor dwelt in from generation to generation; where neither Arab should pitch tent nor shepherd make fold" (Is. xxiii. 20). "No man abiding there, nor son of man dwelling in it" (Jer. xlix. 18; l. 40). "A fruitful land turned into saltiness" (Ps. ciii. 31). "Overthrown and burnt" (Amos iv. 11). "The breeling of nettles, and salt pits, and a perpetual desolation" (Zeph. ii. 9).

A waste land that smoketh, and plants bearing fruit which never cometh to ripeness" (Nisv. x. 7). "These people, which may not the ashes" (2 Esdr. ii. 9). "The cities turned into ashes" (2 Pet. ii. 6, where their destruction by fire is contrasted with the Deluge).

In agreement with this is the statement of Josephus (B. J. vi. iv. 8, § 4). After describing the lake, he proceeds: "Adjoining it is Sodomitis, once a blessed region abounding in produce and in cities, but now entirely burnt up. They say that it was destroyed by lightning for the impurity of its inhabitants. And even to this day the relics of the Divine fire, and the traces of five cities are to be seen there, and moreover the ashes reappear even in the fruit." In another passage (B. J. v. 13, § 6) he alludes incidentally to the destruction of Sodom, contrasting it, like St. Peter, with a destruction by water. By comparing these passages with Ant. i. 9, it appears that Josephus believed the vale of Siddim to have been submerged, and to have been a distinct district from that of Sodom in which the cities stood, which latter was still to be seen.

With this agree the accounts of heathen writers, as Strabo and Tacitus; who, however vague their statement may be, are evidently under the belief that the district was not under water, and that the remains of the towns were still to be seen.

From all these passages, though much is obscure, two things seem clear.

1. That Sodom and the rest of the cities of the plain of Jordan stood on the north of the Dead Sea.

2. That neither the cities nor the district were submerged by the lake, but that the cities were overthrown and the land spoiled, and that it may still be seen in its desolate condition.

When, however, we turn to more modern views, we discover a remarkable variance from these conclusions.

1. The opinion long current, that the five cities were submerged in the lake, and that their remains — walls, columns, and capitals — might be still discerned below the water, hardly needs refutation after the distinct statement and the constant implication of Scripture.

Ireland (Pal. p. 257) showed more than two centuries ago how baseless was such a hypothesis, and how completely it is contradicted by the terms of the original narrative. It has since been assailed with great energy by De Sauley, Professor Stanley (S. of P. p. 289) has left his powerful aid in the same direction, and the theory, which probably arose from a confusion between the Vale of Siddim and the plain of the Jordan, will doubtless never again be listened to. But

2. A more serious departure from the terms of the ancient history is exhibited in the prevalent opinion that the cities stood at the south end of the Lake. This appears to have been the belief of Josephus and Jerome (to judge by their statements on the subject of Zoar). It seems to have been universally held by the medieval historians and pilgrims, and it is adopted by modern topog-

a Josephus regarded this passage as his main statement of the event. See Ant. i. 11, § 4.
b These passages are given at length by De Sauley (Norr. i. 445).

† A purely expression which seems to imply that the rise of the Dead Sea was within historical times, is that contained in Gen. xiv. 3 — "the Vale of Siddim, which is the Salt Sea." But this phrase may merely mean that the region in question bore both names; as in the similar expressions (vv. 7 and 17) — "En Mishpat, which is Kadesh; † Shaveh, which is the King's Dale." It should, however, be observed that the word "Vale," translated † vale, is usually employed for a broad valley, such as in this connection would naturally mean the whole length of the Dead Sea. (Stanley, S. of P. p. 289 note).
Sodom

...spheres, probably without exception. In the words of one of the most able and careful of modern travelers, Dr. Robinson, "The cities which were destroyed must have been situated on the south end of the lake as it then existed." (Bibl. Res. ii. 188). This is also the belief of M. De Saully, except with regard to Gomorrha; and, in fact, is generally accepted. There are several grounds for this belief; but the main point on which Dr. Robinson rests his argument is the situation of Zoar.

(a.) "Lot," says he, in continuing the passage just quoted, "settled in the land which was then to Sodom and Zoar lay almost at the southern end of the present sea, probably in the mouth of the Wady Kerak, where it opens upon the isthmus of the peninsula. The fertile plain, therefore, which Lot chose for himself, where Sodom was situated . . . lay also south of the lake as thou comest unto Zoar." (Bibl. Res. ibid.).

Zoar is said by Jerome to have been "the key of Moab." It is certainly the key of the position which we are now examining. Its situation is more properly investigated under its own head. (Zoar.) It will be there shown that grounds exist for believing that the Zoar of Josephus, Jerome, and the Crusaders, which probably lay where Dr. Robinson places it, was not the Zoar of Lot. On such a point, however, where the evidence is so fragmentary and uncertain, it is impossible to speak otherwise than with extreme dilution.

In the mean time, however, it may be observed that the statement of Gen. xix. hardly supports the inference relative to the position of these two places, which is attempted to be extorted from it. For, assuming that Sodom was where all topographers seem to concur in placing it, at the salt ridge of Udum, it will be found that the distance between that spot and the mouth of the Wady Kerak, where Dr. Robinson proposes to place Zoar, a distance which, according to the narrative, was traversed by Lot and his party in the short twilight of an eastern morning (Gen. xix. 15, 22), is no less than 15 miles.

With the question of the situation of Gen. xix. is strictly historical throughout, we are not at present in possession of sufficient knowledge of the topography and of the names attached to the sites of this remarkable region, to enable any probable conclusions to be arrived at on this and the other kindred questions connected with the destruction of the five cities.

(b.) Another consideration in favor of placing the cities at the southern end of the lake is the existence of similar names in that direction. Thus, the name Udum, attached to the remarkable ridge of salt which lies at the southwestern corner of the lake, is usually accepted as the representative of Sodom (Robinson, Van de Velde, De Saully, etc., etc.). But there is a considerable difference between the two words סודה and אֹם, and at any rate the point deserves further investigation.

The name 'Amarah (אֲמָרָה), which is attached to a valley among the mountains south of Masada (Van de Velde, ii. 99, and Map), is an almost exact equivalent to the Hebrew of Gomorrha b) (Amarah). The name Brokh (בְּרֶקֶח), and much more strongly that of Ḥozal (حسأل), recall Zoar.

(c.) A third argument, and perhaps the weightiest of the three, is the existence of the salt mound at the south of the lake, and its tendency to split off in columnar masses, presenting a rude resemblance to the human form. But with reference to this it may be remarked that it is by no means certain that salt does not exist at other spots round the lake. In fact, as we shall see under the head of Zoar, Tiberias (A. D. 1217) states that he saw the pillar of Lot's wife on the east of Jordan at about a mile from the ordinary ford: and whenever such salt exists, since it doubtless belongs to the same formation as the Khosha Udum, it will possess the habit of splitting into the same shapes as that does.

It thus appears that on the situation of Sodom no satisfactory conclusion can at present be come to. If Dr. Robinson's hand the narrative of Genesis seems to state positively that it lay at the northern end of the Dead Sea. On the other hand the long-continued tradition and the names of existing spots seem to pronounce with almost equal positiveness that it was at its southern end. How the geological argument may affect either side of the proposition cannot be decided in the present condition of our knowledge.

Of the catastrophe which destroyed the city and the district of Sodom we can hardly hope ever to form a satisfactory conception. Some catastrophe there undoubtedly was. Not only does the narrative of Gen. xix. expressly state that the cities were miraculously destroyed, but all the references to the event in subsequent writers in the Old and New Testaments bear witness to the same fact. But what secondary agencies, besides fire, were employed in the accomplishment of the punishment, cannot be safely determined in the almost total absence of exact scientific description of the natural features of the ground round the lake. It is possible that when the ground has been thoroughly examined by competent observers, something may be discovered which may throw light on the narrative. Until then, it is useless, however tempting, to speculate. But even this is almost too much to hope for; because, as we shall presently see, there is no warrant for imagining that the catastrophe was a geological one, and in any other case all traces of action must at this distance of time have vanished.

It was formerly supposed that the overthrow of Sodom was caused by the convulsion which formed was "the erode" of these tribes. (Zoar, Aver. W. 3.)

6 The G here is employed by the Greeks for the difficult gutural nun of the Hebrews, which they were unable to pronounce (comp. Gottschalk for Aithalsh, etc.). This, however, would not be the case where the nun is very common, and therefore De Saully's identification of Gomorrain with Gomorrha falls to the ground, as far at least, as etymology is concerned.
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the Dead Sea. This theory is stated by Dean Milne in his History of the Jews (5.15, 16) with great spirit and clearness. "The valley of the Jordan, in which the cities of Sodom, Gomorrah, Adma, and Tseloim were situated, was rich and highly cultivated. It is most probable that the river then flowed in a deep and uninterrupted channel down a regular descent, and discharged itself into the eastern gulf of the Red Sea. The cities stood on a soil bosom and underlain with veins of bitumen and sulphur. These inflammable substances, set on fire by lightning, caused a tremendous conflagration: the water courses, both the river and the canals by which the land was extensively irrigated, burst their banks: the cities, the walls of which were perhaps built from the combustible materials of the soil, were entirely swallowed up by the fiery inundation: and the whole valley, which had been compared to Paradise, and to the well-watered cornfields of the Nile, became a dead and fetid lake."

But nothing was then known of the lake, and the recent discovery of the extraordinary depression of its surface below the ocean level, and its no less extraordinary depth, has rendered it impossible any longer to hold such a theory. The changes which occurred when the limestone strata of Syria were split by that vast fissure which forms the Jordan Valley and the basin of the Salt Lake, must not only have taken place at a time long anterior to the period of Abraham, but must have been of such a nature and on such a scale as to destroy all animal life far and near (Dr. Buist, in Trans. of London Geog. Soc. xii. p. xvi.).

Since the knowledge of these facts has rendered the old theory untenable, a new one has been broached by Dr. Robinson. He admits that a lake must have existed where the Dead Sea now lies, into which the Jordan poured its waters long before the catastrophe of Sodom. The great depression of the whole broad Jordan Valley and of the northern part of the Arabah, the direction of its lateral valleys, as well as the slope of the high western district towards the north, all go to show that the configuration of this region in its main features is coeval with the present condition of the surface of the earth in general, and not the effect of any local catastrophe at a subsequent period.

In view of the fact of the necessary existence of a lake before the catastrophe of Sodom, the well-watered plain toward the south, in which were the cities of Sodom and Gomorrah, and not far off the sources of bitumen; as also the peculiar character of this part of the lake, where alone asphaltum at the present day makes its appearance — I say, in view of all these facts, there is but a step to the obvious hypothesis, that the fertile plain is now in part occupied by the southern bay lying south of the Dead Sea, and that, by some convulsion or catastrophe of nature connected with the miraculous destruction of the cities, either the surface of this plain was scooped out, or the bottom of the lake heaved up so as to cause the waters to overflow and cover permanently a larger tract than formerly" (Bibl. Res. ii. 185, 189).

a This cannot be said of the account given by Fuller in his Psalms of Palestine (bk. 2, ch. 13), which seems to combine every possible mistake with an amount of bad taste and unseemly drollery quite astonishing even in Fuller.

b This is the account of the Koran (xi. 34): "We turned those cities upside down and we ruined upon them stones of baked clay."

c Taking ٣٧٧٧ = ٣٧ق٧٧٧ and that as ٣٧٧٧٧.
In this view he is supported by the analogous fact that the entire valley was designated by Jerome and Eusebius as the 
Abun = the ravine, and that it is now called by the Arabs the 
Ghor = the depression.

The argument from the Scripture narrative (Gen. xiii.) given in this article is, in substance, this: that Abraham and Lot, standing on some eminence between Bethel and Ai, surveyed the fruitful plain of the Jordan on the east — the region north of the sea being visible from that point, while what is now the southern end of the sea would be invisible; and that Lot selected the plain thus visible below him as his residence, and descending to it pitched his tent near Sodom, one of the cities planted amid its verdure.

The scene of the conference between Abraham and Lot is not stated by the sacred writer, but would seem to have been near the spot above named. The inference stated is also natural, and if there were no special reason to question it, it would pass unchallenged. But the location of the cities is not so definitely given as to compel us to accept the inference. Nor is it fairly implied in the narrative that Lot's view took in the whole valley; he surveyed a section of it, which in its fruitfulness represented the whole. The argument assumes that there has been no essential change in the plain of the sea since that day except what would result in the former from disuse of the artificial irrigation which then made it so fruitful. But the phrase "before the Lord destroyed," etc., plainly indicates a marked change in consequence of the event; and there certainly is nothing in the Scripture narrative inconsistent with the general belief that the catastrophe of the cities, which destroyed also "the country," wrought a great and general change in "the land of Sodom and Gomorrah," thus turned "into ashes." If the cultivated plain or valley, with or without a lake of fresh water in a part of the present bed of the sea, then extended as far as the present southern limit of the sea and adjacent plain, and the cities were in that section of it, the fact would not conflict with the first record. The passage cited (Gen. xiii.) does not countenance this view, neither does it contradict it. The host of writers, ancient and modern, who have firmly held it, have never felt that this passage offered any objection to it.

Of the reasons which we now offer additional to the site of Zoar, which in itself is conclusive, the first two are conceded above.

1. The names suggestive of identity with the original sites which adhere to the localities around the southern end of the sea, and of which we have no certain traces around the northern end.

2. The existence and peculiar features of the salt mountains south of the sea, with no corresponding object north of it, which is certainly remarkable in connection with the sacred narrative, and irresistibly associates the flight of Lot and the fate of his wife, with this locality.

3. The living fountains and streams of fresh water which flow into the plain south of the sea, correspondent with its original features, if it was the southern extremity of the plain of Jordan which Lot surveyed, "well-watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest into Zoar" (Gen. xiii. 10). This is a feature which Dr. Robinson specially noted: "Even to the present day more living streams flow into 

"Phlegraan fields" in the Campagna at Rome, says that "the name, if not derived from the subsequent catastrophe, shows that the marks of fire had already passed over the doomed valley." Apparent "marks of fire" there are all over the neighbourhood of the Dead Sea. They have misled many travellers into believing them to be the tokens of configuration and volcanic action: and in the same manner it is quite possible that they originated the name Sodom, for they undoubtedly abounded on the shores of the lake long before even Sodom was established. But there is no warrant for treating those appearances as the "gloves" and consequences of that terrific volcanic action. They are produced by the gradual and ordinary action of the atmosphere on the rocks. They are familiar to geologists in many other places, and they are found in other parts of Palestine where no fire has ever been suspected.

The miserable fate of Sodom and Gomorrah is held up as a warning in numerous passages of the Old and New Testaments. By St. Peter and St. Jude it is made "an example to those that after should live ungodly," and to those "denying the only Lord God, and our Lord Jesus Christ" (2 Pet. ii. 6; Jude, 4-7). And our Lord himself, when describing the fearful punishment that will befall those that reject his disciples, says that "it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city" (Mark xi. 11; comp. Matt. x. 15).

The name of the Bishop of Sodom — "Severus Sodomeonius" — appears amongst the Arabian prelates who signed the acts of the first Council of Nicea. Eusebides testifies against the idea of the Sodom of the Bible being intended, and suggests that it is a mistake for Zuunmun or Zu-rainna, a sea under the metropolitan of Rostro (Pol. p. 1020). This M. De Sancy (Voy. i. 454) refuses to admit. He explains it by the fact that many seas still bear the names of places which have vanished, and exist only in name and memory, such as Troy. The Coptic version to which he refers, in the edition of N. Lenormant, does not throw any light on the point.

The theory which is propounded in this article respecting the catastrophe of the cities and the submergence of the district, is examined in the articles, SEA, THE SALT (p. 2897 f.) and SODOM, THE VALLE OF (p. 3052 f., Amer. ed.). The argument which would locate the cities north of the sea, is refuted, so far as it relates to Zoar, in the article ZOAR (Amer. ed.). For the reason above named, that Zoar is "the key of the position," its site determines that of Sodom, which was so near it that it could be reached by flight between the early dawn and the broad daylight after the sun had risen over the mountains, and it was exposed to the same catastrophe, being saved by special interposition. If Zoar was in the district in which we have placed it, Sodom was south, and not north, of the sea. But on this point we offer further and cumulative evidence relating especially to Sodom.
the Gkôr, at the south end of the sea, from washes of the eastern mountains, than are found so near together in all Palestine besides." (Phys. Geog. p. 234.) Mr. Tristram's observations of the soil below the surface both at the foot of Sodom's hill and in the salt marsh, confirm the theory that the whole region was once fruitful. He says: "We collected specimens of the soil at the depth of two feet from the surface, where it is a rich grey loam, but strongly impregnated with salt." "At the depth of eighteen inches in the plain, the soil was a fat, grey loam" (Land of Israel, pp. 322, 323). Before this point was reached, the cardinal salt was covered with the saline incrustation of the marsh and water of the lagoon, we have an image of the fertility and beauty of the whole expanse, in Mr. Tristram's description of the present luxuriance of the oasis on the eastern border: "All teemed with a prodigality of life. It was, in fact, a reproduction of the oasis of Jericho, in a far more tropical climate, and with yet more lavish supply of water." For three miles we rode through these rich groves, revelling in the tropical verdure and sprawling ornithology of its labyrinths" (Ibid. p. 336).

4. The testimony of unbroken tradition, ancient and modern. Strabo, Josephus, Tacitus, Galen, Jerome, Eusebius, "medieval historians and pilgrims, and modern topographers, without exception," - is the formidable array which Mr. Grose proposes to turn aside by an interpretation, plausible in itself, of a single passage of Scripture, which offers no bar to their unanimous verdict, and which seems to us even to require it. (The reader will find these cited in the Bibi. Sacra, xxx. 147.) The whole series, of course, does not amount to positive proof, but it is so universal and unvarying that it has not a little value as corroborative evidence.

5. There remains a combined topographical and historical argument which to us appears conclusive. No event has perhaps occurred on the globe more fitted to leave a permanent scar on its surface than the conflagration of the cities of the plain and the plains of Jordan. Of no other recorded occurrence except perhaps the Deluge, is there more reason for clearer traces. It was a catastrophe so dire that it became a standing comparison for signal and overwhelming destruction, and would naturally leave a perpetual mark on the valley which bore it. This impression, which every reader would receive from the original narrative, is confirmed by every succeeding notice of it and of the locality. The event occurred about nineteen centuries before Christ, and the fertile and populous plain was at once made desolate and tensantress. This is the record: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (Gen. xxvi. 24, 25.) About four and a half centuries later, Moses, warning the Israelites against apostasy, admonishes them that the judgments of God for idolatry would make their country so desolate that a visitor would find its condition portrayed in these words: "And the whole land thereof is brimstone and salt and burning, that it is not sown, nor sown, nor any grass growth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath." (Deut. xxix. 23.) The above is a picture of the site of Sodom as it appeared that period. The testimony which exhibits it still deserted and desolate in the subsequent centuries, as furnished by the prophecies of Isaiah, Jeremiah, and Zephaniah, by the apocryphal books of Esdras and the Wisdom of Solomon, and by the ancient authors, Strabo, Philo, and Tacitus, together with the New Testament allusions, are partially quoted above, and more fully in Bibi. Sacra, xxv. 146-148. No historic proof can be more clear and complete, than that the site of Sodom, from the time of its destruction to the Christian era and subsequently, was a blasted region, an utter desolation.

With these historical and physical delineations before us, it is only necessary to call attention to the aspect of the two sites to settle the question of identity. The south end of the sea and its surroundings present at this day such an appearance as the scriptural statements would lead us to expect. The entire southwest coast and adjacent territory from above the mound to the fertile border of the Gkôr or Sîfîkêh on the extreme southeast, relieved at a single point by the verdure of the small oasis of Zotlírah, is, and has been, from the time of Sodom's destruction, the image of enthroned desolation. The sombre wilderness and desolation of the whole scene: the tokens of volcanic action, or of some similar natural conclusion; the Sodom mountain, a mass of crystalline salt, furred into fantastic ridges and pillars; the craggy sunburnt precipices and ravines on the west; the valley below udum, with the mingled sand, sulphur, and bitumen, which have been washed down the gorges; the marshy plain of the adjacent Sâhîbîh, with its briny drainings, "destitute of every species of vegetation: the stagnant sea, with its border of dead driftwood; the sulphurous odors: the sterility and deathlike solitude" (Robinson); "desolation, elsewhere partial, here supreme: "nothing in the Sahara more desolate" (Tristram); "the unmitigated desolation" (Lyons); "scorched and desolate tract" (W.): "desolation which, perhaps, cannot be exceeded anywhere upon the face of the earth." (Grove.) It is possible, indeed, that a mind can scarcely conceive: (Porter); these and the like features impress all visitors as a fit memorial of such a catastrophe as the sacred writers have recorded. Whether we accept or not certain localities as particular sites, the total ensemble is a most striking confirmation of the narrative.

The more detailed explorations of the region confirm the impression which its general appearance conveys. Mr. Tristram, who bestowed upon the whole locality a careful scientific examination, thinks that he discovered in the deposits of Lío Wady Mahawah, a broad deep ravine at the north end of Jebel udum, traces of the agency which destroyed the cities. He says: "There are exposed on the sides of the wady, and chiefly on the south, large masses of bitumen, mingled with gravel. These overlie a thin stratum of sulphur, which again overlies a thick stratum of sand, so strongly impregnated with sulphur that it yields powerful fumes on being sprinkled over a hot coal. Many great blocks of the bitumen have been washed down the gorge, and lie scattered on the plain below, along with huge boulders and other traces of tremendous floods. The phenomenon commences about half a mile from where the wady opens up on the plain, and may be traced at irregular intervals for nearly
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have further up. The bitumen has many small
water-worn stones and pebbles embedded in it."

"Again, the bitumen, unlike which we pick
up on the shore, is strongly impregnated with sul-
phur, and yields an overpowering sulphurous odor;
above all, it is calcined, and bears the marks of
having been subjected to extreme heat."

"I have a great dread of seeking forced cor-
roboration of Scriptural statements from ques-
tionable physical evidence, for the skeptic is apt to
imagine that when he has refuted the wrong argu-
ment adduced in support of a Scriptural statement,
he has refuted the Scriptural statement itself; but
so far as I can understand this deposit, if there be
any physical evidence left of the catastrophe which
destroyed Sodom and Gomorrah, or of similar
occurrences, we have it here. The whole appear-
ance points to a shower of hot sulphur and an
irruption of bitumen upon it, which would nat-
urally be calcined and impregnated by its fumes;
and this at a geologic period quite subsequent to
all the dihual and alluvial action of which we
have such abundant evidence. The vestiges remain
exactly as the last relics of a snow-drift remain in
spring - an atmospheric deposit. The catastrophe
must have been since the formation of the wady,
since the deposition of the marl, and while the
water was at its present level; therefore probably
during the historic period "(Land of Israel, pp.
354-357).

Our only surprise is, that the intelligent ob-
server who finds these probable tokens "of the
catastrophe which destroyed Sodom and Gomor-
rah" in the very locality near which on other
grounds we think these cities must have stood,
should have left them half the place fully miles distant.
He has proved to his own satisfaction that the
smoke which Abraham saw ascended from the
northern end of the sea; but if his interesting
discovery is reliable, there must have been some
"smoke," as well as "extreme heat," at the south-
ern end. If in these and similar features we have
not physical evidence of the visitation which de-
stroyed the cities, we have just such smoke and pheno-
mena as we should naturally look for in a terri-
itory which had been the theatre of such a cata-
trophe, and whose subsequent condition had been
described in the passages which have been cited."

We turn now to the other proposed site, the
country north of the sea, and we find neither
mones of the places nor traces of the events em-
bodied in the Scriptural record. Instead of a
territory scalced as by hot thunderbolts, we find a
district teeming with all the elements of fruitful-
ness. In the very year that Moses describes the
site of the destroyed cities as brimstone and salt
and burning, Joshua brings the hosts of Israel to
the territory which Mr. Grove proposes as the site
of these cities, and finds there forests of palm
and fields of barley, "old corn and parched corn," sup-
plies of grain and fruit for the multitude, which
enable them to dispense with the manna. Through
the succeeding centuries important cities stood on
this territory. It was here that the assembled
nation, with sacrificial offerings and rejoicings, in-
Custed Soul with the kingdom (1 Sam. xi. 13);
and here were gathered schools of the prophets (2
K. ii. 5, iv. 38). Josephus gives glowing descrip-
tions of the exuberant productiveness of this very
district, speaks of the variety of its trees and herbs,
and refers to the revenue which it yielded (Jos. xv
4, § 2), describes it as the garden of Palestine,
and even calls it a "divine region" (R. J. iv. 8,
§ 4). This plain or valley is now marked by a
belt of luxuriant vegetation along the sweet waters
of the river, while the interval between it and the
highlands on each side, though arid in the dry
season from the great heat, and presenting from
this cause broad, desolate strips, is yet susceptible
of irrigation and high cultivation. Not a token
of the catastrophe in which we find here either of the awful cataclysms in which the guilty cities, with the plain on which they stood, were consumed, or of the perpetual
devastation which subsequently brooded over the
scene. We find the opposite; and in contrast
with the descriptions which we have given of travellers
who have visited the district south of the sea we
quote the expression of the latest visitor to the
district north of it which refers to "the verdant
meadows on each side" (Porter, Bible, p. 112).

Can there be a question which of these two sites
is, and which is not, that of the historic Sodom?
This combined topographical and historical argu-
ment against the pretensions of the new site, and
in favor of the identity of the old, appears to us as
exclusive as it well could be with reference to an
event which occurred nearly four thousand years
ago, decisive in itself, and jointly with other pro-
potent enough to silence discussion. S. W.

SODOMA (sod'ma, Sodoma). Rom. ix. 29.
In this place alone the Authorized Version has fol-
lowed the Greek and Vulgate form of the well-
known name Sodom, which forms the subject of
the preceding article. The passage is a quotation
from Is. i. 9. The form employed in the Penta-
teuch, and occasionally in the other books of the
A. V. of 1611 is Sodome, but the name is now
universally reduced to Sodom, except in the one
passage quoted above. G.

SODOMITES (sod'mites; sō'dō̇mites) [see below; 
scorchers of the mountains]. This word should not denote
the inhabitants of Sodom (except only in 2 Esdr. 
vi. 30) nor their descendants; but is employed in
the A. V. of the Old Testament for those who prac-
ticed as a religious rite the abominable and un-
natural vice from which the inhabitants of Sodom
and Gomorrah have derived their lastinfamy.
It occurs in Dent. xxii. 17; 1 K. iv. 24, xv. 12,
xvii. 46; 2 K. xiii. 7; and Job xxxvi. 11 (youth
origin). The Hebrew word Kudosh is said to be
derived from a root kudosh, which (strange as it
appear) means "pure," and thence "holy."
The words vauor in Latin, and "devoted" in our
language, have also a double meaning, though the
subordinate signification is not so absolutely con-
trary to the principal one as it is in the case of
kudosh. "This dreadful consecration," or rather
desecration, was spread in different forms over Phoe-
nicia, Syria, Phrygia, Assyria, Babylonia, As-
charoth, the Greek Astarte, was its chief object."
It appears also to have been established at Rome,
where its victims were called Galli (not from Galli,
but from the river Gallus in Bithynia). There is
an instructive note on the subject in Jerome's
Comm. on Hos. iv. 14.

Æ We have private advices that Mr. Tritram has
wittiglish at the theory respecting the site of the
cities to which he had published his assent, and now
accepts the other view. S. W.
The translators of the Septuagint, with that anxiety to soften and conceal obscurities expressions, which has been often noticed as a characteristic of their version, have, in all cases but one, avoided rendering κοπρίαν καταστροφήν and ταπεινοκρίσια (initiated). In the second αὐθεντικόν (ε conspiracy, perhaps reading ὕπερ). In the third τὰς πετασμάς (sacrifices). In the fourth the Vat. MS. omits it, and the Alex. has τὸν ἐνδιαλεγόμενον. In the fifth τῶν θεάσασθαι: and in the sixth ἐπὶ ἄγγελον.

There is a feminine equivalent to קדשה, namely, קדשנויה. This is found in Gen. xxxviii. 21; Deut. xxxiii. 17; and Hos. ii. 14. In each of these cases it throws a new light on the passage to remember that these women were (if the expression may be allowed) the priestesses of a religion, not nailing for hire, or merely instruments for gratifying passing lust. Such ordinary prostitutes are called by the name zoonth. The "strange women" of Prov. ii. 16, &c., were foreigners, ætros, &c. G.

SODOMITISH SEA, THE. (Μέγα So- domitikós) 2 Esdr. v. 7: meaning the Dead Sea. It is the only instance in the books of the Old Testament, New Testament, or Apocrypha, of an approach to the inaccurate modern opinion which connects the salt lake with the destruction of Sodom. The name may, however, arise here simply from Sodom having been situated near the lake.

* SOLDIER. [Arms; Army.]

SOLOMON (Σολώμων, Shiloh'ock [peaceful, patriach]: Σαλωμών, LXX: Σολωμών, N.T. and Josephus). I. Nume.-The changes of pronunciation are worth noticing. We lose something of the dignity of the name when it passes from the measured steadiness of the Hebrew to the anapest of the N. T., or the tribach of our common speech. Such changes are perhaps inevitable wherever a name becomes a household word in successive genera; and as the S. is evidently identical in meaning with Solomon passes into Frederick, the feminine form of the word (Σαλωμία) retains the long vowel in the N. T. It appears, though with an altered sound, in the Arabic Salaiman.

II. Materials. (1) The comparative scantiness of historic data for a life of Solomon is itself significant. While that of David occupies 1 Sam. xix.:xxxi.; 2 Sam. i.:xxiv.; 1 K. v.; li; 1 Chr. x.:xxxiv; that of Solomon fills only the eleven chapters 1 K. i.:xi., and the nine 2 Chr. i.:ix. The compilers of those books felt, as by a true inspiration, that the wanderings, wars, and sufferings of David were better fitted for the instruction of after ages than the magnificence of his son. They manifestly give extracts only from larger works which, were before them. 1. The books of the Acts of Solomon" (1 K. xi. 41); "The book of Nathan the prophet, the book of Ahijah the Shi- lomite, the visions of Iddo the seer" (2 Chr. ix. 29). Those which they do give, bear, with what for the historian is a disproportionate fullness, on the early glories of his reign, and speak last little (those in 2 Chr. not at all) of its later sins and misfortunes, and we are consequently unable to follow the annals of Solomon step by step.

(2.) Ewald, with his usual fondness for assigning different portions of each book of the O. T. to a series of successive editors, goes through the process here with much ingenuity, but without any very satisfactory result (Geschichte, ii. 250-253).

A more interesting inquiry would be, to which of the books above named we may refer the sections which the compilers have put together. We shall probably not be far wrong in thinking of Nathan, far advanced in life at the commencement of the reign, David's chief adviser during the years in which he was absorbed in the details of the Temple and its ritual, himself a priest (1 K. iv. 5 in Uch.'a, comp. Ewald, ii. 11), as having written the account of the accession of Solomon and the dedication of the Temple (1 K. i.-viii. 66; 2 Chr. i.-viii. 15). The prayer of Solomon, so fully reproduced, and so obviously precomposed, may have been written under his guidance. To Ahijah the Shilomite, active at the close of the reign, and at some time after Jeroboam's accession, we may ascribe the short record of the sin of Solomon, and of the revolution to which he himself had so largely contributed (1 K. xi.). From the book of the Acts of Solomon came probably the miscellaneous facts as to the commerce and splendor of his reign (1 K. iv. 10-x. 23).

(3.) Besides the direct history of the O. T. we may find some materials for the life of Solomon in the books that bear his name, and in the passages which are referred, on good grounds, to his time, Ps. ii., xlv., lxix., exxvi. Whatever doubts may hang over the date and authorship of Ecclesiastes and the Song of Songs, we may at least see in them the reflection of the thoughts and feelings of his reign. If we accept the latest date which recent researches have assigned to them, and absolutely work up materials which were accessible to the writers, and are not accessible to us. If we refer them in their substance, following the judgment of the most advanced Shemitic scholars, to the Solomonic period itself, they then come before us with all the freshness and vivacity of contemporary evidence (Revell, Hist. des Langues Sem.), p. 131.)

(4.) Other materials are but very scanty. The history of Josephus is, for the most part, only a base and inaccurate paraphrase of the O. T. narrative. In him, and in the more erudite among early Christian writers, we find some fragments of older history not without their value, extracts from archives alleged to exist at Tyre in the first century of the Christian era, and from the Phenician histories of Manander and Dius (Jos. Ant. viii. 2, § 5, § 3), from Eusebius (Hist. Eccl. Prop. Euseb. Eccl. i.)

The name of Solomon (Sofra), but having hardly any connection with David, is at once striking and in- structural.

The weight of R.,n's judgment is however dis- infirmed by the fact that he had previously assigned Ecclesiastes to the time of Alexander the Great (Cont. des Cont. p. 102).
JO, from Alexander Polyhistor, Menander, and Lattus (Lem. Al. Strom. i. 21). Writers such as these were of course only compilers at second-hand, but they probably had access to some earlier documents. Eduard has not, in his introduction, those by Bathsheba included, guided by the influence of Nathan, or by his own discernment of the gifts and graces which were tokens of the love of Jehovah, pledged his word in secret to Bathsheba that he, and no other, should be the heir (1 K. i. 13). The words which were spoken somewhat later, express, however, the purpose which guided him throughout (1 Chr. xxi. 9, 29). His son’s life should not be as his own had been, one of hardships and wars, dark crimes and passionate retribution, but, from first to last, be pure, blameless, peaceful, fulfilling the ideal of glory and of righteousness, after which he himself had vainly striven. The glorious visions of Ps xlviii. may be looked on as the prophetic expansion of the hopes of his old age. So far, all was well. But we may not ignore the fact, that the later years of David’s life presented a change for the worse, as well as for the better. His sin, though forgiven, left behind it the Nemesis of an enfeebled will and a less generous activity. The liturgical element of religion becomes, after the first passionate outpouring of Ps li., mobl., predominant. He lives to name the first-born and to order materials for the Temple which he may not build (1 Chr. xxii. 5, 14). He plans with his own hands all the details of its architecture (1 Chr. xxvi. 19). He organizes on a scale of elaborate magnificence all the attendance of the priesthood and the ceremonial services of the Levites (1 Chr. xxiv., xxv.). But, meanwhile, his duties as a king are neglected. He no longer sits in the gate to do judgment (2 Sam. xv. 2, 4). He leaves the son of Amnon unpunished, “because he loved him, for he was his first-born” (LXX. of 2 Sam. xiii. 21). The hearts of the people fall away from him. First Absalom, and then Sheba, become formidable rivals (2 Sam. xv. 6, xx. 2). The history of the numbering of the people (2 Sam. xxiv., 1 Chr. xxix.) implies the presence of some act of deposition, a poll-tax, or a conscription (2 Sam. xxiv. 9 makes the latter the more probable), such as started all his other and more experienced counsellors. If, in the last words of David “belonging to this period, there is the old devotion, the old hungering after righteousness (2 Sam. xxvii. 2-5), there is also — first generally (Job, 6, 7); and afterwards resting on individual standards (1 K. ii. 3-8) — a more passionate desire to punish those who had wronged him, a painful recurrence of vindictive thoughts for offences which he had once freely forgiven, and which were not greater than his own. We cannot rest in the belief that his influence over his son’s character was one exclusively for good.

(4.) In eastern countries, and under a system of polygamy, the son is more dependent, even than elsewhere, on the character of the mother. The history of the Jewish monarchy furnishes many instances of that dependence. It recognizes it in

reproof was drawn forth by the king’s interpenetration and sensibility. In contrast to what his wives were, she draws the picture of what a pattern wife ought to be (Pius, 1 iv).

There also the epithet “le bien-aimé” reminds us, no less than Jedidiah, of the terrible irony of History for those who abuse gifts and forfeit a vocation.
SOLOMON

the care with which it records the name of each monarch's mother. Nothing that we know of Bathsheba leads us to think of her as likely to mould her son's mind and heart to the higher forms of goodness. She offers no resistance to the king's passion (Ewald, iii. 211). She makes it a stepping-stone to power. She is a ready accomplice in the scheme by which her shame was to have been concealed. Deadline too she was sorrowful and penitent when the rebuke of Nathan was followed by her child's death (2 Sam. xii. 24), but the after-history shows that the grand-colour of Bathsheba (BATHSHEBA) inherited not a little of his character. A willing adulteress, who had become devout, but had not ceased to be ambitious, could hardly be more, at the best, than the Madame de Maintenon of a king, whose affection and piety were rendering him unlike his former self, uncharitably passive in the hands of others.

(5.) What was likely to be the influence of the prophet to whose care the education of Solomon was confided? (Hdb. of 2 Sam. xii. 25.) We know, beyond all doubt, that he could speak bold and faithful words when they were needed (2 Sam. vii. 1-17, xii. 1-14). But this power, belonging to moments or messages of special inspiration, does not involve the permanent possession of a clear-sighted wisdom, or of wisdom that can be acquired, and we can search the later years of David's reign for no proof of Nathan's activity for good. He gives himself to the work of writing the annals of David's reign (1 Chr. xxix. 29). He places his own sons in the way of being the companions and counsellors of the future king (1 K. iv. 5). The absence of his name from the history of the succeeding generations, and the fact that the events were followed early in the reign of Solomon by heavy burdens and a forced service, almost lead us to the conclusion that the prophet had acquired a measure which had in view the magnificence of the Temple, and that it was left to David's own heart, returning to its better impulses (2 Sam. xiv. 10), and to an older and less erring prophet, to protest against an act which had begun in pride and tended to oppression.

(6.) Under these influences the boy grew up. At the age of ten or eleven he must have passed through the revolt of Absalom, and shared his father's exile (2 Sam. xv. 16). He would be taught all that priests, or Levites, or prophets had to teach: music and song: the Book of the Law of the Lord, in such potions and in such forms as were then current; the "proverbs of the ancient," which his father had been wont to quote (1 Sam. xxiv. 13); probably also a literature which has survived only in fragments: the Book of Jasher, the upright ones, the heroes of the people; the Book of the Wars of the Lord: the wisdom, oral or written, of the sages of his own tribe, Heman, and Ezra, and Caleb, and David (1 Chr. i. 59), who contributed so largely to the noble hymns of this period (Ps. cxliii., cxlix.), and were incorporated, probably, into the choir of the Tabernacle (Ewald, iii. 355). The growing intercourse of Israel with the Phenicians would lead naturally to a wider knowledge of the existing world and its wonders than had fallen to his father's lot. Adorable, however, as all this was, a shepherd-life like his father's, furnished, we may believe, a better education for the kingly calling (Ps. xxxviii. 70, 71). Born to the purple, there was the inevitable risk of a selfish luxury. Conspicuous in literature, trained to think chiefly of the magnificent "palace" of Jehovah (1 Chr. xxi. 19) of which he was to be the builder, there was the danger, first, of an aesthetic formalism, and then of ultimate indifference.

IV. Accession. — (1.) The feebleness of David's old age led to an attempt which might have deprived Solomon of the throne his father destined for him. Adonijah, next in order of birth to Absalom, like Absalom was "a goodly man" (1 K. i. 5), in full maturity of years, backed by the oldest of the king's friends and counsellors, Joab and Abiathar, and by all the sons of David, who looked with jealousy, the latter on the obvious though not as yet declared preference of the late-born, and the former on the growing influence of the rival counsellors who were most in the king's favor, Nathan, Zadok, and Benaiah. Following in the steps of Absalom, he assumed the kingly state of a chieftain and a body-guard; and David, more passive than ever, looked on in silence. At last a time was chosen for openly proclaiming him as king. A solemn assembly, the Ex-Servi, the Cheerdwells and Peculians (mercenaries, and therefore not liable to the contagion of popular feeling) under the command of Benaiah, he called his kinsmen, his followers of the left hand of his brother, all summoned together. The king was reminded of his oath. A virtual abdication was pressed upon him as the only means by which the succession of his favorite son could be secured. The whole thing was completed with wonderful rapidity. Riding on the mole, well-known as belonging to the king, attended by Nathan the prophet, and Zadok the priest, and more important still, by the king's special company of the thirty Gibborim, or mighty men (1 K. i. 10, 19), and the body-guard of the Cheerdwells and Peculians (mercenaries, and therefore not liable to the contagion of popular feeling) under the command of Benaiah (himself, like Nathan and Zadok, of the sons of Aaron), he went down to Gilboa, and was proclaimed and anointed king. The shouts of his followers fell on the startled ears of the guests at Adonijah's banquet. Happily they were as yet committed to no overt act, and they did not venture on one now. One by one they rose and departed. The plot had failed. The counter coup d'état of Nathan and Bathsheba had been successful. Such incidents are common enough in the history of eastern monarchies. They are usually followed by a massacre of the defeated party. Adonijah expected such an issue, and took refuge at the horns of the altar. In this instance, however, the young conqueror used his triumph generously. The lives both of Adonijah and his partisans were spared, at least for a time. What had been done hurriedly was done afterwards in more solemn form. Solomon was presented to a great gathering of all the notables of Israel, with a set speech, in

a Josephus, with his usual inaccuracy, substitutes Nathan for Adonijah in his narrative (Ant. viii. 3, § 21).
b We regret to find ourselves unable to follow Ewald in his high estimate of the old age of David, and, consequently, of Solomon's education.

c According to later Jewish teaching a king was not anointed when he succeeded his father, except in the case of a previous usurpation or a disputed succession (Otho, Lexir. Rabbin v. r. "Rez").
The large 3,000 older the Boul among Lebanon, soft time, of at well direct of perfection as the age and the race were capable of attaining. We may rightly ask — what manner of man he was, outwardly and inwardly, who at the age of nineteen or twenty, was called to this glorious sovereignty? We have, it is true, no direct description in this case as we have of the earlier kings. There are, however, materials for filling up the gap. The wonderful impressions which Solomon made upon all who came near him may well lead us to believe that with him, as with Saul and David, Absalom and Adonijah, as with most other favorite princes of eastern peoples, there must have been the fascination and the grace of a noble presence. Whatever his mystic meaning may be latent in Ps. xlv., or the Song of Songs, we are all too compelled to think of them as having had, at least, a historical starting-point. They tell us of one who was, in the eyes of the men of his own time, "fairer than the children of men," the face "bright and ruddy" as his father's (Cant. v. 10; 1 Sam. xvii. 42), husky locks, dark as the raven's wing, yet not without a golden glow, the eyes soft as "the eyes of doves," the "countenance as Lebanon, excellent as the cedars," the "choicest among ten thousand, the altogether lovely" (Cant. 9-16). Add to this all gifts of a noble, far-reaching intellect, and large and genial humor, the lips full of grace, the soul "anointed" as "with the oil of gladness" (Ps. xlv.), and we may form some notion of what the king was like in that dawn of his golden prime.  

The same mentioned are (1) the public funds for building the Temple, 100,000 talents (kikarim) of gold and 1,000,000 of silver: (2) David's private offerings, 3,000 talents of gold and 7,000 of silver. Besides these, large sums of unknown amount were believed to have been stored up in the storehouse of David. 5,000 talents were taken from it by Hiram (1 K. vii. 15, § 3, xiii. 8, § 4, xvi. 7, § 11.

Possibly sprinkled with gold dust, as was the hair of the youths who waited on him (1 K. vii. 7, § 3), and with henna (Michaels, Not. in Lowlh, Pref. xxxii.).

It is at least the case that Solomon adopted the scheme of the older liberal school, Bezaeeet, Lovel, Michaels, rather than that of the more recent critics, Edwards, Renan, Wintring. In this way as the idea is worked out we cannot bring ourselves to believe that a drama, belonging to the literature of the northern kingdom, not with that of Judah, holding up Solomon to ridicule as at once licentious and unsuccessful, would have been treasured up by the Jews of the Captivity, and received by the Soc. of the Great Synagogue as by, or at least, in honor of Solomon (comp. Renan, Lc Coutute des Critiques, pp. 21, 95). We follow the Jesuit Pintsch (De rebus Solom.; iv. 3) in applying the language of the Shulamite to Solomon's personal appearance, but not in his extreme antiquity. The hypothesis is, however, not altogether new. It was held by some of the liberal historical school of Theodore of Mopsuestia (not by Theodore himself); as well as some of Migne, Irv., and such as is amathorized by Theob. of Cyr. (Papez. Cont. Crit.). The latter, believing the Song of Solomon to have been supernaturally dictated to Ezra, could admit no interpretation but the mystical (comp. Ginzberg, Song, p. 80). There is, however, no needless slaughter. The other "sons of David" are still spared, and
one of them, Nathan, becomes the head of a distinct family (1 Chron. xi. 12), which ultimately fills up the failure of the direct succession (Luke iii. 31). As hepunishes his father's enemies, he also shows kindness to the friends who had been faithful to him. Chaimath, the son of Barzilai, apparently receives an inheritance near the city of David, and probably in the reign of Solomon, displays his inherited hospitality by building a caravanserai for the strangers whom the fame and wealth of Solomon drew to Jerusalem (2 Sam. xix. 31-40; 1 Kings ii. 7).  Ewald, Gesch. iii. 274;  Proph. i. 191).

V. Foreign Policy.—(1.) The want of sufficient data for a continuous history has been already noticed. All that we have are (a) The duration of the reign, 40 years (1 K. xi. 42). (b) The commencement of the Temple in the 4th, its completion in the 11th year of his reign (1 Chron. xi. 37, 38). (c) The commencement of his own palace in the 7th, its completion in the 20th year (1 Kings vii. 1: 2 Chron. viii. 1). (d) The conquest of Hamath-Zobah, and the consequent foundation of cities in the region north of Palestine after the 20th year (2 Chron. viii. 4). All with materials for these, it will be better to group the chief facts in an order which will best enable us to appreciate their significance.

(2.) Egypt.—The first act of the foreign policy of the new reign must have been to meet Israelites, a very startling one. He made affinity with Pharaoeh, king of Egypt. He married Pharaoh's daughter (1 K. iv. 1). Since the time of the Edomites there had been no intercourse between the two countries, David and his counsellors had taken no steps to promote it. Egypt had probably taken part in assisting Edom in its resistance to David (1 Chron. xi. 23; Ewald, iii. 182), and had received Haddar, the prince of Edom, with royal honors. The king had given him his wife's sister in marriage, and adopted his son into his own family (1 K. xi. 14-20). These steps indicated a purpose to support him at some future time more actively, and Solomon's proposal of marriage was probably intended to counteract it. It was at the time so far successful, that when Haddar, on hearing of the death of the dreaded leaders of the armies of Israel, David and Joab, wished to seize the opportunity of attacking the new king, the court of Egypt rendered him no assistance (1 K. xi. 21, 22). The disturbances thus caused, and not less those in the North, coming from the foundation of a new Syrian kingdom at Damascus by Rezon and other fugitives (a) Josephus, again inaccurate, lengthens the reign to 80 years, and makes the age at accession 14 (Ant. viii. 7 & 8).

(b) This Pharaoh is identified by Ewald (iii. 270) with Paseusenes, the last king of the XXVth dynasty of Egypt, which had its seat in Lower Egypt at Tanis (but see Pharaoh, iii. 240 f.). Josephus (Ant. viii. 6, § 2) only notes the fact that he was the last king of Egypt to be known simply by the title Pharaoh. Ewald (c) Josephus (Ant. viii. 7, § 6), misled by the position of these statements, refers the disturbances to the close of Solomon's reign, and is followed by most later writers. The dates given, however, in one case after the death of Joab, in the other after David's conquest of Zobah, show that we must think of them as continuing "all the days of Solomon," and consequently the commencement of his reign, becoming more formidable at the conclusion.

Ewald sees in Ps. ii. 1 a great hymn of thanks from Zolah (1 K. xi. 23-25), might well lead Solomon to look out for a powerful support, to obtain for a new dynasty and a new kingdom a recognition by one of older fame and greater power. The immediate results were probably favorable enough. The new queen brought with her as a dowry the frontier-city of Gezer, against which, as threatening the tranquillity of Israel, and as still possessed by a remnant of the old Canaanites, Pharaoh had led his armies. She was received with all honor, the queen-mother herself attending to place the diadem on her son's brow on the day of his espousals (Cant. iii. 11). Gifts from the nobles of Israel and from Tyre (the latter offered perhaps by a Tyrian princess) were bestowed at her feet (Ps. xlv. 12). A separate and stately palace was built for her before long, outside the city of David (2 Chron. viii. 11). She dwelt there apparently with attendants of her own race, "the virgins that he brought," probably conforming in some degree to the religion of her adopted country. According to a tradition which may have some foundation in spite of its exaggerated numbers, Pharaoh (Pseusenes, or as in the story Vaphres) sent with her workmen to help in building the Temple, bringing with them 80,000 workmen, in End. Prep. Exeg., ii. 30-35. The "chariots of Pharaoh," at any rate, appeared in royal procession with a splendor hitherto unknown (Cant. i. 9).

(3.) The ultimate issue of the alliance showed that it was hollow and impotent. There may have been a revolution in Egypt, changing the dynasty and transferring the seat of the kingdom to Tanis (Ewald, iii. 389). There was at any rate a change of policy. The court of Egypt welcomes the fugitive Jeroboam when he is known to have aspirations after kingly power. There, we may believe, by some kind of compact, expressed or understood, was planned the scheme which led first to the rebellion of the Ten Tribes, and then to the attack of Shishak on the weakened and dismantled kingdom of the son of Solomon. Evils such as these were hardly counterbalanced by the trade opened by Solomon in the fine linen of Egypt, or the supply of chariots and horses, which, as belonging to aggressive rather than defensive warfare, a wiser policy would have led him to avoid (1 Kings x. 28, 29).

(4.) Tyre.—The alliance with the Phoenician king rested on a somewhat different footing. It had been part of David's policy from the beginning of his reign. Hiram had been "ever a lover of David." He, or his grandfather, had helped him giving for deliverance from these dangers. The evidence in favor of David's authorship seems, however, to preponderate.

a Philostratus, according to Josephus (Ant. viii. 6, § 1).

b If, with Ewald (iii. 277), we identify Gezer with Gezur, we may see in this attack a desire to weaken a royal house which was connected by marriage with David's (1 Kings viii. 11), and therefore likely to be hostile to Solomon. But comp. Gezer.

c We may see in this fact a sign of popular disatisfaction at least on the part of the Priests and Levites represented by the compiler of 2 Chron. The singular omission of the LXX. to the history of Jeroboam in 1 K. x. makes this improbable. Jeroboam, as well as Haddar, is received into the king's family by marriage with his wife's sister; and, in each case, the wife's name is given as Thubalina.

d Comp. the data given in 2 Sam. vii. 11; Joseph
by supplying materials and workmen for his palace. As soon as he heard of Solomon's accession he sent ambassadors to salute him. A correspondence roused between the two kings, which ended in a treaty of commerce.\(^3\) Israel was to be supplied from Tyre with the materials which were wanted for the Temple that was to be the glory of the new reign. Gold from Ophir, cedar-wood from Lebanon, probably also copper from Cyprus and tin from Spain or Cornwall (Neh. iii. 79) for the brass which was so highly valued, purple from Tyre itself, workmen from among the Zidonians, all these were wanted and were given. The opening of Joppa as a port created a new coasting-trade, and the materials from Tyre were conveyed to it on floats, and thence to Jerusalem (2 Chr. ii. 16). The chief architect of the Temple, though an Israelite on his mother's side, belonging to the tribe of Dan or Naphtali (1 Kings), was yet by birth a Tyrian, a namesake of the king. In return for these exports the Phoenicians were only too glad to receive the corn and oil of Solomon's territory. Their narrow strip of coast did not produce enough for the population of their cities, and them, as at a later period, "their country was starved"\(^4\) by the broad valleys and plains of Samaria and Galilee (Acts xii. 20).

(5.) The results of the alliance did not end here. Now, for the first time in the history of Israel, they entered on a career as a commercial people. They joined the Phoenicians in their Mediterranean voyages to the coasts of Spain (†TARSHISH).\(^5\) Solomon's possession of the Edomite coast enabled him to open to his ally a new world of commerce. The ports of Elath and Ezion-geber were fitted with ships of Tarshish, merchant-ships, i.e. for the long voyages, manned chiefly by Phoenicians, but built at Solomon's expense, which sailed down the Eudamitic Gulf of the Red Sea, to the Indian Ocean, to lands which had before been hardly known even by name, to Orthus and Sihira, to Arabia Felix, or Hadhramaut, or Ceylon, and brought back, after an absence of nearly three years, treasures almost or altogether new, gold and silver and precious stones, nard, aloes, sandal-wood, almug-trees, and ivory; and, last but not least in the eyes of the historian, terebinth, an animal life, on which the inhabitants of Palestine gazed with wondering eyes, "apes and peacocks." The interest of Solomon in these enterprises was shown by his leaving his palaces at Jerusalem and elsewhere, and travelling to Elath and Ezion-geber to superintend the construction of the fleet (2 Chr. viii. 17), perhaps also to Sidon for a like purpose.\(^6\) To the knowledge thus gained, we may ascribe the wider thoughts which appear in the Psalms of this and the following periods, as of those who "see the wonders of the deep and occupy their business in great waters." (Psa. cvii. 23-30), perhaps also an experience of the more humiliating accidents of sea-travel (Prov. xxiii. 34, 35).

(6.) According to the statement of the Phoenician writers quoted by Josephus (Ant. viii. 5, § 3), the intercourse of the two kings had in it also something of the sportiveness and freedom of friends. They delighted to perplex each other with hard questions, and laid wagers as to their power of answering them. Hiram was at first the loser and paid his forfeits; but afterwards, through the help of a sharp-witted Tyrian boy, Abdon, solved the hard problems, and was in the end the winner.\(^7\) The singular fragment of history inserted in 1 K. ix. 11-14, recording the cession by Solomon of sixteen [twenty] cities, and Hiram's dissatisfaction with them, is perhaps connected with these imperial wagers. The king of Tyre resolves himself by a Phoenician bon-mot [CARIO]. He fulfills his part of the contract, and pays the stipulated price.

(7.) These were the two most important alliances. The absence of any reference to Babylon and Assyria, and the fact that the Pharaohs were recognized as the boundary of Solomon's kingdom (2 Chr. ix. 26), suggest the inference that the Mesopotamian monarchies were, at this time, comparatively feeble. Other neighboring nations were content to pay annual tribute in the form of gifts (2 Chr. ix. 21). The kings of the Hittites and of Syria welcomed the opening of a new line of commerce which enabled them to find in Jerusalem an emporium where they might get the chariots and horses of Egypt (1 K. ix. 28). This, however, was obviously but a small part of the traffic organized by Solomon. The foundation of cities like Tadmor in the wilderness, and Tiphah (Thapsacus) on the Euphrates; of others on the route, each with its own market for chariots, or horses, or stones (2 Chr. vii. 2-4); the erection of lofty towers on Lebanon (2 Chr. l. c.; Cant. vii. 4) pointed to a more distant commerce, opening out the resources of central Asia, reaching, as it did, to the ports of the Caspian and the Black Sea, to Tarsus and Meshech and Tubal (Ez. xxii. 23, 14; comp. Milman, _Hist. of the Jews_, i. 270).

(8.) The survey of the influence exercised by Solomon on surrounding nations would be incomplete if we were to pass over that which was more directly personal — the fame of his glory and his wisdom. The legends which pervade the East are probably not merely the expansion of the scanty notices of the O.T., but (as suggested above), like those which gather round the names of Nimrod and Alexander, the result of the impression made by the personal presence of one of the mighty ones of the

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\(^3\) Ant. vii. 3. § 2, viii. 5, § 3, c. Ap. i. 18, and Ewald, in loc.

\(^4\) The letters are given at length by Josephus (Ant. vii. 2, § 3) and Euseb (Kusseb. Prop. Ev. 1. c. 345).

\(^5\) Ewald disputes this (iii. 245), but the statement in 2 Chr. ix. 21, is explicit enough, and there are no grounds for arbitrarily seeing it as absurd. A blunder.

\(^6\) The statement of Justin Mart. (Ref. Doct. c. 14) in Solomonis decem librorum, receives by the accompanying ἀπὸ γεγονότος the character of an extract from some history then extant. The marriage of Solomon with a daughter of the king of Tyre is mentioned by a good historian (Prop. Euseb. i. 11).

\(^7\) D The narrative of Josephus implies the existence of some story, more or less luminous, in Tyrian literature, in which the visit of the kings of earth was hailed by a boy's cleverness. A singular pendant to this is found in the popular medieval story of Solomon and Moroif, in which the latter (an ugly, deformed dwarf) outshines the former. A modernized version of this work, an imitation of the Story of the Wise Man, by W. Y. Long, appeared in 1844. Older copies, in Latin and German, of the 15th century, are in the Brit. Mus. Library. The Anglo-Saxon Dialogue of Solomon and Saturn is a more cautious statement of Scriptural knowledge.
earth." Wherever the ships of Tarshish went, they carried with them the report, losing nothing in its passage, of what their crews had seen and heard. The impression made on the Incas of Peru by the power and knowledge of the Spaniards, offers perhaps the nearest approach to what falls so little within the limits of our experience, though there was there no personal centre round which the admiration could gather itself. The journey of the queen of Sheba, though from its circumstances the most conspicuous, did not stand alone. The inhabitants of Jerusalem, of the whole line of country between it and the Gulf of Akaba, saw with amazement the "great train"—the men with their swarthy faces, the camels bearing spices and gold and gems—of a queen who had come from the far South, because she had heard of the wisdom of Solomon, and connected with it the name of Jehovah (1 K. x. 1). She came with hard questions to test that wisdom, and the words just quoted may throw light upon their nature. Not riddles and enigmas only, as the sporting fancies of the best delicats in, but the ever-present ever-new problems of life, such as, even in that age and country, were vexing the hearts of the speakers in the book of Job; she was stirring in her mind when she commended with Solomon of "all that was in her heart" (2 Chr. ix. 1). She meets us as the representative of a body whom the dedication-prayer shows to have been numerous, the strangers "coming from a far country" because of the "great name" of Jehovah (1 K. viii. 41), many of them princes themselves, or the messengers of kings (2 Chr. ix. 23). The historians of Israel delighted to dwell on her confession that the reality surpassed the fame, "the one half of the greatness of thy wisdom was not told me" (2 Chr. ix. 6; Ewald, iii. 353).

VI. Internal History. (1.) We can now enter upon the reign of Solomon, in its bearing upon the history of Israel, without the necessity of a digression. The first prominent scene is one which presents his character in its noblest aspect. There were two holy places which divided the reverence of the people, the ark and its provisional tabernacle at Jerusalem, and the original Tabernacle of the congregation, which, after many wanderings, was now pitched at Gibbon. It was thought right that the new king should offer solemn sacrifices at both. After those at Gibbon there came that vision of the night which has in all ages borne its noble witness to the hearts of rulers. Not for riches, or long life, or victory over enemies, would the son of David, then at least true to his high calling, feeling himself as "a little child" in comparison with the vastness of his work, offer his supplications, but for a wise and understanding heart," that he might judge the people. The "speech pleased the Lord." There came in answer the promise of a wisdom "like which: there had been none before, like which there should be none after" (1 K. iii. 5-15). So far all was well. The prayer was a right and noble one. Yet there is also a contrast between it and the prayers of David which accounts for many other contrasts. The desire of David's heart is not chiefly for wisdom, but for holiness. He is conscious of an oppressing evil, and seeks to be delivered from it. He repents, and fall, and repents again. Solomon asks only for wisdom. He has a lofty idea before him, and seeks to accomplish it, but he is as yet haunted by no deeper yearnings, and speaks as one who has "no need of repentance."

(2.) The wisdom asked for was given in large measure, and took a varied range. The wide world of nature, animate and inanimate, which the enterprises of his subjects were throwing open to him, the life within the animal and external, the weaknesses, in all their inner depths, lay before him, and he took cognizance of all. But the highest wisdom was that which wanted for the highest work, for governing and guiding, and the historian hastens to give an illustration of it. The pattern-instance is, in all its circumstances, thoroughly oriental. The king sits in the gate of the city, at the early dawn, to settle any disputes, however strange, between any litigants, however humble. In the rough and ready test which turns the scales of evidence, before so evenly balanced, there is a kind of rough humor as well as sagacity, specially attractive to the eastern mind, and then at all times (1 K. iii. 19-28).

(3.) But the power to rule showed itself not in judging only, but in organizing. The system of government which he inherited from David received a fuller expansion. Prominent among the "princes" of his kingdom, i.e. officers of his own appointment, were members of the priestly order: Azariah the son of Zadok, Zadok himself the high-priest, Bezalel the son of Jehoshua as captain of the host, another Azariah and Zadok, the sons of Nathan, one over the officers (Nittathu) who acted as purveyors to the king's household (1 K. iv. 2-5), the other in the more confidential character of "king's friend." In addition to these there were the two scribes (Siphe'tim), the king's secretaries, drawing up his edicts and the like (Scribes), Eliezer and Ahiah, the recorder or annalist of the king's reign (Moscheth), the superintendent of the king's house, and house-
bold expenses (Is. xxii. 15), including probably the harén. The last in order, at once the most indis- pensable and the most hated, was Adoniram, who presided "over the tribute," that word including probably the personal service of forced labor (comp. 2 K. xiv. 24, etc., and Ewald, loc. cit., ii. 344).

(4.) The last name leads us to the king's finances. The first impression of the facts given us is that of abounding plenty. That all the drinking vessels of the two palaces should be of pure gold was a small thing, "nothing accounted of in the days of Solomon" (1 K. x. 21). "Silver was in Jeru- salem as stones, and cedars as sycamore-trees in the street of the city." The people were "eating, and drinking and making merry" (1 K. iv. 20). The treasures left by David for building the Temple might well seem almost inexhaustible (1 Chr. xxix. 1-7). The large quantities of the precious metals imported from Ophir and Tarshish would speak, to a people who had not learned the lessons of a long experience, of a boundless source of wealth (1 K. ix. 21).

All the kings and princes of the subject-provinces paid tribute in the form of gifts, in money and in kind, "at a fixed rate year by year" (1 K. x. 25). Monopolies of trade, then, as at all times in the East, contributed to the king's treasury, and the trade in the fine linen, and caravans, and horses of Egypt, must have brought in large profits (1 K. x. 28, 29). The king had "domain-lands extended outwards, as vineyards or for other purposes, at a fixed annual rental (Cant. viii. 11). Upon the Israelites (probably not till the later period of his reign) there was levied a tax of ten per cent. on their produce (1 Sam. xviii. 15). All the provinces of his own kingdom, grouped apparently in a special order for this purpose, were bound each in turn to supply the king's enormous household with provisions (1 K. iv. 21-23). [Comp. Taxes.] The total amount thus brought into the treasury in gold, exclusive of all payments in kind, amounted to 666 talents (1 K. x. 14).5

(5.) It was hardly possible, however, that any financial system could bear the strain of the king's passion for magnificence. The cost of the Temple was not a true, but provided for by David's savings and the offerings of the people; but even while that was building, yet more when it was finished, one struc-

a A reminiscence of this form of splendor is seen in the fact that the melechah goldsmith described their earliest plate as "œuvre de Solomon." It was wrought in king's behalf, was eaten in its origin, and was known also as Saracen (Liber Custumatorum, i. 61, 759).

6 We labor, however, under a twofold uncertainty, (1) as to the accuracy of the numbers, (2) as to the value of the terms. Probable, followed by Lewis, es- timates the amount at £528,000,000, yet the savings of the later years of David's life, for one special purpose, could hardly have surpassed the national debt of England (comp. Maurice's Hist. of Judea, i. 237).

6 (9). There is something starting in this finding in a simple historical statement a number which has since become invested with such a mysterious and terrible significance (Rev. xvi. 18). The coexist- ence, Cantor, loc. cit., and Ewald, "would not be there of itself." "The Seer of the Apocalypse," it has been well said, "lives entirely in Holy Scripture. On this territory, therefore, is the solution of the sacred riddle to be sought." (Hengstenberg, Comm. on Rev. in loc.) If, therefore, we find the number occurring in the O.T., with any special significance, we may well think that this furnishes the starting-point of the enigma. And there is such a significance here. (1.) As the glory and the wisdom of Solomon were the representatives of all earthly wisdom and glory, so the wealth of Solomon would be the representative of all earthly wealth. (2.) The purpose of the visions of St. John is to oppose the heavenly to the earthly Jerusalem; the true "olive-tree of David," the "lion of the tribe of Judah," to all counterfeiters; the true riches to the false. (3.) The worship of the beast is the worship of the world's mammon. It may seem to represent the glory and the wealth of the old Jerusalem in its golden days, but it is of evil, not of God; a Babylon, not a Jerusalem. (4.) This reference does not of course exclude either the mystical meaning of the number six, so well brought out by Hengstenberg (loc. c.) and Mr. Maurice (on the Apocalypse, p. 251), or even names like Locrinus and Nero Caesar. The greater the variety of thoughts that could be con- nected with the number six, the more assuredly it can- not be confined to itself, and to all familiar with the method of the Gematria of the Jewish cabalists.

9 Punicus' conjecture (iii. 28) that "the house with seven pillars" is "the highest places of the city," of Prov. i. 5-9, had originally a local reference is, at least, plausible enough to be worth mentioning. It is curious to think that there may have been a historica-

Solomon's house," like that of the New Atlantis.
thousand horsemen made up the measure of his magnificence (1 K. iv. 26). If some of the public works had the plea of utility, the fortification of some cities for purposes of defense — Millo (the suburb of Jerusalem), Hazor, Megiddo, the two Lebib fortresses, the foundation of others, Tadmor and Tiphshah, for purposes of commerce — these were simply the pangs of a selfish luxury, and the people, after the first dazzle was over, felt that they were so. As the treasury became empty, taxes multiplied and monopolies became more irksome. Even Israélites, besides the conception which brought them into the king's armies (1 K. ix. 22), were subjected to what was for a part only a tax, a tax to the core of compulsory labor (1 K. v. 13). The revolution that followed had, like most other revolutions, financial disorder as the chief among its causes. The people complained, not of the king's idolatry, but of their burdens, of his "grievous yoke" (1 K. xii. 4). Their hatred fell heaviest on Adonijah, who was over the tribute. If, on the one side, the division of the kingdom came as a penalty for Solomon's idolatrous apostasy from Jehovah, it was, on another, the Nemesis of a selfish passion for glory, itself the most terrible of all idolatries.

(6) It remains for us to trace that other downfall, belonging more visibly, though not more really, to his later life, from the loftiest height even to the lowest depth. The building and dedication of the Temple are obviously the representatives of the first. That was the special task which he inherited from his father, and to that he gave himself with all his heart and strength. He came to it with all the noble thoughts as to the meaning and grounds of worship which his father and Nathan could instil into him. We have already seen, in speaking of his intercourse with Tyre, what measures he took for its completion. All that can be said as to its architecture, proportions, materials [Temple], and the organization of the ministering priests and Levites, will be found elsewhere. Here it will be enough to picture to ourselves the feelings of the men of Judah as they watched, during seven long years, the 'peculiar embellishments of the Temple,' its towers and doors, its gates and chambers, advancing gradually, step by step, reaching at last when all else has perished, Ewald, iii. 257] gradually rising up and covering the area of the threshing-floor of Araunah, materials arriving continually from Joppa, cedar, and gold and silver, brass "without weight" from the foundries of Sochoth and Zarethan, stones ready hewn and squared from the quarries. Far from colossal in its size, it was proportionately chief by the lavish use, within and without, of the gold of Ophir and Parvaim. It glittered in the morning sun (it has been well said) like the sanctuary of an El Dorado (Millman, Hist. of Joræ, i. 250). Throughout the whole work the tranquillity of the kingly city was unbroken by the sound of the workman's hammer: "Like some tall palm, the noiseless fabric grew."

(7) We cannot ignore the fact that even now there were some darker shades in the picture. Not reverence only for the Holy City, but the wish to shut out from sight the misery he had caused, to clothe his ears against cries which were rising daily to the ears of the Lord of Sabaoth, led him probably to place the works connected with the Temple at great a distance as possible from the Temple itself. Forgetful of the lessons taught by the history of his own people, and of the precepts of the Law (Ex. xxvii. 21, xxviiii. 9, et al.), following the example of David's policy in his last, noble aspect (1 Chr. xxiii. 2), he reduced the "strangers" in the land, the remnant of the Canaanite races who had chosen the alternative of conformity to the religion of their conquerors, to the state of helots, and made their life "bitter with all bondage." a

a Ewald's apology for these acts of despotism (ibid. 252) presents a singular contrast to the free spirit which, for the most part, pervades his work. Throughout his history of David and Solomon, his sympathy for the father's heroism, his admiration for the son's magnificence, seem to keep his judgment under a function which it is difficult for his readers to escape from.
the congregation, offers up the solemn prayer, dedicates the Temple. He, and not any member of the prophetic order, is then, and probably at other times, the spokesman and 'prophet' of the people (Ewald, ii. 520). He takes at least some steps towards that far-off (Ps. cx. 1) ideal of 'a priest after the order of Melchizedek,' which one of his descendants rashly sought to fulfill [Yezzi], but which was to be fulfilled only in a Son of David, not the crowned leader of a mighty nation, but despised, rejected, crucified. From him came the lofty prayer, the noblest utterance of the creed of Israel, setting forth the distance and the nearness of the Eternal God, One, Incomprehensible, dwelling not in temples made with hands, yet ruling men, hearing their prayers, giving them all good things, wisdom, peace, righteousness.\\n
(9.) The solemn day was followed by a week of festival, synchronizing with the Feast of Tabernacles, the time of the completed vintage. Representatives of all the tribes, elders, fathers, captains, proplexes, it may be, from the newly acquired territories in Northern Syria (2 Chr. vi. 32, vii. 8), were all assembled, rejoicing in the actual glory and the bright hopes of Israel. For the king himself then, or at a later period (the narrative of 1 K. ix. and 2 Chr. vii. leaves it doubtful), there was a strange contrast to the glory of that day. A criticism of a sentence has led to a warning prophecy of sin, punishment, desolation, only a vaticiniam ex ceceitu, added some centuries afterwards (Ewald, iii. 494). It is open to us to maintain that, with a character such as Solomon's, with a religious ideal so far beyond his actual life, such thoughts were psychologically probable, that strange misgivings, suggested by the very words of the jubilant hymns of the day's solemnity, might well mingle with the shouts of the people and the hallelujahs of the Levites. In harmony with all we know of the work of the Divine Teacher, that those misgivings should receive an interpretation, that the king should be taught that what he had done was indeed right and good, but that it was not good, and might not be permanent, unless the people were warned against the sources of sin and wickedness. Solomon was then a danger near hand.

(10.) The danger came, and in spite of the warnings the king fell. Before long the priests and prophets had to receive over rival temples to Moloch, Chemosh, Ashhtaroth, forms of ritual not idolatrous only, but cruel, dark, impure. This evil came, as the compiler of 1 K. xii. 1-8 records, as the penalty of another. Partly from policy, seeking fresh alliances, partly from the terrible necessity of lessening the stimulus of change, he gave himself to 'strange women.' He found himself involved in a fascination which led to the worship of strange gods. The starting-point and the goal are given us. We are left, from what we know otherwise, to trace the process. Something there was perhaps in his very 'largeness of heart,' so far in advance of the traditional knowledge of his age, rising to higher and wider thoughts of God, which predisposed him to it. His converse with men of other creeds and climes might lead him to anticipate, in this respect, one phase of modern thought, as the confessions of the Preacher in Koheleth anticipate another. In reconciling faith that was the true faith, the forms of faith, he might lose his horror at what was false, his sense of the preeminence of the truth revealed to him, of the historical continuity of the nation's religious life. His worship might go backward from Jehovah to Elohim, c from Elohim to the 'Gods many and Lords many' of the nations round. Jehovah, Baal, Ashhtaroth, Chemosh, each form of nature-worship, might come to seem equally true, equally acceptable. The women whom he brought from other countries might well be allowed the luxury of their own superstitions. And, if permitted at all, the worship must be worthy of his fame and be part of his magnificence. With this there may, as Ewald suggests (iii. 380), have mingled political motives. He may have hoped, by a policy of toleration, to consolidate neighboring princes, to attract a larger traffic. But probably also there was another influence less commonly taken into account. The wide-spread belief of the East in the magic arts of Solomon is not, it is believed, without its foundation of truth. On the one hand, an ancient study of nature, in the period that precedes science, runs on inevitably into the pursuit of marvellous and mysterious properties. On the other, throughout the whole history of Joshua, the element of idolatry which has the strongest hold on men's minds was the thummaturge, soothsaying, incantations, divinations (2 K. i. 2; Is. ii. 6; 2 Chr. xxxiii. 8, et al.). The religion of Israel opposed a stern prohibition to all such perils yet tempting arts (Heut. xviii. 14, et al.). The religions of the nations round fostered them. Was it strange that one who found his progress impeded in one path should turn into the other? So, at any rate it was. The reign which began so gloriously was a step backwards into the gross darkness of fetish-worship. As he left behind him the legacy of luxury, selfishness, oppression, more than enough to weigh upon all the good of his kingdom, and wider knowledge, so he left this too as an inexcusable evil. Not less truly than the son of Nebat might his name have been written in history as Solomon the son of David who 'made Israel to sin.'\\n
(11.) Disasters followed before long as the natural consequence of what was politically a blunder as well as religiously a sin. The strength of the nation rested on its unity, and its unity depended on its faith. Whatever attractions the sensuous ritual which he introduced may have had for the great body of the people, the priests and Levites must have looked on the rival worship with entire disfavor. The zeal of the prophetic order, dormant in the earlier part of the reign, and as it were, hindered from its usual utterances by the more dazzling wisdom of the king, was now kindled into active opposition. Ahijah of Shiloh, as if taught by the history of his native place, was sent to utter

a Ewald, yielding to his one special weakness, sees in this prayer the rhetorical addition of the Deuteronomist editor (iii. 315).

b Ps. cxxxii. belongs manifestly comp. vv. 7, 8, 10, 16, with 2 Chr. vi. 41, to the day of dedication.\\n
c It is noticeable that Elohim, and not Jehovah, is the Divine name used throughout Ecclesiastes.

d To see, however, as Ewald does, in Solomon's policy nothing but a wise toleration like that of a modern statesman in regard to Christian sects, or of the English Government in India, is surely to read history through a reflecting and distorting medium.
one of those predictions which help to work out their own fulfillment, fastening on thoughts before vague, pointing Jeroboam out to himself and to the people as the destined heir to the larger half of the kingdom. He was truly called as David's eldest child, to be the anointed of the Lord (1 K. xi. 28-33). The king in vain tried to check the current that was setting strong against him. If Jeroboam was driven for a time into exile it was only, as we have seen, to be united in marriage to the then reigning dynasty, and to come back with a daughter of the Pharaoh as his queen (1 K. x. 14 sq.). The old tribal archy foreseen in the setting up of a body of elders, suggested by the Pharaoh, to the Ephraim was prepared once more to dispute the supremacy of Judah, needing special control (1 K. xi. 28). And with this weakness within there came attacks from without. Hadad and Rezon, the one in Edom, the other in Syria, who had been foiled in the beginning of his reign, now found no effectual resistance. The king, prematurely old,1 must have foreseen the rapid breaking up of the great monarchy to which he had succeeded. Rechobam, inheriting his faults without his wisdom, haughty and indiscreet, was not likely to avert it.

(12) Of the inner changes of mind and heart which ran parallel with this history, Scripture is comparatively silent. Something may be learned from the books that bear his name, which, whether written by him or not, stand in the Canon of the O. T. as representing, with profound, inspired insight, the successive phases of his life: something also from the fact that so little remains out of so much, out of the songs, proverbs, treatises of which the historian speaks (1 K. iv. 32, 33). Legendary as may be the traditions which speak of Hezekiah as at one and the same time preserving amongst portions of Solomon's writings (Prov. xxi. 1), and destroying others,1 a like process of selection must have been gone through by the unknown Rabbis of the great Synagogue after the return from the exile. Slowly and hesitatingly they received into the Canon, as they went on with their unparalleled work of the expurgation by a people of its own literature, the two books which have been the stumbling-blocks of commentators, Ecclesiastes and the Song of Songs (Ginsburg, Koheloth, pp. 13-15). They are, however, rather than that of Rechobam. Of the thousand and five Songs (the precise number indicates a known collection) we know absolutely nothing. They were willing, i.e., to admit Koheloth for the sake of its ethical conclusion; the Song of Songs, because at a very early period, possibly even then, it had received a mystical interpretation (Keil, Einleit. in das All. Text. p. 127), because, with the law, the prophetic, the cultic, and even the mystical, the Song of Songs was a natural document to find its way into the collection of passages suitable for the synagogue, and even of a higher character. It is easy to see that there are elements in that poem, the strong delight in visible outward beauty, the surrender of the heart and will to one overpowering impulse, which might come to be divorced from truth and purity, and would then be perilous in proportion to their grace and charm. Such a divorce, we may suppose, is already noticed in the actual life of Solomon. It could not fail to leave its stamp upon the idylls in which feeling and fancy uttered themselves. The poems of the Son of David may have been like those of Hafiz. The Scribes who compiled the Canon of the O. T. may have acted wisely, rightly, charitably to his fame, in excluding them.

(15) The books that remain unread, as has been said, as at any rate, representing the three stages of his life. The Song of Songs brings before us the brightness of his youth, the heart as yet untainted, human love passionate yet undefiled, and therefore becoming, under a higher inspiration, half-consciously it may be to itself, but, if not, then unconsciously for others, the parable of the soul's affections. (c) (A 'ANT' THEES.) Then comes in the book of Proverbs, the stage of practical, prudent thought, searching into the recesses of man's heart, seeing duty in little things as well as great, setting all duty on the fear of God, gathering from the wide lessons of a king's experience, lessons which mankind could ill afford to lose.2 The poet has

1 Solomon's age at his death could not have been more than fifty-nine or sixty, yet it was not till he was "old" that his wives prevailed over him (1 K. xi. 4).

2 Hezekiah found, it was said, formule for the cure of disease-encephalopathy of the dogs-pets of the Temple, and destroyed them because they drew men away from the worship of Jehovah (Stuhlm. S. c. Egesig). Strange as the history is, it has a counterpart in the complaint of the writer of 2 Chr. xvi. 12, that Aza "sought not to the Lord but to the physicians." There was a rivalry in the treatment of disease between the priests and prophets on this very subject ('comp. Is. xxxvii. 21), and in this respect the charlatan-priests on the one ('comp. also 2 K. i. 2)?

3 The Song of Songs, however, was never read publicly, either in the Jewish or the Christian Church; nor in the former were young men allowed to read it at all (Theod. Cyriac. Probat. in Cant. Cont.; Theod. Mops. p. 159 in Migne).

4 We rest on this as the necessary condition of all deeper interpretation. To argue, as many have done, that the mystical sense must be the only one because the literal would be insupportable, is simply to "bring a clean thing out of an unclean," to assert that the Divine Spirt would choose a love that was baseless and impure as the fitting parable of the holiest. Much rather may we say with Herder (Gest. der Ehr. Poeten, Dari. vi.), that the poem, in its literal sense, is one which "might have been written in Paradise." The man and the woman are, as in their primal innocence, loving, loving and beloved, thinking no evil, "naked and not ashamed." 5 We adopt the older view of Loewth (Probt. xxxii., xxiii.) of the Song of Songs, rather than that of Rosen and Ewald, which almost brings down a noble poem to the level of an operatic ballet at a Parisian theatre. Theodore of Mopsuestia (I. c.) had, at least, placed it on a level with the Sursum Corda of Plato. The theory of Michaelis (Not. in Loewth, xxxii.) that it represents a young husband and his favorite bride hindered, by harrow jealousies or regulations, from free intercourse with each other, seems to us preferable, and connects itself with the identification of the Shulammite with Abi-shina, book-heroes.

6 The final curse of Canailec, "It has been well said, "was that it might be a field in which mysticism could dispose itself"? (Bishop Jebb, Correspond. with Knox, I. 245.) The truth of the "great mystery," which thus connects divine and human love, are indeed to be found everywhere, in the Targums of Rabbes, in the writings of Fathers, Schoolmen, Puritans, in the poems of Mystics like Novalis, Jehalebin Rumi, Saadi (comp. Tholuck, Margenot. Mystik. pp. 55, 257). It appears in its highest form in the Vita Nera of Dante, purified by Christian feeling from the sensuous element which in eastern writers too readily intrudes with it. Of all strange assertions, that of Reinhart, that mysticism of this kind is foreign to the Shemitic character, is perhaps about the strangest (Cont. des Cant. p. 139).

7 Both in Ecclesiastes (i. 8-12) and yet more in
become the philosopher, the mystic has passed into the moralist. But the man passed through both stages without being permanently the better for either. They were to him but phases of his life which he had known and exhausted (Eccles. i., ii.). And therefore there came, as in the Confessions of the Preacher, the great retribution. The "sense that wore with time" avenged the "crime of sense."

There fell on him, as on other crowned voluptuaries, the weariness which sees written on all things Vainy of Vanities. Slowly only could he recover himself from that "extinction of spirit," and the recovery was incomplete. It was not as the strong burst of penitence that brought to his father David the assurance of forgiveness. He could not rise to the height from which he had fallen, or restore the freshness of his first love. The weary soul could only lay by again, with slow and painful relapses, the foundations of a true morality [comp. Ecclesiastes].

(14.) Here our survey must end. We may not enter into the things within the vail, or answer either way the doubting question, Is there any hope? Others have not shrunk from debating that question, deciding, according to their formula, that he did or did not fulfill the conditions of salvation so as to justify those whom they had placed upon the judgment-seat. It would not be profitable to give references to the patristic and other writers who have dealt with this subject. They have been elaborately collected by Calmet (Diction. s. v. Solomon, Nouvell. Diction. de la salut du Sol.) It is noticeable and characteristic that Chrysostom and the theologians of the Greek Church are, for the most part, favorable to Augustine and those of the Latin, for the most part, adverse to his claims of salvation. b

VII. Legends. — (1.) The impression made by Solomon on the minds of later generations, is shown in its best form by the desire to claim the sanction of his name for even the noblest thoughts of other writers. Possible in Ecclesiastes, certainly in the Book of Wisdom, we have instances of this, free from the vicious element of an apocryphal literature. Before long, however, it took other forms. Round the facts of the history, as a nucleus, there gathers a whole world of fantastic fables, Jewish, Christian, Mohammedan, refractions, colored and distorted, according to the media through which they pass, of a colossal form. Even in the Targum of Ecclesiastes we find strange stories of his character. He and the Rabbis of the Sanhedrin sat and drank wine together in Jabin. His porridge was filled with costly trees which the evil spirits brought him from India. The casuistry of the Rabbis rested on his dicta. Ashamed, the king of the demons, de- prived him of his magic ring, and he wandered through the cities of Israel, weeping and saying, 1. the presbyter, was king over Israel in Jerusalem (Ginsburg, Kiddelevh, App. i. ii.; Koran, Sur. 38). He let behind him spells and charms to cure diseases and cast out evil spirits; and for centuries, incantations bearing his name were the special boast of all the "vagabond Jew exorcists who swarmed in the cities of the empire (Jos. Ant. viii. 2, § 5; Just. Mart. Respons. id Ortob. p. 55; Orig., Comm. in Matt. xxvi. 3). His wisdom enabled him to interpret the speech of beasts and birds, a gift shared afterwards, it was said, by his son Hiram (Herod. ii. 218). Solomon was the inventor of the Syriac and Arabian alphabet (Tibi. 1014).

(2.) Arabic imagination took a yet wider flight. After a long struggle with the rebellions Axrets and Jines, Solomon conquered them and cast them into the sea (Lane, Arabia Nights, i. 36).

The remote pre-Adamic past was peopled with a succession of forty Solomons, ruling over different races, each with a shield and sword that gave them sovereignty over the Jews. To Solomon himself belonged the magic ring which revealed to him the past, the present, and the future. Because he stayed his march at the hour of prayer instead of passing over it, God gave him the winds as a charriot, and the birds flew over him, making a perpetual canopy. The demons in their spite wrote books of magic in his name, but he, being wise of heart, seized them and placed them under his throne, where they remained till his death, and then the demons again got hold of them and scattered them abroad (D'Herber, s. c. Solomon ben David;" Koran, Sur. 21). The visit of the Queen of Sheba furnished some three or four romances. The Koran (Sur. 27) narrates her visit, her wonder, her conversion to the Islam, which Solomon professed. She appears under three different names, Nicaule (Calmet, Dict. s. v., D'Herber), Makkis (D'Herber, s. c.), Makeda (Vineda, v. 14). The Arabs claim her as belonging to Yemen, the Edith-now as coming from Mecc. In each form of the story a son is born to her, which calls Solo- mon his father, in the Arab version Melek, in the Ethiopian David, after his grandfather, the ancestor of a long line of Ethiopian kings (Ludolf, Hist. Ethip. ii. 3, 4, 5). Twelve thousand Hebrews accompanied her on her return home, and from them were descended the Jews of Ethiopia, and the great Praetor John (Presbyter Joannes) of mediaval travellers (D'Herber, l. c.; Vineda, l. c.; Corylus, Diss. de regia Austr. in Meuten's Tascwars, l.). She brought to Solomon the self-same gifts which the Magi afterwards brought to Christ. [Magi] One at least of the hard questions with which she was rescued from oblivion. Fabulists and sturdy girls were dressed up by her exactly alike so that no eye could distin-

b How deeply this question entered into the hearts of medieval thinkers, and in what the noblest of them all decided it, we read in the Deina Conform.: —

"La quieta luce che tra noi piu bella Super di tal amor, che tutto il mondo" Lughe ne gola di super moltella.

Paradiso, x. 93.

The "pira di tal amor," refers, of course, to the Song of Solomon.

c The name of a well-known plant, Solomon's seal (Convallaria Majalis), perpetuates the old belief

Pros nisus (i. 11-17, vii. 6-22) we may find traces of experiences gained in other ways. The graphic picture of the life of the robbers and the prostitutes of an eastern city could hardly have been drawn but by one who is familiar with Haroum there as with other oriental kingdoms, at times laid aside the trappings of royalty, and plunged into the other extreme of social life, that so he might gain the excitement of a fresh sensation.

a. "A taste for pleasure is externally true in the King's heart (Louis XIV.). Age and devotion have taught him to make serious reflections on the vanity of everything he was formerly fond of" (Minue de Maintenon's Letters, p. 261).
guish them. The king placed water before them and made them wash, and then when the boys scrubbed their faces and the girls stroked them softly, he made out which were which (tyless, Anath, in Fabricius, l. c.). Versions of these and other legends are to be found also in Well, Bibl. Legens, p. 171; First, Peribochiææ, c. 36.

(3.) The name of Solomon spread northward and eastward to Persia. At Shiraz they showed the Herov-Salemius, or tomb of Bath-shева, and that Persepolis had been built by the Jains at his command, and pointed to the Takhti-i-Salemi (Solomon's throne) in proof. Through their spells too he made his wonderful journey, breakfasting at Persepolis, dining at Bad-pee, stopping at Jerusalem (Chardin, iii. 135, 143; Ouseley, ii. 41, 457). Persian literature, while it had no single life of David, boasted of countless histories of Solomon, the Sulaiman Namah, in eighty books, ascribed to the poet Firdusi (D'IHerbelot, l. c.; Chardin, iii. 198). In popular belief he was confounded with the great Persian hero, Djeschid (Ouseley, ii. 64).

(4.) As might be expected, the legends appeared in their closest and fullest form in Europe, losing all but their master, the mere appendages of the most detectable of Apocrypha, Books of Magic, a Hygro- mancean, a Contradictio Salomonean (whatever that may be) condemned by Geselius, Incanentiones, Clavdia, and the like. One pseudepigraph work has a somewhat higher character, the Peri- saliun Salomonean, altogether without merit, a mere copy from the Psalms of David, but not otherwise offensive (Fabricius, i. 917; Tegelius, Intro. to N. T. p. 154), and therefore attached sometimes, as in the great Alexandrian Codex, to the sacred volume. One strange story meets us from the omnivorous Note-book of Bele. Solomon did repent, and in his contrition he offered himself to the Sunehrid, doing penance, and they scourged him five times with rods, and then he traveled in sackcloth through the cities of Israel, saying as he went: 'Give alms to Solomon (Bele, de Sylon, ap. Pindar).

VIII. New Testament. — We pass from this wild jarriage of Jewish and other fables, to that which presents the most entire contrast to them. The teaching of the N. T. adds to nothing the materials for a life of Solomon. It enables us to take the truest measure of it, in the eyes of men, a less varied range: but deeper, truer, purer, because united with purity, victory over temptation, self-sacrifice, the true large-heartedness of sympathy with all men. On the lowest view which serious thinkers have ever taken of the life of Jesus of Nazareth, they have owned that there was in Him one "greater than Solomon" (Matt. xii. 42). The historical Son of David, ideally of the type of the Christ, that was to come, was in his actual life, the most strangely contrasted. It was reserved for the true, the later Son of David, to fulfill the prophetic yearnings which had gathered round the birth of the earlier. He was the true Shicknom, the prince of peace, the true Jedidjah, the well-beloved of the Father. E. H. P. * SOLOMON'S GARDENS. [GARDEN, vol. i. p. 885.]

SOLOMON'S PORCH. [PALACE.]

SOLOMON'S SERVANTS. (CHILDREN OF). (יֵלָדָיו יֶשָׁר אֵלֶּה יְשַׁרְאֵל : יוּלָה 'אָבָה שָׁנִיָּו, Ex. xii. 55; יִוְיָל בְּנֵי סַולָמְיָן, Ex. ii. 55; Neh. vii. 57, 60; יַיִת שָׁרָאָו סוֹלָמֶיָן.) The persons thus named appear in the lists of the exiles who returned from the Captivity. They occupy all but the lowest places in those lists, and their position indicates some connection with the services of the Temple. First come the priests, then Leities, then Nehumim, then "the children of Solomon's servants." In the Genea of 1 Esdr. vi. 53, 54, the order is the same, but instead of Nehumim we meet with ἱερασία, "servants" or "ministers," of the Temple. In the absence of any definite statement as to their office we are left to conjecture and inference. (1.) The name as well as the order, implies inferiority even to the Nehumim. They are the descendants of the servitors of Solomon. The servitors of the Nehumim, "given to the Lord," was softened by the idea of dedication. [NEHUMIM. (2.) The starting-point of their history is to be found probably in 1 K. v. 13, 14, ix. 20, 21: 2 Chr. viii. 7, 8. Cannanites, who had been living till then with a certain measure of freedom, were reduced by Solomon to the hobat state, and compelled to labor in the king's stone quarries and in building his palaces and cities. To some extent, indeed, the change had been effected under David, but it appears to have been then connected specially with the Temple, and the servitude under his successor was at once harder and more extended (1 Chr. xxii. 2). (3.) The last passage throws some light on their special office. The Nehumim, as in the case of the Gileadites, were appointed to be hewers of wood (Josh. ix. 23), and this was enough for the services of the Tabernacle. For the construction and repairs of the Temple another kind of labor was required, and the new slaves were set to the work of hewing and squaring stones (1 K. v. 17, 18). Their descendants appear to have formed a distinct order, inheriting probably the same functions and the same rank. The prominence which the erection of a new Temple on their return from Babylon would give to their work, accounts for the special mention of them in the lists of Ezra and

a Two of these strange books have been reprinted in fac-simile by Jacob Kuster, 1850. The Cordance Solomonis Neronianae consists of incantations made up of Hebrew words; and the mightiest spell of the enchantor is the Sidom-Salomonis, engraved with Hebrew characters, such as might have been hallowed long before by the perception of Jewish sorcerers, c. But the whole, t. is singular (unless this too was part of the impression that both the books profess to be published with the special license of Popes Julius II and Alexander VI. Was this the form of Hebrew literature which the wise King Solomon was willing to receive, and was it a Cordance Solomonis Neronianae? c. A pleasant Persian apologue teaching a like lesson deserves to be rescued from the mass of fables. The king of Israel met one day the king of the ants, took the insect on his hand, and held converse with it, asking, Queen-like, "Am I not the mightiest and most glorious of men?" "Not so," replied the ant-king, "Thou sittest on a throne of gold, but I make thy hand thy throne, and thus am greater than thou." (Chardin, iii. 128).
Nehemiah. Like the Nethinim, they were in the position of porters, outwardly conforming to the Jewish ritual, though belonging to the hated race, and, even in their names, bearing traces of their origin (Est. ii. 53-58). Like them, too, the great mass must either have perished, or given up their position, or remained at Babylon. The 292 of Est. ii. 55 (Nethinim included) must have been but a small fragment of the descendants of the 150,000 employed by Solomon (1 K. v. 13). E. H. P.

**SOLOMON'S SONG. [CANTICLES.]**

**SOLOMON, WISDOM OF. [WISDOM, BOOK OF.]**

**SON.** The term "son" is used in Scripture language to imply almost any kind of descent or succession, as ben shohnah, "a son of a year," i. e. a year old, ben kesheth, "a son of a bow," i. e. an arrow. The word ber is often found in N. T. in composition, as Bar-thimaeus. [CHILDREN]

H. W. P.

**SON OF GOD (υἱός θεοῦ),** the Second Person of the ever-blessed Trinity, who is coequal, cosupernatural, and consubstantial with the Father, and who took the nature of man in the womb of the blessed Virgin Mary, and as Man bears the name of Jesus, or Saviour, and who proved Himself to be theMessiah or Christ, the Prophet, Priest, and King of all true Israelites, the seed of faithful Abraham, the universal Church of God.

The title Son of God was gradually revealed to the world in this its full and highest signification. In the book of Genesis the term occurs in the plural number, " Sons of God," צְולַלָן, צְולַלָן (Gen. vi. 2, 4), and there the application is made to the patriarchs of the earth, and to those who were set in authority over others according to the exposition in Cyril Alex. Aed. Auliaon. pp. 296, and Aed. Aethropoep. c. 17, (or as some have held) the sons of the family of Seth—those who had been most distinguished by piety and virtue. In Job i. 6, and ii. 1, this title, "Sons of God," is used as a designation of the Angels. In Psalm lxxii. 6, 11 have said, ye are gods; and ye are all sons of the Highest. (1 P. i. 22), the title is explained by Theodoret and others to signify those persons whom God invests with a portion of his own dignity and authority as rulers of his people, and who have clearer revelations of his will, as our Lord intimates (John x. 35); and therefore the children of Israel, the favored people of God, are specially called collectively, by God, his Son (Ex. iv. 22, 23; Hos. xi. 1).

But, in a still higher sense, that title is applied by God to his only Son, begotten by eternal generation (see 1. x. 7), as interpreted in the Epistle to the Hebrews (i. 5, 5); the word צֶלַלָן, צֶלַלָן, "to-day," in that passage, being expressive of the act of God, with whom is no yesterday, nor to-morrow. "In a sense peculiar unto us, and futurum, and perpetuum hodie" (Luther). That text evidently refers to the Messiah, who is crowned and anointed as King by God (Ps. ii. 2, 6), although resisted by men, Ps. ii. 1, 3, compared with Acts iv. 25-27, where that text is applied by St. Peter to the exaltation of Christ and his subsequent exaltation; and the same psalm is also referred to Christ by St. Paul, when preaching in the Jewish synagogue at Antioch in Pisidia (Acts xiii. 31), whence it may be inferred that the Jews might have learnt from their own Scriptures that the Messiah is in a special sense the Son of God; and this is allowed by Maimonides in Porta Musi, ed. Porccke, pp. 160, 259. This truth might have been deduced by logical inference from the Old Testament, but in no passage of the Hebrew Scriptures is the Messiah clearly and explicitly designated by the title "Son of God." The words, "The form of the fourth is like the Son of God," are in the Chaldee portion of the book of Daniel (Dan. iii. 25), and were uttered by a heathen and idolatrous king, Nebuchadnezzar, and cannot therefore be understood as expressing a clear appreciation, on the part of the speaker, of the divinity of the Messiah although we may readily agree that, like Caiaphas and Pilate, the king of Babylon, especially as he was perhaps in habits of intercourse with Daniel, may have delivered a true prophecy concerning Christ.

We are now brought to the question, whether the Jews, in our Lord's age, generally believed that the Messiah, Messiah, or Christ, was also the Son of God in the highest sense of the term, namely, as a Divine Person, coequal, cosupernatural, and consubstantial with the Father?

That the Jews entertained the opinion that the Messiah would be the Son of God, in the subordinate senses of the term already specified (namely, as a holy person, and as invested with great power by God), cannot be doubted; but the point at issue is, whether they supposed that the Messiah would be what the Universal Church believes Jesus Christ to be? Did they believe (as some learned persons suppose they did) that the terms Messiah and Son of God are "equivalent and inseparable"?

It cannot be denied that the Jews ought to have deduced the doctrine of the Messiah's divinity from their own Scriptures, especially from such texts as Psalm xlv. 6, 7, " Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou livest righteousness and hated wickedness: therefore God, thy God, anointed Thee with the oil of gladness above thy fellows;" a text to which the author of the Epistle to the Hebrews appeals (Heb. i. 8); and the doctrine of the Messiah's godhead might also have been inferred from such texts as Isaiah ix. 6, 9: Unto us a Child is born, unto us a Son is given .... and his name shall be called Wonderful, Counselor, the Mighty God;" and vii. 14, " Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel" (with us, God); and from Jer. xxiii. 5, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper: .... and this is the name

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5. צָלַלָן: strîp: posterior.
6. צָלַלָן, like a son, i. e. a successor.

b The present article, in conjunction with that of Savio, forms the supplement to the life of our Lord [see Acts Chistos, vol. ii. p. 191.]
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whereby He shall be called, the Lord (Ixobpiv) our Righteousness;" and from Miech v. 2, "Out of thee (Bethelehem Ephrathah) shall He come forth unto me that is to be Leader in Israel, whose going forth have been from of old, from everlasting;" and from Zech. xi. 14, "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of thee." But the question is not, whether the Jews might not and ought not to have inferred the Divine Sonship of the Messiah from their own Scriptures, but whether, for the most part, they really did deduce that doctrine from those Scriptures? They ought doubtless to have been prepared by those Scriptures for a suffering Messiah: but this we know was not the case, and the Cross of Christ was to them a stumbling-block (1 Cor. i. 23); and one of the strongest objections which they raised against the Christians was, that they worshipped a man who died a death which is declared to be an accursed one in the Law of Moses, which was delivered by God himself (Deut. xxi. 23).

May it not also be true, that the Jews of our Lord's day failed likewise of attaining to the trueness of their own Scriptures, in the opposite direction? May it not also be true, that they did not acknowledge the Divine Sonship of the Messiah, and that they were not prepared to admit the claims of one who asserted Himself to be the Christ, and also affirmed Himself to be the Son of God, coequal with the Father?

In looking at this question à privé, it must be remembered that the Hebrew Scriptures declare in the strongest and most explicit terms the Divine Unity. "Hear, O Israel, the Lord our God is one Lord" (Deut. vi. 4), this is the solemn declaration which the Jews recite daily, morning and evening (see Mifnah, R. Pesqah, chap. i.). They regarded themselves as set apart from all the nations of earth to be a witness of God's unity, and to protest against the polytheism of the rest of mankind. And having suffered severe chastisements in the Babylonish captivity for their own idolatries, they shrunk — and still shrink — with fear and abhorrence, from everything that might seem in any degree to trench upon the doctrine of the unity of the Godhead.

To this consideration we must add, à posteriori, the external evidence derived from the testimony of ancient writers who lived near to our Lord's age.

Trypho, the learned Jew, who debated with Justin Martyr at Ephesus about A. D. 150, on the points of controversy between the Jews and Christians, expressly states, "that it seems to him not only paradoxical but silly (usage), to say that the Messiah, or Christ, proceeded from eternity as God, and that He descended to be born as man, and " — Trypho explodes the notion — that Christ is "not born begotten of man" (Justin M. Dial. c. Trypho. § 48, vol. ii. p. 154, ed. Otto, Jen. 1842). Here is a distinct assertion on the part of the Jew that the Messiah is merely man; and here also is a denial of the Christian doctrine, that He is God, pre-existing from eternity, and took the nature of man. In the same Dialogue the Jewish interlocutor, Trypho, approves the tenets of the Ebionite heretics, who asserted that the Christ was a mere man (φανος άνθρωπος), and adds this remarkable declaration: "all we (Jews) expect that the Messiah will come as a man from man (i.e. from human parents), and that Elias will anoint Him when He is come." (παντες ήμεις τον χριστον ανθρωπον εις ανθρωπον προσδοκοισε ντενορειται, και τον Χριστον ιπποιν δι' αυτου, Trypho Justin. ap. Justin M. Dialog. § 49, p. 156). And in § 54, St. Justin Martyr, speaking in the name of the Christian believers, contests that assumption, and affirms that the Hebrew prophecies themselves, to which he appeals, testify that the Messiah is not a man born of man, according to the ordinary manner of human generation, άνθρωπος εις ανθρωπον κατα το κοινον των ανθρωπων γενεται. And there is a remarkable passage in a subsequent portion of the same dialogue, where Justin says, "If O Trypho, ye understood who He is that is sometimes called the Messenger of mighty counsel, and a Man by Ezekiel, and designated as the Son of Man by Daniel, and as a Child by Isaiah, and the Messiah and God by Daniel, and a Stone by many, and Wisdom by Solomon, and a Star by Moses, and the Day-spring by Zechariah, who is represented in prophecy by Moses, by Isaiah, and is called by him a Rod, and a Flower and Corner Stone, and the Son of God, you would not have spoken blasphemy against Him, who is already come, and who has been born, and has suffered, and has ascended into Heaven, and will come again." (Justin M. c. Trypho. § 126, p. 409). Then Justin affirms that he has proved, against the Jews, that "a Christ, who is the Lord God, and Son of God," appeared to their Fathers, the Patriarchs, in various forms, under the old dispensation (§ 128, p. 425). Compare the authorities in Dömer, On the Person of Christ, i. pp. 265–271, Eng. transl.

In the middle of the third century, Origen wrote his apologetic work in defence of Christianity against Celsus, the Epicurean, and in various places of that treatise he recites the allegations of the Jews against the Gospel. In one passage, when Celsus, speaking in the person of a Jew, had said that one of the Hebrew prophets had predicted that the Son of God would come to judge the righteous and to punish the wicked, Origen rejoins, that such a notion is most, improperly ascribed to a Jew: insomuch as the Jews did indeed look for a Messiah, but not as the Son of God. "No Jew," he says, would allow that any prophet ever said that a Son of God would come: but what the Jews do say, is, that the Christ of God will come; and they often dispute with us Christians as to this very question, for instance, concerning the Son of God, on the plea that no such Person exists or was ever foretold." (Origen, Adv. Cels. i. § 49, vol. i. p. 365, 1; see p. 38 and p. 79, ed. Spencer, and other places, c. e. pp. 22, 30, 51, 62, 71, 82, 110, 130).

In the 4th century Eusebius testified that the Jews of that age would not accept the title Son of God as applicable to the Messiah (Euseb. Den. Orig. iv. 1), and in later days they charge Christians with impiety and blasphemy for designating Christ by that title (Leonin, Con. Nicc. ii. Act. iv.).

Lastly, a learned Jew, Orochio, in the 17th century, in his conference with Limborch, affirms that if a prophet, or even, if it were possible, the Messiah

\[\text{R. Noyes in the Christian Examiner for Jan., May and July, 1836.}\]

\* On these passages and on the general subject, see, on the one hand, Hengstenberg's Christianity of the Old Test.; on the other, three articles by Dr. G.
who professed to be the Messiah at that period, seems to show that they would have willingly allowed the claims of one who "wronged many miracles," as, even by the confession of the chief priests and Pharisees, Jesus of Nazareth did (John xi. 47), if he had been content with such a title, as the Jews assigned to their expected Messiah, namely, that of a great Prophet, distinguished by mighty works.

We find that when our Lord put to the Pharisees this question, "What think ye of Christ, whose Son is He?" their answer was not, "He is the Son of God," but "He is the Son of David;" and they could not answer the second question which He next propounded to them, "How then doth David, speaking in the Spirit, call Him Lord?" The reason was, because the Pharisees did not expect the Messiah to be the Son of God; and when He, who is the Messiah, claimed to be God, they rejected his claim to be the Christ.

The reason, therefore, of his condemnation by the Jewish Sanhedrim, and of his delivery to Pilate for crucifixion, was not that He claimed to be the Messiah, but because He asserted Himself to be much more than that; in a word, because He claimed to be the Son of God, and to be God.

This is further evident from the words of the Jews to Pilate, "We have a law, and by our law He ought to die, because He made Himself the Son of God" (John xv. 5); and from the previous resolution of the Jewish Sanhedrim, "Then said they all, Art thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose and led Him unto Pilate" (Luke xxiii. 70, 71, xviii. 1).

In St. Matthew's Gospel the question of the high-priest is as follows: "Adulterate thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. xxvi. 63). This question does not intimate that in the opinion of the high-priest the Christ was the Son of God, but it shows that Jesus claimed both titles, and in charging them for Himself asserted that the Christ was the Son of God: whereas, that this answer was the popular opinion, is evident from the considerations above stated, and also from his words to St. Peter when the Apostle confessed Him to be the "Christ, the Son of the living God" (Matt. xvi. 16); He declared that Peter had received this truth, not from human testimony, but by extraordinary revelation: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. xvi. 17).

It was the claim which He put forth to be the Christ and Son of God, that led to our Lord's condemnation by the unanimous verdict of the Sanhedrin: "They all condemned Him to be guilty of death (Mark xvi. 64; Matt. xxvi. 63-69); and the sense in which it is written to be Son of God, is clear from the narrative of John v. 18. The Jews sought the more to kill Him because He not only had broken the Sabbath, but said also that God was his own Father (σαρκίδα Θεον ἔχεις τὸν θεόν), making Himself equal unto God; and when He claimed Divine preexistence, saying, "Before Abraham was (ἐγώ ἦμι), I am, thou hast put me to the test at Him" (John viii. 58, 59); and when He asserted his own unity with God, "I and the Father are one" — one substance (ὁμογενής), not one person.
(ef) - then the Jews took up stones again to stone Him" (John x. 59, 31); and this is evident again from their own words, "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." (John x. 33).

Accordingly we find that, after the Ascension, the Apostles labored to bring the Jews to acknowledge that Jesus was not only the Christ, but was also a Divine Person, even the Lord Jehovah. Thus, for example, St. Peter, after the outpouring of the Holy Ghost on the Day of Pentecost by Christ, says, "Ye are all free men of the house of Israel known of God, that God hath made that same Jesus, whom ye have crucified, both Lord (Kipor, Jehovah) and Christ." (Acts ii. 36).

2. This conclusion supplies a convincing proof of Christ's Godhead. If He is not the Son of God, equal with God, then there is no other alternative but that He was guilty of blasphemy; for He claimed "God as his own Father, making Himself equal with God," and by doing so He proposed Himself as an object of Divine worship. And in that case He would have rightly been put to death; and the Jews in rejecting and killing Him would have been acting in obedience to the Law of God, which commanded them to put to death any prophet, however distinguished he might be by the working of miracles, if he were guilty of blasphemy (Deut. xiii. 1-11); and the crucifixion of Jesus would have been an act of pious zeal on their part for the honor of God, and would have commanded them to his favor and protection, whereas we know that it was an act which filled the cup of their national guilt, and has made them outcasts from God to this day (Matt. xxiii. 32-38; Luke xiv. 31-54; 1 Thess. ii. 15, 16; James v. 6).

When they repent of this sin, and say, "Blessed (ευλογημένος) is He that cometh in the name of the Lord," and acknowledge Jesus to be Christ and the Son of God, equal with God, then Israel shall be saved (Isa. xi. 9).

This view explains the fact — which might otherwise have perplexed and staggered us — that the miracles which Jesus worked, and which the Jews and their rulers acknowledged to have been wrought by Him, did not have their due influence upon them; those mighty and marvelous works did not produce the effect upon them which they ought to have produced, if the Jews and their rulers had been prepared, as they ought to have been, by an intelligent study of their own Scriptures, to regard their expected Messiah as the Son of God, equal with God.

Not being so prepared, they applied to these miracles the test supplied by their own Law, which enjoined that, if a prophet arose among them, and wrought miracles, and endeavored to draw them away from the worship of the true God, those miracles were to be regarded as trials of their own steadfastness, and were not to be accepted as proofs of a Divine mission, but the prophet himself to be put to death" (Dent. xiii. 1-11).

The Jews tried our Lord and his miracles by this law. Some of the Jews ventured to say that "Jesus of Nazareth was specially in the mind of the Divine Lawgiver when He framed that law" (see Fagius on the Chaldee Paraphrase of Dent. XIII., and his note on Dent. xviii. 15), and that it was provided expressly to meet his case. Indeed they do not hesitate to say that, in the words of the Law, "if thy brother, the son of thy mother, entice thee secretly" (Dent. xiii. 6), there was a prophetic reference to the case of Jesus, who said that He had a human nature but not a human father, but was the Son of God and was God." (see Fagius, l. c.)

Jesus claimed to be the Messiah; but, according to the popular view and preconceived notions of the Jews, the Messiah was to be merely a human personage, and would not claim to be God and to be entitled to Divine power. Therefore, though they admitted his miracles to be really wrought; yet they did not acknowledge the claim grounded on those miracles to be true, but rather regarded those miracles as trials of their loyalty to the One True God, whose prerogatives, they thought, were infringed and invaded by Him who wrought those miracles; and they even ascribed those miracles to a Prince of the Devil (Matt. xii. 24, 27; Mark iii. 22; Luke xi. 15), and said that He, who wrought those miracles, had a devil (John vii. 20, 48), and they called Him Beelzebub (Matt. x. 25), because they thought that He was setting Himself in opposition to God.

4. "They all condemned Him to be guilty of death" (Mark xiv. 64). The Sanhedrim was unanimous in the sentence of condemnation. This is remarkable. We cannot suppose that there were not some conscientious persons in so numerous a body. Indeed, it may readily be allowed that many of the members of the Sanhedrim were actuated by an earnest zeal for the honor of God when they condemned Jesus to death, and that they did what they thought was right in view to God's glory. But we are supposed to be disposed by our Lord's previsions; and that they were guided by a desire to comply with God's law, which required them to put to death every one who was guilty of blasphemy in arrogating to himself the power which belonged to God.

Hence we may explain our Lord's words on the cross, "Father, forgive them, for they know not what they do." (Luke xxiii. 34), "Father, they are not aware that He whom they are crucifying is thy Son," and St. Peter said at Jerusalem to the Jews after the crucifixion, "Now, brethren, I write that through ignorance ye did it (i.e. rejected and crucified Christ), as did also your rulers" (Acts iii. 17); and St. Paul declared in the Jewish synagogue at Antioch in Pisidia, "they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets, which are read every Sabbath-day, have fulfilled them in condemning Him." (Acts xiii. 27).
Hence it is evident that the predictions of Holy Scripture may be accomplished before the eyes of men, while they are unconscious of that fulfillment; and that the prophecies may be even accomplished by persons who have the prophecies in their hands, and do not know that they are fulfilling them. Hence also it is clear that men may be guilty of enormous sins when they are actually according to their consciences and with a view to God's glory, and while they hide the Bible in their hands and hear its voice sounding in their ears (Acts xiii. 27): and that it is therefore of unspeakable importance not only to hear the words of the Scriptures, but to mark, learn, and inwardly digest them, with humility, docility, earnestness, and prayer, in order to understand their true meaning.

Therefore the Christian student has great reason to thank God that He has given in the New Testament a divinely-inspired interpretation of the Old Testament, and also has sent the Holy Spirit to teach the Apostles all things (John xiv. 26), to abide forever with his Church (John xvi. 15), the body of Christ (Col. i. 24), which He has made to be the pillar and ground of truth (1 Tim. iii. 15), and on whose interpretations, embodied in the creeds generally received among Christians, we may safely rely, as declaring the true sense of the Bible.

If the Jews and their rulers had not been swayed by prejudice, but in a careful, candid, and humble spirit had considered the evidence before them, they would have known that their promised Messiah was to be the Son of God, equal with God, and that He was revealed as such in their own Scriptures, and thus his miracles would have had their due effect upon their minds.

5. Those persons who now deny Christ to be the Son of God, equal and coeternal with the Father, are followers of the Jews, who, on the plea of zeal for the divine Unity, rejected and crucified Jesus, who claimed to be God. Accordingly we find that the Ebionites, Cerinthians, Nazarenes, Pholidians, and others who denied Christ's divinity, arose from the ranks of Judaism (cf. Waterland, Works, v. 240, ed. Oct. 1823: on these heresies the writer of the Second Epistle to the Corinthians is particularly refer to his Introduction to the First Epistle of St. John, in his edition of the Greek Testament). It has been well remarked by the late Professor Blunt that the arguments by which the ancient Christian Apologists, such as Justin Martyr, Tertullian, and others, confuted the Jews, afford the strongest armor against the modern Socinians (see also the remark of St. Athanasius, Quot. ii. ad. Artemius, pp. 377-383, where he compares the Arians to the Jews).

The Jews sinned against the comparatively dim light of the Old Testament: they who have fallen into their error reject the evidence of both Testaments.

6. Lastly, the conclusion stated in this article supplies a strong argument for the Divine origin and truth of Christianity. The doctrine of Christ, the Son of God as well as Son of Man, reaches from the highest pole of Divine glory to the lowest pole of human suffering. No human mind could ever before devise such a scheme as that: and when it was presented to the mind of the Jews, the favored people of God, they could not reach to either of these two poles; they could not mount to the weight of the Divine exaltation in Christ the Son of God, nor descend to the depth of human suffering in Christ the Son of Man. They invented the theory of two Messiahs, in order to escape from the imaginary contradiction between a suffering and triumphant Christ; and they rejected the doctrine of Christ's Godhead in order to cling to a defective and unscriptural Monotheism. They failed of grasping the true sense of their own Scriptures; but in the divine Person of Jesus Christ, Son of God and Son of Man, reaches from one pole to the other, and filleth all in all (Eph. i. 23). The Gospel of Christ ran counter to the Jewish zeal for Monotheism, and incurred the charge of Polytheism, by preaching Christ the Son of God, coequal with the Father: and also contravened and challenged all the complex and dominant systems of Gentile Polytheism, by proclaiming the Divine Unity. It boldly confronted the World, and it has conquered the World: because "the excellency of the power of the Gospel is not of man, but of God" (2 Cor. iv. 7).

The author of the above article may refer for further confirmation of his statements, to an excellent work by the Rev. W. Wilson, B. D., and Fellow of St. John's College, Cambridge, entitled An Illustration of the Method of explaining the New Testament by the early Opinions of Jews and Christians concerning Christ, Cambridge, 1797 [new ed. 1838]; and to Dr. J. A. Dorner's History of the Development of the Doctrine of the Person of Christ, of which an English translation has been printed at Edinburgh, 1841, 2 vols.; and to Hagenbach, Dogmengeschichte, §§ 42, 45, 46, 47, 847, Leipzig, 1857.

C. W.


A.

S. O. N. OF MAN (Δημος), and in Chaldean

Δημος: o dios tou et Aphrodou, or o dios authephon, the name of the Second Person of the ever-blessed Trinity, the Eternal Word, the Everlasting Son, becoming Incarnate, and so made the Son of Man, the source of all grace to all men, united in his mystical body, the Christian Church.

1. In a general sense every descendant of Adam bears the name "Son of Man" in Holy Scripture, as in Job xxv. 6; Ps. cxlvii. 3, cxliii. 3; Is. li. 12, lv. 2. But in a more restricted signification it is applied by way of distinction to particular persons. Thus the prophet Ezekiel is addressed by Jehovah (god as Ben-Adam, or s n of Man," about eighty
times in his prophecies. This title appears to be assigned to Ezekiel as a term of honour from God—(αγαθός ἄριστος)—in order that the prophet, who had been permitted to behold the glorious manifestation of the Head, and to hold converse with the Almighty, and to see visions of futurity, should not be exalted above measure by the abundance of his revelations, but should recognize his own weakness and mortality, and not impute his prophetic knowledge to himself, but ascribe all the glory of it to God, and be ready to execute with meekness and sincerity the duties of his prophetic office and mission from God to his fellow men.

2. In a still more emphatic and distinctive sense the title "Son of Man" is applied in the Old Testament to the Messiah. And, inasmuch as the Messiah is revealed in the Old Testament as a Divine Person and the Son of God (Ps. ii. 7, lxxxix. 27: Is. vii. 14, ix. 6), it is a prophetic pre-announcement of his incarnation (compare Ps. viii. 4 with Heb. ii. 6, 7, 8, and 1 Cor. xv. 27).

In the Old Testament the Messiah is designated by this title: "Son of Man," in his royal and judicial character, particularly in the prophecy of Dan. vii. 13: "Behold One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days . . . . and there was given Him dominion and glory . . . . His dominion is an everlasting dominion." Here the title is not Bar- eno, or Bar-ebo, but Bar-enos, which signifies humanity in its greatest fulness and dignity, and is a significant declaration that the exaltation of Christ in his kingly and judicial office is due to his previous condescension, obedience, self-sacrifice, and suffering in his human nature (comp. Phil. ii. 5-11).

The title —Son of Man,— derived from that passage of Daniel, is applied by St. Stephen to Christ in his heavenly exaltation and royal majesty: "Behold I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts vii. 56). This title is also applied to Christ by St. John in the Apocalypse, describing our Lord's priestly office, which He executes in heaven (Rev. i. 13): "In the midst of the seven golden candlesticks" (or golden lamps, which are the emblems of heavenly light) "I beheld a high priest like the Son of Man, clothed with a garment down to the foot," (his priestly attire); "his head and his hairs were white like wool, as white as snow" (attributes of divinity; comp. Dan. vii. 9). St. John also in the Apocalypse (xiv. 14) ascribes the title —Son of Man— to Christ when He displays his kingly and judicial office: "I looked and beheld a white cloud, and upon the cloud One sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle— to reap the harvest of the earth.

3. It is observable that Ezekiel never calls himself —Son of Man,— and in the Gospels Christ is never called —Son of Man,— by the Evangelists; but whenever that title is applied to Him there, it is applied by Himself.

The only passages in the New Testament where Christ is called —Son of Man,— by any one except Himself, are those just cited, and they relate to Him, not in his humiliation upon earth, but in his heavenly exaltation consequent upon that humiliation. The passage in John vii. 54, "Who is this Son of Man?" is an inquiry of the people concerning Him who applied this title to Himself.

The reason of what has been above remarked seems to be, that, as on the one hand it was expedient for Ezekiel to be reminded of his own humanity, in order that he should not be exalted by his revelations; and in order that the readers of his prophecies might bear in mind that the revelations in them are not due to Ezekiel, but to God (in the Holy Ghost, who spake by him (see 2 Pet. i. 21)); so, on the other hand, it was necessary that they who saw Christ's miracles, the evidences of his divinity, and they who read the evangelical histories of them, might indeed adore Him as God, but might never forget that He is Man.

4. The two titles —Son of God,— and —Son of Man,— declaring that in the one Person of Christ there are two natures, the nature of God and the nature of man, joined together, but not confused, are presented to us in two memorable passages of the Gospel, which declare the will of Christ that all men should confess Him to be God and man, and which proclaim the blessedness of this confession.

(1.) "Whom do men say that I, the Son of Man, am?" was our Lord's question to his Apostles; and "Whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God." Our Lord acknowledged this confession to be true, and to have been revealed from heaven, and He blessed him who uttered it: "Blessed art thou, Simon Bar-jona, —Thou art son of Jonas, Bar-jona (comp. John xxi. 15); and as truly as this art thou, so truly am I Bar-enos, Son of Man, and Bar-Ebkon, Son of God; and My Father, who is in heaven, hath revealed this truth unto thee. Blessed is every one who holds this faith; for I myself, Son of God and Son of Man, am the living Rock on which the Church is built; and he who holds this faith is a genuine Petra, a lively stone, laid out of me the Divine Peter, the Everlasting Rock, and built upon me" (see the authorities cited in the note on Matt. xvi. 18, in the present writer's edition).

(2.) The other passage where the two titles (Son of God and Son of Man) are found in the Gospels is no less significant. Our Lord, standing before Caiphas and the chief priests, was interrogated by those high priests like the Son of Man: "Tell us of the Christ, the Son of God?" (Matt. xxvi. 63; comp. Mark xiv. 61). "Art thou that which thou claimest to be, the Messiah? and art thou, as thou professest to be, a Divine Person, the Son of God, the Son of the Blessed?" "Jesus saith unto him, Thou sayest it; I am" (Matt. xxvi. 64; Mark xiv. 62).

But, in order that the high-priest and the counsellors might not suppose Him to be a Divine Person only, and not to be also really and truly Man, our Lord added of his own accord, "Nevertheless" (ἀλλά), besides, or, as St. Mark has it, καί, also, in addition to the avowal of my divinity) "I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Mark xvi. 64; Matt. xvi. 22). That is, "I am indeed the Son of God, but do not forget that I am also the Son of Man. Believe and confess the true faith, that I, who claim to be the Christ, am Very God and Very Man."

5. The Jews, in our Lord's age, were not disposed to receive either of these truths expressed in those words. They were so tenacious of the doctrine of the Divine Unity (as they understood it,
that they were not willing to accept the assertion that Christ is the "Son of God," Very God of Very God (see above, article Son of God), and they were not disposed to admit that God could become incarnate, and that the Son of God could be also the Son of Man (see the remarks on this subject by Dörner, On the Person of Christ, Introduction, throughout).

Hence we find that no sooner had our Lord asserted these truths, than the high-priest rent his clothes, saying, He hath spoken blasphemy. What think ye? and they all condemned Him to be guilty of death (Matt. xxi. 65, 66; Mark xvi. 65, 66). And they said, "What if He be the Christ, the Son of the living God?" (Matt. xiii. 55), and again, "What if He be the Son of God, that He saith unto me, Thou art my Son; and that if ye shall see the Son of Man ascend up where He was before?" (John vi. 62, compared with John i. 1-3.)

8. By his perfect obedience in our nature, and by his voluntary submission to death in that nature, Christ acquired new dignity and glory, due to his obedience and sufferings. This is the dignity and glory of his mediatorial kingdom: that kingdom which He has as God-man, the only Mediator between God and man (as partaking perfectly of the nature of both, and as making an At-one-ment between them), "the Man Christ Jesus" (1 Tim. ii. 5; Heb. ix. 15, xii. 24).

It was as Son of Man that He humbled Himself, it was as Son of Man that He was exalted; it was as Son of Man, born of a woman, that He was made under the Law (Gal. iv. 4), and as Son of Man He was Lord of the Sabbath-day (Matt. xii. 8); as Son of Man He suffered for sins (Matt. xviii. 13; Mark viii. 31), and as Son of Man He has authority on earth to forgive sins (Matt. xix. 8). It was as Son of Man that He had not where to lay his head (Matt. viii. 20; Luke ix. 58), it is as Son of Man that He wears on his head a golden crown (Rev. xiv. 14); it was as Son of Man that He was betrayed into the hands of sinful men, and suffered many things, and was rejected, and condemned, and crucified (see Matt. xvi. 22, xx. 18, xxvi. 2, 24; Mark xviii. 31, ix. 31, x. 33; Luke xvii. 32, iv. 34, xxxv. 31, xxxiv. 7), it is as Son of Man that He now sits at the right hand of the Father, and as Son of Man He will come in the clouds of heaven, with power and great glory, in his own glory, and in the glory of his Father, and all his holy angels with Him, and it is as Son of Man that He will sit on the throne of his glory, and before Him will be gathered all nations (Matt. xvi. 27, xxv. 30, xxxv. 31, 32; Mark xiv. 62; Luke xxv. 27); and He will send forth his angels to gather his elect from the four winds (Matt. xxiv. 31), and to yank up the tares from out of his field, which is the world (Matt. xxii. 38, 41); and to bind them in bundles to burn them, and to gather his wheat into his barn (Matt. xxxi. 30). It is as Son of Man that He will call all from their graves, and summon them to his judgment-seat, and pronounce their sentence for everlasting life or torments; for the Father judgeth no man, but hath committed all judgment unto the Son; . . . . and hath given Him authority to execute judgment also, because He is the Son of Man." (John v. 22, 27). Only "the pure in heart will see God" (Matt. v. 8; Heb. xii. 14); but the evil as well as the good will see their Judge: "every eye shall see Him." (Rev. i. 7). This is fit and equitable: and it is also fit and equitable that He who as Son of Man was judged by the world, should also judge the world; and that He who was rejected openly, and suffered death for all, should
be openly glorified by all, and be exalted in the eyes of all, as King of kings, and Lord of lords.

9. Christ is represented in Scripture as the second Adam (1 Cor. iv. 45, 47; comp. Rom. v. 14), insomuch as He is the Father of the new race of mankind; and as we are all nature in Adam, so are we by grace in Christ; and "as in Adam all die, even so in Christ all are made alive" (1 Cor. xv. 22); and "if any man be in Christ, he is a new creature" (2 Cor. v. 17; Eph. iv. 24); and He, who is the Son, is also in this respect a Father; and therefore Isaiah joins both titles in one, To-Mary, "and His name shall be called the Mighty God, the Everlasting Father." (Is. ix. 6). Christ is the second Adam, as the Father of the new race; but in another respect He is unlike Adam, because Adam was formed in nature man-hood, from the earth; but Christ, the second Adam, is new Adam, the Son of Adam: and therefore St. Luke, writing specially for the Gentiles, and desirous to show the universality of the redemption wrought by Christ, traces his genealogy to Adam (Luke iii. 23-38). He is Son of Man, insomuch as he was the Promised Seed, and was conceived in the womb of the Virgin Mary, and took our nature, the nature of us all, and became "Emmanuel, God with us" (Matt. i. 23), - God manifest in the flesh (1 Tim. iii. 16). Thus the new Creation sprang out of the old; and He made "all things new" (Rev. xxi. 5). The Son of God in Eternity became the Son of Man in Time. He turned back, as it were, the streams of pollution and of death, flowing in the immemorial channels of the human family, and introduced into them a new element, the life of grace and health, of Divine incorruption and immortality; which would not have been the case, if He had been merely like Adam, having an independent origin, springing by a separate efflux out of the earth, and had not been New-Adam as well as Re-Edenian, the Son of Adam, as well as the Son of God. And this is what St. Paul observes in his comparison — and contrast — between Adam and Christ (Rom. v. 15-18). Elsewhere was the free gift (Rom. iii. 24) (as is the fact) the many (i.e. all) died by the transgression of the one (Adam), much more the grace and the gift by the grace that is of the one Man Jesus Christ, overflowed to the many; and not, as by one who sinned, so is the gift; for the judgment came from one to condemnation, but the free gift came forth from many transgressions to their state of justification. For if by the transgression of the one (Adam), Death reigned by means of the one, much more they who receive the abundance of grace and of the gift of righteousness will reign in life through the one Jesus Christ . . .

Thus, where Sin abounded, Grace did much more abound (Rom. v. 20); for, as, by the disobedience of one man (Adam), the many were made sinners, so by the obedience of one (Christ), the many were made righteous. . . ."

10. The benefits accruing to mankind from the Incarnation of the Son of God are obvious from these considerations: —

We are not so to conceive of Christ as of a Deity delivered exterem into humanity, but as incorporating humanity in such wise as He is the Father of the new race of mankind; as we are all nature in Adam, so are we by grace in Christ; and "as in Adam all die, even so in Christ all are made alive" (1 Cor. xv. 22); and "if any man be in Christ, he is a new creature" (2 Cor. v. 17; Eph. iv. 24); and He, who is the Son, is also in this respect a Father; and therefore Isaiah joins both titles in one, to-Mary, "and His name shall be called the Mighty God, the Everlasting Father." (Is. ix. 6). Christ is the second Adam, as the Father of the new race; but in another respect He is unlike Adam, because Adam was formed in nature man-hood, from the earth; but Christ, the second Adam, is New-Adam, the Son of Adam: and therefore St. Luke, writing specially for the Gentiles, and desiring to show the universality of the redemption wrought by Christ, traces his genealogy to Adam (Luke iii. 23-38). He is Son of Man, insomuch as He was the Promised Seed, and was conceived in the womb of the Virgin Mary, and took our nature, the nature of us all, and became "Emmanuel, God with us" (Matt. i. 23), — God manifest in the flesh (1 Tim. iii. 16). Thus the new Creation sprang out of the old; and He made "all things new" (Rev. xxi. 5). The Son of God in Eternity became the Son of Man in Time. He turned back, as it were, the streams of pollution and of death, flowing in the immemorial channels of the human family, and introduced into them a new element, the life of grace and health, of Divine incorruption and immortality; which would not have been the case, if He had been merely like Adam, having an independent origin, springing by a separate efflux out of the earth, and had not been New-Adam as well as Re-Edenian, the Son of Adam, as well as the Son of God. And this is what St. Paul observes in his comparison — and contrast — between Adam and Christ (Rom. v. 15-18). Elsewhere was the free gift (Rom. iii. 24) (as is the fact) the many (i.e. all) died by the transgression of the one (Adam), much more the grace and the gift by the grace that is of the one Man Jesus Christ, overflowed to the many; and not, as by one who sinned, so is the gift; for the judgment came from one to condemnation, but the free gift came forth from many transgressions to their state of justification. For if by the transgression of the one (Adam), Death reigned by means of the one, much more they who receive the abundance of grace and of the gift of righteousness will reign in life through the one Jesus Christ . . .

Thus, where Sin abounded, Grace did much more abound (Rom. v. 20); for, as, by the disobedience of one man (Adam), the many were made sinners, so by the obedience of one (Christ), the many were made righteous. . . ."

more recent literature. See further W. S. Tyler, in \textit{Bibl. Sacra} for Jan. 1865, Beyerlehr, \textit{Christologie des N. T.} (1896), pp. 9-34, and the writers on Biblical theology in general, as Von Coeld, Reckweg, Jordan, and Wies; also the commentators on Matt. viii. 20 and John i. 32. For the older literature, see Hase's \textit{Leben Jesu}, 4th Aed. § 64, note f. "Son of Man" is a frequent designation of the Messiah in the apocryphal Book of Enoch, but the date of this book is uncertain. [\textit{Enoch}, Book of.]

\* SONG. [HYMN: \textit{Poetry}, \textit{Hebrew}.]

\* SONGS OF DEGREES. [\textit{Degrees}, \textit{Songs of}.]

\* SONG OF THE THREE HOLY CHILDREN. [\textit{Daniel}, \textit{Apocryphal Additions to}.]

\* SONS OF THUNDER. [\textit{Boanerges}.]

\* SOOTHSAYER. [\textit{Divination}.]

\* SOP. [\textit{Lord's Supper}, vol. ii. p. 161 A.]

SOPATER (Σωπάτερ; \textit{Sopater}). Sopater the son of Pyrrhus of Berea was one of the companions of St. Paul on his return from Greece into Asia, as he came back from his third missionary journey (Acts xx. 4). Whether he is the same with Sosipater, mentioned in Rom. xvi. 21, cannot be positively determined. The name of his father, Pyrrhus, is omitted in the received text, though it has the authority of the oldest MSS., A, B, D, E, and the recently discovered Codex Sinaiticus, as well as of the Vulgate, Coptic, Sahidic, Philoxenian, Syriac, Armenian, and Slavonic versions. Mill condemns it, apparently without reason, as a traditional gloss. [\textit{Priests}, Amer. ed.]

W. A. W.

SOPHE'RETH (Σωφηρεθ; \textit{Sophereth}; \textit{Sopherath}; \textit{Sopherath}). [Var. \textit{Sophiera}, \textit{Sopharath}; V. A. \textit{Sopharae}, \textit{Sopharath}; \textit{Sopheret}; \textit{Sophereth}]. "The children of Sophereth" were a family who returned from Babylon with Zerubbabel among the descendants of Solomon's servants (Ezr. ii. 55; Neh. vii. 57). Called \textit{Azaphiron} in 1 Esdr. v. 33.

SOPHONIAS (Sophonias). The Prophet Zephaniah (2 Esdr. i. 40).

SORCERER. [\textit{Divination}.]

SORCHEK. [\textit{Valley of}.]

\textit{Sosthenes} (\textit{Sosthenes}; \textit{preserver of strongly}; \textit{Sosthenes}) was a Jew at Corinth, who was seized and beaten in the presence of Gallio, on the refusal of the latter to entertain the charge of heresy which the Jews alleged against the Apostle Paul (see \textit{Acts} xvii. 12-17). His precise connection with that affair is left in some doubt. Some have thought that he was a Christian, and was unmolested thus by his own countrymen, because he was known as a special friend of Paul. But it is improbable if Sosthenes was a believer, that Luke would mention him merely as "the ruler of the synagogue" (\textit{διακονός Ἰησοῦς}), without any allusion to his change of faith. A better view is, that Sosthenes was one of the more looser and bigoted Jews; and that "the crowd" (\textit{πόλεμος simply, and not πόλεμος τῶν Ἐλαμπρίων, the true reading) were Greeks who, taking advantage of the indiffercence of Gallio, and ever ready to show their contempt of the Jews, turned their indignation against Sosthenes. In this case he must have been the successor of Crispus, (\textit{Acts} xvii. 8) as chief of the synagogue (possibly colleague with him, in the lesser sense of \textit{διακονός Ἰησοῦς}, as in Mark v. 22), or, as Biscecco conjectures, may have belonged to some other synagogue at Corinth. Chrysostom's notion that Crispus and Sosthenes were names of the same person, is arbitrary and unsupported.

Paul wrote the first Epistle to the Corinthians jointly in his own name and that of a certain Sosthenes whom he terms "the brother" (1 Cor. i. 1). The mode of designation implies that he was well known to the Corinthians; and some have held that he was identical with the Sosthenes mentioned in the second chapter of the \textit{Acts} of the \textit{Apostles}, which runs from near \textit{Bet Jibrin to Askallah}; but this he admits to be mere conjecture.

\* The AA is no doubt the last relic of \textit{Nahor}, comp. \textit{Liber Amn}. and \textit{Kainam. Ritter}.

\* M. Van de Velde (\textit{Mom. 350}) proposes the \textit{Wady}.

\* The Arabic versions of this passage retain the term \textit{Sorek} as a proper name.
in the Acts. If this be so, he must have been converted at a later period (Wetstein, N. Test. vol. ii. p. 573), and have been at Ephesus and not at Corinth, when Paul wrote to the Corinthians. The name was a common one, and but little stress can be laid on that coincidence. Eusebias says (H. F. i. 12, § 1) that this Sosthenes (1 Cor. i. 1) was one of the seventy disciples, and a later tradition adds that he became bishop of the church at Colophon in Ionia.

H. B. H.

SOSTRATUS (Σωστράτος; σώστρατος; [source of the name]): Sosthenes, a commander of the Syrian garrison in the Apo-Jerusalem (a. 7 εν ἀρμυρικὴ στρατεύματος) in the reign of Anthodus Ephiphanes (c. E. c. 172: 2 Mac. iv. 27, 28). B. F. W.

SOTA'I [2 esl] (נוּן [one who tares aside]): সৌতি, স্তোত্র: Alex. Σωτήριον in Nehr.: Sotai, Sotliotl. The children of Sotai were a family of Solomon's servants who returned with Zerubbabel (Ezr. ii. 55; Neh. vii. 57).

* SOUTH, QUEEN OF THE. [SHEBA.]

SOUTH RAMPOTH (טַה רַמְפֹת; by פַעַר רַמְפֹת: Alex. εν τῇ στίφει: Remoth ad meridiam). One of the places frequentedy by David and his band of outlaws during the latter part of Saul's life, and to his friends in which he showed his gratitude when opportunity offered (1 Sam. xxx. 27). The towns mentioned with it show that Ramoth must have been on the southern confines of the country—the very border of the desert Bethel, in ver. 27, is almost certainly not the well-known sanctuary, but a second of the same name, and Helon was probably the most norther of all the places in the list. It is no doubt identical with Ramoth of the South, a name the same in every respect except that by a dialectical or other change it is made plural, Ramoth instead of Ramoth.

G.

SOW. [SWINE.]

SOWER, SOWING. The operation of sowing with the hand is one of so simple a character, as to need little description. The Egyptian paintings furnish many illustrations of the manner in which it was conducted. The sower held the vessel or basket containing the seed, in his left hand, while with his right he scattered the seed broadcast (Wilkinson's Anc. Egy. ii. 12, 18, 39; see Agriculture for one of these paintings). The "drawing out" of the seed is noticed, as the most characteristic action of the sower, in Ps. xxxiii. 6 (A. V. ¹precious¹) and Am. iv. 13: it is uncertain whether this expression refers to drawing out the handful of seed from the basket, or to the dispersion of the seed in regular rows over the ground (Gesen. Thes. p. 827). In some of the Egyptian paintings the sower is represented as preceding the plough: this may be simply the result of bad perspective, but we are told that such a practice actually prevails in the East, in the case of sandy soils, the plough serving the purpose of the harrow for covering the seed (Russell's Alex., i. 74). In wet soils the seed was trodden in by the feet of animals (Is. xxxii. 20), as represented in Wilkinson's Anc. Egy. ii. 12. The sowing season was usually in October, but occasionally in November. The sowings were not made before February, wheat being put in before, and barley after the beginning of January (Russell, i. 74). The Mosaic law prohibited the sowing of mixed seed (Lev. xix. 19; Dent. xix. 9); Josephus (Ant. iv. 8, § 20) supposes this prohibition to be based on the repugnancy of nature to intermixture, but there would appear to be a further object of a moral character, namely, to impress on men's minds the general lesson of purity. The regulation offered a favorable opportunity for Rabbinical refinement, the results of which are embodied in the treatise of the Mishna, entitled Kilaiia, §§ 1-3. That the ancient Hebrews did not consider themselves prohibited from planting several kinds of seeds in the same field, appears from Is. xxviii. 25. A distinction is made in Lev. vi. 37, 38, between dry and wet seed, in respect to contact with a corpse: the latter, as being more susceptible of contamination, would be rendered unclean thereby, the former would not. The analogy between the germination of seed and the effects of a principle or a course of action on the human character for good or for evil is frequently noticed in Scripture (Prov. xi. 18; Matt. xiv. 24; 2 Cor. iv. 6; Gal. vi. 7).

W. L. B.

SPAIN (Σπανία: Hispania). The Hebrews were acquainted with the position and the mineral wealth of Spain from the time of Solomon, whose alliance with the Phcenicians enlarged the circle of their geographical knowledge to a very great extent. Tarsish, the local designation, Tarsish, representing the Tarthons of the Greeks, probably prevailed until the fame of the Roman wars in that country reached the East, when it was superseded by its classical name, which is traced back by Bochart to the Semitic yāhpin, "rabbit," and by Humboldt to the Basque Espania, descriptive of its position on the edge of the continent of Europe (Dict. of Geog. i. 1074). The Latin form of this name is represented by the Ἱσπανία of 1 Mac. viii. 3 (where, however, some copies exhibit the Greek form), and the Greek by the Σπανία of Rom. xxv. 24, 28. The passages cited contain all the Biblical notices of Spain: in the former the con quests of the Romans are described in somewhat exaggerated terms; for though the Carthaginians were expelled as early as u. c. 206, the native tribes were not finally subdued until u. c. 29, and not until then could it be said with truth that "they had conquered all the place" (1 Macce. viii. 4). In the latter, St. Paul announces his intention of visiting Spain. Whether he carried out this intention is a disputed point connected with his personal history. [PAUL.]. The mere intention, however, implies two interesting facts, namely, the establishment of a Christian community in that country, and that by means of Hellenistic Jews resident there. We have no direct testimony to either of these facts; but as the Jews had spread along the shores of the Mediterranean as far as Cyrene in Africa and Rome in Europe (Acts ii. 10), there would be no holds by one hand, while he carries his long goad in the other. This peculiarity makes the Saviour's expression precisely accurate: "He that putteth his hand to the plough," etc. (Luke ix. 62); whereas, with the plough constructed as among us, the plural would be more natural than the singular. H.
difficultly in assuming that they were also found in the commercial cities of the eastern coast of Spain. The early introduction of Christianity into that country is attested by Irenæus (i. c.) and Pertiullus (Acts, Jud. 7). An inscription, purporting to record a persecution of the Spanish Christians in the reign of Nero, is probably a forgery (Gieseler's Ecclesi. Hist. i. 82, note 5).

* SPAN. [Weights and Measures, II. 1 (L)]

** SPARROW **

(τίππος, ἄππος, ἄριδίων, ἁπτενα, σπαρτοδίων; χίμαρος in Neh. v. 18, where LXX. probably read ΜΩΙΩΓΡΙΩΝ: aris, coluvis, passer.) The above Heb. word occurs upwards of forty times in the O. T. In all passages excepting two it is rendered by A. V. indiscriminately "bird" or "fowl." In Ps. lixxv. 3, and Ps. cii. 7, A. V. renders it "sparrow." The Greek σπαρτοδίων ("sparrow," A. V.) occurs twice in N. T., Matt. x. 29, Luke xii. 6, 7, where the Vulg. has passerres. Τιππος (ΤΙΠΠΟΣ), from a root signifying to "chirp" or "twitter," appears to be a phonetic representation of the call note of any passerine bird.* Similarly the modern Arabs use the term "şar" (زرا) for all small birds which chirp, and "σαروا" (زورا) not only for the singing, but for any other bird with a harsh, shrill twitter, both these being evidently phonetic names.

Τιππος is therefore properly transliterated by the LXX. σπαρτοδίων, explained by Moscopoulus ἀπὸ μακάρα τῶν ἀρίδιων, although it may sometimes have been used in a more restricted sense. See Athen. Deipn. ix. 391, where two kinds of σπαρτοδία in the more restricted significance are noted.

It was reserved for later naturalists to discriminate the immense variety of the smaller birds of the passerine order. Excepting in the cases of the thrushes and the larks, the natural history of Aristotle scarcely comprehends a longer catalogue than that of Moses.

Yet in few parts of the world are the species of passerine birds more numerous or more abundant than in Palestine. A very cursory survey has supplied a list of above 100 different species of this order. See Isl. vol. i. p. 26 ff. and vol. iv. p. 277 ff.

But although so numerous, they are not generally noticeable for any peculiar brilliancy of plumage beyond the birds of our own climate. In fact, with the exception of the denizens of the mighty forests and fertile alluvial plains of the tropics, it is a popular error to suppose that the nearer we approach the equator, the more gorgeous necessarily is the coloration of the birds. There are certain tropical families with a brilliancy of plumage which is unrivalled elsewhere; but every relating members of these groups, as for instance the kingfisher of Britain, or the bee-eater and roller of Europe, are not surpassed in brilliancy of dress by any of their southern relations. Ordinarily in the warmer temperate regions, especially in those which like Palestine possess neither dense forests nor morasses, there is nothing in the brilliancy of plumage which especially arrests the attention of the beholdant. It is therefore no matter for surprise if, in an unscientific age, the smaller birds were generally grouped indiscriminately under the term "τιππος, ἄππος or passer." The proportion of bright to obscure colored birds is not greater in Palestine than in England: and this is especially true of the southern portion. Judea, where the wilderness with its bare hills and arid ravines affords a home chiefly to those species which rely for safety and concealment on the modesty and inconspicuousness of their plumage.

Although the common sparrow of England (Passer domesticus, L.) does not occur in the Holy Land, its place is abundantly supplied by two very closely allied Southern species (Passer sylvicola, Vieill. and Passer ciepalus, Tem.). Our English Tree Sparrow (Passer montanus, L.) is also very common, and may be seen in multitudes on Mount Olivet, and also about the sacred inclosure of the mosque of Omar. This is perhaps the exact species referred to in Ps. lixxxv. 3, "Yea, the sparrow hath found an house."

Though in Britain it seldom frequents houses, yet in the lands which country its eastern range extends, Mr. Swinhoe, in his Ornithology of Arabia, informs us its habits are precisely those of our familiar house sparrow. Its shyness here may be the result of persecution; but in the East the Mussulmans hold in respect any bird which roosts to their houses, and in reverence such as build in or about the mosques, considering them to be under the Divine protection. This natural veneration has doubtless been inherited from antiquity. We learn from 2 Egin (Iv. Hist. v. 17) that the Atheists condemned a man to death for molesting a sparrow in the temple of Eschapias. The story of Aristocrates of Cyme, who rebelled the cowardly advice of the oracle of Branchide to surrender a suppliant, by his symbolic act of driving the sparrows out of the temple, illustrates the same sentiment (Herod. i. 150), which was probably shared by David and the Israelites, and is alluded to in the psalm. There can be no difficulty in interpreting "τιππος," not as the altar of sacrifice exclusively, but as the place of sacrifice, the sacred inclosure generally, το τιππος. "Sanctum." The interpretation of some commentators, who would explain "τιππος" in this passage of certain sacred birds, kept and preserved by the priests in the temple like the Sacred Isis of the Egyptians, seems to be wholly without warrant. See Bochart, iii. 21, 22.

Most of our commoner small birds are found in Palestine. The startling, chaffinch, greenfinch, linnet, goldfinch, corn-bunting, pipits, blackbird, song-thrush, and the various species of wagtail abound. The wood lark (Alauda arbores), crested lark (Ticorhina cristata, Boie), Calandra lark (Melanocorypha calandra, Rb.), short-toed lark (Calandra bronchopus, Kaup.), Isabel lark (Alauda deserti, Lich.), and various other desert species, which are scarred in great numbers for the mark, are far more numerous on the southern plains than the skylark in England. In the olive-yards, and among the brushwood of the hills, the Orotolan hunting (Emberiza Hortulana), and especially Cretzschmar's hunting (Emberiza Cretcia, Cretz.), take the place of our common yellow-hammer, an exclusively northern species. Indeed, the second is seldom out of the traveller's
SPARROW

sight, hopping before him from bough to bough with its simple but not unpleasing note. As most of our warblers (Sylviidae) are summer migrants, and have a wide eastern range, it was to be expected that they should occur in Syria; and accordingly upwards of twenty of those on the British list have been noted there, including the robin, redstart, whitethroat, blackcap, nightingale, willow-cren, Dartford warbler, whinchat, and stonechat. Besides these, the Palestine lists contain fourteen others, more southern species, of which the most interesting are perhaps the little finch (Calliptitha blookiptitha, Lp.), the orpehan (Corvus orphan, Rf.), and the Sardinian warbler (Sylvia melanocephala, Lanc.).

The chats (Saccicoths), represented in Britain by the wheatear, whinchat, and stonechat, are very numerous in the southern parts of the country. At least nine species have been observed, and by their lively motions and the striking contrast of black and white in the plumage of most of them, they are the most attractive and conspicuous bird-inhabitants which catch the eye in the hill country of Judea, the favorite resort of the genus. Yet they are not recognized among the Bedouin inhabitants by any name to distinguish them from the birds.

The rock-sparrow (Petronia stove, Strick.) is a common bird in the barren portions of Palestine, nesting woods, and generally to be seen perched alone on the top of a rock or on any large stone. From this habit it has been conjectured to be the bird alluded to in Ps. ci. 7, as "the sparrow that

Petroeossippus cyanus.
sitteth alone upon the house-top;" but as the rock sparrow, though found among ruins, never resorts to inhabited buildings, it seems more probable that the bird to which the psalmist alludes is the blue thrush (Petroeossippus cyanus, Boie.), a bird so conspicuous that it cannot fail to attract attention by its dark-blue dress and its plaintive monotonous note; and which may frequently be observed perched on houses and especially on outbuildings in the villages of Judea. It is a solitary bird, eating the society of its own species, and rarely more than a pair are seen together. Certainly the allusion of the psalmist will not apply to the sable and curious house or tree-sparrows.

Among the most conspicuous of the small birds of Palestine are the shrikes (Lani), of which the red-backed shrike (Laniia collurio, L.) is a familiar example in the south of England, but there represented by at least five species, all abundantly and generally distributed, namely, Enneocotonus rufus, Lp., the woodchat shrike, Laniia meridionalis, L.; L. minor, L.; L. personatus, Tem.; and Telephonus cuculoides, Gr. There are but two allusions to the singing of birds in the Scriptures, Eccl. xii. 4 and Ps. iv. 12: "By them shall the fowls (תּוֹם) of the heaven have their habitation, which sing among the branches." As the psalmist is here speaking of the sides of streams and rivers ("By them"), he probably had in his mind the bulbul (חאולי) of the country, or Palestine nightingale (Leos zonathypogius, Hempr.), a bird not very far removed from the thrush tribe, and a closely allied species of which is the true bulbul of Persia and India. This lovely songster, valued for its volume and variety of notes, is the "nightingale," orplumi, mentioned in the Psalms, "a flower, as the lily among the thorns." (Ps. cv. 14.)

As with the sparrow, the more elaborate form of the bird is that of the nightingale, catching the ear by its melodic notes, and"crying among the branches." In one passage (Ez. xxxix. 4, teqwa is joined with the epithet טּוֹם (ravenous), which may very well describe the raven and the crow, both passerine birds, yet carrion-feeders. Nor is it necessary to stretch the interpretation so as to include raptorial birds, which are distinguished in Hebrew and Arabic by so many specific appellations.

With the exception of the raven tribe, there is no prohibition in the Levitical law against any passerine birds being used for food; while the wanton destruction or extirpation of any species was guarded against by the humane provision in Deut. xxii. 6. Small birds were therefore probably as an ordinary article of consumption among the Israelites as they still are in the markets both of the Continent and of the East. The inquiry of our Lord, "Are not five sparrows sold for two farthings?" (Luke xi. 5), "Are not two sparrows sold for a farthing?" (Matt. x. 29), points to their ordinary exposure for sale in his time. At the present day the markets of Jerusalem and Jaffa are attended by many "towers" who offer for sale long strings of small birds, chiefly sparrows, wagtails, and larks. These are also frequently sold ready plucked, trussed in rows of about a dozen on slender wooden skewers, and are cooked and eaten like kabobs.

It may well excite surprise how such vast numbers can be taken, and how they can be vended at a price too small to have purchased the powder required for shooting them. But the gun is never used in their pursuit. The ancient methods of bowing to which we find so many allusions in the Scriptures are still pursued, and, though simple, are none the less effective. The art of bowing is spoken of no less than seven times in connection with "צְרִיתָם, e. g., "a bird caught in the snare," or "a bird hasteth to the snare," "fall in a snare," "escaped out of the snare of theowler." There is also one still more precise allusion, in Ezek. xi. 30, to the well-known practice of using decoy or call-birds, מִדְבָּר תֵּרָהוּנָה וְאֶפֶרָדָה. The references in Jer. v. 27, "A cage is full of birds" (צְרִיתָם), is probably to the same mode of snaring birds.
There are four or five simple methods of fowling practiced at this day in Palestine which are probably identical with those alluded to in the O.T. The simplest, but by no means the least successful, among the dexterous Bedouins, is fowling with the throw-stick. The only weapon used is a short stick, about 18 inches long and half an inch in diameter, and the chase is conducted after the fashion in which, as we read, the Australasian natives pursue the kangaroo with their homong. When the game has been discovered, which is generally the red-legged great partridge (Cuculus sativit, Mey.), the desert partridge (Ammonotritix Hegi, Gr.), or the little bustard (this tetrax, L.), the stick is hurled with a revolving motion so as to strike the legs of the bird as it runs, or sometimes at a rather higher elevation, so that when the victim, alarmed by the approach of the weapon, begins to rise, its wings are struck and it is slightly disabled. The fleet pursuers soon come up, and using their burrstones as a sort of net, catch and at once cut the throat of the game. The Musulmans rigidly observe the Mosaic injunctions (Lev. xxi. 33) to spill the blood of every slain animal on the ground. This precaution has been abandoned by the Bedouins, of whose birds which, like the red-legged partridges and bustards, rely for safety chiefly on their running powers, and are with difficulty induced to take flight. The writer once witnessed the capture of the little desert partridge (Ammonotritix Hegi) by this method in the wilderness near Hebron: an interesting illustration of the expression in 1 Sam. xxvi. 29, "as when one hunt a partridge in the mountains." A more scientific method of fowling is that adopted in Exod. x. 30, by the use of decoy-birds. The birds employed for this purpose are very carefully trained and perfectly tame, that they may utter their natural call-note without any alarm from the neighborhood of men. Partridges, quails, larks, and plovers are taken by this kind of fowling, especially the two former. The decoy-bird, in a cage, is placed in a concealed position, while the fowler is seated in the neighborhood, near enough to manage his guns and stores. For game-birds, a common method is to construct of brushwood a narrow run leading to the cage, sometimes using a sort of bag-net within the brushwood. This has a trap-door at the entrance, and when the dupe has entered to take up some lure, the dogs enter, and numbers of quail are taken in this manner in spring. Sometimes, instead of the more elaborate decoy of a run, a mere cage with an open door is placed in front of the decoy-bird, of course well concealed by grass and herbage, and the door is let fall by a string, as in the other method. For larks and other smaller birds the decoy-bird is found in a somewhat different manner. The cage is placed without concealment on the ground, and springes, nets, or horse-hair nooses are laid round it to entangle the feet of those whom curiosity attracts to the stranger; or a net is so contrived as to be drawn over them, if the cage be placed in a thicket or among brushwood. Immense numbers can be taken by this means in a very short space of time. Traps, the door of which revolves as the weight of the bird, exactly like the traps used by the shepherds on the Sussex downs to take weathears and larks, are constructed by the Bedouin boys, and also the horse-hair springs so familiar to all English school-boys, though these devices are not wholesale enough to repay the professional fowler. It is to the noose on the ground that reference is made in Ps. cxxiv. 7: "The snare is broken and we are escaped." In the towns and gardens great numbers of birds, starlings and others, are taken for the markets at night by means of a large loose net on two poles, and a lantern, which startles the birds from their perch, when they fall into the net.

At the season of migration immense numbers of birds, and especially quails, are taken by a yet more simple method. When notice has been given of the arrival of a flight of quails, the whole village turns out. The birds, fatigued by their long flight, generally descend to rest in some open space a few acres in extent. The fowlers, perhaps twenty or thirty in number, spread themselves in a circle round them, and, extending their loose large burrstones with both arms before them, gently advance toward the centre, or to some spot where they take care there shall be some low brushwood. The birds, not seeing their pursuers, and only slightly alarmed by the clacks spread before them, begin to run together without taking flight, until they are hemmed into a very small space. At a given signal the whole of the pursuers make a din on all sides, and the flock, not seeing any mode of escape, rush together into the bashes, when the burrstones are thrown over them, and the whole are easily captured by hand.

Although we have evidence that dogs were used by the ancient Egyptians, Assyrians, and Indians in the chase, yet there is no allusion in Scripture to their being so employed among the Jews, nor does it appear that any of the ancients employed the Sagacity of the dog, as we do, in that of the policeman and setter, as an auxiliary in the chase of winged game. At the present day the Bedouins of Palestine employ, in the pursuit of larger game, a very valuable race of greyhounds, resembling the Scottish stag-hound in size and strength: but the inhabitants of the towns have a strong prejudice against the unclean animal, and never cultivate its instinct for any further purpose than that of protecting their houses and flocks (Is. iv. 10; Job xxx. 1), and of removing the offid from their towns and villages. No wonder, then, that its use has been neglected for purposes which would have entailed the constant danger of defilement from an unclean animal, besides the risk of being compelled to reject as foul game which might be torn by the dogs (cf. Ex. xxiii. 41). Whether falconry was ever employed as a mode of falconry or not is by no means so clear. Its antiquity is certainly much greater than the introduction of dogs in the chase of birds; and from the statement of Aristotle (Anim. Hist. ix. 24), "In the city of Thrace, formerly called Celidomus, men hunt birds in the woods with the help of hawks," and from the allusion to the use of falconry in India, according to Photius' abridgment of Ctesias, we may presume that the art was known to the neighbors of the ancient Israelites (see also Elkan, Hist. Isiv. iv. 26; and Pliny, x. 3). Falconry, however, requires an open and not very rugged country for its successful pursuit, and Palestine west of the Jordan is in many respects ill adapted for this species of chase. At the present day falconry is practiced with much care and skill by the Arab inhabitants of Syria, though not in Judea proper. It is indeed the favorite amusement of all the Bedouins of Asia and Africa, and esteemed an exclusively noble sport, only to be indulged in by wealthy shelf. The rarest and most valuable species of hunting falcon (Falco Lanneri, L.), the Lanner, is a native of

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Lebanon and of the northern hills of Palestine. It is highly prized by the inhabitants, and the young are taken from the nest and sold for a considerable price to the chitahins of the Hurram. Forty pounds sterling is a common price for a well-trained falcon. A description of falconry as now practiced among the Arabs would be out of place here, as there is no direct allusion to the subject in the O. T. or N. T.

H. B. T.

SPARTA (Σπάρτη [read, σπάρτη]). 1 Macc. xvi. 16; Apoc. I. xiv. 15; 2 Macc. v. 9: A. V. "Lacedaemonians". In the history of the Macedonians mention is made of a remarkable correspondence between the Jews and the Spartans, which has been the subject of much discussion. The alleged facts are briefly these. When Jonathan endeavored to strengthen his government by foreign alliances (cir. B. C. 144), he sent to Sparta to renew a friendly intercourse which had been begun at an earlier time between Areus and Onias (Aulius Onias), on the ground of their common descent from Abraham (1 Macc. xii. 5-23). The embassy was favorably received, and after the death of Jonathan "the friendship and league" was renewed with Simon (1 Macc. xiv. 16-23). No results are deduced from this correspondence, which is referred to in 2 Macc. iv. 39 in connection with the Macedonians; and imprecise copies of the official documents are given as in the case of similar negotiations with the Romans. Several questions arise out of these statements as to (1) the people described under the name Spartans, (2) the relationship of the Jews and Spartans, (3) the historic character of the events, and (4) the persons referred to under the names Onias and Areus.

1. The whole context of the passage, as well as the independent reference to the connection of the "Lacedaemonians" and Jews in 2 Macc. v. 9, seem to prove clearly that the reference is to the Spartans, properly so called; Josephus evidently understood the records in this sense, and the other interpretations which have been advanced are merely conjectures to avoid the supposed difficulties of the literal interpretation. Thus Michaelis conjectured that the words in the original text were ΛΕΔΕΚΑΟΝΔΟΝΙΑΙ and thus substituted Sparta for Sabrakad [Sephakad]. And Frankel, again (Montescriphiit, 1835, p. 456), endeavors to show that the name Spartans may have been given to the Jewish settlement at Nishia, the chief center of the Armenian Dispersion. But against these hypotheses it may be urged conclusively that it is incredible that a Jewish colony should have been so completely separated from the mother state as to need to be reminded of its kindred, and also that the vicissitudes of the government of this strange city (1 Macc. xii. 20, βασιλεύς; xiv. 20, βασιλεύς; καὶ δὲ πολίτης) should have corresponded with those of Sparta itself.

2. The actual relationship of the Jews and Spartans (2 Macc. v. 9, συγγενεία) is an ethnological error, which it is difficult to trace to its origin. It is possible that the Jews regarded the Spartans as the representatives of the Pelasgi, the supposed descendants of Pele gr the son of Eber (Stillingfleet,Origins Secrec, iii. 4, 157; Gréard, Gesch. iv. 277, note), just as in another place the Pergamenes trace back their friendship with the Jews to a connection in the time of Abraham (Joseph. Ant. xiv. 10, § 22); if this were so, they might easily spread their opinion. It is certain, from an independent passage, that a Jewish colony existed at Sparta at an early time (1 Macc. xvi. 23), and the important settlement of the Jews in Cyrene may likewise be compared to the more intimate connection between the two races. The belief in this relationship appears to have continued to later times (Joseph. B. J. i. 20, § 1), and, however mistaken, may be paralleled by other popular legends of the eastern origin of Greek states. The various hypotheses proposed to support the truth of the statement are examined by Werniger (De pede Lib. Macc. § 94), but probably no one now would maintain it.

3. The incorrectness of the opinion on which the intercourse was based is obviously no objection to the fact of the intercourse itself; and the very obscurity of Sparta at the time makes it extremely unlikely that any forger would invent such an incident. But it is urged that the letters said to have been exchanged are evidently not genuine, since they betray their fictitious origin negatively by the absence of characteristic forms of expression, and positively by actual inaccuracies. To this it may be replied that the Spartan letters (1 Macc. xii. 20-23, xiv. 29-23) are extremely brief, and exist only in a translation of a translation, so that it is unreasonable to expect that any Doric peculiarities should have been preserved. The Hebrew translator of the Hebrew original would naturally render the text before him without any regard to what might have been its original form (xii. 22-25, συγγενεία, συγγενεία xiv. 29, δεῖξθαι). On the other hand the absence of the name of the second king of Sparta in the first letter (1 Macc. xii. 29), and of both kings in the second (1 Macc. xiv. 20), is probably to be explained by the political circumstances under which the letters were written. The text of the first letter, as given by Josephus (Ant. xii. 4, § 10), contains some variations, and a very remarkable additional clause at the end. The second letter is apparently only a fragment.

4. The difficulty of fixing the date of the first correspondence is increased by the recurrence of the names involved. Two kings bore the name Areus, one of whom is said to have died B.C. 299-295, and the other, his grandson, died B.C. 237, being only eight years old. The same name was also borne by an adventurer, who occupied a prominent position at Sparta, cir. B.C. 184 (Polyb. xxiii. 11, 12). In Judaea, again, three high-priests bore the name Onias, the first of whom held office B.c. 330-300 (or 300); the second, B.C. 240-220; and the third, cir. B.C. 198-171. Thus Onias I. was for a short time contemporary with Areus I., and the correspondence has been commonly assigned to them (Palmer, De Epist. etc., Darms. 1828; Grimm, in 1 Macc. xii.). But the position of Judaea at that time was not such as to make the contraction of foreign alliances a likely occurrence; and the special circumstances which are said to have directed the attention of the Spartan king to the Jews as likely to effect a diversion against Demetrius Poliorcetes when he was engaged in the war with Cassander, cir. B.C. 592 (Palmer, quoted by Grimm, c. 4), are not completely satisfactory, even if the priesthood of Onias can be extended to the later date.a

a Ewald (Gesch. iv. 276, 277, note) supposes that the letter was addressed to Onias II. during his 

1828;
This being so, Josephus is probably correct in fixing the event in the time of Onias III. (Ant. xii. 4, § 10). The last-named Ages may have assumed the royal title, if that is not due to an exaggerated translation, and the absence of the name of a second king is at once explained (Ussher, Antiqui. A. C. 183; Herzfeld, Gesch. d. V. Ins. i. 215-218). At the time when Jonathan and Simon made negotiations with Sparta, the succession of kings had ceased. The last absolute ruler was Nabás, who was assassinated in n. c. 192. (Wernstedt, De Röde Bäumen. Met. §§ 93-112; Grima, l.c.; Herzfeld, l.c. The early literature of the subject is given by Wernstedt.) B. F. W.

**SPEAR.** [Arms.]

**SPEAR MEN (δεξιολάθος).** The word thus rendered in the A. V. of Acts xxiii. 23 is of very rare occurrence, and its meaning is extremely obscure. Our translators followed the loco'mir of the Vulgate, and it seems probable that their rendering approximates most nearly to the true meaning. The reading of the Codex Alexandrinus is δεξιολάθος, which is literally followed by the Syriac-Syriac, where the word is translated "darters with the right hand." Lachmann adopts this reading, which appears also to have been that of the Arabic in Walton's Polyzotic. Two hundred δεξιολάθος formed part of the escort which accompanied St. Paul in the night-march from Jerusalem to Cesarea. They are clearly distinguished both from the στρατιώται, or heavy-armed legionaries, who only went as far as Antipatris, and from the ἱππεῖς, or cavalry, who continued the journey to Cesarea. As nothing is said of the δεξιολάθος to Jerusalem after their arrival at Antipatris, we may infer that they accompanied the cavalry to Cesarea, and this strengthens the supposition that they were irregular light-armed troops, so lightly armed, indeed, as to be able to keep pace on the march with mounted soldiers. Meyer (Komentar, ii. 3, s. 404, 29th Ed.) conjectures that they were a particular kind of light-armed troops (called by the Romans Velites, or Rosarii), probably either javelin-men or slingers. In a passage quoted by the Emperor Constantine Porphyrogeneta (Them. i. 1) from John of Philopæphila, they are distinguished both from the archers and from the pelestai, or targets, and these are described as forming a body of light-armed troops, who in the 10th century were under the command of an officer called a turmaeth. Grotius, however, was of opinion that at this late period the term had merely been adopted from the narrative in the Acts, and that the usage in the 10th century is no safe guide to its true meaning. Others regard them as body-guards of the governor, and Mæursis, in his Glossarium Graeco-Romano, supposes them to have been a kind of military locutors, who had the charge of arresting prisoners; but the great number (200) employed is against both these suppositions. In Sindas and the Eymologion Magnion παραπόλεμως is given as the equivalent of δεξιολάθος. The word occurs again in one of the Byzantine historians, Theophylactus Simocatta (iv. 1), and is used by him of soldiers who were employed on skirmishing duty. It is probable, therefore, that the δεξιολάθος were light-armed troops of some kind, but nothing is certainly known about them.

W. A. W.

* **SPEAR.** [Rye.]

**SPICE.** Under this head it will be desirable to notice the following Hebrew words, *hacatān, neqoth, and amunim.*

1. *hacatān, bacsan, or baca (בַּכָּסָן, בַּכֵּא, or הבכא: בַּכָּסְאָתָן, בַּכֵּא: אֲמֻנִּים. The first formed term of the Hebrew term, which occurs only in Cant. i. 1, "I have gathered my myrrh with my spice," points apparently to some definite substance. In the other places, with the exception perhaps of Cant. i. 1, vi. 2, the words refer more generally to sweet aromatic odors, the principal of which was that of the balsam, or, in the Midian: the tree which yields this substance is now generally admitted to be the *Amyris (Balsamum-drynum) odybolosmos* though it is probable that other species of *Amyriberus* are included under the terms. The identity of the Hebrew name with the Arabic *busram* (버סם) or *Balsam* (בַּכָּסָם) leaves no reason to doubt that the substances are identical. The *Amyris odybolosmos* was observed by Forskål near Mecca; it was called by the Arabs *Abu-acham,* i. e. "very odoriferous." But whether this was the same plant that was cultivated in the plains of Jericho, and celebrated throughout the world (Phyll. II. N. XII. 23; Theophrastus, Hist. Plunt. ix. 6; Josephus, Ant. xv. 4, § 2; Strabo, xvi. 367; &c.), it is difficult to determine; but being a tropical plant, it
cannot be supposed to have grown except in the warm valleys of the S. of Palestine. The shrub mentioned by Burekhardt (Tract, p. 323) as growing in gardens near Tiberias, and which he was informed was the balsam, cannot have been the tree in question. The A. V. never renders Balsam by "balm"; it gives this word as the representative of the Hebrew ṭexr, or ṭevúr [Balm]. The form ṭexr or ṭwew, which is of frequent occurrence in the O. T., may well be represented by the general term of "spices," or "sweet odors," in accordance with the renderings of the LXX. and Vulg. The balm of Gilead tree grows in some parts of Arabia and Africa, and is seldom more than fifteen feet high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions in the bark, but the substance is procured also from the green and ripe berries. The balsam orchards near Jericho appear to have existed at the time of Titus, by whose legion they were taken formal possession of, but no remains of the balm have been discovered. (See Scripture Herbod, p. 33.)

2. Nēqēth (נְקֶתָה: θυμαίνα: aromato). The company of Ishmaelites merchants to whom Joseph was sold were on their way from Gilead to Egypt, with their camels bearing nēqēth, ṭexr [Balm], and lot (lithuan) (Gen. xxxvii. 25); this same substance was also among the presents which Jacob sent to Joseph in Egypt (see Gen. xliii. 11). It is probable from both these passages that nēqēth, if a name for some definite substance, was a product of Palestine, as it is named with other "best fruits of the land," the lot in the former passage being the gum of the Cistus creticus, and not "myrrh," as the A. V. renders it. [MYRRH.] Various opinions have been formed as to what nēqēth denotes, for which see Chahou, Hierod, i. 548, and Rosenmiller, Schol. in Gen. (l. c.): the most probable explanation is that which refers the word to the substance "karpēkēnt (καρπηκέντ), i.e. "the gum obtained from the fragrant tree" (Astragalus), three or four species of which genus are enumerated as occurring in Palestine; see Strand's Flora Palestina, No 413-416. The gum is a natural exudation from the trunk and branches of the plant, which, on being "exposed to the air grows hard, and is formed either into lumps or slender pieces curled and winding like worms, more or less long according as matter offers" (Toumefort, Voyages, i. 58, ed. Lond. 1741).

It is uncertain whether the word nēqēth in 2 K. xx. 13; Is. xxxix. 2, denotes spice of any kind. The A. V. reads in the text "the house of his precious things," the myrrhin gives "spicery," which has the support of the Vulg., Aqu., and Symm. It is clear from the passages referred to that Hezekiah possessed a house or treasury of precious and useful vegetable productions, and that nēqēth may be in these places denote, though perhaps not exclusively, tragacanth gum. Keil (Comment. l. c.) derives the word from an unused root (נְקָת, "implies cartilage"), and renders it by "treasure." 3. Sammim (סְמִים: θυμάρια: θυμάρια: more frangranis, bemi skoris, gretissimus aromato). A general term to denote those aromatic substances which were used in the preparation of the anointing oil, the incense offerings, etc. The root of the word, according to Gesenius, is to be referred to the Arabic Sāmān, "olfecit," whence Sāna, "an odoriferous substance." For more particular information on the various aromatic substances mentioned in the Bible, the reader is referred to the articles which treat of the different kinds: Frankincense, Galbanum, Myrrh, Spicery, Cinnamon, etc.

The spices mentioned as being used by nicodemus for the preparation of our Lord's body (John xix. 39, 40) are "myrrh and aloes," by which latter word must be understood, not the aces of medicine (Aloe), but the highly-scented wood of the Apipera-vicia agathocoma (but see Aloe, i. 71 f.). The enormous quantity of 100 lbs. weight of which St. John speaks, has excited the incredulity of some authors. Josephus, however, tells us that there were five hundred spice-bearers at Herod's funeral (Ant. viii. 8, § 3), and in the Talmud it is said that 80 lbs. of opobalsamum were employed at the funeral of a certain Rabbi; still there is no reason to conclude that 100 lbs. weight of pure myrrh and aloes was consumed; the words of the Evangelist imply a preparation (μεθύμονα) in which perhaps the myrrh and aloes were the principal or most costly aromatic ingredients; again, it must be remembered that Nicodemus was a rich man, and perhaps was the owner of large stores of precious substances; as a constant through timid disciple of our Lord, he probably did not scruple at any sacrifice so that he could show his respect for Him.

W. H.

SPIDER. The representative in the A. V. of the Hebrew words 'avvēlīth and samdēmīth.

1. 'Avvēlīth (אַבְלִית: ἀβελίθ: aromenon) occurs in Job viii. 14, of the ungodly (A. V. hypocrite) it is said his "hope shall be cut off, and his trust shall be the house of an 'avvēlīth,;" and in Is. lx. 5, where the wicked Jews are allegorically said to "weave the web of the 'avvēlīth." There is no doubt of the correctness of our translation in rendering this word "spider." In the two pas-
 SPIKENARD

V. H.

SPIKENARD

The plant, which has been called Nard, is doubtless this order is abundantly represented.

$2. \text{Simulith (Σίμουλιθ): κακάλαγης: stellio),}$

We are much indebted to the late lamented Dr. Royle for helping to clear up the doubts that had long existed as to what particular plant furnished the aromatic substance known as "spikenard." Of this substance mention is made twice in the O. T., namely, in the Cant. i. 12, where its sweet odor is alluded to, and in iv. 13, 14, where it is enumerated with various other aromatic substances which were imported at an early age from Arabia or India and the far East. The ointment with which our Lord was anointed as He sat at meat in Simon's house at Bethany consisted of this precious substance, the costliness of which may be inferred from the indignant surprise manifested by some of the witnesses of the transaction (see Mark xiv. 3-5; John xii. 3-5). With this may be compared Horace, i. Carus. xii. 16, 17—

"Nardo tina mercede.
Nardi parus auct ciecit cadum."

Discoiresse speaks of several kinds of $\text{vaphos},$ and gives the names of various substances which composed the ointment (l. 77). The Hebrew $\text{vaphel},$ according to Gesenius, is of Indian origin, and signifies the $\text{stolk} \text{a} \text{of a plant: hence one of the Arabic names given by Avicenna as the equivalent of nard is simbul, }$ 

"spica;" comp. the Greek $\text{σφηναργείον,}$ and our "spikenard." But whatever may be the derivation of the Heb. $\text{Simulith,}$ there is no doubt that $\text{simbul}$ is by Arabian authors used as the representative of the Greek $\text{σφηναργείον},$ as Sir Wm. Jones has shown (A Discourse p. 416). It appears, however, that this great oriental scholar was unable to obtain the plant from which the drug is procured, a wrong plant having been sent him by Roxburgh. Dr. Royle, who directed the E. I. Company's botanical garden at Sahlarmapore, about 30 miles from the foot of the Himalayan Mountains, having ascertained that the $\text{jatunumace,}$ one of the Hindu synonyms for the $\text{simbul,}$ was annually brought from the mountains overhanging the Ganges and Jumna rivers down to the plains, purchased some of these fresh roots and planted them in the botanical garden. They produced the same plant which in 1825 had been described by Don from specimens sent by Dr. Wallis from Nepal, and named by him $\text{Patrinia jatunumac (see the Prodromus Flore Nepalensi, etc., occ. p. 116.)}$ The identity of the $\text{jatunumace}$ with the $\text{Simalh kindle}$ of the Arabs is established beyond a doubt by the form of a portion of the rough stem of the plant, which the Arabs describe as being like the tail of an ermine (see wood-cuts). This plant, which has been called Nard, is doubtless this order is abundantly represented.

W. H.

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$\text{Spikenard.}$

$\text{Spikenard.}$

$\text{Spikenard.}$

The notices of spinning in the Bible are confined to Ex. xxxv 25; 26; Matt. vi. 26; and Prov. xxxi. 19. The latter passage implies (according to the A. V.) the use of the same instruments which have been in vogue for hand-spinning down to the present day, namely, the distaff and spindle. The distaff, however, appears to have been dispersed with, and the term "so rendered means the spindle itself, while that rendered "spindle" represents the white rectidilla, "linn. xxxvii. 11) of the spindle, a button or circular ring which was affixed to it, and gave steadiness to its circular motion. The "whirl"
SPIRIT, THE HOLY

of the Strymon women was made of amber in the time of Pliny (i. c.e.). The spindle was held perpendicularly in one hand, while the other was employed in drawing out the thread. The process is exhibited in the Egyptian paintings (Wilkinson, ii. 85). Spinning was the business of women, both among the Jews (Ex. ii. 24), and for the most part among the Egyptians (Wilkinson, ii. 84).

W. L. B.

SPIRIT, THE HOLY. In the O. T. He is generally called סpirit, רוח, or נֵפֶשׁ רוח; the Spirit of God, the Spirit of Jehovah; sometimes the Holy Spirit of Jehovah, as Ps. li. 11; Isa. xlii. 10; or the Good Spirit of Jehovah, as Ezek. xlii. 11; Neh. iv. 48. In the N. T. He is generally הֵנֶפֶשׁ רוח, or simply הֵנֶפֶשׁ רוח, the Holy Spirit; sometimes the Spirit of God, of the Lord, of Jesus Christ, as in Matt. iii. 16; Acts v. 3; Phil. i. 19, &c.

In accordance with what seems to be the general rule of Divine Revelation, that the knowledge of heavenly things was given chiefly, and more clearly in later ages, the person, attributes, and operations of the Holy Ghost are made known to us chiefly in the New Testament. And in the light of such later revelation, words which when heard by patriarchs and prophets were probably misunderstood or neglected by them, become full of meaning to Christians.

In the earliest period of Jewish history the Holy Spirit was revealed as co-operating in the creation of the world (Gen. i. 2), as the Source, Giver, and Sustainer of life (Job xxvii. 3, xxxiv. 3; Gen. ii. 7); as resisting the evil inclinations of men (Gen. vi. 3); as the Source of intellectual excellence (Gen. xlii. 38; Deut. xxxiv. 9); of skill in handicraft (Ex. xxviii. 3, xxxii. 34, xxxiii. 31); of supernatural knowledge and prophetic gifts (Num. xxii. 24; of valor and those qualities of mind or body which give one man acknowledged superiority over others (Judg. iii. 10, vi. 34, xi. 29, xii. 25).

In that period which began with Samuel, the effect of the Spirit coming on a man is described in the remarkable case of Saul as change of heart (1 Sam. x. 10; cf. 1 Sam. x. 19; 1 Sam. xix. 20). He departs from a man whom He has once changed (1 Sam. xvi. 14). His departure is the departure of God (xvi. 14, xviii. 12, xxvii. 15). His presence is the presence of God (xvi. 13, xviii. 12). In the period of the Kingdom the operation of the Spirit was recognized chiefly in the inspiration of the prophets (see Wis. 9:9; Ecclesiast. Sir, vi. 1; J. Smith, "Select Discourses," p. 6; "Prophesie: Knobel, Prophetismus der Hebräer"). Separated more or less from the common occupations of men to a life of special religious exercise (H. Bull's "Sermoons," p. 187, ed. 1840), they were sometimes workers of miracles, always foretellers of future events, and guides and advisers of the social and political life of the people who were contemporary with them (2 K. iii. 9; 2 Chr. xxiv. 20; Neh. ix. 30, &c.). In their writings are found abundant predictions of the ordinary operations of the Spirit which were to be most frequent in later times, by which holiness, justice, peace, and consolation were to be spread throughout the world (Isa. xxvi. 13; Ex. xxiii. 20). They found a confirmation of the Scriptures in the nature and results of the miraculous operations of the Spirit which are related in the pages of the Bible (Acts x. 34, xxii. 21; John xiv. 16, xxvii. 13; Acts x. 49). They were not prepared to receive the Holy Spirit in the Person of Jesus Christ, nor did they know the Holy Spirit in the Person of Jesus Christ, after the miraculous conception of the Redeemer (Matt. i. 18) was the work of the Spirit, by the Spirit He was anointed in the womb or at baptism (Acts x. 38; cf. Pearson, "On the Creed," Art. ii. p. 126, ed. Oxon. 1843); and the gradual growth of his perfect human nature was in the Spirit (Luke i. 40, 52). A visible sign from heaven showed the Spirit descending on and abiding with Christ, whom He therefore filled and led (Luke iv. 1), co-operating with Christ in his miracles (Matt. xii. 18). The multitude of disciples are taught to pray for and expect the Spirit as the best and greatest boon they can seek (Luke xi. 13). He inspires with miraculous powers the first teachers whom Christ sends forth, and He is repeatedly promised and given by Christ to the Apostles (Matt. x. 20, xii. 28; John xiv. 16, xxii. 22; Acts i. 8).

Perhaps it was in order to correct the grossly defective conceptions of the Holy Spirit which prevailed commonly among the people, and to teach them that this is the most awful possession of the heirs of the kingdom of heaven, that our Lord himself pronounced the strong condemnation of blasphemers of the Holy Ghost (Matt. xii. 31).
This has roused in every age the susceptibility of tender consciences, and has caused much inquiry to be made as to the specific character of the sin so denounced, and of the human actions which fall under so terrible a ban. On the one hand it is argued that no one now occupies the exact position of the Pharisees whom our Lord condemned, for they had not entered into covenant with the Holy Spirit by baptism; they did not merely disobey the Spirit's promptings within them, but shamefully and deliberately spurned an inward motion to the devil; they resisted not merely an inward motion but an outward call, supported by the evidence of miracles wrought before their eyes. On the other hand, a moral conscience is prone to apprehend the unpardonable sin in every, even unintentional, resistance of an inward motion which may proceed from the Spirit. This subject is referred to in Article XVI. of the Church of England, and is discussed by Burnet, Beveridge, and Harold Browne, in their _Expositions of the Articles_.


But the Ascension of our Lord is marked (Eph. iv. 8; John vii. 39, 40) as the commencement of a new period in the history of the inspiration of men by the Holy Ghost. The interval between that event and the end of the world is often described as the Dispensation of the Spirit. It was not merely (as Diodorus *Alex., De Tribusae_, iii. 34, p. 431, and others have suggested) that the knowledge of the Spirit's operations became more general among mankind. It cannot be allowed (though Bp. Heber, _Lectures_, viii. 24 and vii. 488, and Warburton have maintained it) that the Holy Spirit has sufficiently redeemed his gracious promise to every succeeding age of Christians only by presenting us with the New Testament. Something more was promised, and continues to be given.

Under the old dispensation the gifts of the Holy Spirit were unevangelized, not universal, intermittent. All this changed, when our Lord, by ordaining (Matt. xxv. 19) that every Christian should be baptized in the name of the Holy Ghost, indicated at once the absolute necessity from that time forth of a personal connection of every believer with the Spirit: and (in John xvi. 7-15) he declares the internal character of the Spirit's work, and (in John xiv. 15, 17, &c.) his permanent stay. And subsequently the Spirit's operations under the new dispensation are authoritatively announced as universal and internal in two remarkable passages (Acts ii. 16-21; Heb. vili. 8-12). The different relations of the Spirit to believers severally under the old and new dispensation are described by St. Paul under the images of a master to a servant, and a father to a son (Rom. viii. 15): so much deeper and more intimate is the union, so much higher the position (Matt. xi. 25) of a believer in the later stage than in the earlier (see J. G. Welch, _Miscellanea Sacra_, p. 763; _De Spiritu Adiuvionis_, and the opinions collected in note H in Hare's _Mission of the Comforter_, vol ii. p. 433). The rite of imposition of hands, not only on teachers, but also on ordinary Christians, which has been used in the Apostolic (Acts xi. 19, xii. 11; xiii. 3, xii. 6, &c.) and in all subsequent ages, is a testimony borne by those who come under the new dispensation to their belief of the reality, permanence, and universality of the gift of the Spirit.

Under the Christian dispensation it appears to be the office of the Holy Ghost to enter into and dwell within every believer (Rom. viii. 9, 11; 1 John iii. 24). By Him the work of Redemption is (so to speak) appropriated and carried out to its completion in the case of every one of the elect people of God. To believe, to profess sincerely the Christian faith, and to walk as a Christian, are his gifts (2 Cor. iv. 13; 1 Cor. xii. 3; Gal. v. 18) to each person severally; not only does He bestow the power and faculty of doing, but He concepts (1 Cor. ix. 9; Phil. ii. 13) in every particular action so far as it is good (see South's _Sermons_, xxxv., vol ii. p. 292). His inspiration brings the true knowledge of all things (1 John ii. 27). He unites the whole multitude of believers into one regularly organized body (1 Cor. xii., and Eph. iv. 4-16). He is not only the source of light to us on earth (1 Cor. ii. 9; Eph. iv. 13), but the power by whom God raises us from the dead (Rom. viii. 11). All Scripture, by which men in every successive generation are instructed and made wise unto salvation, is inspired by Him (Eph. iii. 5; 2 Tim. iii. 16; 2 Pet. i. 21): He cooperates with suppliants in the utterance of every effectual prayer that ascendeth on high (Eph. iii. 18, 19; Rom. viii. 26); He strengthens (Eph. iii. 16), sometimes (2 Thes. ii. 13), and seals the souls of men unto the day of completed redemption (Eph. i. 13, iv. 30).
SPIRIT, THE HOLY

(Matt. ii. 12) and the case of Cornelius, with the declaration of St. Peter (Acts x. 35) thereon, are instances showing that the Holy Spirit bestowed his gifts of knowledge and holiness in some degree even among heathen nations; and if we may go beyond the attestation of Scripture, it might be argued from the various actions of some heathens, from their sacerdote, who whatever good was in them to the influence of a present Deity (see the references in Heber's Lectures, vi. 446), and from their tenacious preservation of the rite of animal sacrifice, that the Spirit whose name they knew not must have girded them, and still girds such as they were, with secret blessings.

Thus far it has been attempted to sketch briefly the work of the Holy Spirit among men in all ages as it is revealed to us in the Bible. But after the closing of the canon of the N. T. the religions sanctity of oriental Christians led them to scrutinize, with the most intense accuracy, the words in which God has, incidentally as it were, revealed to us something of the mystery of the Being of the Holy Ghost. It would be vain now to condemn the superstitions and erroneous curiosity with which these researches were sometimes prosecuted, and the scurrilous contentions which they caused. The result of them was the formation and general acceptance of certain statements as inferences from Holy Scripture which took their place in the established creeds and in the teaching of the Fathers of the Church, and which the great body of Christians throughout the world continue to adhere to, and to guard with more or less vigilance.

The Sabellians are sometimes mentioned as proceeding any professed Christians in denying the personal existence of the Holy Ghost. Such was the inference of Epiphanius (Heres. xlix.), Gregory Nazianzen (Oratio, xxxi. § 3, p. 558, ed. Cerin.), and others, from the testimony of St. Luke (Acts xxii. 8). But it may be doubted whether the error of the Sabellians did not rather consist in asserting a corporeal Deity. Passing over this, in the first youthful age of the Church, when, as Neander observes (Ch. Hist. ii. § 37, Bohn's ed.), the power of the Holy Spirit was so mightily felt as a new creative, transforming principle of life, the knowledge of this Spirit, as identified with the Essence of God, was comparatively unimpressed on the understanding of Christians. Simon Magus, the Montanists, and the Manicheans, are said to have imagined that the promised Comforter was personified in certain human beings. The language of some of the primitive Fathers, though its deficiencies have been greatly exaggerated, occasionally shows itself of a full and complete acknowledgment of the Divinity of the Spirit. Their opinions are given in their own words, with much valuable criticism, in Dr. Burton's Testimonies of the Ante-Nicene Fathers to the Doctrine of the Trinity and the Divinity of the Holy Ghost (1831). Valentinus believed that the Holy Spirit was an angel. The Sabellians denied that He was a distinct Person from the Father and the Son. Eunomius, with the Arianism and the Arius, regarded Him as a created Being, Macedonius, with his followers the Pneumatarchi, also denied his Divinity, and regarded Him as a created Being attending on the Son. His procession from the Son as well as from the Father was the great point of controversy in the Middle Ages. In modern times the Jansenists and Spinozists have altogether denied the Personality, and have regarded Him as an influence or power of the Deity. It must suffice in this article to give the principal texts of Scripture in which these erroneous opinions are contradicted, and to refer to the principal works in which they are discussed at length. The documents in which various existing communities of Christians have stated their belief are specified by G. B. Winzer (Conventivale Darstellung des Lehrbegriffs, etc., pp. 41 and 80).

The Divinity of the Holy Ghost is proved by the fact that He is called God. Compare 1 Sam. xvi. 13 with xviii. 12; Acts v. 3 with v. 4; 2 Cor. iii. 17 with Ex. xxxv. 34; Acts xxviii. 25 with Is. vi. 8; Matt. xii. 28 with Luke xii. 20; 1 Cor. iii. 16 with vi. 19. The attributes of God are ascribed to Him. He creates, works miracles, inspires prophets, is the Source of holiness (see above), is everlasting (Heb. ix. 14), omnipresent, and omniscient (Ps. cxix. 7; and 1 Cor. ii. 10).

The personality of the Holy Ghost is shown by the actions ascribed to Him. He hears and speaks (John xvi. 13; Acts x. 9, xiii. 2, &c.). He wills and acts on his decision (1 Cor. xii. 11). He can choose a certain course of action (Acts xvi. 28). He knows (1 Cor. ii. 11). He teaches (John xiv. 26). He intercedes (Rom. viii. 26). The texts 2 Thes. iii. 5, and 1 Thes. iii. 12, 13, are quoted against those who confound the three persons of the Godhead.

The procession of the Holy Ghost from the Father is shown from John xiv. 26; xv. 26, &c. The tenet of the Western Church that He proceeds from the Son is grounded on John xv. 26; xvii. 7; Rom. viii. 9; Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11; and on the action of our Lord recorded by St. John xx. 22. The history of the long and important controversy on this point has been written by Plaf. by J. G. Walke, Historia Controverse de Procausio, 1751, and by Neale, History of the Eastern Church, ii. 1603.

Besides the Expositiones of the Thirty-nine Articles referred to above, and Pearson, On the Creed, art. viii., the work of Barrow (De Spiritu Sancto) contains an excellent summary of the various heresies and their confutation. The following works may be consulted for more detailed discussion:


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Though this subject hardly compasses the proper scope of the Dictionary, a few references may be added to writers of different theologians.
SPOIL

of the phrase "Holy Spirit," in the Christ. Dis-
ciple (Boston) for July, 1819, i. 260 ff. Bio-
chron, La doctrine de l'Esprit de Dieu selon l'An.
and New Test., Strass, 1840. C. F. Fritz-
sche, De Ecclesiastica rei Sacrae, dogm. et cur.

Acad. (1846), pp. 233-317. K. K. Kuhn, Die
LerA von heiligen Geistes, 1st Theil, Halle, 1847.
(Anon.) Die bibliische Belachtung des Wortes
Gieslen, 1862 (263 pp.). Kleinert, Zur alttest.
Lehre vom Geiste Satte, in the Jahrb., f. deut-

SPOIL, as a verb = spaular or plonsar (Gen.
xxiv. 27, 28; Ex. iii. 24; Col. ii. 8, &c.). like
spolver in Cremer's Biblical dictionary, Vol.
derneut. Græciät (1866), and C. L. W. Grimm's
Lex. Gr.-Lat. in Lexicon N. T. (1868). See also
Von Coelln, Biblische Theologie (1836), i. 131 ff.
465 ff., ii. 97 ff, 256 ff.; Neander, Hist. of Christ.
Church Doxog. i. 171 ff., 363 ff., Ryland's trans-
(Bohn); Hagensick's Hist. of Doctrines, §§ 44.
93, 195, 232. Ryland's, spongia. The word is
found on Bibles, and dogmatic theology.
A.

SPOILER = plonherer (Judg. ii. 14; Jer.
vi. 20, vii. 12, &c.). [SPOILY]

SPOHNE (σπογης: spongius) is mentioned
only in the N. T. in those passages which relate to
the incident of a "sponge filled with vinegar and
put on a reed" (Matt. xxvii. 48; Mark xv. 39),
or "on hyssop" (John xix. 29), being offered to
Our Lord on the cross. The commercial value of
the sponge is known from very early times; and
although there appears to be no notice of it in the
O. T., yet it is probable that it was used by the
ancient Hebrews, who could readily have obtained
it good from the Mediterranean. Aristotle men-
tions several kinds, and carefully notices those
which were useful for economic purposes (Hist.
Anim. v. 14). His speculations on the nature of
the sponge are very interesting.
W. H.

SPOUSE. [Marriage]

STACHYS (Στάχυς [say of own]; Stockeye),
A Christian at Rome, saluted by St. Paul in the
Epistle to the Romans (xvi. 9). The name is Greek.
According to a tradition recorded by
Nicephorus Callistus (H. E. viii. 6) he was ap-
pointed bishop of Byzantium by St. Andrew, held
the office for sixteen years, and was succeeded by
Onesimus.

STALL. [Chiv: Manager]

STACTE (Στακτας; στακτης: stacte), the
name of one of the sweet species which composed
the holy incense (see Ex. xxx. 34). The Hebrew
word occurs once again (Job xxxvi. 27), where it
is used to denote simply a drop of water. For
the various opinions as to what substance is in-
tended by στακτης, see Celsius (Hiv. e. i. 529);
Rosenmüller (Bib. Bot. p. 164) identifies the στακτης
with the gum of the storax tree (Styrax officinalis);
the LXX. στακτης (tourt στακτης, "to drop") is
the exact translation of the Hebrew word. Now
Dioscorides describes two kinds of στακτης;
one is the fresh gum of the storax tree (Styrax
afron manner) mixed with water and squeezed
out through a press (i. 74); the other kind, which
he calls, from the manner in which it is prepared,
σκαλακτικης στακτης, denotes the resin of the
storax adulterated with wax and fat. The true
state of the Greek writers points to the distillation
from the storax tree, of which, according to The
ophrastus (Fr. lv. 29, ed. Schneider), both a natural
and a artificial kind were known; this is the
νυξ δολιον (Πρια πλη) of Ex. xxx. 23. Perhaps
the σκαλακτικης στακτης denotes the storax gum; but all that
is positively known is that it signifies an odoriferous
distillation from some plant. For some account of
the storax tree see under Poplar.

W. H.

* STAFF. [Sceptre]

* STARS, Neh. vii. 15; Acts xxi. 35. [Jer.

* STARGAZERS. [Magi; and see the next
article.]

STAR OF THE WISE MEN. Until the last
few years the interpretation of St. Matt. ii. 1-12,
by theologians in general, coincided in the
view that which would be given to it by any
person of ordinary intelligence who read the ac-
count with due attention. Some supernatural light
resembling a star had appeared in some country
(possibly Persia) far to the east of Jerusalem, to
men who were versed in the study of celestial
phenomena, conveying to their minds a supernat-
ural impulse to repair to Jerusalem, where they
would without delay, find that mystic sign
foretold by the laws of their religion, and come
in the person of the Jewish infant. On
arriving at Jerusalem, after diligent inquiry and
consultation with the priests and learned men who
could naturally best inform them, they are directed
to proceed to Bethlehem. The star which they
had seen in the east reappeared to them and pre-
ceded them (προσερχεσθαι τωνι), until it took up its
station over the place where the young child was.
ος επετροικες επανω ιπ το παιδιον. The whole
matter, that is, was supernatural; forming a portion of that divine prearrangement,
whereby, in his deep humiliation among men, the
child was introduced to the world. He was
claimed as the son of the Father, as his beloved Son in whom He was well
pleased. Thus the lowly shepherds who kept their
nightly watch on the hills near to Bethlehem,
together with all that remained of the highest and
best philosophy of the East, are alike the par-
takers and the witnesses of the glory of Him who
was "born in the city of David, a Saviour which
is Christ the Lord." Such is substantially the
account which, until the earlier part of the present
century would have been given by orthodox divines,
of the Star of the Magi. Latterly, however,
a very different opinion has gradually become pre-
dominant upon the subject. The star has been dis-
placed from the category of the supernatural, and
has been reduced to the ordinary astronomical
phenomenon of a conjunction of the planets Jupiter
and Saturn. The idea originated with Kepler,
who, among many other brilliant but untenable
fancies, supposed that if he could identify a con-
junction of the above-named planets with the Star
of Bethlehem, he would thereby be able to de-
termine, on the basis of certainty, the very difficult
and obscure point of the Annus Domini. Kepler's
suggestion was worked out with great care and no
very great inaccuracy by Dr. Ilder of Berlin, and the results of his calculations certainly do, on the first impression, seem to show a very specious accordance with the phenomena of the star in question. We purpose, then, in the first place, to state what celestial phenomena did occur with reference to the planets Jupiter and Saturn, at a date assuredly not very distant from the time of our Saviour's birth; and then to examine how far they fulfilled, or fail to fulfill, the conditions required by the narrative in St. Matthew.

In the month, n. c. 7, a conjunction of the sun with Jupiter and Saturn occurred, not far from the first point of Aries, the planets rising in Chaldea about 33 hours before the sun. It is said that on astrological grounds such a conjunction could not fail to excite the attention of men like the Magi, and that in consequence partly of their knowledge of Baham's prophecy, and partly from the meager persuasion then said to be prevalent that some great one was to be born in the East, these Magi commenced their journey to Jerusalem. Supposing them to have set out at the end of May n. c. 7 upon a journey for which the circumstances will be seen to require at least seven months, the planets were observed to separate slowly until the end of July, when their motions becoming reverse, the joint conjunction came again by the end of September. At that time there can be no doubt Jupiter would present to astronomers, especially in so clear an atmosphere, a magnificent spectacle. It was then at its most brilliant apparition, for it was at its nearest approach both to the sun and to the earth. Not far from it would be seen its duller and much less conspicuous companion Saturn, the two planets being in conjunction almost unalterd for several days, when the planets again slowly separated, then came to a halt, when, by a resuming a direct motion, Jupiter again approached to a conjunction for the third time with Saturn, just as the Magi may be supposed to have entered the Holy City. And, to complete the fascination of the tale, about a month and a half after setting off the two planets almost come again to Jerusalem, hanging as it were in the meridian, and suspended over Bethlehem in the distance. These celestial phenomena thus described are, it will be seen, beyond the reach of question, and at the first impression they assuredly appear to fulfill the conditions of the Star of the Magi.

The first circumstance which created a suspicion to the contrary, arose from an exaggeration, unaccountable for any man having a claim to be ranked among astronomers, on the part of Dr. Ilder himself, who described the two planets as wearing the appearance of one bright but diffused light to person having weak eyes. — "So dass fur ein schwaches Auge der eine Planet fast in den Zenitstromungskreis der andern trat, wahin beide als ein einzigar Stern erschienen kamen;" p. 407, vol. ii. Not only is this imperfect eyesight inflected upon the Magi, but it is quite certain that had they possessed any remains of eyesight at all, they could not have failed to see, not a single star, but two planets, at the very considerable distance of double the moon's apparent diameter. Had they been even twenty times closer, the duplicity of the two stars must have been apparent: Saturn, moreover, rather confusing than adding to the brilliance of his companion. This forced blending of the two lights into one by Ilder, was still further improved by Dr. Alford in the first edition of his very valuable and suggestive Greek Testament, who indeed restores ordinary sight to the Magi, but represents the planets as forming a single star of surpassing brightness, although they were certainly at more than double the distance of the sun's apparent diameter. Exaggerations of this description induced the writer of this article to undertake the very formidable labor of calculating after Encke's method of the planets Jupiter and Saturn, and of the sun, from May to December n. c. 7. The result was to confirm the fact of there being three conjunctions during the above period, though somewhat to modify the dates assigned to them by Dr. Ilder. Similar results, also, have been obtained by Ecke, and the December conjunction has been confirmed by the Astronomer-Royal, no celestial phenomena, therefore, of ancient date are so certainly ascertained as the conjunctions in question. We shall now proceed to examine to what extent, or, as it will be seen, to how slight an extent the December conjunction fulfills the conditions of the narrative of St. Matthew. We can hardly avoid a feeling of regret at the dissipation of so fascinating a subject of speculation, if we are in pursuit of the truth, rather than of a picture, however beautiful.

(a.) The writer must confess himself profoundly ignorant of any system of astrology; but supposing that some system did exist, it nevertheless is inconceivable that solely on the ground of astrological reasons men would be induced to undertake a seven months' journey. And as the Magi and their attendants spread and prove the expectation of some powerful personage about to show himself in the East, the fact of its existence depends on the testimony of Tacitus, Suetonius, and Josephus. But it ought to be very carefully observed that all these writers speak of this expectation as applying to Vespasian, in A. D. 69, which date was seventy-five years, or two generations after the first planets mentioned in this passage were observed in the part of Persia. The eighteen known and often quoted words of Tacitus are "eo ipso tempore;" of Suetonius, "eo tempore;" of Josephus, "κατα των ναυσιν εκδοχην;" all pointing to A. D. 69, and not to B. C. 7. Seeing, then, that these writers refer to no general unexeay expectation as prevailing in B. C. 7, it can have formed no reason for the departure of the Magi. And, further more, it is quite certain that in the February of B. C. 66 (Pritchard, in Trans. R. Ast. Soc. vol. xxv.), a conjunction of Jupiter and Saturn occurred in the constellation Pisces, closer than the one on December 4, B. C. 7. If, therefore, astrological reasons alone impelled the Magi to journey to Jerusalem in the latter instance, similar considerations would have impelled their fathers to take the same journey fifty-five years before.

(b.) But even supposing the Magi did undertake the journey at the time in question, it seems impossible that the conjunction of December, B. C. 7 can on any reasonable grounds be considered as fulfilling the conditions in St. Matt. ii. 9. The circumstances are as follows: On December 4, the sun set at Jerusalem at 5 p. m. Supposing the Magi to have then commenced their journey to Bethlehem, they would first see Jupiter and his dull and somewhat distant companion 11 hour distant from the meridian, in a S. E. direction, and decidedly to the east of Bethlehem. By the time they came to Rachel's tomb (see Robinson's Bibl. Res. ii. 568, a. The atmosphere in parts of Persia is so transparent that the Magi may have seen the satelites of Jupiter with their naked eyes.
the planets would be due south of them, on the meridian, and no longer over the hill of Bethlehem (see the maps of Van de Velde and of Tolder), for that village (see Robinson, as above) bears from Rachel's tomb S. 5° E. + 60° declension = S. 13° E. The road then takes a turn to the east, and ascends the hill near to its western extremity; the planets therefore would now be on their right hands, and a little behind them: the "star," therefore, ceased altogether to go "before them" as a guide. Arrived on the hill and in the village, it became physically impossible for the star to stand over any house whatever close to them, seeing that it was now visible far away beyond the hill to the west, and far off in the heavens at an altitude of 57°. As they advanced, the star would of necessity recede, and under no circumstances could it be said to stand "over" ("ἐπάνω") any house, unless at the distance of miles from the place where they were. Thus the two heavenly bodies altogether fail to fulfill either of the conditions implied in the words "προφητεύειν αὐτοῖς" or "προφητεύειν ἀπάνω." A star, if vertical, would appear to stand over any house or object to which a spectator might chance to be near, but a star at an altitude of 57° would appear to stand over no house or object in the immediate neighborhood of the observer. It is scarcely necessary to add that if the Magi had left the Jaffa Gate before sunrise, they would not have seen the planets at the outset, and if they had left Jerusalem later, the "star" would have been a more useless guide than before. Thus the beautiful legend of Kepler and Tolder, which has delighted so many writers, vanishes before the more perfect daylight of investigation.

A modern writer of great ability (Dr. Wordsworth) has suggested the antithesis to Kepler's speculation regarding the star of the Magi, namely, that the star was visible to the Magi alone. It is difficult to see what is gained or explained by the hypothesis. The song of the multitude of the heavenly host was published abroad in Bethlehem; the journey of the Magi thither was no secret whispered in a corner. Why, then, should the heavenly light, standing as a beacon of glory over the place where the young child was, be concealed from all eyes but theirs, and form no part in that series of wonders which the Virgin Mother kept and pondered in her heart?

The original authorities on this question are Kepler, De Jesu Christi revo anno natalitio, Frankfurt, 1614; Ideler, Handbuch der Chronologie, ii. 398; Pritchard, Memoirs of Royal Ant. Society, vol. xxv. C. P.

* See The Wise Men of the East, etc. (by E. W. Upham, Lt. D.), N. Y., 1869, 12mo.

A. STATER (στατήρ; stater; A. V. "a piece of money, a cressus")
1. The term stater, from στατήρ, is held to signify a coin of a certain weight, but perhaps means a standard coin. It is not restricted by the Greeks to a single denomination, but is applied to standard coins of gold, electrum, and silver. The gold staters were didrachms of the later Phœnician and Attic talents, which, in this denomination, differ only about four grains from the former talent. If the former talent were the Baric staters or Daries (στατήρες Δαρείων, Δαρείων), the famous Persian gold pieces, and those of Cæcusan (Καρσαύνων), of the latter, the stater of Athens. The electrum staters were coined by the Greek towns on the west coast of Asia Minor; the most famous were those of Cyzicus (στατήρες Κυζηνειοῦ Κυζηνειοῦ), which weigh about 248 grains. They are of gold and silver mixed, in the proportion, according to ancient authority,—for we believe these rare coins have not been analyzed,—of three parts of gold to one of silver. The gold was above reckoned in the value, for it is said that one of these coins was equal to 28 Athenian silver didrachms, while the Athenian gold stater, weighing about 132 grains, was equal to 20 (20: 184: 25: 28 184 1-2): or of a (Cyzicus stater). This stater was thus of 184+ grains, and equivalent to a didrachm of the Egeietum talent. Thus for the stater is always a didrachm. In silver, however, the term is applied to the tetradrachm of Athens, which was of the weight of two gold staters of the same currency. There can therefore be no doubt that the same stater was applied to the standard denomination of both metals, and does not positively imply either a didrachm or a tetradrachm.

2. In the N. T. the stater is once mentioned, in the narrative of the miracle of the sacred tribute-money. At Capernaum the receivers of the didrachms (τὰ διδράχμα Αμαλήθησας) asked St. Peter whether his master paid the didrachms. The didrachm refers to the yearly tribute paid by every Hebrew into the treasury of the Temple. The sum was half a shekel, called by the LXX. τὸ ἕλκαν τοῦ διδράχμου. The plain inference would therefore be, that the receivers of sacred tribute took their name from the ordinary coin or weight of metal, the shekel, of which each person paid half. But it has been supposed that as the coined equivalent of this didrachm at the period of the Evangelist was a tetradrachm, and the payment of each person was therefore a current didrachm [of account], the term here applied to single payments of didrachms. This opinion would appear to receive some support from the statement of Josephus, that the Vespasian fixed a yearly tax of two didrachms on the Jews instead of that they had formerly paid into the treasury of the Temple (Downloaded by [2002] 6. 8). But this passage loses its force when we remember that the common current silver coin in Palestine at the time of Vespasian, and that in which the civil tribute was paid, was the denarius, the tributemoney, then equivalent to the desiccated Attic drachm. It seems also most unlikely that the use of the term didrachm should have so remarkably changed in the interval between the date of the LXX. translation of the Pentateuch and that of the writing of St. Matthew's Gospel. To return to the narrative. St. Peter was commanded to take up a fish which should be found to contain a stater, which he was to pay to the collectors of tribute for our Lord and for himself. (Matth. 17:24.) The stater here mentioned is a silver tetradrachm; and the only tetradrachms then current in Palestine were of the same weight as the Hebrew shekel. And it is observable, in confirmation of the minute accuracy of the Evangelist, that at that period the silver currency in Palestine consisted of Greek imperial tetradrachms, of which the Stater was described as being of quarter's value, didrachms having fallen into disuse. Had two didrachms been found by St. Peter the receivers for freedom from the payment seems to be completely missed.

* It has been supposed by some ancient and modern commentators that the civil tribute is here referred to; but by this explanation the force of our Lord's reason...
STEEL

of tribute would scarcely have taken them; and, no doubt, the ordinary coin paid was that miraculously supplied. (2 S. P. 7.)

STEEL. In all cases where the word "steel" occurs in the A. V., the true rendering of the Hebrew is "copper." °a "nâbbîâhâ, except in 2 Sam. xxii. 35, Job xx. 24, Ps. xviii. 34 [35], is always translated "brass"; as is the case with the cognate word °âbîâhâ, with the two exceptions of Jer. xv. 12 (A. V. "steel") and Ezr. vii. 27 (A. V. "copper"). Whether the Hebrews were acquainted with steel is not perfectly certain. It has been inferred from a passage in Jeremiah (xv. 12), that the iron from the north, there spoken of denoted a superior kind of metal, hardened in an unusual manner, like the steel obtained from the Chaldaeans of the Persia, the iron-smiths of the ancient world. The hardening of iron for cutting instruments was practiced in Pontus, Lydia, and Laconia (Eustath. H. ii. p. 214, s. 56. quoted in Muller, Icon. d. Arch. d. Kunst. § 297, n. 4). Justin (ib. 3. 5) mentions making steel by rivers in Spain, the Eulobus (the Sado, or Xusband, a tributary of the Ebro) and Chaldaea, the water of which was used for hardening iron (comp. Plin. xxxiv. 41). The same practice is alluded to both by Homer (Od. ix. 363) and Sophocles (Jj. 650). The Celtiberians, according to Diodorus Siculus (v. 53), had a singular custom. They buried sheets of iron in the earth till the week past, when Diodorus calls it, was consumed by rust, and what was hardest remained. This firmer portion was then converted into weapons of different kinds. The same practice is said by Beckmann (Hist. of Anc. ii. 328, ed. Baum) to prevail in Japan. The last-mentioned writer is of opinion that of the two methods of making steel, by fusion either from iron-stone or raw iron, and by cementation, the ancients were acquainted only with the former.

There is, however, a word in Hebrew, °bîhâhâ, which occurs only in Nah. ii. 3 [4], and is there rendered "turbines," but which most probably denotes steel or hardened iron, and refers to the flashing scythes of the Assyrian chariots in Syria and Arabia. The cognate words (°alîbîhâ, °alûbîhâ, °alîbîhâ) signify a kind of iron of excellent quality, and especially steel.

Steel appears to have been known to the Egyptians. The steel weapons in the tomb of Rameses III., says Wilkinson, are pointed blue, the bronze red (Anc. Ep. iii. 247).

W. A. W.

STEPHANAS (Στεφάνας: Stephónas). A Christian convert of Corinth whose household Paul baptized as the "first fruits of Achaia" (1 Cor. i. 16, xvi. 15). He was present with the Apostle at Ephesus when he wrote his First Epistle to the Corinthians, having gone thither either to consult him about matters of discipline connected with the Corinthian Church (Chrysost. Hom. 44), or on some charitable mission arising out of the "service for the saints" to which he and his family had devoted themselves (1 Cor. xvi. 17, 18).

W. L. B.

STEPHEN (ΣΤΕΦΑΝΟΣ [a crown]: Stephenos), the First Martyr. His Hebrew a (or rather Syriac) name is traditionally said to have been Cheld or Chiel (a crown).

He was the chief of the Seven (commonly called Deacons) appointed to rectify the complaints in the early Church of Jerusalem, made by the Hellenistic against the Hebrew Christians. His Greek name indicates his own Hellenistic origin.

His importance is stamped on the narrative by a reiteration of emphatic, almost superstitious phrases: "all of faith and of the Holy Ghost" (Acts vi. 5); "full of grace and power" (ibid. 8); irresistible "spirit and wisdom " (ibid. 10); "full of the Holy Ghost " (vii. 55). Of his misjudgments amongst the poor we hear nothing. But he seems to have had an instance, such as is not uncommon in history, of a new energy derived from a new sphere. He shot far ahead of his six companions, and far above his particular office. First, he arrests attention by the "great wonders and miracles that he did." Then begins a series of disputes with the Hellenistic Jews of North Africa, Alexandria, and Asia Minor, his companions in race and birthplace. The subject of these disputes is not expressly mentioned; but, from what follows, it is evident that he struck into a new vein of teaching, which eventually caused his martyrdom.

Down to this time the Apostles and the early Christian community had hung in their worship, not merely to the Holy Land and the Holy City, but to the holy place of the Temple. This local worship, with the Jewish customs belonging to it, he now denounced. So we must infer from the accusations brought against him, confirmed as they are by the temper of his defense. The actual words of the charge may have been false, as the sinister and malignant intention which they ascribed to him was undoubtedly false. "Phaenomena" (βαλάνημαν), that is, "carnivorous" words, "against Moses and against God " (vi. 11), is not likely to have used. But the overthrow of the Temple, the cessation of the Mosaic ritual, is no more than Stephó showed openly, or than is implied in Stephen's own speech: "against this holy place and the Law " — "that Jesus of Nazareth shall destroy this place, and shall change the customs that Moses delivered us" (vi. 13, 14).

For these sayings he was arrested at the instigation of the Hellenistic Jews, and brought before the Sanhedrin, where, as it would seem, the Pharisaic party had just before this time (v. 34, vii. 51) gained an ascendency.

"When the charge was formally lodged against him, his composure kindled as if with the view of the great prospect which was opening for the Church; the whole body even of assembled judges was transfixed by the sight, and saw his face as it had been the face of an angel " (vi. 19).

For a moment, the account seems to imply, the judges of the Sanhedrin were awed at his presence; then the high-priest that presided appealed to him (as Caliphas had in like manner appealed to the

a Basil of Seleucia, Ovrat. de S. Stephano. See Stephanos in voci b. a B. D, and most of the versions, read χαριστήρ. The Rev. Text reads πιστήριον.

b 4 Of Toldelma. In Conybeare and Howson, Life of S. Paul, 174: the poetic aspect of it beautifully given in Tenneyson's Two Forces.
Great Trial in the gospel history) to know his own complaints on the accusations brought against him. To this Stephen replied in a speech which has every appearance of being faithfully reported. The peculiarities of the style, the variations from the Old Testament history, the abruptness which, by breaking off the argument, prevents us from easily doing it justice, are all indications of its being handed down to us substantially in its original form.

The framework in which his defense is cast is a summary of the history of the Jewish Church. In this respect it has only one parallel in the N. T., the 11th chapter of the Epistle to the Hebrews—a likeness that is more noticeable, as in all probability the author of that epistle was, like Stephen, a Hellenist.

In the facts which he selects from this history, he is guided by two principles—at first more or less latent, but gradually becoming more and more apparent as he proceeds. The first is the endeavor to prove that, even in the previous Jewish history, the presence and favor of God had not been confined to the Holy Land or the Temple of Jerusalem. This he illustrates with a copiousness of detail which makes his speech a summary almost as much of sacred geography as of sacred history—the appearance of God to Abraham "in Mesopotamia before he dwelt in Canaan" (vii. 2); his successive migrations to Haran and to Canaan (vii. 4); his want of even a resting-place for his feet in Canaan (vii. 5); the dwelling of his seed in a strange land (vii. 6); the details of the stay in Egypt (vii. 8-13); the education of Moses in Egypt (vii. 20-22); his exile in Midian (vii. 29); the appearance in Sinai, with the declaration that the desert ground was holy earth (γη Ἱλά), (vii. 39-33); the forty years in the wilderness (vii. 36, 44); the long delay before the preparation for the tabernacles of David (vii. 43); the proclamation of spiritual worship even after the building of the Temple (vii. 47-50).

The second principle of selection is based on the attempt to show that there was a tendency from the earliest times toward the same neglect of his spirit that had appeared in this last stage of their political existence. And this rigid, suspicious disposition he contrasts with the freedom of the Divine grace and of the human will, which were shown in the exaltation of Abraham (vii. 4), Joseph (vii. 10), and Moses (vii. 21), and in the jealousy and rebellion of the nation against these their greatest benefactors, as clearly seen in the bitterness against Joseph (vii. 9) and Moses (vii. 27), and in the long neglect of true religious worship in the wilderness (vii. 39-43).

Both of these selections are worked out on what may almost be called critical principles. There is no allegorizing of the text, nor any forced constructions. Every passage quoted yields fairly the sense assigned to it.

Besides the direct illustration of a freedom from local restraints involved in the general argument, there is also an indirect illustration of the same doctrine, from his mode of treating the subject in detail. No less than twelve of his references to the Mosaic history differ from it either by variation or addition.

1. The call of Moses before the :aggravation to Haran, (vii. 2), not, as according to Gen. xii. 1, in Haran.

2. The death of his father after the call (vii. 4), not, as according to Gen. xi. 32, before it.

3. The 75 souls of Jacob's migration (vii. 11), not (as according to Gen. xvi. 27) 70.

4. The godlike kindness (ἀντέχεις τῷ Θεῷ) of Moses (vii. 21), not, simply, as according to Ex. ii. 2, the statement that "he was a goodly child."

5. His Egyptian education (vii. 22) as contrasted with the silence on this point in Ex. iv. 10.

6. The same contrast with regard to his secular greatness, "mighty in words and deeds" (vii. 22, comp. Ex. ii. 10).

7. The distinct mention of the three periods of forty years (vii. 23, 29, 36) of which only the last is specified in the Pentateuch.

8. The terror of Moses at the bush (vii. 32), not mentioned in Ex. iii. 3.

9. The supplementing of the Mosaic narrative by the allusions to Amos to their neglect of the truth of the desert (vii. 42, 43).

10. The intervention of the angels in the giving of the law (vii. 52), not mentioned in Ex. xix. 16.

11. The burial of the twelve Patriarchs at Shechem (vii. 16), not mentioned in Ex. i. 6.

12. The purchase of the tomb at Shechem by Abraham from the sons of Emmor (vii. 16), not, as according to Gen. xxiii. 15, the purchase of the cave at Machpelah from Ephron the Hittite.

To which may be added:

13. The introduction of Remphan from the LXX. of Amos v. 25, not found in the Hebrew.

The explanation and source of these variations must be sought under the different names to which they refer; but the general fact of their adoption by Stephen is significant, as showing the freedom with which he handled the sacred history, and the comparative impertinence assigned by him and by the sacred historian who records his speech, to minute accuracy. It may almost be said that the whole speech is a protest against a rigid view of the mechanical exactness of the inspired records of the O. T. "He had regard," as St. Jerome says, "to the meaning, not to the words."

It would seem that, just at the close of his argument, Stephen saw a change in the aspect of his judges, as if for the first time they had caught the drift of his meaning. He broke off from his calm address, and turned suddenly upon them in an impassioned attack which shows that he saw what was in store for him. Those heads thrown back on their unbending necks, those ears closed against any penetration of truth, were too much for his patience: "Ye stiffnecked and uncircumcised in heart and ears! ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? . . . the Just One: of whom ye are the betrayers and murderers." As he spoke they showed by their faces that their hearts (to use the strong language of the narrative) "were being swain assaular;" and they

ο Other verbal likenesses to this epistle are pointed out by Dr. Howson, i. 77 (quoting from Mr. Humphry, Com. on the Acts).

οο This is overstating the idea. The dative is that of opinion, decision, i. e., ἀπειροις in God's view, hence "truly beautiful;" cf πάλιν ἅγιάλαν τῷ Θεῷ, Ion. iii. 3, in Sept. See Winer's Gr. of the N. T., p. 217 (Thayer's ed.), and Green's Gr. of the N. T. p. 272 It is a form of the Hebrew superlativa.
Stephen spoke as if to himself, describing the glorious vision: and, in so doing, alone of all the speakers and writers in the N. T. except only Christ himself, uses the expressive phrase, "the Son of Man." As his judges heard the words, expressive of the Divine exaltation of Him whom they had sought so lately to destroy, they could forbear no longer. They broke into a loud yell; they chapped their hands to their ears, as if to prevent the entrance of any more blasphemous words, they flew as with one impulse upon him, and dragged him out of the city to the place of execution.

This scene was questioned by what right the Sanhedrin proceeded to this act without the concurrence of the Roman government; but it is enough to reply, that the whole transaction is one of violent excitement. On one occasion, even in our Lord's life, the Jews had nearly stoned Him even within the precincts of the Temple (John viii. 59). "Their vengeance in other cases was confined to those subordinate punishments which were left under their own jurisdiction: imprisonment, public scourging in the synagogue, and excommunication" (Milman's Hist. of Latin Christianity, i. 400). See Conybeare and Howson's St. Paul, i. 74.

On this occasion, however, they determined for once to carry out the full penalties enjoined by the severe code of the Mosaic ritual.

Any violator of the law was to be taken outside the gates and there, as if for the sake of giving to each individual member of the community a sense of his responsibility in the transaction, he was to be crushed by stones, thrown at him by all the people.

These, however, were to take the lead in this wild and terrible act who had taken upon themselves the responsibility of deposing him (Acts vii. 7; comp. John viii. 7). These were, in this instance, the witnesses who had reported or misrepresented the words of Stephen. They, according to the custom, for the sake of facility in their dreadful task, stripped themselves, as is the eastern practice on commencing any violent exertion; and one of the prominent leaders in the transaction was deputed by custom to signify his assent to the act by taking the clothes into his custody, and standing over them whilst the bloody work went on. The person who officiated on this occasion was a young man from Tarsus—one probably of the Cilician Hellenists who had disputed with Stephen. His name, as the narrative significantly adds, was Saul.

Everything was now ready for the execution. It

a Comp. "I was standing by and consenting to his death," and kept the raiment of those that slew him" (Acts xxii. 20).
b Those conflicting versions are well given in Conybeare and Howson, St. Paul, i. 80.
c The date of Stephen's death is unknown. But ecclesiastical tradition fixes it in the same year as the Crucifixion, on the 29th of December, the day after Christmas. It is beautiful also in allusion to the juxtaposition of the two festivals, that men would not have had the courage to die for God if God had not become man to die for them (Tillemont S. Ebrani, art. 4).
the event is mentioned in all the chief writers of the
time. Parts of his remains were afterwards trans-
ported to different parts of the coast of the West —
Minore, Portugal, New North Africa, Arcona, Con-
stantinople, — and in 460 what were still left at Jeru-
salem were translated by the Empress Eudocia to a
splendid church called by his name on the supposed
scene of his martyrdom (Tillemont, S. Eutene, art. 2,9, which all the authorities are agreed).
The importance of Stephen's career may be briefly
summed up under three heads: —

I. He was the first great Christian ecclesiastic.
The appointment of "the Seven," commonly
(though not in the Bible) called Deacons, formed the
first direct institution of the nature of an or-
ganized Christian ministry, and of these Stephen
was the head, — the Archdeacon, — as he is called
in the Eastern Church, — and in this capacity rep-
resented as the companion or precursor of Laure-
nce, Archdeacon of Rome in the Western Church.
In this sense allusion is made to him in the Angli-
can Ordination of Deacons.

II. He is the first martyr — the proto-martyr.
To him the name "martyr" is first applied (Acts
xxvi. 20), which afterwards grew to a height not
regarded by all Christians as excessive. A beauti-
ful hymn by Reginald Heber commemorates this
side of Stephen's character.

III. He is the forerunner of St. Paul. So he
was already regarded in ancient times. Παπαύ
διδάσκαλος is the expression used for him by
Basili of Cæsærea. But it is an aspect that has
been much more forcibly drawn out in modern
times. Not only was his martyrdom (in all prob-
ability) the first means of converting St. Paul, his
prayer for his murderers not only was fulfilled in
the conversion of St. Paul — the blood of the first
martyr the seed of the greatest Apostle, the josses
of remorse for his death amongst the sting-

ing conscience against which the Apostle vainly
writhe (Acts ix. 5) — not only thus, but in his
doctrine also he was the anticipator, as, had
he lived, he would have been the propagator, of
the new phase of Christianity, of which St. Paul
became the main support. His denunciations of local
worship, the stress which he lays on the spiritual
side of the Jewish history, his freedom in treating
that history, the very turns of expression that he
uses, are all Pauline.

The history of the above account is taken from
Acts (vi. 1—viii. 2; xxii. 19, 20); the legends from
Tillemont (ii. 1—24); the more general treatment
from Neander's Pleading of the Christian Church,
and from Howson and Conybeare in The Life of
St. Paul, ch. 2.

* It is impossible that all the facts in regard to
the Divine dealings with man can have been pre-

cised in the sacred records. The memory of
many circumstances, additional to the original rec-
ort, must have been long kept alive by tradition;
and, although gradually overlaid by a mass of hu-
man fictions, later writers have frequently rescued

them to us in a truthful form. For examples of
this, see Ps. ev. 18; 2 Tim. iii. 8; 2 Pet. i. 7, 8;
Gal. iii. 19; Heb. ii. 2; Deut. xxvii. 2; Acts xx.
35, 36. [Tradition, Amer. ed.] It is not

surprising, therefore, to find St. Stephen mention-
ing some minor details, evidently already familiar
to his audience, not recorded in the Mosiac narrat-
ive. Our Lord's promise to his disciples (John
xiv. 26), when placed in the situation of Stephen,
arranged to increase the accuracy of such sup-
plementary information.

Stephen's speech, however, contains some appor-

tional variations from the Mosiac narrative, pointed
out in the preceding article, of a different kind, and
worthy of a closer examination. One of these re-
lates to the time of Abram's call, represented by
Stephen as occurring in Mesopotamia, before
the sojourn in Haran. The alleged inconsistency does
not appear in Gen. xii. 1, according to the A. V.;
for the verb is very properly rendered as pluperfect
and not as perfect. The Hebrew verb has in fact
no specific form for the pluperfect; and the form
in Gen. xii. 1 supplies the place of several tense
of our western tongues. For other instances of the
same form of this verb as pluperfect (necessarily,
"to have said"), see Ex. xxxiii. 5; 1 K. xxiv. 21,
xxvii. 22. The same remark applies of course
to the corresponding forms of other Hebrew verbs.
The truth in this matter, therefore, must depend
not on the Hebrew tense, but the context, and
other Scripture notices.

The most probable reason for the migration of
Terah and his family is the one assigned by
Stephen — the Divine command made known to
Abram in Ur. We are not left, however, to mere
conjecture here; but have explicit statements, both
in the Mosiac narrative, and in other parts of
Scripture. "I am the Lord that brought thee
out of Ur of the Chaldees" (Gen. xv. 7); "I took
your father Abraham from the other side of the
Euphrates" (Josh. xxiv. 2); "who did choose Abram,
and brought him forth out of Ur of the Chal-
dees" (Neh. ix. 7). The positive assertions so
often made according to Gen. xii. 1, and xi. 32,
the call of Abram was not before his migration to
Haran, and not before the death of his father, are
utterly gratuitous. They are founded upon an un-
justifiable limitation of the Hebrew tense, and are
contradictory to other parts of the narrative.
Viewing the Divine dealings as a plan prophetically
of ability, addressing Jews familiar with their own
history, it is inconceivable that he should have
blurred so grossly the facts of that history and
the meaning of words in the sacred language of
his nation, as to be open to correction at the dis-
tance of 1,500 years by men of another tongue.

Another difficulty is about the age of Abram's
father at the time of his marriage. Gen. xi. 28
asserts: "Terah lived 75 years and begat Abram,
Nahor, and Haran;" Gen. xii. 4, "Abram was
75 years old when he departed out of Haran;" Gen.
xi. 32, Terah died at the age of 205 years and
Abram removed from Haran after the death of
his father (Acts vii. 4). Now since 205 — 75
= 130, either Abram, in contradiction to Stephen's
statement, was never Abram before the death of
his father, or else — as was really the case —
Terah must have been at least 130 at the time
of his birth. It is neither to be assumed that Terah's

a * For the expression of this view by Philo, and
by the Christian fathers, see the references given by
Wordsworth in loco.
three sons were all born in one year, nor that Abram was the eldest because his name is mentioned first. In a parallel case, Gen. v. 32, it is said "Noah was 500 years old, and Noah begat Shem, Ham, and Japheth; but in Gen. x. 21, it is expressly said that Japheth was older than Shem, but by comparing v. 32 with vii. 11 and xi. 10, we see that Noah was at least 502 at Shem's birth. In both cases the facts are not necessarily in connection with the birth of the eldest; and that one is mentioned first from whom the Jews were descended. It is nowhere stated in terms that Abram was the younger brother, but the facts of the narrative show that he must have been very much the younger. Nahor married the daughter of Haran (Gen. xi. 29), and was therefore probably many years his junior; Isaac, Abraham's son, married Rebekah, the granddaughter of Nahor through Bethuel the youngest of his eight sons (Gen. xxii. 20-21). This would make Abram — notwithstanding his advanced age at the birth of Isaac — much younger than Nahor, as he in turn was much younger than Haran. These facts put together imply that Abram was at least the sixty years younger than Haran required by the facts mentioned at the outset, and hence that Terah was at least 130 years old at his birth. In accordance with this was the Jewish tradition (mentioned by Lightfoot, *Brev. Heb.* in Acts vii. 4, H.) that Abram was the youngest of the brothers. In accordance with this, also, is the fact that Haran, already the father of a family (Gen. xi. 29, 31), died before his father left Ur (xi. 28), while Abram must have been still a comparatively young man.

Again, Stephen puts the murder who went down into Egypt at 75, in accordance with the LXX.; but whether he took this number from the LXX., or the text of that version has been altered to correspond with his speech, does not matter. In Gen. xvi. 26, the number is given as 66, and again in the following verse as 70. All these statements are the result of looking at the same facts from different points of view. Now, Jacob himself and Joseph with his two sons already in Egypt are excluded from the number to make 60; now they are included to make 70; and now with them are also included (as in the LXX.) the children of Joseph's sons — the sons themselves having been taken for heads of tribes — to make 75. Obviously by including the wives, and in another place in different numbers might be obtained. Stephen, not stopping to discuss the matter, merely gives the reckoning then in most common use.

The Egyptian education of Moses is surely a necessary consequence of his being the adopted son of Pharaoh's daughter (Ex. ii. 16), while the statement that he was 'mighty in words and deeds' (Pent. xxvii. 3) is of the same character of Moses, and there is no man in history of whom it could more truly be affirmed. We know that his entire age was 120 years, during the last forty of which he was the leader and lawgiver of his people. At exactly what age he fled from the court of Pharaoh is not recorded. Probability would point to the age of about forty, according to his declaration, thus making the three periods prominent mentioned by Stephen (vii. 23, 30, 36). The same tradition appears to have kept alive the memory of his fear at the blast (ver. 32), as similar fear at Mount Sinai is elsewhere recorded (Heb. xii. 21).

As Stephen does not profess to confine himself to the Mosaic narrative he was quite free to make use of what was true in these traditions, as well as to embody in his speech any additional information contained in the prophetic writings (Am. v. 25, 26), or in other parts of Scripture, such as "the intervention of angels in the giving of the law" mentioned in Deut. xxxii. 2, and well known to the Jews, as appears from Gen. iii. 19, and Heb. ii. 2. The burial of (— not explicitly, "the twelve patriarchs") "our fathers" at Shechem must have been a fact within the knowledge of every Jew at the time, and in regard to one of them, Joseph, we have the express record of it in Josh. xxiv. 32.

The only point in Stephen's speech that involves any real difficulty is the purchase of the tomb at Shechem by Abraham of the sons of Eumor (Acts vii. 16). The facts recorded are, that Abraham bought the cave of Machpeleth, with the adjoining field, "for a possession of a burying-place of the sons of Ephron the Hittite" (Gen. xxxvi. 3-20), and that Jacob also bought a field near Shechem of the sons of Eumor (xxxix. 18, 19). These purchases were made at some distance of time from each other, and were made by different parties. In the former Jacob was buried (l. 13); in the latter Joseph (Josh. xxxv. 32), and according to constant tradition, Jewish as well as Christian, also his brothers. Is it possible that Stephen can have confused the two places and transactions together? On the supposition that he makes one common statement in regard to the burial-place of Jacob and his sons, and that he refers to the purchases mentioned above, the difficulty is palpable. As to the first, his words are: "So Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sychem and laid in the sepulchre," etc. (Acts vii. 15, 16). The sentence may, in itself, be understood in either of two ways: either as referring throughout to both Jacob and the patriarchs; or as, in the number of its clauses, dropping out Jacob from the latter ones, and predicating them only of "our fathers." In the original this is much plainer; indeed, by placing a period after πατέρες ἡμῶν, the following μετέτειθαναι καὶ κτίσαναι would naturally take πατέρες for their nominative, and the meaning; if at all doubtful in the written text, would have been clear when spoken by the living voice. There was, too, the less need of explicitness because the burial-places were so familiarly known to every one in the audience. In this therefore there is no real difficulty. But Stephen continues, "in the sepulchre that Abraham bought for a sum of money of the sons of Eumor the father of Sychem." It is certain that this does not refer to the cave of Machpeleth which was purchased of Ephron, and which the twelve patriarchs were a part of the property of. A conjectural emendation of the text, substituting the name of Jacob for that of Abraham has been suggested, but is not necessary, since the same result follows from the supposition that Abraham did actually purchase this field, which, being reclaimed by the Shechemites, was afterwards purchased again by Jacob; and there is some ground for this supposition. From Gen. xii. 6, we learn that there God appeared to Abram, and there he "built an altar unto the Lord." Now while he might have done this without hesitation in an uninhabited place (as Jacob afterwards did at Bethel, Gen. xxviii. 11-22, xxxv. 1), it is unlikely that one so scrupulous in matters of property (see e. g. xiv. 23) would have done so.
without purchase in an inhabited region, where rights of property already existed. That this was the case at Sychem appears from the statement (xii. 6), "the Canaanite was then in the hand," and from the subsequent purchase by Jacob in this very locality, and apparently for the same purpose (xxviii. 13-20). It is in itself, therefore, not unlikely that Abraham did resell the field. Again, this probability is increased by the fact of Jacob's purchase. For in the prolonged absence of Abram and his descendants, the field would almost certainly have been reoccupied by the Shechemites, just as the Philistines stopped the wells dug by Abraham (Gen. xxvi. 13, 18). And just as Isaac reopened those wells (ver. 18), so Jacob would have desired to resell the field and to rebuild the altar of his grandfather. A reason is thus found for his purchase of this particular locality; and it is not probable that he would have built another altar there if Abram's remained undisturbed. Further, if in Acts vii. 16 we translate according to the all but universal Greek usage (in the N. T. quite universal), we must read, not "Esther," but "Esther the mother of Herod." Of course it is possible that Hamor's father and son may both have been named Sychem, but it is more likely that a different Hamor is referred to; if so, then it is evident that Stephen had in mind distinctly a purchase made by Abram of the sons of one Hamor, quite distinct from the subsequent repurchase by Jacob of the same field from the sons of another Hamor. Such repetitions of names are of no uncommon occurrence in oriental—or for that matter, in accidental—genealogies. On the whole, then, it seems that while, negatively, there is no reason whatever to deny the previous purchase of this field by Abraham, there is positively no considerable reason in favor of the supposition.

Thus in Stephen's speech we find no loose and inaccurate references to the Mosaic narrative; but rather a most careful and conscientious, as well as able, use of the facts in the ancient history of his people. Some of these facts, but for Stephen, might have been lost to us: preserved as they are, they lead to still further knowledge of the details of the patriarchal story.

F. G.

STOCKS (τάξιον, τάξης: 交易中心). The term "stocks" is applied in the A. V. to two different articles, one of which (the Hebrew melapeos) answers rather to our pillory. Inasmuch as its name implies that the body was placed in a bent position by the confinement of the neck and arms as well as the legs; while the other (and) answers to our "stocks," the feet alone being confined in it. The former may be compared with the Greek καφές, as described in the Scholia ad Aristoph. Plut. 479: the latter with the Roman nervous (Phist. Atta. 5; var. v. 3, 40), which admitted, however, of being converted into a species of torture, as the legs could be drawn assunder at the will of the jailer (Biscoe on Acts, p. 229). The prophet Jeremiah was confined in the first sort (Jer. xx. 2), which appears to have been a common mode of punishment in his day (Jer. xxix. 20), as the prisioners contained a chamber for the special purpose, termed "the house of the pillory" (2 Chr. xvii. 11; A.V., "prison-house"). The stocks (melapeos) are noticed in Job xii. 37, xxxii. 11, and Acts xvi. 24. The term used in Prov. vii. 22 (A. V. "stocks") more properly means a fetter.

W. L. B.

STOICS. The Stoics and Epicureans, who are mentioned together in Acts xvii. 18, represent the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece (Philosophy). The Stoic school was founded by Zeno of Citium (c. r. c. 280), and derived its name from the pointed stakes (πενταγώνα ἄμβατα, Deg. L. viii.) in which it was taught. Zeno was followed by Chneusites (c. r. c. 260), Chneusites by Chrysippe (c. r. c. 240), who was regarded as the intellectual founder of the Stoic system (Diog. La. viii. 183). Stoicism soon found an entrance at Rome. Diogenes Babylonius, a scholar of Chry- sippus, was its representative in the famous embassy of philosophers (c. r. c. 161 (Aulus Gellius, x. c. 11); and not long afterwards L. Munatus was the friend of Scipio Africanus the younger, and many other leading men at Rome. His successor Posidonius numbered Cicero and Pompey among his scholars; and under the empire stoicism was not unnaturally connected with republican virtue. Seneca (A. D. 65) and Musonius (Fasc. Hist. iii. 81) both had respected the chief teachers of the school by their writings; but the true glory of the later Stoics is Epicetus (c. r. c. 115), the records of whose doctrine form the noblest monument of heathen morality (Epictetus Phile. Mon. ed. Schweighäuser, 1799). The precepts of Epicetus were adopted by Marcus Aurelius (A. D. 121-180) who endeavored to shape his public life by their guidance. With this last effort stoicism reached its climax and its end.

The ethical system of the Stoics has been commonly supposed to have a close connection with Christian morality (Gataker, Antoninus, Pref.; Meyer, Stoic. Lib. c. Christ. comp., 1829), and the outward similarity of isolated precepts is very close and worthy of notice. But the morality of stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another: the one looks for consolation in the issue of fate, the other in Providence: the one is limited by periods of casuistical ruin, the other is consummated in a personal resurrection (Acts xvi. 18).

But in spite of the fundamental error of stoicism, which lies in a supreme egoism, the teaching of

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a * The term in Acts xvi. 24 is ἡγονεῖ. The writer was told at Kasula (Neapolis, that this is still a common mode of punishment in that part of Greece.

H.

E. G. Seneca, De Ciem. § 5: "Peecevanus omnes, nec delemus tatum sed ex rei societatem xvi delinquens." Rom. iii. 33: "Proceravt omnis."

Ep. 1: "Quem mihi abis ... qui intelligat se mori potest!" Rom. xv. 31: "Quoitae morior!"

De Vir. bratia, § 12: "Laudant enim (Epirus) et quibus erubescceat et titi gloriarunt." Phil. iii. 19: "Quomodo ... gloria in confectione corum."

B. V.: 15: "In regno auti sumus: Dee parere libertat cat."

Epict. Diss. ii. 17, 22: "άλατε μείνε άλλο δηλο τι ηδ ο δόσθω φάσετε."

Anton. vii. 74: ει ὡν κάμαν υδέλεγεντο ει ή θείας.

c Seneca, De Vir. bratia, § 8: "Incruptus vir sit externis et insensibilis mortuus totum aut, fidius animus atque in immunque parvis arctius visus."
STOMACHER STONES

this school gave a wide currency to the noble doctrines of the Fatherhood of God (Teanus, Hygian, Stobaeus, Cicero, Plutarch, Antipater. an.

Grant, lonia, is Phoenician conjecture. Stoics of cies Seneca from Stoics this building, (1.) V*

ixvii. See They which Stoic. from the kind of Diogen. Marcus Aurelius, Epictetus, remains of Seneca, Epicureus, and Marcus Aurelius. GOF. Katker, in his edition of the Meditations of M. Aurelius, has traced out with the greatest care the parallel which they offer to Christian doctrine.

B. F. W. * See Merivale, History of the Romans (vi. 190-239), for an account of the Stoics and their principles. Some have supposed that Seneca may have been one of the members of the emperor's household, to whom Paul refers in Phil. iv. 22. On this question of the possibility of an acquaintance between the Apostle and the philosopher during Paul's captivity at Rome, Professor Lightfoot has an extended Dissertation in his Commentary on Philippians (pp. 268-331). The discussion involves an elaborate examination of the spirit and teachings of Stoicism as compared with those of the Christian. The forty-four letters said to be written by Seneca to St. Paul are undoubtedly forgeries. H.

STOMACHER (Στόμαχας). The Heb. path-hil describes some article of female attire (Is. iii. 24); the character of which is a mere matter of conjecture. The LXX describes it as tunica (περασματοσαρης); the Vulg. as a species of girdle (fissa pectoralis). The word is evidently a compound, but its elements are uncertain.

Gesenius (Thes. p. 1137) derives it from τιμάω, with very much the same sense as in the LXX.: Sandeckis (Archd. i. 30) from περασάω, with the sense of "undisguised lust," as applied to some particular kind of dress. Other explanations are given in Gesen. Thes. i. c. W. L. B.

STONES (Ιχθύς). The uses to which stones were applied in ancient Palestine were very various. (1.) They were used for the ordinary purposes of building, and in this respect the most noticeable point is the very large size to which they occasionally run (Mark xiii. 1). Robinson gives the dimensions of one as 24 feet long by 6 feet broad and 3 feet high (Rcs. i. 233; see also p. 284, note). For most public edifices weigh stones were used: an exception was made in regard to altars, which were to be built of unhewn stone (Ex. xx. 22; Deut. xxvii. 5; Josh. viii. 31), probably as being in a more natural state. The Phariseans were particularly famous for their skill in hewing stone (2 Sam. v. 11; 1 K. v. 18). Stones were selected of certain colors in order to form ornamental string-courses: in 1 Chr. xxix. 2 we find enumerated "onyx stones and stones to be set, glittering stones (lit. stones of eye-paint), and of divers colors (lit. such as blackened with veins), all manner of precious stones, and marble stones" (comp. 2 Chr. iii. 6). They were also employed for pavements (2 K. xvii. 17; comp. Esth. i. 6). (2.) Large stones were used for closing the entrances of caves (Josh. x. 18; Dan. vi. 17). sepulchres (Matt. xxvii. 60; John xi. 38, xx. 1), and springs (Gen. xxix. 2). Flint stones occasionally served the purpose of a knife, particularly for circumcision and similar objects (Ex. iv. 25; Josh. v. 3, 11; comp. Herod ii. 86; Plutarch, Vict. p. 13; Catull. Caru. lxxi. 10). (3.) Stones were further used as a munition of war for slingstones (1 Sam. xvi. 40, 49), catapults (2 Chr. xxvi. 14), and hobs (Wind. v. 22; comp. 1 Mann. vii. 51); as boundary marks (Deut. xix. 14, xxvii. 17; Josh. xiv. 2; Prov. xxvi. 28, xxix. 10); such was the custom of the king of Beersheba (Is. vi. 7, xxvii. 17), the stone of Abel (1 Sam. v. 15, 18), the stone Ezel (Sam. xx. 19), the great stone by Gibeah (2 Sam. xx. 8), and the stone Zoheth (1 K. i. 9); as weights for scales (Deut. xxv. 13; Prov. xvi. 11); and for mills (2 Sam. xi. 21). (5.) Large stones were set up to commemorate any remarkable events, as by Jacob after his interview with Jehovah (Gen. xxviii. 18, xxxix. 14), and again when he made the covenant with Lalan (Gen. xxxi. 45); by Joshua after the passage of the Jordan (Josh. iv. 19); and by Samuel in token of his victory over the Philistines (1 Sam. vii. 12). Similarly the Egyptian monarchs erected their stele at the furthest point they reached (Herod. ii. 106). Such stones were occasionally consecrated by anointing, as is stated in the stone erected at Bethel (Gen. xxviii. 18). A similar practice existed in heathen countries, and by a singular coincidence these stones were described in Phenicia by a name very similar to Bethel, namely, beletin (בִּלְטֵינ), whence it has been surmised that the heathen name was derived from the Scriptural one, or vice versa. (Kicch. Comment. in Gen. Lamen.) But neither are the names actually identical, nor are the associations of a kindred nature: the beletin were meteoric stones, and derived their sanctity from the belief that they had fallen from heaven, whereas the stone at Bethel was simply commemorative. [BETHEL: IOLE.] The only point of resemblance between the two consists in the custom of anointing — the anointed stones (Ahlu Amrapol), which are frequently mentioned by ancient writers as objects of divine honor (Aram. adu. Gent. i. 39; Erash. Prop. Evan. i. 10, § 18; Philn. xxxii. 51), being probably acrolites. (6.) That the worship of stones prevailed among the heathen nations surrounding Palestine, and was borrowed from them by apostate Israelites, appears from Is. xii. 6, according to the ordinary rendering of the passage; but the original b admits of another sense, "in the smooth (clear of wood) places of the valley," and no reliance can be placed on a peculiar term introduced partly for the sake of alliteration. The eben mecithel noticed in Lev. xxvi. 1 (A. V. "image of stone"), has again been identified with the beletin,
the doubtfal term "marahith" (comp. Num. xxxiii. 52, "picture"); Ez. viii. 12, "imagery") being sup-
inposed to refer to devices engraved on the stone. [IDOL.] The statue ("molstedah the") of Beld is said
to have been of stone and of a conical shape (Movers, 
Phan. i. 673), but this is hardly reconcilable with
the statement of its being burnt in 2 K. x. 26 (the
correct reading of which would be moltesherh, and
not molstedah). (7.) Heads of stones were piled
up on various occasions, as in token of a treaty
(Gen. xxvi. 36), in which case a certain amount of
sanctity probably attached to them (cf. Hon. Ob.
xvi. 471); or over the grave of some notorious of-
fender (Josh. vii. 26, viii. 29; 2 Sam. xvii. 17; see
Propert. iv. 3, 79, for a similar custom among the
Romans). The size of some of these heaps becomes
great very common to the Arabs that each passer-by adds a stone:4 Burek-
hardt mentions one near Damascus 29 ft. long, 2 ft.
high, and 3 ft. broad (Syrius, p. 46). (8.) The
"white stone" noticed in Rev. ii. 17 has been va-
riously regarded as referring to the pebble of acqui-
tual used in the Greek courts (Ov. Met. xix. 41); to
the lot cast in elections in Greece; to both these
cases, the shade concealing the notion of acqui-
tual, the stone that of election (Hengel, Gnms.); to
the stones in the high-priest's breastplate (Zullig);
to the tickets presented to the victors at the public
games, securing them maintenance at the public
expense (Hammond); or, lastly, to the custom of
writing on stones (Afishon 11 c. v. c.). (9.) The use
of stones for tablets is alluded to in Ex. xxiv. 12,
and Josh. viii. 32. (10.) Stones for striking fire
are mentioned in 2 Macc. x. 3. (11.) Stones were
prejudicial to the operations of husbandry: hence the
custom of spoiling an enemy's field by throwing
quantities of stones upon it (2 K. iii. 19, 25); and,
again, the necessity of gathering stones previous to
cultivation (Is. v. 2): illustration is made to both these
practices in Ezek. iii. 5 ("a time to cast away
stones, and a time to gather stones"). (12.) The
notice in Zeck. xii. 3 of the "hardened stone" is
referred by Jerome to the custom of lifting stones
as an exercise of strength, which he describes as
being practiced in Judaea in his day (comp. Exclus.
vi. 21): but it may equally well be explained of a
large corner-stone as a symbol of strength (Is.
xvii. 19). Stones are used metaphorically to denote har-
dness or insensibility (1 Sam. xxx. 37; Ez. xi. 19,
xxxvi. 26), as well as firmness or strength, as in
Gen. xlix. 24, where "the stone of Israel" is equiva-
 lent to "the rock of Israel" (2 Sam. xxiii. 3; 1 S.
xxx. 20). The members of the Church are called
"living stones," as contrasting to fear that living
temple in which Christ, himself, "a living stone,
is the chief or head of the corner (Ephes. ii. 20-22),
1 Pet. ii. 4-8). W. L. B.

STONES, PRECIOUS. The reader is re-
ferred to the separate articles, such as Agate, 
Carbuncle, Sardonyx, etc., for such information
as it has been possible to obtain on the various
gems mentioned in the Bible. The identification

\[\text{\textsuperscript{a}}\]

\[\text{\textsuperscript{b}}\]

\[\text{\textsuperscript{c}}\]

The LXX., Vulg., and Josephus, are all agreed
as to the names of the stones; there is, however,
not a little difference as to their relative value
in the breastplate: thus the 
"har specification, which, according to
Josephus, occupies the second place in the triune
row, is by the LXX. and Vulg. put in the third
place; a similar transposition occurs with respect to the
"har specified at the top of the second row.

\[\text{\textsuperscript{d}}\]

\[\text{\textsuperscript{e}}\]
out it is probable that the Jasper is intended. Sir G. Wilkinson is of opinion that the ancient Egyptians were acquainted with the diamond, and used it for engraving (ii. 67). Beckmann, on the other hand, maintains that the use of the diamond was unknown even to the Greeks and Romans: "I must confess that I have found no proofs that the ancient Egyptians cut stones with a diamond (Hist. of Art, ii. 87, Berlin, et.), The substance used for polishing precious stones by the ancient Hebrews and Egyptians was emery powder or the emery stone (Corundum), a mineral inferior only to the diamond in hardness [Adaman]. There is no proof that the diamond was known to the ancient Orientals, and it certainly must be banished from the list of engraved stones which made the korebatal breastplate; for the diamond can be cut only by abrasion with its own powder, or by friction with another diamond; and this, even in the hands of a well-practised artist, is a work of most patient labor and of considerable difficulty; and it is not likely that the Hebrews, or any other oriental people, were able to engrave a name upon a diamond except in a sigil ring. Again, Josephus tells us (Ant. iv. 5, § 5) that the twelve stones of the breastplate were of great size and extraordinary beauty. We have no means of ascertaining their size; probably they were nearly an inch square; at any rate a diamond only half that size, with the five letters of עזalin (Zeblum) engraved on it—so, as he was the sixth son of Jacob (Gen. xxx. 28), his name would occupy the third place in the second row—is quite out of the question, and cannot possibly be the Zeblum of the breastplate. Perhaps the stone called "figure" by the A. V. has been the subject of more discussion than any other of the precious stones mentioned in the Bible. In our article on that subject we were of opinion that the stone denoted was probably smaragdine. We objected to the "hyacinth stone" representing the hyacinthus of the ancients, because of its not possessing attractive powers in any marked degree, as we supposed and had been informed by a well-practised jeweler. It appears, however, that this communication kindled much of us to Mr. King, that the hyacinth (Zicron) is highly electric when rubbed. He states that he is practically convinced of this fact, although he allows that highly electric powers are not usually attributed to it by mineralogists. Mr. King asserts that our hyacinth (petition, zircon) was greatly used for engraving on by Greeks, Romans, and Persians, and that numerous intaglios in it exist of the age of Theophrastus. The ancient hyacinthus was our sapphire, as Solomon shows.

Precious stones are used in Scripture in a figurative sense, to signify value, beauty, durability, etc., in those objects with which they are compared (see Cant. v. 14; Is. lix. 11; Lom. iv. 7; Rev. iv. 3, xxi. 10-21). As to the precious stones in the breastplate of the high-priest, see Josephus, Ant. iii. 7, § 5; Ewald, Phenomena artium, p. 249. The stone of the breastplate is a large emerald, 827360 feet high. The breastplate is the name of the sacred gold office, etc., Targ. 1395; and by Mat. Miller, the author of the Hier,opysicus, in his Syntagmata Hieremiaticum, p. 84; Tubing. 1711; Beza, De Visita Sacraedaeon Hieremiam (Amst. 1689 and 2d ed. 1698), lib. ii. caps. 7 and 8; Bellerinus, De Utrum et Thannum die Adelissimum Gemmam, Berlin, 1824; Rosenmüller, "The Mineralogy of the Bible," Biblical Cabinet, vol. xxvii W. H.

* STONE-SQUARERS. [Giblet.

* STONE-CITIES. (προλόγια, πολείς ἀρχαίας, A. V. "treasure-cities" once, Ex. i. 20). The rendering store-cities for Προλόγια seems therefore more appropriate than store. According to 2 Chr. xxxii. 28, they were for the products of the soil. But whether the provisions thus stored were designed chiefly for purposes of trade (Ewald, Gesch. d. Altertums, ii. p. 16), or for the benefit of travellers and their beasts (Herhman on 2 Chr. viii. 4, 6), or for times of need (Knoedel on Ex. i. 11; Themuns on 1 K. ix. 19), or for purposes of war (Bush on Ex. i. 11; Kuritz, Gesch. d. Altertums, ii. 167), and, if for the latter purpose, whether fortified (LXX. Busl, l.c. Hengstenberg, Die Bücher Moses u. Aegypten, p. 46; Hawks, Egypt and its Monuments, p. 178) or not (Kuritz, l.c., and Keil on Ex. i. 11), is disputed. The conjecture that the store cities had a military object, is favored by the position of ἱσθαμόν and ἱσταμέναι, Ex. i. 11, and of ἱσταμέναι, 1 K. ix. 19, 2 Chr. viii. 4: and by the mention of the building of store cities in connection with that of fortresses, as illustrated (Josephus' greatness, 2 Chr. xxvii. 12. C. M. M.

STORK (παρθένος, chudhulat: translated differently by LXX. αἰόλος, ἀποφάσις, ἁπλοσ, δεκαερος, πέλαγος, Volg. κεραυνος, kevoralos, molyca: A. V. "stork," except in 2 Sam. xxviii. 14, where it is translated "wing," "wing," "wing," "wing," "wing," in the margin). But there is some question as to the correct reading in this passage. The LXX. do not seem to have recognized the stork under the Hebrew term παρθένος; otherwise they could scarcely have missed the obvious rendering of παρθένος, or have adopted in two instances the phonetic representation of the original. αἰόλος (whence no doubt Hesych. ἀιλος, eius ὕπερος). It is singular that a bird so conspicuous and familiar as the stork must have been both in Egypt and Palestine should have escaped notice by the LXX. but there can be no doubt of the correctness of the rendering of A. V. The Heb. term is derived from the root פָּרָשָׁה, whence פָּרָשָׁה, "kindness," from the maternal and filial affection of which this bird has been in all ages the type.

The White Stork (Ciconia alba, L.) is one of the largest and most conspicuous of land birds standing nearly four feet high, the jet black of its wings and its bright red legs and contrasting assigned to Clement Eirago, by others to J. de Tronco, Philip II.'s engraver. C. W. King.
have been equally recognized by the ancients. Seneca, Rufius, who first ventured to bring young storks to table, gained the following epigram, on the failure of his candidature for the praetorship:—

"Quamquam est dudum eleganter Plancis saffragorum pumeta non tulit septum. Ciconiarnus populius altus est mortuus."

Horace contemptuously alludes to the same sacrifice in the lines

"Tartoeo circino nido,Donee vos auctor ducitis praetorius" (Sat. ii. 2, 49).

Pliny (Nat. Hist. x. 21) tells us that in Thessaly it was a capital crime to kill a stork, and that they were thus valued equally with human life, in consequence of their warfare against serpents. They were not less honored in Egypt. It is said that at Fèz in Morocco, there is an endowed hospital for the purpose of assisting and nursing sick women and storks, and of burying them when dead. The Marocains hold that storks are human beings in that form from some distant islands (see note to Brown’s Fawnd. Epist. iii. 27, § 3). The Turks in Syria point to the stork as a true follower of Islam, from the preference he always shows for the Turkish and Arab over the Christian quarters. For this undoubted fact, however, there may be two other reasons—the greater amount of oil in the body, and the persecution suffered from the traditional Greeks, who rob the nests, and show some of the gentle consideration towards the lower animals which often reposes with the Turkish character. Strickland, Mem. and Papcs, vol. ii. p. 227, states that it is said to have quite deserted Greece, since the expulsion of its Mohammedan protectors. The observations of the writer corroborated this remark. Similarly the rocks were said to be so attached to the old régime, that most of them left France at the Revolution: a true statement, and accounted for by the clearing of most of the fine old timber which used to surround the châteaux of the nobility.

The derivation of Ciconia nigra points to the paternal and filial attachment of which the stork seems to have been a type among the Hebrews no less than among the Greeks and Romans. It was believed that the offspring of the year would care for the parent when old, and that their parents would do the same for them. The stork is said to have been very offensive in his visitation, and to have attacked the diners themselves for life, and in old age. Hence it was commonly called among the Latinus avis pia. (See Laborus in Petronius Arbiter: Aristotle, Hist. Anim. ix. 14; and Pliny, Nat. Hist. x. 32.) Pliny also notices their habit of always returning to the same nest. Probably there is no foundation for the notion that the stork so far differs from other birds as to recognize its parents after it has become mature; but of the fact of these birds returning year after year to the same spot, there is no question. Unless when destroyed by man, storks’ nests all over the world are re-built, or rather required, for generations on the same site, and in Holland the same individuals have been recognized for many years. That the parental attachment of the stork is very strong, has been proved on many occasions. The tale of the stork which, at the burning of the town of Delta, vainly endeavored to carry off her young, and at length sacrificed her life with theirs rather than desert them, has been often repeated, and seems corroborated by extraordinary evidence. Its watchfulness over its young is unceasing, and often shown in a somewhat droll manner. The writer was once in camp next

White Stork (Ciconia ciconia).

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STORK

STRAIN AT

an old ruined tower in the plain of Zaan, south of
the Atlas, where a pair of storks had their nest.
The young might often be seen from a little
distance, surveying the prospect from their lonely
height; but whenever any of the human party
happened to stroll near the tower, one of the old storks,
visible before, would instantly appear, and, light-
ing on the nest, put its foot gently on the necks of
all the young, so as to hold them down out of sight
till the stranger had passed, snapping its bill mean-
while, and assuming a grotesque air of indiffer-
cence and unconsciousness of that being anything under
its charge.

Few migratory birds are more punctual to the
time of their reappearance than the white stork, or
at least, from its familiarity and conspicuousness,
its migrations have been more accurately noted.
"The stork in the heaven knoweth her appointed
times" (see Virgil, Georg. ii. 319, and Petron. Sat.). Flinn states that it is rarely seen in Asia Minor after the middle of August. This is prob-
ably a slight error, as the ordinary date of its ar-
ival in Holland is the second week in April, and
it remains until October. In Denmark Judge Hole
noted its arrival on the 12th of March, and the latest the 12th
April (Kjærbølling, Danmarks Fugle, p. 292). In
Palestine it has been observed to arrive on the 22d
March. Immense flocks of storks may be seen on
the banks of the Upper Nile during winter, and
some few further west, in the Sahara; but it does
not appear to migrate very far south, unless indeed
the birds that are seen at the Cape of Good Hope in
December be the same which visit Europe.
The stork has no note, and the only sound it
emits is that caused by the sudden snapping of
its long mandibles, well expressed by the epithet
"cervidistris" in Petron. (quasi κορυφαίς, to rattle the castanets).
From the absence of voice probably arose the error alluded to by Flinn, "Sunt
qui dicunt: non loesse linguis confident."*

Some unnecessary difficulty has been raised re-
specting the expression in Ps. civ. 17, "As for the
stork, the fir-trees are her house." In the west of
Europe the home of the stork is connected with the
dwellings of man, and in the East, as the eagle
is mentally associated with the most sublime scenes
in nature, so to the traveler at least, is the stork
with the ruins of man's sedentary works. Avoid the
desolation of his fallen cities throughout Eastern
Europe and the classic portions of Asia and Africa,
we are sure to meet with them surmounting his
temples, his theatres or baths. It is the same
in Palestine. A pair of storks possess the only
tall piece of ruin in the plain of Jericho: they
are the only tenants of the noble tower of Richard
the Lion at Al-Balby, and they gaze on the
ruin of Sharon from the lofty tower of Ramleh
(the ancient Armathas). So they have a pillar at
Tiberias, and a corner of a ruin at Nehi Montsce.
And no doubt in ancient times the senate shared
the watch-tower of Samaria or of Jerizel with
the cherished storks. But the instinct of the stork
seems to be to select the loftiest and most
conspicuous spot he can find where his huge nest may
be supported; and whenever he can combine this
state with his instinct for the society of man, he
naturally selects a tower or a roof. In bands of
ruins, which from their neglect and want of drain-
gage supply him with abundance of food, he finds
a column or a solitary arch the most secure position
for his nest; but where neither towers nor ruins
abound he does not hesitate to select a tall tree, as
both storks, swallows, and many other birds must
have done before they were tempted by the artificial
conveniences of man's buildings to desert their
natural places of nidification. (Nest, Amer. ed.)
Thus the golden eagle builds, according to circum-
stances, in cliffs, on trees, or even on the ground;
and the common heron, which generally associates
on the top of the tallest trees, builds in West-
moreland and in Galway on bushes. It is therefore
needless to interpret the text of the stork merely
percibit on trees. It probably was no less numer-
ous in Palestine when David wrote than now; but
the number of suitable towers must have been far
lower, and it would therefore resort to trees.
Though it does not frequent trees in South Judea,
yet it still builds on trees by the Sea of Galilee,
given to several travellers; and the writer may
remark, that while he has never seen the nest ex-
cept on towers or pillars in that kind of ruins, Tusni,
the only nest he ever saw in Morocco was on a tree.
Varro (De Rustic. iii. 5) observes, "Advena
vulures pullos facult, in agra clavis, in testa
hirundinum." All modern authorities give the same
character to the stork building on trees. Degland
mentions several pairs which still breed in a marsh
near Chindoune-Marine (Orn. Europ. i. 153).
Kjærbølling makes a similar statement with re-
spect to Denmark, and Nilsson also as to Sweden.
Bödker observes, "That in Germany the white
stork builds in the gables, etc., and in trees, chiefly
the tops of poplars and the strong upper branches
of the oak, binding the branches together with
twigs, turf, and earth, and covering the flat surface
with straw, moss, and feathers." (Eier Eur. pl.
xxvii.).
The black stork, no less common in Palestine,
has never relinquished its natural habit of building
upon trees. This species, in the southeastern
portion of the land, is the most abundant of the
other (Harmer's Obs. iii. 323). Of either, how-
ever, the expression may be taken literally, that
"the fir-trees are a dwelling for the stork."

* STORY, 2 Chr. xiii. 22, xxiv. 27, is used in
the sense of history (Ital. storia). So "story-
writer" for historiog. I Esdr. ii. 17.

A. STRAIN AT. The A. V. of 1611 renders
Matt. xxiii. 24, Ye kind of vipers, which serpents at a
judder, and swallow a camel." There can be little
doubt, as Dean Trench has supposed, that this ob-
serve phrase is due to a printer's error, and that
the true reading is "strain out." Such is the
sense of the Greek Σπαίρει, as used by Phalarus
(Op. Mor. p. 692 lb, Synopsis Probl. vi. 7, § 1)
and Posid. (11. 45), namely, to clarify by passing
through a strainer (ἀφεργητής). "Strain out," is the
reading of Tychylas (1538), Cranmer's (1539),
the Bishops' (1568), and the Geneva (1557) Bibles,
and "strain at," which is neither correct nor intelli-
gible, could only have crept into our A. V.,
and been allowed to remain there, by an oversight.
Dean Trench gives an interesting illustration of the
passage from a private letter written to him by a
recent traveller in North Africa, who says: "In a
ride from Tangier to Tetuan, I observed that a
Moorsall soldier who accompanied me, when he
drank, always unfolded the end of his turban and
placed it over the mouth of his bottle, drinking
through the muslin, to strain out the quarts, whose
harrow swarm in the water of that country." (On
The Auth., v. of the N. T. pp. 172, 173). If one finds
conjecture the cause which led, even erroneously, to the substitution of for out, it is perhaps to be found in the marginal note of the Greek Version, which explains the verse thus: "Ye stay at that which is nothing, and let pass that which is of greater importance."

* STRAITLY is often used in the A. V. in the now obsolete sense of closely (Josh. vi. 1; Wisd. xvi. 16; Gen. xliii. 7); and strictly (Matt. xviii. 33; Acts v. 28, etc.).

A. * STRANGE, as used for foreign, in some passages of the A. V. may not be understood by all readers; e. g. "strange vanity," Jer. viii. 19, for "foreign idols." The "stranger woman" in Prov. ii. 16 is so designated as being the wife of another (ver. 17), or at least, as one who has no business with the person whom she tempts.

A. STRANGER (ἡ ἕξορροις). A "stranger" in the technical sense of the term may be defined to be a person of foreign, i.e. non-Israelitish, extraction, resident within the limits of the promised land. He was distinct from the proper "foreigner," as inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveler; he was still more distinct from the "nationless," or non-Israelitish people, who held no relationship with the chosen people of God. The term answers most nearly to the Greek ἴδιος, and may be compared with our expression "naturalized foreigner," in as far as this implies a certain political status in the country where the foreigner resides: it is opposed to one "born in the land," or, as the term more properly means, "not transplanted," in the same way that a naturalized foreigner is opposed to a native. The terms applied to the "stranger" have special reference to the fact of his residing in the land. The existence of such a class of persons among the Israelites is easily accounted for: the "mixed multitude" that accompanied them out of Egypt (Ex. xii. 38) formed one element; the Canaanitish population, which was never wholly exterminated from their native soil, formed another and a still more important one: captives taken in war formed a third; fugitives, hired servants, merchants, etc., formed a fourth. The number from these various sources must have been at all times very considerable; the census of them in Solomon's time gave a return of 550,000 males (2 Chr. ii. 17), which was equal to a tenth of the whole population. The enactments of the Mosaic Law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. * With the exception of the Moabites and Ammonites (Deut. xix. 3), all nations were admissible to the rights of citizenship under certain conditions. It would appear, indeed, to be a consequence of the prohibition of intermarriage with the Canaanites (Deut. vii. 3), that these would be excluded from the rights of citizenship; but the Rabbinical view that this exclusion was superseded in the case of proselytes seems highly probable, as we find Degan

the Edomite (1 Sam. xvi. 7, xxii. 9); Ish-bosheth (2 Sam. xi. 6), and Aramath the Jobitean (2 Sam. xxiv. 18), assigning to all appearance the full rights of citizenship. Whether a stranger could ever become legally a landowner is a question about which there may be doubt. Theoretically the whole of the soil was portioned out among the twelve tribes, and Ezekiel notices it as a peculiarity of the division which he witnessed in vision, that the strangers were entitled to an inheritance with the Israelites, and should thus become as those "born in the country" (Ez. xxii. 22). Indeed the term "stranger" is more than once applied in a pointed manner to signify one who was not a landowner (Gen. xxviii. 4; Lev. xxv. 45); while on the other hand ezrechh (A. V. "born in the land") may have reference to the possession of the soil, as it is borrowed from the image of a tree not transplanted, and so occupying its native soil. The Israelites, however, never succeeded in obtaining possession of the whole, and it is possible that the Canaanitish occupants may in course of time have been recognized as "strangers," and had the right of retaining their land conceded to them. There was of course nothing to prevent a Canaanite becoming a true Israelite by the mere assumption of a plot, but this would not constitute him a proper landowner, inasmuch as he would lose all interest in the property when the year of Jubile came round. That they possessed land in one of these two capacities is clear from the case of Aramath above cited. The stranger appears to have been eligible to all civil offices, that of hireling (Deut. xviii. 15). In regard to religion, it was absolutely necessary that the stranger should not infringe any of the fundamental laws of the Israelite state: he was forbidden to blaspheme the name of Jehovah (Lev. xxiv. 16), to work on the Sabbath (Ex. xx. 10), to eat leavened bread at the time of the Passover (Ex. xii. 19), to commit any breach of the marriage laws (Lev. xviii. 26), to worship Moloch (Lev. xx. 2), or to eat blood or the flesh of any animal that had died otherwise than by the hand of man (Lev. xii. 10, 15). He was required to release a Hebrew servant in the year of Jubilee (Lev. xxv. 47-51), to observe the day of atonement (Lev. xvi. 27), to perform the rites of purification when necessary (Lev. xvii. 15; Num. xix. 10), and to offer sacrifices and oblations according to the laws (Lev. xxv. 21). If the stranger was a bondman he was obliged to submit to circumcision (Ex. xii. 44); if he was independent, it was optional with him: but if he remained uncircumcised, he was prohibited from partaking of the Passover (Ex. xii. 48), and could not be regarded as a full citizen. Liberty was also given in regard to the use of prohibited food to an uncircumcised stranger; for on this ground alone can we harmonize the statements in Deut. xiv. 21 and Lev. xiv. 10. Assuming, however, that the stranger was circumcised, no distinction existed in regard to legal rights between the stranger and the Israelite: "one law" for both classes is a principle affirmed in respect to religious

by hiring. John (Acts xix. 1, § 18) explains ἰδιον of one who, whether Hebrew or foreigner, was destined of a home. We see no evidence for either of these opinions. In the LXX. these terms are most, frequently rendered by ἰδιος, the Alexandrian substitute for the classical ἴδιος. Soncino adopts this rendering also. Arose is used, and in two passages (Ex. xii. 19; Lev. xiv. 1) ἰδιον, as representing the διδώκει form of the word ἰδιος
observations (Ex. xii. 49; Num. xv. 16), and to legal proceedings (Lev. xxiv. 22), and the judges are strictly warned against any partiality in their decisions (Deut. i. 16; xxiv. 17, 18). The Israelite is also enjoined to treat him as a brother (Lev. xix. 34; Deut. x. 19), and the precept is enforced in each case by a reference to his own state in the land of Egypt. Such precepts were needed in order to counteract the natural tendency to treat persons in the position of strangers with rigor. For though there was the possibility of a stranger acquiring wealth and becoming the owner of Hebrew slaves (Lev. xxv. 47), yet his normal state was one of poverty, as implied in the numerous passages where he is coupled with the fatherless and the widow (e. g. Ex. xxii. 21-25; Deut. x. 18, xxiv. 17), and in the special directions respecting his leaving a share in the feasts that accompanied certain religious festivals (Deut. xvi. 11, 14, xxvi. 11), in the leasing of the cornfield, the vineyard, and the olive-branch (Lev. xix. 10, xxiii. 22; Deut. xxiv. 20), in the produce of the tithe (Deut. xxiv. 28, 29), in the forgotten sheaf (Deut. xxiv. 19), and in the spontaneous production of the soil in the sabbatical year (Lev. xxv. 6). It appears from this that the "stranger" formed the class whence the hirings were drawn: the terms being coupled together in Ex. xii. 45; Lev. xxv. 10, xxvi. 6, 40. Such hirings were engaged either by the day (Lev. xix. 15; Deut. xxiv. 15), or by the year (Lev. xxv. 55), and appear to have been conscientiously treated, for the condition of the Hebrew slave is favorably compared with that of the hired servant and the sojourner in contradistinction to the bondsman (Lev. xxv. 39, 40). A less formidable class of strangers, probably captives in war or for debt, were reduced to slavery, and were subject to be bought and sold (Lev. xxv. 45), as well as to be put to task-work, as was the case with the Gibeonites (Josh. i. 21) and with those whom Solomon employed in the building of the Temple (2 Chr. ii. 18). The liberal spirit of the Mosaic regulations respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian era. The growth of this spirit dates from the time of the Babylonish Captivity, and originated partly in the outrages which the Jews suffered at the hands of foreigners, and partly through a fear lest their nationality should be swamped by constant admixture with foreigners: the latter notion appears to have dictated the stringent measures adopted by Nehemiah (Neh. ix. 2, xii. 3). Our Lord condemns this exclusive spirit in the parable of the good Samaritan, where He defines the term "neighbor" in a sense new to his hearers (Luke x. 30). It should be observed, however, that the prolepsis of the New Testament is the true representative of the stranger of the Old Testament, and towards this class a cordial feeling was manifested. [Prolepsis.] The term "stranger" (πρόξενος) is generally used in the New Testament in the general sense of foreigner, and occasionally in its more technical sense as opposed to a citizen (Eph. ii. 19).b

a The term πρόξενος occurs in the LXX. as = εἰκόνες in Ex. xii. 19, xx. 10, xxii. 21, xxiii. 9.

b St. Chrys. "Strangers of Rome" (οἱ ἐμβατονεῖται Ῥω-

and camel (Gen. xxiv. 25; 1 K. iv. 28; Is. xi. 7 (xxv. 29)). The straw was probably often chopped and mixed with barley, beans, etc., for provender (see Harmer's Observations, i. 423, 424; Wilkin-

son, Ant. Egy. ii. 48, Lond. 1854). There is no intimation that straw was used for litter: Harmer thinks it was not so employed; the litter the people now use in these countries is the animals' dung, dried in the sun and bashed between their hands, which they heap up again in the morning, sprinkling it in the summer with fresh water to keep it from corrupting (Oba. p. 424, Lond. 1797). Straw was employed by the Egyptians for making bricks (Ex. v. 7, 16): it was chopped up and mixed with the clay to make them more compact and to prevent their cracking (Ant. Egy. ii. 194). [Brock.] The ancient Egyptians reapled their corn close to the ear, and afterwards cut the straw close to the ground (ibid. p. 48) and laid it by. This was the straw that Pharaoh refused to give to the Israelites, who were therefore compelled to gather "stubble" (πρόξενα, Kisch) instead, a matter of considerable dif-

iculty, seeing that the straw itself had been cut off near to the ground. The "stubble" frequently alluded to in the Scriptures may denote either the short standing straw, mentioned above, which was commonly set on fire, hence the allusions in Is. v. 24; Joel ii. 5, or the small fragments that would be left behind after the reaping, hence the expression, "as the straw before the wind" (Is. lxxixi. 13; Es. xii. 2; Jer. xiii. 24).

W. 11.

STREAM OF EGYPT (Ἡρακλεῖα τῆς Ἑλλάντος: Ἑρακλεία τῆς Ἑλλά-

νίας) In the ancient geography we frequently find that streams of Egypt were called after their course, and sometimes after their mouths, the names of which were familiar, being generally narrow, tortuous, and gloomy, even in the best towns, such as Cairo (Lane, i. 25), Damascus (Porter, i. 30), and Aleppo (Russell, i. 14). Their character is mainly fixed by the climate and the style of architecture, the narrowness being due to the extreme heat, and the gloominess to the circumstance of the windows looking for the most part into the inner court. As these same influences existed in ancient times, we should be inclined to think that the streets were much of the same character as at present. The opposite opinion has, indeed, been maintained on account of the Hebrew term ῥεῖδος, frequently applied to streets, and properly meaning a wide space. The specific signification of this term is rather a court-yard or square: it is applied in this sense to the broad open space adjacent to the gate of a town, where public business was transacted (Deut. xiii. 16), and, again, to the court before the Temple (Ex. x. 9) or before a palace (Esth. iv. 6). Its application to the street may point to the considerate width of the main street, or it may per-

haps mean Acts ii. 10, are literally "Romans who are sojourners." "e., as the subjoined apposition shows, "Jews and proselytes" who had come to Jerusalem from Rome.
haps convey the idea of publicity rather than of width, a sense well adapted to the passages in which it occurs (e. g. Gen. xix. 2; Judg. xix. 15: 2 Sam. xxi. 12). The street called "Straight," in Damascus (Acts ix. 11), was an exception to the rule of narrowness: it was a noble thoroughfare, 100 feet wide, divided in the Roman age by colonnades into three avenues, the central one for foot passengers, the side passages for vehicles and horsemen going in different directions (Porter, i. 47).

The shops and warehouses were probably collected together into bazars in ancient as in modern times: we read of the bakers’ bazar (Jer. xxxvii. 21), and of the wool, brazier, and clothes bazars (נזוגפ) in Jerusalem (Joseph. B. J. v. 8, § 1), and perhaps the agreement between Benjamin and Ahab, that the latter should "make streets in Damascus" (1 K. xx. 34), was in reference rather to bazars (the term חֲלָשׁ here used being the same as in Jer. xxxvii. 21), and thus amounted to the establishment of a j̄aḥ commercēr. A lively description of the bazars at Damascus is given by Porter (i. 38-60).

The broad and narrow streets are distinguished under the terms רצָחַד and חלָשׁ in the following passages, though the point is frequently lost in the A. V. by rendering the latter term "abroad" or "without" : Prov. v. 16, vii. 12, xxi. 13; Jer. v. 1, ix. 21; Am. v. 16; Nah. ii. 4. The same distinction is apparently expressed by the terms רצָחַד and חלָשׁ in Cant. iii. 2, and by זַעְרֵא and פְּגָע in Luke xiv. 21: but the etymological sense of פְּגָע points rather to a place of converse, such as a market-place, while פְּגָע is applied to the "Straight" street of Damascus (Acts ix. 11), and is also used in reference to the Pharisees (Matt. vi. 2) as a place of the greatest publicity: it is therefore doubtful whether the contrast can be sustained: Josephus describes the alleys of Jerusalem under the term פהָרָשָא (B. J. v. 8, § 1). The term חלָשׁ occurs elsewhere only in Prov. vii. 18; Ecc. xii. 3, 4. The term חלָשׁ, already noticed, applies generally to that which is outside the residence (as in Prov. vii. 12, A. V. "she is without"), and hence to other places than streets, as to a pasture-ground (Job xviii. 17, where the A. V. requires emendation). That streets occasionally had names appears from Jer. xxxvii. 21; Acts ix. 11. That they were generally impraved may be inferred from the notices of the pavement laid by Herod the Great at Antioch (Joseph. Ant. xvi. 5, § 3), and by Herod Agrippa II. at Jerusalem (Jot. xx. 9, § 7). Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob. xiii. 17; Rev. xxii. 21). Each street and bazar in a modern town is looked up at night (Lane, i. 29; Russell, i. 21), and hence a person cannot pass without being observed by the watchman: the same custom appears to have prevailed in ancient times (Cant. iii. 3).

W. L. B. *

**STRIKING THE MOUTH.** [Punishments.], Amer. ed.]

° פַּעַל, A. V. "elders." The word has exactly the signification of the Arabic ṣṭrāḥ, an old man, and hence the head of a tribe.

* "Gideon as he was pursuing Zophah and Zalmunna, king of Moab, Dreasc of Midian, to the head of the princes of Suceoth," because they refused to supply his men with bread (Judg. viii. 8 f.). On returning from his victory he executed that menace. He took the elders of the city and thorns of the wilderness and briars, and with them he taught pun-

**STRIPES.** [Punishments.]

SU'AH (טַעַה) [הָעָה]: Zau̇ā; [Var. corrupt:] Zau̇a. Son of Zophah, an Asherite (1 Chr. vii. 36).

SUBA (טוּבָה): [Var. Alex. Σωβᾶς: Suba). The sons of Suba were among the sons of Sobolom, foremen who returned with Zerubbabel (1 Esd. v. 34). There is nothing corresponding to the name in the Hebrew lists of Ezra and Nehemiah.

**SU'BAI (סּוּבָי): [Var. Alex. Σωβᾶς: Subai)): = SHMAYM (1 Esd. v. 30; comp. Ezr. ii. 30).

* SUBURBS, as the composition of the word (sub and arb) would imply, designates anything, as land or buildings, under the walls of a town, i.e. lying close around it. In several O. T. passages it designates land given to the Levites in connection with their cities as pastureage for their animals and for other purposes. See Lev. xxv. 34; Num. xxxv. 3 ff. and elsewhere. Num. xxxv. 5 gives the extent of the territory designated as sub urbs. The usual Hebrew term denoting such dependencies is שַׂבָּעַה, properly a place whither flocks and herds are driven. R. D. C. R.

**SUCCOOTH (סֶכְכּות [sochot]): Σωκαθ in Gen. [and Ps.], elsewhere Σωκάθ, Σωκαθί; [Var. in 2 Chr. iv. 17]: Σωκαθ. Alex. Σωκαθ [in Jost. xxii. 27, Σωκώθ]: in Gen. Succoth, id est, bazar-via: [Succoth], Soccoth, [Sococh, Socbat]. A town of ancient date in the Holy Land, which is first heard of in the account of the homeward journey of Jacob from Padan-aram (Gen. xxxiii. 17). The name is fancifully derived from the fact of Jacob’s having there put up "booths." (Succoth, 살כוות) for his cattle, as well as a house for himself. Whether that occurrence originated the name of Succoth (and, following the undue connection of the name, it is not probable that it did), the mention of the house and the booths in contrast to the "tent" of the wandering life indicates that the Patriarch made a lengthened stay there — a fact not elsewhere alluded to.

From the itinerary of Jacob’s return it seems that Succoth lay between Penhes, near the ford of the torrent Jabshak, and Shechem (comp. xxxii. 20, and xxxvii. 18, which latter would be more accurately rendered "came safe to the city Shechem"). In accordance with this is the mention of Succoth in the narrative of Gideon’s pursuit of Zelah and Zalmunna (Judg. v. 17). His course is onward — the reverse of Jacob’s — and he comes first to Succoth, and then to Penuel, the latter being further up the mountain than the former (ver. 8, "went up thence"). Its importance at this time is shown by the organization and number of its seventy-seven head-men — chiefs and sheikhs — and also by the defiance with which it treated Gideon on his first application.°

° "Hamath," the more probable reading of Kitto’s "Hamath Hamath," the name of a place near the head of the Hauran (Laud. viii. 20). Such thicknesses however are by no means peculiar to any one locality in Palestine.
It would appear from this passage that it lay on the east of Jordan, which is corroborated by the fact that it was allotted to the tribe of Gad (Josh. xiii. 27). In the account of Jacob's journey, all mention of the Jordan is omitted.

Succoth is named once again after this — in 1 K. i. 2 — as marking the spot at which the brass foundries were placed for casting the metal-work of the Temple, "in the district of Jordan, in the flat or soft ground between Succoth and Zarthan." But, as the position of Zarthan is not yet known, this notice has no topographical value beyond the mention of the Jordan.

It appears to have been known in the time of Jerome, who says (Quaed. in Gen., 5. 7) that there was then a town named Sochoth besides the Jordan (vortas Jorboin), in the district (juxta) of Scythopolis. Nothing more, however, was heard of it till Burckhardt's journey. He mentions it in a note to p. 345 (July 2). He is speaking of the places about the Jordan, and, after naming three ruined towns on the west side of the river to the north of Rysum, he says: "Near where we crossed to the south are the ruins of Sukkot (Σοκκοθ). On the western bank of the river there are no ruins between Ain Sultan (which he has just said was the southernmost of the three ruined places north of Byzan) and Blecha or Jericho." There can, therefore, be no doubt that the Sukkot of Burckhardt was on the east of the Jordan. The spot at which he crossed he has already stated (pp. 343, 344) to have been "two hours from Rysum, which bore N. N. W."

Dr. Robinson (Bibl. Res. iii. 329, &c.) and Mr. Van de Velde (Spr. and Pol. ii. 343) have discovered a place named Sukkát (Σοκκαθ), evidently entirely distinct both in name and position from that of Burckhardt. In the accounts and maps of these travellers it is placed on the west side of the Jordan, less than a mile from the river, and about 10 miles south of Beisan. A fine spring bubbles out on the east side of the low bluff on which the ruins stand. The distance of Sukkát from Beisan is too great, even if it were on the other side of the Jordan, to allow of its being the place referred to by Jerome. The Sukkot of Burckhardt is more suitable. But it is doubtful whether either of them can be the Sukkoth of the Old Testament. For the events of Gideon's story the latter of the two is not unsuitable. It is in the line of flight and pursuit which we may suppose the Midianites and Gideon to have taken, and it is also near a ford. Sukkát, on the other hand, seems too far south, and is also on the west of the river. But both appear to face to the north for the Succoth of Jacob, lying at that date between the Jabalak and Shechem, especially if we place the Wady Zekrò (usually identified with the Jabalok) further to the south than it is placed in Van de Velde's map, as Mr. Beke a proposes to do. Jacob's direct road from the Wady Zekrò to Shechem would have led him by the Wady Ferkeh, on the one hand, or through Yerusha, on the other. If he went north as far as Sukhát, he must have ascended by the Wady Machal to Tema's, and so through Tubah and the Wady Birha. Perhaps his going north was a true to escape the dangerous proximity of Esau; and if he made a long stay at Succoth, as suggested in the outset of this article, the detour from the direct road to Shechem would be of little importance to him.

Until the position of Succoth is more exactly ascertained, it is impossible to say what was the VALLEY OF SUCCOTH mentioned in Ps. xx. 6 and xviii. 7. The word rendered "valley" is " Governed in both cases (ἡ κοίλος τῶν σινορίων: Tovs Sochoth) by which sense is employed (Josh. xiii. 27) in specifying the position of the group of towns amongst which Succoth occurs, in describing the allotment of God. So that it evidently denotes some marked feature of the country. It is not probable, however, that the main valley of the Jordan, the Ghor, is intended, that being always designated in the Bible by the name of "the Arabah."}

Succoth (σοκκουθ [booths]): Sochoth (Ex. xxxii. 37). Num. xxxii. 5, 6). This place was apparently reached at the close of the first day's march. It can scarcely be doubted that each of the three stations marks the end of a single journey. Raimes, the starting-place, we have shown probably near the western end of the Wadi-el-Trengiyf. We have calculated the distance traversed in each day's journey to have been about fifteen miles, and as Succoth was not in the desert, the next station, Etham, being "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxii. 6), it must have been in the valley, and consequently nearly due east of Raimes, and fifteen miles distant in a straight line. If Raimes may be supposed to have been near the mound called El-Wadiyagal, the position of Succoth can be readily determined within moderate limits of uncertainty. It was probably, to judge from its name, a resting-place of caravans, or a military station, or a town named from one of the two. We find similar names in Scene Mandra (tm. Ant.), Scene Mandra (Not. Diaign.) or Σακκαθ Μανδρα (Not. Geogr. Epipetoum). Scene Veteranorum (R. Ant. Not. Diaign.), and Scene Carv studying (Herm. Not. Diyin). See, for all these places, Parthey, Zie Erkundung des alten Egypten, p. 555. It is, however, evident that such a name would be easily lost, and even if preserved, hard to recognize, as it might be concealed under a corresponding name of similar signification, though very different in sound, as that of the settlement of Ionian and Carian mercenaries, called τά Σακκάθ Ταρκολίσια (Herv. Diaign.).

We must here remark upon the extreme carelessness with which it has been taken for granted that the whole journey to the Red Sea was through the desert, and an argument against the authenticity of the sacred narrative based upon evidence which it not only does not state but contradicts. For, as we have seen, Etham, the second camping-place, us here is to say that he has fixed the latitude of the mouth of the Wady Zekrò at 32° 13', or more than about fifteen miles south of its position in Van de Velde's map Mr. Beke's paper and map will be published in the Journal of the R. Geogr. Society for 1858.
UN PHILIPPE.

SUCCHOTH-BENOTH

(=houses of daughters): [See also Berit: [Vat. Pho- 

chos and Baruch: Alex. SCXyt-: Nochodo- 

benoth] occurs only in 2 K. xvii. 39, where the 

Babylonish settlers in Samaria are said to have 

up the worship of Succoth-benoth in their own 

in that country. It has generally been supposed 

that this term is pure Hebrew, and signifies 

the booths in which the daughters of the Baby- 

lonians prostituted themselves in honor of their 

idol," others as "small tabernacles in which were 

contained images of female deities" (compare Ge- 

senius and S. Newman, ad voc. ףף): Winer, 

Relatbederthcb, ii. 543; Calmet, Commentaire 

Littoriel, 8. 897). It is a strong objection to both 

these explanations, that Succoth-benoth, which 

in the passage in Kings occurs in the same con- 

struction with Nergal and various other gods, is 

not a deity at all, nor, strictly speaking, an object 

of worship. Perhaps therefore the suggestion 

of Sir H. Rawlinson, against which this objection 

does not lie, may be admitted to deserve some 

attention. This writer thinks that Succoth-benoth represents 

the Chaldean goddess Zeit-bint, the wife of Mer- 

odach, who was especially worshipped at Babylon, 

in conjunction with her husband, and who is called 

the "queen" of the place. Succoth he supposes 

to be either a "Hamite term equivalent to Zeit," 

or possibly a Semitic mistranslation of the term 

Zeit, "supreme," being confounded with Zeit 

"tents." (See the Essay of Sir H. Rawlin- 

son in Rawlinson's Herodotus, vol. i. p. 69.)

G. R.

SUCCHATITES (ןַעַתַיָּה [patr. whence 

unknown]: [See also; Vat. Alex.] SCA7A/7US: in 

tabernacula communes). One of the families 

of scribes at Jabez (1 Chr. ii. 59).

SUD (סוד): [See]. A river in the immediate 

neighborhood of Babylon, on the banks of which 

Jewish exiles lived (Ezr. 4: 4). No such river is 

known to geographers; but if we assume that 

the first part of the book of Baruch was written in 

Hebrew, the original text may have been Suri, 

the final ה having been changed into ה. In 

this case the name would represent, not the town of 

Sora, as suggested by Bochart (Phalæg, i. 8), but 

the river Euphrates itself, which is always named 

by Arab geographers "the river of Suri," a cor- 

ruption probably of the "Sippura" of the inscrip- 

tions (Rawlinson's Herodot. i. 611, note 4). 

W. L. B.

SUD (סוד: [Vat. סוד]: Alex. סודא: 

[Att. סוד:]: Su = סוד, or סחא [1 Esdr. v. 

6]: comp. Neh. vii. 47; Ezr. ii. 44).

SUDIFAS (סודיפש: Sordifus or Editas): 

HODAVIAH 3 and HODEYAH (1 Esdr. v. 23; 

comp. Ezr. iii. 10; Neh. vii. 43).

SUKKIM (סוקים [booth-dwellers]: [Rom. 

Vat. Τρογύδια: Alex.] Τρογύδια: Troglu-

dites), a nation mentioned (2 Chr. xii. 3; with 

the Lubim and Cushim as supplying part of the army 

which came with Shishak out of Egypt, also 

invaded Judah. Gesenius (xxvii. 33) suggests 

that their name means "dwellers in tents," in 

which case it might perhaps be better to suppose 

them to have been an Arab tribe like the Scenite, 

than Ethiopians. If it is borne in mind that 

Zerah was apparently allied with the Arabs south 

of Palestine (Zerah), whom we know Shishak to 

have subdued [Shishak], our conjecture does not 

seem to be improbable. The Sukkium may cor- 

respond to some one of the shepherd or wandering 

races mentioned on the Egyptian monuments, but 

we have not found any name in hieroglyphics re- 

sembling their name in the Bible, and this some- 

what favors the opinion that it is a Sianite ap- 

pellation.

R. S. P.

SUMMER.

[Agriculture, p. 40 b; 

Palestine, p. 2317; Rain.]

* SUMMER-PARLOR. [House, p. 1105.]

SUN (שמש). In the history of the creator 

the sun is described as the "greater light" in con- 

trast to the moon or "lesser light." It is 

in conjunction with which it was to serve for signs 

and for seasons, and for days, and for years, 

while its special office was "to rule the day" (Gen. 

i. 14-16). The "signs" referred to were prob- 

ably such extraordinary phenomena as eclipses 

which were regarded as signifying premonitions 

of coming events (Jer. x. 2; Matt. xxiv. 23; with Luk 

xxvi. 20). The joint influence assigned to the sun 

and moon in deciding the "seasons," both for 

agricultural operations and for religious festivals, 

and also in regulating the length and subdivisions 

of the "years," correctly describes the combina- 

tion of the lunar and solar year, which prevailed 

at all events subsequently to the Mosaic period — 

the moon being the measure of time, and the sun 

being the measure of periods of the time by the 

subdivisions of months and weeks, while the sun 

was the ultimate regulator of the length of the year by means of the 

recurrence of the feast of Pentecost at a fixed agricul- 

tural season, namely, when the corn became ripe. 

The sun ruled the days of the July, sharing the dom- 

ination of the stars with the moon, the brilliancy 

and utility of which for journeys and other pur- 

poses enhances its value in eastern countries. If 

the sun ruled the day," not only in reference to its 

powerful influences, but also as deciding the length 

of the day and supplying the means of calculating 

its progress, sun-rise and sun-set act as the 

defined points of time in the absence of artificial 

contrivances for telling the hour of the day: and 

as these points are less variable in the latitude of 

Palestine than in our country, they served the pur- 

pose of marking the commencement and conclu- 

sion of the working day. Between these two 

points the Jews recognized three periods, namely, when the sun became hot, about 9 A. M. to 3 P. M. 

the "noon" or moon (Gen. xi. 9; Neh. vii. 3), the "seventh point of the sun" or moon (Gen. 

xi. 9; Neh. vii. 3; the "cool of the day" shortly before sunset (Gen. iii. 8). The sun also 

served to fix the quarters of the heliograph, east 

west, north, and south, which were represented 

respectively by the rising sun, the setting sun (Is. 

xlv. 6; Ps. i. 1), the dark quarter (Gen. xiii. 14; 

Joel ii. 20), and the brilliant quarter (Rom. xvi.
SUN

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23; Job xxxvii. 17; Ez. xl. 24); or otherwise by
their position relative to a person facing the rising
sun — before, behind, on the left hand, and on the
right hand (Job xxiii. 8, 9). The apparent notion
of the sun is frequently referred to in terms that
would imply its reality (Josh. x. 13; 2 K. xx. 11;
Ps. xii. 6; Eed. i. 5; Hab. iii. 11). The ordinary
name for the sun, abweesh, is supposed to refer to
the extreme brilliancy of its rays, producing stupor
or oblivishment in the mind of the beholder — the
poetical names, chommah (Job xxx. 28; Cant. vi.
10; Is. xxx. 11) and chever (Judg. xiv. 18; Job ix.
7) have reference to its heat, the beneficial
effects of which are duly commemo rated (Deut.
xxxiii. 14; Ps. xii. 6), as well as its beneficent
influence when in excess (Ps. cxxxi. 6; Is. xii. 10; Jon.
iv. 8; Ecclus. xiii. 3, 4). The vigor with which
the sun traverses the heavens is compared to that
of a "bridegroom coming out of his chamber," and
of a "giant rejoicing to run his course" (Ps. xii.
5). The speed with which the beams of the rising
sun dart across the sky, is expressed in the term "wings" applied to them (Ps. cxxxi. 9; Mal. iv. 2).

The worship of the sun, as the most prominent
and powerful agent in the kingdom of nature, was
widely diffused throughout the countries adjacent
to the sun, and appears to have been a direct worship to it without the intervention of any
statue or symbol (Job xxxi. 26, 27; Strab. xvi.
p. 784), and this simple style of worship was proba-
bly familiar to the ancestors of the Jews in
Chaldea and Mesopotamia. In Egypt the sun
was worshipped under the title of Re or Ra. and as was supposed by ancient writers under
the form of Osiris (Died. Sis. i. 11; see Wilkinson's
Anc. Egyp. iv. 289); the name came consequently
forward as the title of the kings, Pharaoh, or rather
Phra, meaning "the sun" (Wilkinson, iv. 287).
The Hebrews must have been well acquainted with
the idolatrous worship of the sun during the cap-
tivity in Egypt, both from the contiguity of On, the
chief seat of the worship of the sun as implied in the
ame itself (On = the Hebrew Beth-sher-
mesh, "house of the sun," Jer. xliii. 13), and also
from the connection between Joseph and Poti-
pherah (the he who belongs to Re"), the priest of
On (Gen. xlii. 45). After their removal to Canaan,
the Hebrews came in contact with various forms of
idolatry, which originated in the worship of the
sun; such as the Baal of the Phoenicians (Movers,
Phen. p. 180), the Mech or Melcom of the Am-
nonites, and the Hashal of the Syrians (Jeh. xxxvii.
71). These idols were, with the exception of the
last, introduced into the Hebrew commonwealth at
various periods (Judg. ii. 11; 1 K. xi. 5); but it
does not follow that the object symbolized by them
was known to the Jews themselves. If we have
any notice at all of conscious sun-worship in the
ear East, that notice is in their history, in the dou-
terol name chammah appears in Lev. xxvi. 30; Is.
xvii. 8, 8, cetera), which was itself significant of the sun, and probably described the stone pillars or statues
under which the solar Baal (Baal-Haman of the
Punic inscriptions, Gesen. Thes. i. 489) was wor-
shipped at Baal-Haman (Cant. viii. 11) and other
places. The sun-worship appears to have been
introduced by the Assyrians (e.g., the Assyr.
images) to have become formally established by Manasseh (2 K. xx. 3, 5, 9), in contravention of the prohibitions of Moses (Deut.
iv. 19, xvii. 3). Whether the practice was bor-
rowed from the Sephardites of Samar (2 K. xii.
31), whose gods Adrammelech and Amsuamelech
are supposed to represent the male and female sun,
and whose original residence (the Helopolis of
Eremon) was the chief seat of the worship of the
sun in Babylonia (Rawlinson's Herod. i. 611), or
whether the kings of Judah drew their model of
worship more immediately from the east, is uncer-
tain. The dedication of chariots and horses to the
sun (2 K. xxii. 11) was perhaps borrowed from the
Persians (Herod. i. 189; Curt. iii. 3, § 11; Xen.
Cyrop. viii. 3, § 21), who honored the sun under
the form of Mithras (Strab. xv. p. 732). At
the same time it should be observed that the horse
was connected with the worship of the sun in other
countries, as among the Masseggetes (Herod. i.
210), and the Armenians (Xen. Anab. iv. 5, § 55), both
of whom used it as a sacrifice. To judge from
the few notices we have on the subject in the
Bible, we should conclude that the Jews derived
their mode of worshipping the sun from several
quarters. The practice of burning incense on the
house-tops (2 K. xxii. 5, 12; Jer. xiii. 13; Zeph.
1. 10) might have been borrowed from the Arameans
(Strab. xvi. p. 784), as also the simple act of adora-
tion directed towards the rising sun (Ps. cxiv. 2),
comp. Job xxxi. 27). On the other hand, the use
of the chariots and horses in the processions on
festivals days came, as we have observed, from Per-
sia; and so also the custom of "putting the branch
to the nose" (Ez. xvii. 17), according to the gen-
erally received explanation, which identifies it with
the Persian practice of holding in the left hand a
bundle of twigs called Hasmon while worshipping
the sun (Strab. xv. p. 733; Hyde, Rel. Per. p.
345). This, however, is very doubtful, the expres-
ion being otherwise understood of "putting the
knife to the nose," i.e., producing self-mutilation
(Hitzig, On Ezck.). An objection lies against
the former view from the fact that the Persians are
not said to have held the branch to the nose. The
importance attached to the worship of the sun by
the Jewish kings, may be inferred from the fact
that the horses were stalled within the precincts of
the temple (the term pereruje meaning not "suburb"
as in the A. V., but either a portico or an out-
building of the temple). They were removed thence
by Josiah (2 K. xxii. 11).

In the metaphorical language of Scripture the
sun is emblematic of the law of God (Ps. xix. 7),
of the cheering presence of God (Ps. lxxiv. 11),
of the person of the Saviour (John i. 9; Mal. iv.
2), and of the glory and purity of heavenly beings
(Rev. i. 16, x. 1, xii. 1).

* SUN-DIAL. [* Dial.]
* SUPPER. [* LORD'S SUPPER; MEALS.]
* SUPPER. THE LAST. [* Passover, iii.]

SUR (Σαμής: [Vat. Ασαμής, Sin. Temp.] Vulg.
omits). One of the places on the sea coast of Pal-
estine, which are named as having been disturbed,
at the approach of Holfernus with the Assyrian
army (Jud. ii. 28). It cannot be Tyre, the mod-
eren Sin, since that is mentioned immediately be-
fore. Some have suggested Iver, others a place
nominated by Steph. Byz. as in Phoenicia, which they would identify with Adull.
SURETISHIP

other), again, Surethat. But none of these are satisfactory.

SURETISHIP. (1) The A. V. rendering for dokbi'um2, lit. in marg. "those that strike (hands);" (2) The phrase sauath sell, "depositing in the hand," i.e. giving in pledge, may be understood to apply to the making of pledges, or virtual though not personal suretiship (Lev. vi. 2, in Heb. v. 21). In the entire absence of commerce the law laid down no rules on the subject of suretiship, but it is evident that in the time of Solomon commercial dealings had become so multiplied that suretiship in the commercial sense was common (Prov. xi. 15, xvii. 18, xx. 16, xxvii. 13). But in older times the notion of one man becoming a surety for a service to be discharged by another was in full force (see Gen. xlv. 32), and it is probable that the same form of undertaking existed, namely, the giving the hand (striking hands with), not, as Michaels represents, the person who was to discharge the service — in the commercial sense the debtor — but the person to whom it was due, the creditor (Job. xvii. 3; Prov. vi. 1; Michellis, Lives of Moses, § 151, ii. 322, ed. Smith). The surety of course became liable for his client's debts in case of his failure. In later Jewish times the system had become common, and caused much distress in many instances, yet the duty of suretiship in certain cases is recognized as valid (Exclus. viii. 19, xvi. 14, 15, 16, 18, 19). [Loan.]

* SURETY. [SURETISHIP; PLEDGE.]

SUSA [Susa]. Esth. xi. 3, xvi. 18. [SUSIAN]

SUSAN'NA [{Theoed.} Σουσανα, {Alex.} Σουσάνα] [LXX. Σουσάνα] i.e. "a lily"). 1. The heroine of the story of the Judgment of Daniel. [DANIEL, APOCRYPHAL ADDITIONS TO.] The name occurs in Bihol. Sic. as that of the daughter of Ninus (ii. 6), and Sheshan (1 Chr. ii. 31, 34, 35) is of the same origin and meaning (Gen. Theor. s. v.). 2. One of the women who ministered to the Lord (Lake viii. 3). B. F. W.

SUSI [Σούσι: Σουsi [Vat.-gera]: Susa]. The father of Gaddi the Manasseh spy (Num. xiii. 11).

SWALLOW, a bird, and "swallow," both thus translated in A. V. 

vii. 7 occurs twice, Ps. lxxxiv. 3, and Prov. xxvi. 2: transl. by L.XX. ouragio and otrouphio; Vulg. tort.(er) and passar.
SWAN

SWEAT. BLOODY.

One of the physical phenomena attending our Lord's agony in the garden of Gethsemane is described by St. Luke (xxii. 44): "His sweat was as it were great drops of blood falling down to the ground." The genuineness of this verse and of the preceding has been doubted, but is now generally acknowledged. They are omitted in A and B, but are found in the Codex Sinaiticus (S), Codex Bezae, and others, and in the Peshito, Philoxenian, and Curetonian Syriac (see Tregelles, Greek New Test.; Scrivener,Intro. to theCrit. of the N. T. p. 434), and Tregelles points to the notation of the section and canon in ver. 42 as a trace of the existence of the verse in the Codex Alexandrinus.

Of this malady, known in medical science by the term phlepsis, there have been examples recorded both in ancient and modern times. Aristotle was aware of it (De Part. Anim. iii. 5). The cause assigned is generally violent mental emotion. "Kammeisser," quoted by Dr. Strond (Phys. Cause of the Death of Christ, p. 86), remarks, "Violent mental excitement, whether occasioned by uncontrollable anger or vehement joy, and in like manner sudden terror or intense fear, forces out a violent accompaniment with sweat of anxiety or hilarity." After ascribing this sweat to the unequal constriction of some vessels and dilatation of others, he further observes: "If the mind is seized with a sudden fear of death, the sweat, owing to the excessive degree of constriction, often becomes bloody."" Dr. Millingen (Curiosities of Medical Experience, p. 489, 2d ed.) gives the following explanation of the phenomenon: "It is probable that this strange disorder arises from a violent commotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red particles into the cutaneous excretories. A mere relaxation of the fibres could not produce so powerful a revolution. It may also arise in cases of extreme debility, in connection with a thinner condition of the blood."

The following are a few of the instances on record which have been collected by Calmet (Dis. sur la Scur au Song), Millingen, Strond, Trusen (Die Sitten, Gebwzhe, und Krankhheiten d. alt. Hebr., Breslau, 1834). Schenkius (Obs. Med. lib. iii. p. 438) mentions the case of a man who was so terrified at falling into the hands of soldiers that blood oozed from all the pores of her body. The same writer says that in the plague of Miseno, in 1554, a woman who was seized sweated blood for three days. In 1552, Conrad Lyceosthes (de Prophelia, p. 623, ed. 1557) reports, a woman sick of the plague sweated blood from the upper part of her body. Maldonato (Coma. in Evag.) gives an instance, attested by eye-witnesses, of a man at Paris in full health and vigor, who, hearing the sentence of death, was covered with a bloody sweat. According to De Thon (lib. xi. vol. i. p. 326, ed. 1626), the governor of Montemano, being seized by stra- gen and threatened with death, was so moved thereat that he sweated blood and water. Another case, recorded in the same historian (lib. XXXII. vol. iv. p. 44), is that of a Florentine youth who was dismayedly condemned to death by Pope Sixtus V. The death of Charles IX. of France was attended by the same phenomenon. Mezeyr (Hist. de France, ii. 1170, ed. 1646) says of his last moments "Il s'agitoit, et se remoait sans cesse, et le sang lui jaillissait par tous les conduits mesme par les
pores, de sorte qu'on le trouva une fois qui baignait dehors. * A sailor, during a fearful storm, is said to have fallen with terror, and when taken up his whole body was covered with white sweat (Millingen, p 488). In the *Meninges of History* (iii. 179), by Don Bonaventure d'Argencoe, the case is given of a woman who suffered so much from this madly that, after her death, no blood was found in her veins. Another case, of a girl of 18 who suffered in the same way, is reported by Messepari, a physician at Genoa, accompanied by the observations of Valleri, Professor of Medicine at Padua. It occurred in 1705 (Phil. Trans. No. 393, p. 2144). There is still, however, wanted a well-authenticated instance in modern times, observed with all the care and attested by all the exactness of later medical science. That given in Caspar's *Weisenschriffl*, 1845, as having been observed by Dr. Schneider, appears to be the most recent, and resembles the phenomenon mentioned by Theo- phrastus (*London Med. Gaz.*, 1848, vol. ii. p. 935). For further reference to authorities, see Cohn's *Dict. of Medicine*, iii. 72.

W. A. W.

**SWINE (****λ), choric: ευς, συς: χρως in N. T.: ans, aper.** Allusion will be found in the Bible to these animals, both (1) in their domestic and (2) in their wild state.

(1.) The flesh of swine was forbidden as food by the Levitical law (Lev. xi. 7; Pent. xiv. 8): the abhorrence which the Jews as a nation had of it may be inferred from Is. lv. 4, where some of the idolatrous people are represented as "eating swine's flesh," and as having the "breath of abominable things in their vessels;" see also lxxvi. 3, 17, and 2 Macc. vi. 18, 19, in which passage we read that Eleazar, an aged scribe, when compelled by Antiochus to receive in his mouth swine's flesh, "spit it forth, choosing rather to die gloriously than to live stained with such an abomination." The use of swine's flesh was forbidden to the Egyptian priests, to whom, says Sir G. Wilkinson (*Jew. Egypt*, i. 222), "above all meats it was particularly obnoxious" (see Herodotus, ii. 47; Elinm, de Niat. Anim. x. 16: Josephus, *Contr. Apion*, ii. 14), though it was occasionally eaten by the people. The Arabs also disapproved the use of swine's flesh (see Phyl. viii. H. N. 52: Koran, ii. 175), as were also the Philosophers, *Esolians*, and other nations of the East.

No other reason for the command to abstain from swine's flesh is given in the Law of Moses beyond the general one which forbade any of the mammal-ia as food which did not literally fulfill the terms of the definition of a "clean animal," namely, that it was to be a cloven hoofed. The pig, therefore, though it divides the hoof, but does not chew the cud, was to be considered unclean; and consequently, insusceptible, as unlike the ass and the horse in the time of the Kings, no use could be made of the animal when alive, the Jews did not breed swine (Lactant. *Insth*. iv. 17). It is, however, probable that dietetical considerations may have influenced Moses in his prohibition of swine's flesh; it is generally believed that its use in hot countries is liable to induce cutaneous disorders; hence in a people liable to leprosy the necessity for the observance of a strict rule. The reason of the meat not being eaten was its unwholesomeness, on which account it was forbidden to the Jews and Moslems (Sir G. Wilkinson's *note in Robertson's Herodotus*, ii. 47). Ham. Smith, however (Kitto's Cyclo. art. "Swine"), maintains that this reputed unwholesomeness of swine's flesh has been much exaggerated; and recently a writer in *Columbia's New Monthly Magazine* (July 1, 1862, p. 256) has endorsed this opinion. Other conjectures for the reason of the prohibition, which are more curious than valuable, may be seen in Bochart (*Hiero*. i. 896, l. 1). Cellarius (apud Philarch. *Sympos. iv. 6) suspected that the Jews did not use swine's flesh for the same reason which, he says, influenced the Egyptians, namely, that this animal was sacred, insusceptible as by turning up the earth with its snout it first taught men the art of ploughing (see Bochart, *Hiero*. i. 896, and a dissertation by Cassel, entitled De Jabalomina eido et oblationum sacrifici, Paris, 1750). Although the Jews did not breed swine, during the greater part of their existence as a nation, there can be little doubt that the heathen nations of Palestine used the flesh as food.

At the time of our Lord's ministry it would appear the Jews occasionally violated the law of Moses with respect to swine's flesh. Whether "the herd of swine" into which the devils were allowed to enter (Matt. viii. 22; Mark v. 13) were the property of the Jewish or Gentile inhabitants of Gadara does not appear from the sacred narrative; but that the practice of keeping swine did exist amongst some of the Jews seems clear from the enactment of the law of Hyrcanus, "ne cui porcum alio locito" (*Grotius, Annot. ad Matt*. l. c.). Allusion is made in 2 Pet. ii. 22 to the fondness which swine have for "wallowing in the mire," this, it appears, was a proverbial expression, with which may be compared the "amans intra usus" of Horace (*Ep. i. 2. 26). Solomon's comparison of a "jewel of gold in a swine's snout" to "a fair woman without discretion" (*Prov. xi. 22), and the expression of our Lord, "neither cast ye your pearls before swine," are so obviously intelligible as to render any remarks unnecessary. The transgres- sion of the destruction of the herd of swine already alluded to, like the burning of the barren fig-tree, has been the subject of most unfavourable opinion: it is well answered by Trench (Miracles, p. 173), who observes that "a man is of more value than many swine:" besides which it must be remembered that it is not necessary to suppose that our Lord

* So the name is given in the P. E. Trans. Calmet writes it "M. Saperitius."
Sword

A sword or scythe was used in ancient times for cutting and harvesting crops. The verb "sod" is used by Pliny, W., 1 to describe the use of a scythe. In later times, the scythe was replaced by the mulberry tree (Morus nigra) in Greece, which was used for the purpose of cutting and harvesting. The scythe was also used in Palestine and Syria, where it was known as the "sycamine" or "sycamore". The Hebrew word for the scythe, "sycamine", is mentioned in the O.T. only in the plural form, as in Ps. Ixxxviii. 47; and it is in the LXX. always translated by the Greek word "sycamine". The two Greek words occur only once each in the N. T., "sycamine" (Luke xvi. 6), and "sycamore" (Luke xix. 4). Although it may be admitted that the sycamine is properly, and in Luke xvi. 6, the mulberry, and the sycamine the fig-mulberry, or sycamore-fig (Ficus sycomorus), yet the latter is the tree generally referred to in the O. T., and called by the LXX. sycamine, as 1 K. x. 27; 1 Chr. xxviii. 28; Ps. Ixxxviii. 47; Am. vii. 14. Dioscorides expressly says "Syca'moporo, taino de eai toouto to sycamono kastroi", lib. i. cap. 180. Compare Gesenius, Thesaurus Heb. p. 1476 b; Winer, Rer. bib. ii. 65 b; Rossmüller, Alterthumskunde, B. iv. p. 281 f.; Celsius, Hierob. i. 310. The sycamine, or fig-mulberry (from συκών, fig., and μούρος, mulberry), is in Egypt and Palestine a tree of great importance and very extensive use. It attains a size of a walnut tree, has wide-spreading branches, and affords a delightful shade. On this account it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the under side, and fragrant. The fruit grows directly from the trunk itself on little spurs, and in clusters like the grape. To make it eatable, each fruit, three or four days before gathering, must, he said, be punctured with a sharp instrument or the finger nail. Comp. Theophrastus, De Cons. Plant. i. 17, § 9; Hist. Pl. iv. 2, § 1; Pliny, H. N. xiii. 7; Forskål, Desr. Plant. p. 182. This was the original employment of the prophet Amos, as he says, vii. 14. Hasselquist (Tract. p. 260; Lond. 1756) says, "The fruit of this tree tases a pretty well; when quite ripe it is soft, watery, somewhat sweet, with a very little portion of an aromatic taste." It appears, however, that a species of gall insect (Cynips sycomori) often spoils much of the fruit. "The tree," Hasselquist adds, "is wounded or cut by the inhabitants at the time it bears, without this precaution, as they say, it will not bear fruit" (p. 281). In form and smell and inward structure it resembles the fig, and hence its name. The tree is always verdant, and bears fruit several times in the year without being confined to fixed seasons, and is thus, as a permanent food-feeder, invaluable to the poor. The wood of the tree, though very porous, is exceedingly durable. It suffers neither from moisture nor heat. The

W. H.

SWORD. [Arms.] SYCAMINE TREE (sucúdamos: morus) is mentioned once only, namely, in Luke xvii. 6, "If ye had faith as a grain of mustard-seed, ye might say to this sycamine tree, Be thou plucked up," etc. There is no reason to doubt that the suúdamos is distinct from the sucúdamos of the same Evangelist (xix. 4) [SYCAMORE], although we learn from Dioscorides (i. 180) that this name was sometimes given to the suúdamos. The sycamine is the mulberry tree (Morus), as is evident from Dioscorides, Theophrastus (H. P. i. 6, § 1; 10, § 10; 13, § 4, &c.), and various other Greek writers; see Celsius, Hierob. i. 288. A form of the same word, suúdamos, is still one of the names for the mulberry tree in Greece (see Heidelberg's Naturphänomen-Grückschau, Athen. 1862, p. 19. "Morus alta L., and M. nigra L. ἡ Μορφή, Μουρφή, and Μουρφῶν, = pecking, more, — ed."). Both black and white mulberry trees are common in Syria and Palestine, and are largely cultivated there for the sake of supplying food to the cattle-lairs of the silk-worm, which are bred in great numbers. The mulberry tree is too well known to render further remarks necessary.

W. H.

SYCAMORE (περγάω, sikh'midh: συκα'mo's, συκοφαίρα, or συκοφαίρα, in the N. T.: sycamorus, morus, fœtunus). The Hebrew word occurs in the O. T. only in the plural form, and once len., Ps. lviii. 47; and it is in the LXX. always translated by the Greek word συκα'mo's. The two Greek words occur only once each in the N. T., συκα'mo's (Luke xvii. 6), and συκοφαίρα (Luke xix. 4). Although it may be admitted that the sycamine is properly, and in Luke xvi. 6, the mulberry, and the sycamine the fig-mulberry, or sycamore-fig (Ficus sycomorus), yet the latter is the tree generally referred to in the O. T., and called by the LXX. sycamine, as 1 K. x. 27; 1 Chr. xxviii. 28; Ps. lviii. 47; Am. vii. 14. Dioscorides expressly says συκα'mo's, taino de eai touto suúdamos kastroi, lib. i. cap. 180. Compare Gesenius, Thesaurus Heb. p. 1476 b; Winer, Rer. bib. ii. 65 b; Rossmüller, Alterthumskunde, B. iv. p. 281 f.; Celsius, Hierob. i. 310. The sycamine, or fig-mulberry (from συκών, fig., and μούρος, mulberry), is in Egypt and Palestine a tree of great importance and very extensive use. It attains a size of a walnut tree, has wide-spreading branches, and affords a delightful shade. On this account it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the under side, and fragrant. The fruit grows directly from the trunk itself on little spurs, and in clusters like the grape. To make it eatable, each fruit, three or four days before gathering, must, he said, be punctured with a sharp instrument or the finger nail. Comp. Theophrastus, De Cons. Plant. i. 17, § 9; Hist. Pl. iv. 2, § 1; Pliny, H. N. xiii. 7; Forskål, Desr. Plant. p. 182. This was the original employment of the prophet Amos, as he says, vii. 14. Hasselquist (Tract. p. 260; Lond. 1756) says, "The fruit of this tree tases a pretty well; when quite ripe it is soft, watery, somewhat sweet, with a very little portion of an aromatic taste." It appears, however, that a species of gall insect (Cynips sycomori) often spoils much of the fruit. "The tree," Hasselquist adds, "is wounded or cut by the inhabitants at the time it bears, without this precaution..." It does not bear fruit "(p. 281). In form and smell and inward structure it resembles the fig, and hence its name. The tree is always verdant, and bears fruit several times in the year without being confined to fixed seasons, and is thus, as a permanent food-feather, invaluable to the poor. The wood of the tree, though very porous, is exceedingly durable. It suffers neither from moisture nor heat. The

This writer supposes the sycamine and sycamore tree to be one and the same.

ii.

a The size of this tree made it a fitting emblem for the Saviour's use (Luke xvii. 6). "Its ample girth, its wide-spread arms branching off from the parent trunk only a few feet from the ground, its enormous roots, as thick as numerous, and as wide-spread into the deep soil below as the branches extend into the air above, made it the very best type of invincibly steadfastness" (Thomson, Land and Book, i. 24).
SYCHAR

Egyptian mummy coffins, which are made of it, are
still perfectly sound after an entombment of thou-
sands of years. It was much used for doors, and
large furniture, such as soles, tables, and chairs. So
great was the value of these trees, that David
appointed for them in his kingdom a special over-
seer, as he did for the olives (1 Chr. xxvii. 28); and
it is mentioned as one of the heaviest of Egypt’s
calmities, that her sycamores were destroyed by
hailstones (Ps. lxviii. 47). That which is called
sycamore in N. America, the *Oncidum* or
button-wood tree, has no resemblance whatever to
the sycamore of the Bible; the name is also applied
to a species of maple (the *Acer palmatum* or
False-plantain), which is much used by turners and
millwrights.\(^5\)

C. E. S.

SYCHAR (Σαχάρ) in N. A. C. D.; but Rec.
Text Σαχάρ with B: Sychar; but Codd. Am. and
Fuld. Sychar: Syrac, Soceor). A place named

only in John iv. 5. It is specified as a city of
Samaria, called Sychar, near the ground which
Jacob gave to Joseph his son; and there was the
well of Jacob.”

Jerome believed that the name was merely a
copticist’s error for Sychem; but the unanimity of
the MSS. is sufficient to dispose of this supposition.

Sychar was either a name applied to the town of
Shechem, or it was an independent place. The
first of these alternatives is now almost universally
accepted. In the words of Dr. Robinson (Bibl. Res.
ii. 219), “In consequence of the hatred which ex-
isted between the Jews and the Samaritans, and in
allusion to their idolatry, the town of Shechem re-
cieved, among the Jewish common people, the by-
name Sychar.” This theory may be correct, but
the only support which can be found for it is the
very imperfect one afforded by a passage in Isaiah
(xlviii. 1, 7), in which the prophet denounces the
Ephraimites as *shcecbirin* — “drunks!” and by
a passage in Habakkuk (ii. 18) in which the words
*mich shker.* C. a teacher of lies,” are supposed to
contain an allusion to Moreh, the original name of
the district of Shechem, and to the town itself.
But this is surely arguing in a circle. And had
such a nickname been applied to Shechem soologi-
cally as its occurrence in St. John would seem to
 imply, there would be some trace of it in those
passages of the Talmud which refer to the Samari-
tans, and in which every term of opprobrium and
ridicule that can be quoted or inferred is heaped
on them. It may be affirmed, however, with cer-
tainty that neither in Targum nor Edom is there
any mention of such a thing. Lightfoot did not
know of it. The numerous treatises on the Sa-
maritans are silent about it, and recent close search
has failed to discover it.

Presuming that Jacob’s well was then, where it is
now shown, at the entrance of the valley of
Nablus, Shechem would be too distant to answer
to the words of St. John, since it must have been
more than a mile off.

“A city of Samaria called Sychar, near to the
plot of ground which Jacob gave to Joseph” —
surely these are hardly the terms in which such a
place as Shechem would be described; for though it
was then perhaps at the lowest ebb of its fortunes,
then the nobility of places in Syria to name and
time is almost proverbial.

There is not much force in the argument that St.
Stephen uses the name Sychem in speaking of
Shechem, for he is recapitulating the ancient his-
tory, and the names of the Old Testament narrative
(in the LXX. form) would come most naturally to
his mouth. But the earliest Christian tradition, in
the persons of Eusebius and the Bordeau Pilgrim
— both in the early part of the 4th century —
discriminates Shechem from Sychar. Eusebius
(Chron. *Sachara* and *Laogala*) says that Sychar

\(5\) Trench states after Robinson (see *Bibl. Res.* ii.
200), that “There are no sycamores now in the Pain
of Jericho!” *Studies in the Gospel,* p. 291, Amer. ed.).

*Itinerarium Laurentii de Israele,* p. 509: says: “Here
(near Jericho) was a fine old sycamore fig-tree, perhaps
a linear descendant, and nearly the last, of that into
which Zaccheus climbed.” In his Nat. Hist. of the
*Bible,* p. 236, he says that this tree “is very easy to
climb by a short trunk, its side lateral branches
forking out in all directions; and would naturally
be selected by Zaccheus (Luke xix. 4) as the most accessible
position from which to obtain a
view of our Lord as he passed”
SYCHEM

was in front of the city of Neapolis; and, again, that it lay by the side of Lanza, which was about three miles from Neapolis. Sychem, on the other hand, he places in the suburbs of Neapolis by the tomb of Joseph. The Bordeaux Pilgrim describes Se-

chim as at the foot of the mountain, and as contain-
ing Joseph's monument and plot of ground (village). And he then proceeds to say that a thou-

sand paces thence was the place called Secher.

And I noted that there is a passage that has been said on the prediction of Oriental for the water of certain springs or wells (Porter, *Handbook*, p. 342), it does appear remarkable, when the very large number of sources in *NJobus* is considered, that a woman should have left them and come out a distance of more than a mile. On the other hand, we need not suppose that it was her habit to do so: it may have been a casual visit.

2. In favor of Sychar having been an independent place is the fact that a village named *Askor* (אָסְכּוּר) still exists at the southeast foot of Elah, about northeast of the Well of Jacob, and about half a mile from it. Whether this is the village alluded to by Eusebius, and Jerome, and the Bordeaux Pilgrim, it is impossible to tell. The earliest notice of it which the writer has been able to discover is in Quaresmius (†Euchelieus, ii. 808 h.). It is uncertain if he is speaking of himself or quoting Boccardus. If the latter, he had a different copy from that which is published. It is an im-
portant point, because there is a difference of more than four centuries between the two, Boccardus having written about 1280, and Quaresmius about 1690. The statement of the latter is, I think, the one to be preferred, especially in the national (villam). It is certain if he is speaking of himself or quoting Boccardus. If the latter, he had a different copy from that which is published. It is an im-
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SUN which

SYNAGOGUE (Συναγωγή: Synagogue). It may be well to note at the outset the points of contact between the history and ritual of the synagogues of the Jews, and the facts to which the inquiries of the Biblical student are principally directed. (1) They met us as the great characteristic institution of the later phase of Judaism. More even than the Temple and its services, in the time of which the N. T. treats, they at once represented and determined the religious life of the people. (2) We cannot separate them from the most intimate connection with our Lord's life and ministry. In them He worshipped in His youth, and in His manhood. Whatever we can learn of the ritual which then prevailed tells us of a worship which He recognized and sanctioned; which for that reason, if for no other, though, like the stricter services of the Temple, it was destined to pass away, is worthy of our respect and honor. They were the scenes, too, of too small portion of his work. In them were wrought some of his mightiest works of healing (Mark i. 23; Matt. xii. 9: Luke xiii. 11). In them were spoken some of the most glorious of his recorded words (Luke iv. 16; John vi. 59); many more, beyond all reckoning, which are not recorded (Matt. iv. 23, xiii. 54; John xviii. 24, etc., etc.). (3) There are the questions, leading us back to a remoter past: in what did the worship of the synagogue originate? what type was it intended to reproduce? what customs, alike in nature, if not in name, served as the starting-point for it? (4.) The synagogue, with all that belonged to it, was connected with the future as well as with the past. It was the order with which the first Christians were conversant, the most familiar, from which they were most likely to take the outlines, or even the details, of the worship, organization, government of their own society. Widely divergent as the two words and the things they represented afterwards became, the Ecclesia had its starting-point in the Synagogue.

- Keeping these points in view, it remains to deal with the subject in a somewhat more formal manner.

I. None. (1.) The Aramaic equivalent אסנה first appears in the Targum of Onkelos as a substitute for the Hebrew בָּתָן (בָּתָן the congregation) in the Pentateuch (Leyser, ut [infra]). The more precise local designation, אֶשְׁנָה הָרְצִית (בָּתָה לְכָהנָשִׁית = House of gathering), belongs to a yet later date. This is, in itself, tolerably strong evidence that nothing precisely answering to the later synagogue was recognized before the Exile. If it had been, the name was quite as likely to have been perpetuated as the more familiar, yet it is the more likely to have arisen too readily into a fetish-religion, sacrifices to ephod and teraphim (Judg. viii. 27, xvii. 5) in groves and

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become prominent in that of the Hellenists. It appears in the LXX. as the translation of not less than twenty-one Hebrew words in which the idea of a gathering is implied (Fromm. Concordant, s. v.). With most of these we have nothing to do. Two of them are more noticeable. It is used 130 times for παρενθήμου, where the prominent idea is that of an appointed meeting (Gesenius, s. v.), and 25 times for συνελήφθη, a meeting called together, and therefore more commonly translated in the LXX. by έκκλησία. In one memorable passage (Prov. v. 14), the two words, ἐκκλησία and συναγωγή, destined to have such divergent histories, to be representatives of such contrasting systems, appear in close juxtaposition. In the books of the Apocrypha the word, as in those of the O. T., retains its general meaning, and is not used specifically for any recognized place of worship. For this the received phrase seems to be τόπος προσευχῆς (1 Macc. iii. 46, iv. Macc. vii. 29). In the N. T., however, the local meaning is the dominant one. Sometimes the word is applied to the tribunal which was connected with the ancient synagogue in the meaning of a place of worship (Matt. x. 17, xviii. 34; Mark xiii. 9; Luke xii. 11). Within the limits of the Jewish Church it perhaps kept its ground as denoting the place of meeting of the Christian brethren (Acts ii. 2). It seems to have been claimed by some of the pseudo-Judaizing, half-fanatical sects of the Asiatic churches for their meetings (Rev. ii. 9). It was not altogether obsolete, as applied to Christian meetings, in the time of Ignatius (Ep. ad Trall. c. 5, ad Polyc. c. 3). Even in Clement of Alexandria the two words appear united as they had done in the LXX. (ἐκκλησίας καὶ συναγωγῆς, Strom. vi. p. 639). Afterwards, when the chasm between Judaism and Christianity became wider, Christian writers were fond of dwelling on the meanings of the two words which practically represented them, and showing how far the Synagogue was excelled by the Ecclesia (August. Enarr. in Ps. LXX.: Trench, Synagogas of N. T. 7. § i.). The cognate word, however, συναγωγής, was formed or adopted in its place, and applied to the highest act of worship and communion for which Christians met (Suicer, Thes. s. v.; Sophocles, tr. Luc. s. v.).

II. History. (1.) Jewish writers have claimed for their synagogues a very remote antiquity. In well-nigh every place where the phrase "before the Lord" appears, they recognize in it a known sanctuary, a fixed place of meeting, and therefore a synagogue (Vitringa, De Synagog. pp. 271 et seq.). The Targum of Onkelos finds in Jacob's "dwelling in tents" (Gen. xxv. 27) his attendance at a synagogue or house of prayer. That of Jonathan finds them in Judg. v. 9, and in "the calling of assemblies" of Is. i. 13 (Vitringa, pp. 271-315).

(2.) Apart from these far-fetched interpretations, we know too little of the life of Israel, both before and under the monarchy, to be able to say with certainty which of several places best correspond to the synagogues of later date. On the one hand, it is probable that if new moons and Sabbaths were observed at all, they must have been attended by some celebration apart from, as well as at, the Tabernacle or the Temple (1 Sam. xxv. 5; 2 K. iv. 25). On the other, so far as we find traces of such local worship, it seems to have taken too readily into a fetish-religion, sacrifices to ephod and teraphim (Judg. viii. 27, xvii. 5) in groves and
SYNAGOGUE

on high-places, offering nothing but a contrast to the "reasonable service." The prayers, psalms, instruction in the Law, of the later synagogue. The special mission of the Priests and Levites under Jehoshaphat (2 Chr. xviii. 7-9) shows that there was no regular provision for reading the book of the Law of the Lord "to the people, and makes it probable that even the rule which prescribed that it should be read once every seven years at the feast of Tabernacles had fallen into disuse (Dent. xxvi. 10). With the rise of the prophetic order we trace a more distinct though still a partial approximation. Wherever there was a company of such prophets there must have been a life analogous in many of its features to that of the latter Essenes and Therapeutæ, to that of the seven and monasteries of Christendom. In the abnormal state of the polity of Israel under Samuel, they appear to have aimed at purifying the worship of the high-places from idolatrous associations, and met on fixed days for sacrifice and psalmody (1 Sam. ix. 12; x. 5). The scene in 1 Sam. xix. 20-24 indicates the meetings were of the worshippers who might choose to come, as well as to of the sons of the prophets," the brothers of the order themselves. Later on in the time of Elisha the question of the Shunammite's husband (2 K. iv. 23), "Wherefore wilt thou go to him (the prophet) today? It is neither rain nor snow, nor had Sabbath," implies frequent periodical gatherings, instituted or perhaps regulated by Elijah and his successors as a means of sustaining the religious life of the northern kingdom, and counteracting the prevalent idolatry. The date of Ps. cxlv. is too uncertain for us to draw any inference as to the nature of the "synagogues of God" (םַעֲגוֹנָתָיו), meeting-places of God), which the invaders are represented as destroying (v. 8). It may have beclouded to the time of the Assyrian or Chaldean invasion (Vitr. Synagog. pp. 396-405). It has been referred to that of the Macabeæ (De Wette, Paulus, in loc.), or to an intermediate period when Jerusalem was taken and the land inhabited by the army of Hagesand, under Artaxersæus H. (Eckh. Pont. Ech. ii. 338). The "assembly of the elders," in Ps. cxvi. 32, leaves us in like uncertainty.

(3.) During the exile, in the abeyance of the Temple-worship, the meetings of devout Jews probably became more systematic (Vitr. De Synagog. pp. 414-429; Jos. Jochatham, i. 163; Barnittus, De Synagog. in Urtvill, Thes. ii.), and must have helped forward the change which appears so conspicuously at the time of the Return. The repeated mention of gatherings of the elders of Israel, sitting before the prophet Ezekiel, and hearing his word (1 Ez. vii. 1. xiv. 1. xx. 1. xxxii. 31), implies the transfer to the land of the captivity of the custom that had originated in the schools of the prophets. One remarkable passage may possibly contain a more distinct reference to them. Those who still remained in Jerusalem taunted the prophet and his companions with their exile, as outliers from the blessings of the sanctuary. "Get ye far from the Lord; unto us is this land given is a possession." The prophet's answer is, that it was not so. Jehovah was as truly with them in their "little sanctuary" as He had been in the Temple at Jerusalem. His presence, not the outward glory, was itself the sanctuary (Ez. vi. 15-16)." The whole history of Ezra presupposes the habit of sedentary, probably of periodic meetings (Ezr. viii. 15; Neh. vii. 2. ix. 1; Zech. vii. 5). To that period accordingly we may attribute the revival, if not the institution of synagogues. The "ancient days" of which St. James speaks (Acts xxvi. 21) may, at least, go back so far. Assuming Ewald's theory as to the date and occasion of Ps. cxlv., there must, at some subsequent period, have been a great destruction of the buildings, and a consequent suspension of the services. It is, at any rate, striking that they are not in any way prominent in the Macabæan history, either as objects of attack, or rallying points of defense, unless we are to see in the gathering of the persecuted Jews at Maspha (Micha) as at a "place where they prayed aforetime in Israel (1 Macc. iii. 40), not occupied by the presence of its old god, and then the only place, but the continuance of a more recent custom. When that struggle was over, there appears to have been a freer development of what may be called the synagogue parochial system among the Jews of Palestine and other countries. The influence of John Hyrcanus, the growing power of the Pharisees, the authority of the Scribes, the example, and probably, of the Jews of the "dispersion" (Vitr. p. 426), would all tend in the same direction. Well-nigh every town or village had one or more synagogues. Where the Jews were not in sufficient numbers to be able to erect and fill a building, there was the ποιεῖν εἰς τὰς πΡοφητές, or place of prayer, sometimes open, sometimes covered in, commonly by a running stream or on the sea-shore, in which devout Jews and proselytes met to worship, and, perhaps, to read (Acts xvi. 13; Jos. Ant. xiv. 10, 25; Jud. Tut. iii. 286). Sometimes the term ποιεῖν εἰς τὰς πΡοφητές was applied even to an actual synagogue (Jos. Tiber. c. 54).

(4.) It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Macabæan struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry. The people were now in no danger of forgetting the Law, and the external ordinances that hedged it round. If pilgrimages were still made to Jerusalem at the great feasts, the habitual religion of the Jews in, and yet more out of Palestine, was connected much more intimately with the synagogue than with the Temple. Its simple, edifying devotion, in which mind and heart could alike enter, attracted the heathen proselytes who might have been repelled by the bloody sacrifices of the Temple, or would certainly have been driven from it unless they could make up their minds to submit to circumcision (Acts xxvi. 28; comp.

The language of the later Jews applied the term "sanctuary" to the ark-end of the synagogue (infra). We must observe, perhaps, that this word, like its synonyms, frequently, like the "serai fonts nemen" of Jer. Tut. iii. 13, the reappearance, freed from its old abominations, of the attachment of the Jews to the worship of the groves, of the charm which led them to bow down under "every green tree" (Jer. i. 29)."
The practice of a fixed Kibbêl (as direction) in prayer was clearly very ancient, and commenced itself to some special features of the eastern character. Ps. xxxviii., ascribed to David, we have probably the earliest trace of it (De Wette, in loc.). It is recognized in the dedication prayer of Solomon (1 K viii. 29, et al.). It appears as a fixed rule in the devotions of Daniel (Dan. vii. 9). It was adopted afterwards by Mohammad, and the point of the Kibbêl, after some lingering reverence to the Holy City, transferred from Jerusalem to the Kaabah of Mecca. The early Christians, in their own customs, not indicating a like feeling, and probably originating in the adoption by the churches of Europe and Africa of the structure of the synagogue. The position of the altar in these churches rested on a like analogy. The primitive Christian witness of the Old Testament New Covenant, took the place of the Ark which contained the Law that was the groundwork of the Old.

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b Here also the customs of the Eastern Church, the violet silver lamps hanging before the shrines and holy places, bring the old practice vividly before our eyes.

c The custom, it may be noticed, connects itself with the memorable history of those who "brought young children" to Jesus that He should bless them (Mark vii. 16). For this see Ex. x. 11 ff.

d If this practice existed as is probable, in the first century, it throws light upon the special stress laid by St Paul on the collection for the "poor saints" in Jerusalem (1 Cor. xvi. 2). The Christian Churches were not to be behind the Jewish Synagogues in their contributions to the Palestine Relief Fund.

* For reminiscences of ancient synagogues in Galilee, see also on Jewish Synagogue, by W. W. Willson (Quarterly Statement of the Palestine Exploration Fund, No. ii. 1884).
SYNAGOGUE

often but one Rabbi (Vitringa, p. 549). Where a
fuller organization was possible, there was a college
of Elders (ἐπιστάται, Luke vii. 3) pre-

sided over by one who was κατ᾽ ἐπίσκοπον, δὲ ἄρχων
sacerdotes (Luke xii. 14; Acts xviii. 26). To these elders belonged a variety of
synagogues, each with a special significance. They
were ἔρημοι (Parasites = οἰκομένες, Eph. iv. 11), watching over their flock, πρώτοι, ἔρημοι,
placing it over (1 Tim. v. 17; Heb. xiii. 7). With the head, they formed a kind of Chap-
tor, managed the affairs of the synagogue, possessed the power of excommunicating (Vitringa, pp. 549—
621, 727).

(2.) The most prominent functionary in a large
synagogue was known as the סנהדרין (Skoliarch = legatus), the officiating minister who acted as the
delate of the congregation, and was therefore the
chief reader of prayers, etc. in their name. The
conditions laid down for this office remind us of St.
Paul’s rule for the choice of a bishop. He was to be
active, of full age, the father of a family, not rich or eorren with the leperies possessing a good voice,
and to reach τραχύς (1 Tim. iii. 1-7; Tit. i. 6-9). In
him we find, as the name might lead us to expect, the prototype of the ἕγερες ἔρημοι (Rev. i.
20), ii. 1, ἐκ (Vitringa, p. 934).

(3.) The CHAZAN (חזנים), or ἐπιφάνεια of the
synagogue (Luke iv. 29) had duties of a lower kind
resembling those of the Christian deacon, or sub-
decan. He was to open the doors, to get the
building ready for service. For him too were there
conditions like those for the legatus. Like the legatus and the elders, he was appointed by the im-
position of hands (Vitringa, p. 896). Practically he
often acted during the week as school-master of
the town or village, and in this way came to gain
a prominence which placed him nearly on the same
level as the legatus.α

(4.) Besides these there were ten men attached
every synagogue, whose functions have been the
subject-matter of voluminous controversy.β They
were known as the Bahaim (באהים = θυσίαι), and
no synagogue was complete without them. They
were to be men of leisure, not obliged to la-
brary for their livelihood, able therefore to attend the
weekly-day as well as the Sabbath services. By some
(Lichte, Huc. Hdb. in Matt. iv. 21; and, in part,
Vitringa, p. 532) they have been identified with
the above officials, with the addition of the alms-
collectors.γ Ephrussi, however (Ugolini, Thes. vol.

α With the account here given of the functions of the Skoliarch or legatus, and of the Chazan, should be compared the more detailed statements of Dr. Gins-
bury in his valuable and elaborate art. Synagogue, in the 3d ed. of Kitto’s Cyclo. of Bibl. Lit. He makes the
office of the Chazan in the time of Christ, and for se-
veral centuries later, more like that of the sexton or bo-
ibel in our churches, than that of deacon, and de-
nies that either he or the legatus was appointed by the
imposition of hands. The function of the legatus, he
says, "was not permanently vested in any individ-
ual ordained for this purpose, but was alternately con-
firmed upon any lay member who was supposed to
possess the qualifications necessary for offering up
prayer in the name of the congregation."

β The two prelates De decem Ommone, by Ephrussi and
Vitringa in Ugolini’s Thesaurum, vol. xxii., occupy
more than 700folio pages. The present writer has

not read them through. Is there any one living who has?

c) Lightfoot’s classification is as follows. The Ten
consisted of three Judges, the Legatus, whom this
writer identifies with the Chazan, three Parasites, which
he identifies with ains-electors and compares to the
decans of the church, the Archipresbyter, or inter-

tor, the schoolmaster and his assistant. The whole
is, however, very conjectural.

δ This was based on a fantastic inference from Num
xix. 27. "The ten unfaithful spies were spoken of as
an evil congregation." Synod. iv. 6, in Lightfoot,
loc. c.

ε Dr. Ginsburg, art. Synagogue in the 3d ed. of
Kitto’s Cyclop. of Bibl. Lit., iii. 567, note, denies that
the Jewish priests could "curse against Christians
under the name of Epicureans." His account of the
Jewish liturgy is very full and interesting. A.
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enough, in this place, to notice in what way the ritual, no less than the organization, was connected with the facts of the N. T. history, and with the life and order of the Christian Church. Here too we meet with multiplied coincidences. It would hardly be an exaggeration to say that the worship of the Church was identical with that of the Synagogue, modified (1) by the new truths, (2) in the new institution of the Sower of the Lord, (3) by the spiritual Charismata.

(2) From the synagogue came the use of fixed forms of prayer. To that the first disciples had been accustomed from their youth. They had asked their Master to give them a distinctive one, and He had complied with their request (Luke xi. 1), as the Baptist had done before for his disciples, as every Rabbi did for his. The forms might be and were abused. The Pharisee might in synagogues, or, when the synagogues were closed, in the open street, recite aloud the devotions appointed for hours of prayer, might gallop through the Shema ("Hear O Israel, etc.", from Deut. vi. 4), his Koublish, his Shemoni Anvei, the eighteen Benedictions of Judaism, with whom the same repetition which had reappeared in Christian worship. But for the disciples this was, as yet, the true pattern of devotion, and their Master sanctioned it. To their minds there would seem nothing inconsistent with true heart worship in the recurrence of a fixed order (aaron tasmos, 1 Cor. xiv. 40), of the same prayers, hymns, doxologies, such as all liturgical study leads us to think of as existing in the Apostolic Age. If the gifts of utterance which characterized the first period of that age led for a time to greater freedom, to unprescribed prayer, if that was in its turn succeeded by the renewed predominance of a formal fixed order, the alternation and the struggle which have reappeared in so many periods of the history of the Church were not without their parallel in that of Judaism. There was also a protest against the rigidity of an unyielding form. Eliezer of Lydda, a contemporary of the second Gamaliel (c. A. D. 80-115), taught that the legions of the Synagogue should discard even the Shemoni Anvei, the eighteen fixed prayers and benedictions of the daily and Sabbath services, and should pray as his heart prompted him. The offense against the formalism of Judaism still remained, as it were, and too great to be forgiven. He was excommunicated (not, indeed, avowedly on this ground,) and died at Caesarea (Josch. Jud. 20, 34, 45).

(3) The large admixture of a didactic element in Christian worship, that by which it was distinguished from all Gentile forms of adoration, was derived from the older order. "Moses was " (Acts xx. 21), the whole Law being read consecutively, so as to be completed, according to one cycle, in three years, according to that which ultimately prevailed and determined the existing divisions of the Hebrew text (Bible, and Lexyer, l. c.), in the 52 weeks of a single year. The writings of the Prophets were read as second lessons in a corresponding order. The Sermon was followed by the Deut., the Leviticus and Numbers (Acts xiii. 15), the exposition, the sermon of the synagogue. The first Christian synagogues, we must believe, followed this order with but little deviation. It remained for them before long to add "the other Scriptures" which they had learned to recognize as more precious even than the Law itself, the "prophetic word of the New Testament, which not less truly than that of the Old, came, in epistle or in narrative, from the same Spirit [Scripture]." The synagogue use of Psalms again, on the plan of selecting those which had a special fitness for special times, answered to that which appears to have prevailed in the Church of the first three centuries, and for which the simple consecutive repetition of the whole Psalter, in a day as in some Eastern monasteries, in a week as in the Latin Church, in a month as in the English Prayer-book, is, perhaps, a less satisfactory substitute.

(4.) To the ritual of the synagogue we may probably trace a practice which has sometimes been a stumbling-block to the student of Christian antiquity, the subject-matter of fierce debate among Christian controversialists. Whatever account may be given of it, it is certain that Prayers for the Dead appear in the Church's worship as soon as we have any trace of it after the immediate records of the Apostolic age. It had been described by a writer, whom no one can suspect of Roshani tendencies, as an "immunorial practice." Though "Silence is golden, yet antiquity plainly speaks," and the prayers which "have slumbered a place in every early liturgy, the world over." (Ellicott, "The Early Christian Creeds," vii. 37). How, indeed, may we ask, could it have been otherwise? The strong feeling shown in the time of the Maccabees, that it was not "superfluous and vain" to pray for the dead (2 Macc. xii. 44), was sure, under the influence of the dominant Pharisaic Scribles, to show itself in the devotions of the synagogue. So far as we trace back these devotions, we may probably say that silence also the practice is "immunorial," as old at least as the traditions of the Rabbinic fathers (Buxtorf, De Synagog. pp. 709, 710; McCaul. Old Psalms, ch. xxxviii.). There is a probability indefinitely great that prayers for the departed (the Koublish of later Judaism) were familiar to the synagogues of Palestine and other countries, that the early Christian believers were not startled by them as an innovation, that they passed uncondemned even by our Lord himself. The writer already quoted sees a probable reference to them in 2 Tim. i. 18 (Ellicott, Post. Epistles, in loc.). St. Paul remembering Onesiphorus as one whose "house" had been bereaved of him, prays that he may find mercy of the Lord Jesus on the day of redemption. How the prayer in its simplest form can fairly, therefore, be looked upon as anti-Scrip,

however. If the English Church has wisely and rightly eliminated them from her services, it is not because Scripture says nothing of them, or that their antiquity is not primitive, but because, in such a matter, experience is a truer guide than the silence of the books of Scripture, or than the voice of the most profound

(5.) The conformity extends also to the times of prayer. In the hours of service this was obviously the case. The third, sixth, and ninth hours were, in the times of the N. T. (Acts iii. 1, x. 3, 9), and had been, probably, for some time before (Ps. iv. 17; Dan. vi. 10), the fixed times of devotion, known then, and still known, respectively as the Sinchdithis, the Mincha, and the 'Arriba; they had not only the prestige of an authoritative tradition, but were connected respectively with the names of Abraham, Isaac, and Jacob, to whom, as to the first originators, their institution was ascribed (Buxtorf, Synag. p. 280). The same hours, it is well known, were recognized in the Church of the second, probably in that of the first century also (Chrys. Al. Strom. l. c.; Tertull. De Oeit. c. xxv.).
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The sacred days belonging to the two systems seem, at first, to present a contrast rather than a resemblance; but here, too, there is a symmetry which points to an original connection. The solemn days of the synagogue were the second, the fifth, and the seventh, the last or Sabbath being the conclusion of the whole. In whatever way the change was brought about, the transfer of the sanctity of the Sabbath to the Lord's Day involved a corresponding change in the order of the week; and the first, the fourth, and the sixth became to the Christian society what the other days had been to the Jews.

(6.) The following suggestion as to the mode in which this transfer was effected, involves, it is believed, fewer arbitrary assumptions than any other [comp. LORD'S DAY, SABBATH], and connects itself with another interesting custom, common to the Church and the Synagogue. It was a Jewish custom to end the Sabbath with a feast, in which they did honor to it as to a parting king. The feast was held in the synagogue. A cup of wine, over which a special blessing had been spoken, was handed round (Last, Gracch. Judith, i. 180). It is obvious that, so long as the Apostles and their followers continued to use the Jewish mode of reckoning, so long, i.e. as they fractionalized with their brethren of the stock of Abraham, this would coincide in point of time with their διήκονον on the first day of the week. A supper on what we should call Sunday evening would have been to them on the second. By degrees, as has been shown elsewhere [LORD'S SUPPER], the time became later, passed on to midnight, to the early dawn of the next day. So the Lord's Supper ceased to be a supper really. So, as the Church rose out of Judaism, the supper gave its holiness to the coming, instead of deriving it from the departing day. The day came to be apocalypsic, because it began with the διήκονον συναγωγή. Gradually the Sabbath ceased as such to be observed at all. The practice of observing both, as in the Church of Rome up to the 11th century, gives us a trace of the transition period.

(7.) From the synagogue lastly came many less conspicuous practices, which meet us in the liturgical life of the first three centuries. Abduction, entire or partial, before entering the place of meeting (Tertull. De Ord. cap. xi.); standing and not kneeling, as the attitude of prayer (Luke xviii. 11; Tertull. ibid. cap. xix.); the arms stretched out (Tertull. ibid. cap. xix.); the face turned toward the Kibbeh of the East (Lem. Al. Strom. l. c.); the responsive Amen of the congregation to the prayers and benedictions of the elders (1 Cor. xiv. 16). In one strange exceptional custom of the Church of Alexandria we trace the wilder type of Jewish, of oriental devotion. There, in the closing responsive choras of the prayer, the worshippers not only stretched out their necks and lifted up their heads, but leapt up with wild gestures (τοις τε πόδας σπειράμενας), as if they would thus rise with their prayers to heaven itself (Chren. Al. Strom. vii. 40). This, too, reproduced a custom of the synagogue. Three times did the whole body of worshippers leap up simultaneous as they repeated the great Ter-sacred hymn of Isaiah vi. (Vitriola, p. 1100 ff.; Butzler, cap. x.).

VI. Judicial Functions.—(1.) The language of the N. T. shows that the officers of the synagogue, exercised in certain cases a judicial power. The function of the synagogue was the place of trial (Luke xii. 11, xii. 12); even, strange as it may seem, of the actual punishment of scourging (Matt. x. 17: Mark xiii. 9). They do not appear to have had the right of inflicting any severer penalty, unless, under this head, we may include that of excommunication, or "putting a man out of the synagogue." (John xii. 42, xvi. 2); placing him under an anathema (1 Cor. xvi. 22; Gal. i. 8, 9), "delivering him to Satan." (1 Cor. v. 5; 1 Tim. i. 20). (Meyer and Stanley, in loc.) In some cases they exercised the right, even outside the limits of Palestine, of seizing the persons of the accused, and sending them in chains to take their trial before the Supreme Council at Jerusalem (Acts iv. 2. xiii. 5).

(2.) It is not quite so easy, however, to define the nature of the tribunal, and the precise limits of its jurisdiction. In two of the passages referred to (Matt. x. 17; Mark x. 9) they are carefully distinguished from the συνεφεδρόν, or councils, yet both appear as instruments by which the spirit of religious persecution might fasten on its victims. The explanation commonly given that the council sat in the synagogue, and thus identified with it, is hardly satisfactory (Lever, in Herzog's Real-Encyk. s.v. CONCILIUM). It seems more probable that the council was the larger tribunal of 25, which sat in every city (GROTIUS), identical with that of the seven, with two Levites as assessors to each, which Josephus describes as acting in the smaller provincial towns (Ant. iv. 8, § 14; B. J. ii. 20, § 5); and that under the term synagogue we are to understand a smaller court, probably that of the Ten judges mentioned in the Talmud (Gem. Hieros. Sanhedr. l. c.); consisting either of the elders, the chazan, and the legatus, or otherwise (as Herzfeld conjectures, i. 329) of the ten Banim, or Olotos (see above, IV. 4).

(3.) Here also we trace the outline of a Christian institution. The εκκλησία, either by itself or by appointed delegates, was to act as a Court of Arbitration in all disputes among its members. The elders of the Church were not, however, to descend to the trivial disputes of daily life (a. βασιλικά). For these any one of the public synagogues was the place of judgment. The military and political power, however destitute of official honor and position (οἱ ευθερμοφόροι) would be enough (1 Cor. vi. 1-8).

* * *

a It has always to be borne in mind that the word was obviously coined for the purposes of Christian life, and is applied in the first instance to the supper (1 Cor. xii. 20), afterwards to the day (Rev. i. 10).

b One point of contrast is as striking as these points of resemblance. The Jew prayed with his head covered, with the Θείον drawn over his ears and reaching to the shoulders. The Greek, however, habitually worshipped as in other acts, wore barehead; and the Apostle of the Gentile churches, renouncing all such prejudices, recognizes this as more fitting, more natural, more in harmony with the right relation of the sexes (1 Cor. xi. 4).

c The same curious practice existed in the 17th century, and is perhaps not yet extinct in the Church of Thailand, in this, as in other things, preserving more than any other Christian society, the type of Judaism (Ludolf, Hist. Ethip. iii. 6; Stanley, Eastern Church, p. 12).

d The identification of these two is due to an im-

cenous conjecture by Grotius (on Matt. x. 21). The addition of two scribes or secretaries makes the num-

ber in both cases equal.
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For the elders, as for those of the synagogue, was reserved the graver offenses against religion and morals. In such cases they had power to excommunicate, to "put out of" the Ecclesia, which had taken the place of the synagogue, sometimes by their own authority, sometimes with the consent of the under-priests (Acts x. 4). It is true that it has been maintained that the pronouncement that Hammond and other commentators have seen a reference to these judicial functions in James ii. 2-4. The special sin of those who prevailed upon the rich was, on this view, that they were "judges of evil thoughts," carrying respect of persons into their administration of justice. The interpretation, however, though ingenious, is hardly sufficiently supported.

* Synagogues as related to the Spread of Christianity.—That the first preachers of the gospel made much use of the synagogues in spreading the new faith is evident from many passages in the book of Acts. Thus Paul in Damascus (ix. 20), immediately after his conversion, "preached Christ in the synagogues, that he is the Son of God." So Paul and Barnabas at Salamis in Cyprus (xiii. 5), "preached the word of God in the synagogues of the Jews;" and again at Antioch in Pisidia (xiii. 14-16), and yet again at Iconium (xiv. 1). When Paul and Silas had come to Amphipolis (xvii. 1, 2), "where was a synagogue of the Jews," it is stated that "Paul, ask[ing] was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures." Coming thence to Berea (xvii. 10), they "went into the synagogue of the Jews." At Athens (xviii. 16, 17), while Paul was waiting for his companions, "he disputed in the synagogue with the Jews, and with the devout" (Greeks). At Corinth (xviii. 4), "he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." At Ephesus (xviii. 19) "he himself entered into the synagogue, and reasoned with the Jews." In like manner, Apollos at Ephesus (xviii. 24) "began to speak boldly in the synagogue;" and when, in Achaia (xviii. 28), "he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ," it was, doubtless, in the synagogues that he did so. That this use of the place was sometimes long continued is seen in the statement of xiv. 8, that in Ephesus Paul "went into the synagogue, and spake thither for the space of three months, disputing and persuading the things concerning the kingdom of God." These passages are more than sufficient to show that in the early diffusion of Christianity the synagogues bore a very important part. To its first preachers they afforded a pulpit and an audience, a place where they could set forth their new doctrine, and an assembly prepared to hear it. In the free and pliable order of the synagogue service, an opportunity of Scripture-reading, exposition, or exhortation seems to have been offered to any who wished it. Of such opportunities our Lord had much habitual use (Matt. iv. 23, xiii. 54; Mark i. 21; John vi. 53; John vi. 53), that he "ever taught in the synagogues." John xviii. 20. In Luke iv. 16, it is said of Jesus at Nazareth, that "he durst hardly be, he went into the synagogue on the sabbath-day, and stood up to read;" and after the reading began an address to the people. When Paul and Barnabas were at Antioch in Pisidia (Acts xiii. 15), it is stated that, "after the reading of the law and the prophets, the word of the synagogue sent unto Paul; saying, Ye men of Israel, and Gentiles, if ye have any word of exhortation for the people, say on." The opposition of the Jews to Christianity was not for some time so developed that its apostles were excluded from this privilege of the synagogue. In every Jewish community (and one was found in almost every city of the civilized world) there were persons ready to hear and receive a faith which offered itself as the revelation of God to the Jewish religion and scriptures. But the synagogues brought together many gentiles, who had either become members of the Jewish body by circumcision, or had adopted the belief and worship of the Jews without submitting to the ritual law (Pseudolettes). The latter class were, doubtless, more open than the Jews themselves to the truths and aims of Christianity.

It was under the influences of the synagon that the Greek language assumed the peculiar character which fitted it to be the vehicle for Christian teaching. That process of translating Jewish ideas into Greek words, which we see first in the Septuagint, must have gone on wherever Jewish worship was conducted in the Greek language: that is, in most synagogues out of Palestine, and, to some extent certainly, in those of Palestine itself. [LANGUAGE OF THE NEW TESTAMENT.] Hence arose the idiom of the New Testament writers, colored by Semitic forms of speech, and thoroughly imprest with the religious conceptions common to both the Old and New Testaments. The possession of such an idiom, fully developed and widely understood, was an advantage to the first preachers of Christianity. Many new words must be formed, many old words taken in new connections and senses, before the language of Xenophon could express the doctrine of Christ. But changes like these require time for their accomplishment: if it had been left for the apostles to make and introduce them, the spread of the new religion must have been seriously retarded. It is not easy to overestimate the value of these preparations and opportunities for the preaching of the gospel. Unquestionably, they had much to do with its immediate and rapid progress. The New Testament accounts of this progress will not seem incredible to any one who duly appreciates these favorable influences. Among the causes which by divine arrangement paved the way for the spread of Christianity, we may claim as high a place for the general diffusion of the Jewish synagogues, as for the universal diffusion of the Greek language, or the uniting conquests of the Roman Empire.

J. H.

SYNAGOGUE, THE GREAT

The institution thus described, though not Biblical in the sense of occurring as a word in the Canonical Scriptures, is yet too closely connected with a large number of Biblical facts and names to be passed over. In the absence of direct historical data, it will be best to put together the traditions or conjectures of Rabbinic writers.

(1.) On the return of the Jews from Babylon, a great council was appointed, according to these traditions, to reorganize the religious life of the people. It consisted of 120 members (Megilloth, 17 b, 18 c), and these were known as the men of the Great Synagogue, the successors of the prophets, themselves, in their turn, succeeded by scribes prominent, individually, as teachers (Pirk. Aboth, i. 1). Ezra was recognized as president. Among the other members, in part together, in part successively, were Joshua, the high-priest, Zerubbabel,
SYNTYCHE

and their companions, Daniel and the three children, unto the prophets Haggai, Zechariah, Malachi, the rulers Nehemiah and Mordecai. Their aim was to restore again the "crown or glory of Israel, L. c. by the means of the former, viz. by the Great, Mighty, Terrible (Deut. vii. 17: Neh. i. 5, ix. 22: Jer. xxxii. 18: Dan. ix. 4). To this end they collected all the sacred writings of former ages and their own, and so completed the canon of the OT. Their work included the revision of the text, and this was settled by the introduction of the vocal points, which have been handed down to us by the Masoretes and Rabbinics. They instituted the feast of Purim. They organized the ritual of the synagogue, and gave their sanction to the "Sheninich Eshch, the eighteen solemn benedictions in it (Ewald, Gesch. iv. 197). Their decrees were quoted afterwards as those of the elders (the μετσωρετικον of Mark viii. 3, the ἀρχιδοξα of Matt. vi. 21, 27, 33), the "Biblei Niphrēth (περὶ φρόνεις) which were of more authority than the Law itself. They left behind them the characteristic saving, handed down by Simon the high-priest, the last member of the order, "Be cautious in judging; trust up many scholars; set a hedge about the Law" ("Pike Abodath, i. 1. [Scheers]."

(2) Much of this is evidently uncertain. The absence of any historical mention of such a body, not only of the OT, and the Apocrypha, but in Josephus, Philo, and the Septuagint, so that the earliest record of it is found in the "Pike Abode, the second century after Christ, had led some critics (e. g. De Wette, J. D. Michaelis) to reject the whole statement as a Rabbinic invention, resting on no other foundation than the existence, after the exile, of a Sanhedrim of 71 or 72 members, charged with supreme executive functions. Ewald (Gesch. iv. iv. 192) is disposed to adopt this view, and looks on the number 120 as a later element, introduced for its symbolic significance. Jost (Gesch. des Judenth. l. 41) maintains that the Greek origin of the word Sanhedrim points to its later date, and that its functions were predominantly judicial, while those of the so-called Great Synagogue were prominently legislative. He recognizes, on the other hand, the probability that 120 was used as a round number, never actually made up, and thinks that the term of the institution is to be found in the 85 names of those who are recorded as having joined in the solemn league and covenant of Neh. x. 1-27. The narrative of Neh. viii. 13 clearly implies the existence of a body of men acting as counsellors under the presidency of Ezra, and these may have been (as Jost, following the idea of another Jewish critic, suggests) an assembly of delegates from all provincial synagogues—a synod (to use the terminology of a later time) of the National Church. The "Pike Abodath, it should be mentioned, speaks of the Great Synagogue as ceasing to exist before the historical origin of the Sanhedrim (x. 1), and it is more probable that the latter rose out of an attempt to reproduce the former than that the former was only the mythical transfer of the latter to an earlier time. (Comp. Leverer, s. v. Synagoge, die grosse, in Herzog’s Enzyklop.)

E. H. P.

SYNTYCHE (Συντύχη [accident, event]; Synytche), a female member of the Church of Philippi, mentioned (Phil. iv. 2, 3) along with another named Ecmas or rather Ecmasia. To what has been said under the latter head the following may be added. The Apostle’s injunction to these two women is, that they should live in harmony with one another: from which we infer that they had, more or less, failed in this respect. Such harmony was doubly important, if they held an office, as deaconesses, in the church: and it is highly probable that this was the case. They had afforded to St. Paul active cooperation under difficult circumstances (καὶ τῷ ἐν συνέχειᾳ συνέθεσαν μοι, ver. 2), and perhaps there were at Philippi other women of the same class (μαζίς, υπόθηκα). At all events this passage is an illustration of what the Gospel did for women, and women for the Gospel, in the Apostolic times. It is the more interesting, as having reference to that church which was the first founded by St. Paul in Europe, and the first member of which was Lydia. Some thoughts on this subject will be found in Ehilliet, Commen sur l’Epître aux Philippiens, pp. 311-314. J. S. H.

SYRACUSE (Σύρακουσα ανατολικα: Συρακούσα). The celebrated city on the eastern coast of Sicily. St. Paul arrived thither in an Alexandrian ship from Malta, on his voyage to Rome (Acts xxviii. 12). The narrative of the voyage of this vessel describes as still remaining in his time, was then no doubt greatly improved. The whole of the resources of Sicily had been exhausted in the civil wars of Caesar and Pompey, and the piratical warfare which Sextus Pompeius, the youngest son of the latter, subsequently carried on against the triumvirs Octavius, Augustus restored Syracuse, as also Catana and Centurias, which last had contributed much to the successful issue of his struggle with Sextus Pompeius. Yet the island Ostryan, and a very small portion of the mainland adjoining, sufficed for the new colonists and the remnant of the former population. But the site of Syracuse rendered it a convenient place for the African corn-ships to touch at, for the harbor was an excellent one, and the fountain Arethusa in the island furnished an unfailing supply of excellent water. The prevalent wind in this part of the Mediterranean is the W. N. W. This wind would carry the vessels from the corn region lying eastward of Cape Bon, round the southern point of Sicily, Cape Pachynus, to the eastern shore of the island. Creeping up under the shelter of this, they would be either in the harbor of Messana, or at Rhegion. Having changed to the west point and enabled them to fetch the Campanian harbors, Puteoli or Gaeta, or to proceed as far as Ostia. In crossing from Africa to Sicily, if the wind was excessive, or varied two or three points to the northwest, they would naturally bear up for Malta,—and this had probably been the case with the "Twins," the ship in which St. Paul found a passage after his shipwreck on the coast of that island. Arrived in Malta, they watched for the opportunity of a wind to take them westward, and with such a one they readily made Syracuse. To proceed further while it continued blowing would have exposed them to the dangers of a lee-shore, and accordingly they remained three days. Then, the wind having probably shifted into a western quarter so as to give them a smooth water, steered the shore and made (περιπλανάται καταρτίσας εἰς) Rhegium. After one day there, the wind got round still more and blew from the south; they therefore weighed, and arrived at Puteoli in the course of the second day of the run (Acts xxviii. 12-14).

In the time of St. Paul’s voyage, Sicily did not supply the Romans with corn to the extent it had done in the time of King Hiero, and in a less degree
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as late as the time of Cicero. It is an error, however, to suppose that the soil was unproductive; for Strabo expressly says, that for corn, and some other productions, Sicily even surpassed Italy. But the country had become depopulated by the long series of wars, and when it passed into the hands of Rome, her great nobles turned vast tracts into pastures. In the time of Augustus, the whole of the centre of the island was occupied in this manner, and among its exports (except from the neighbourhood of the volcano region, where excellent wine was produced), fat stock, hides, and wool appear to have been the prominent articles. These grazing and horse-breeding farms were kept up by slave labor; and this was the reason that the whole island was in a chronic state of disturbance, owing to the slaves continually running away and forming bands of brigands. Sometimes these became so formidable as to require the aid of regular military operations to put them down; a circumstance of which Tiberius Gracchus made use as an argument in favor of his measure of an Agrarian law (Appian, B. C. i. 9), which would have recovered the spacious grass-lands into small arable farms cultivated by proprietor families.

In the time of St. Paul there were only five Roman colonies in Sicily, of which Syracuse was one. The others were Catana, Tarcentum Thermae, and Tylaris. Messana too, although not a colony, was a town filled with a Roman population. Probably its inhabitants were merchants connected with the wine trade of the neighborhood, of which Messana was the shipping port. Syracuse and Xeramus were important as strategic points, and a Roman force was kept up at each. Steele, Sionna, Morgetes, and Ierere (aboriginal inhabitants of the island, or very early settlers), still existed in the interior, in what exact political condition it is impossible to say; but most likely in that of villains. Some few towns are mentioned by Pliny as having the Latin franchise; and some as paying a fixed tribute; but with the exception of the five colonies, the owners of the soil of the island were mainly great absentee proprietors, and almost all its produce came to Rome (Strabo, vi. c. 2; Appian, B. C. iv. 84 ff., v. 15-118; Cicero, Verr. iv. 53; Plin. H. N. ii. 8).

SYRIA (ṣūpīr; Συρία: Syrē) is the term used throughout our version for the Hebrew Aram, as well as for the Greek Συρία. The Greek writers generally regarded it as a contraction or corruption of Assyria (Herod. vii. 63; Sir. 11.1; Dio. 89.4; Periég. ii. 75; Euseb. Comm. ad loc., etc.). But this derivation is exceedingly doubtful. Most probably Syria is for Turgia, the country about Taur (タル), or Tyre, which was the first of the Syrian towns known to the Greeks. The resemblance to Assyria (암시야) is thus purely accidental; and the two words must be regarded as in reality completely distinct.

1. Geographical Extent. — It is very difficult to fix the limits of Syria. The Hebrew Aram seems to commence on the northern frontier of Palestine, and to extend thence northward to the skirts of Taurus, westward to the Mediterraneum, and eastward probably to the Khabour River. Its chief divisions are Aram-Dammesek, or "Syria of Damascus," Aram-Zobah, or "Syria of Damascus," Aram-Naharaim, "Mesopotamia," or "Syria of the Euphrates," and Padan-Aram, "the plain of the mountains." Of these, we cannot be mistaken in identifying the first with the rich country about Damascus, lying between Anti-Libanus and the desert, and the last with the district about Harran and Orphah, the flat country stretching out from the western extremity of Mesopotamia toward the true source of the Khabour at Roz e-Bani. Aram-Naharaim seems to be a term including this last tract, and extending beyond it, though how far beyond is doubtful. The "two rivers" intended are probably the Tigris and the Euphrates, which approach very near each other in the neighborhood of Durbars; and Aram-Naharaim may have originally been applied especially to the mountain tract which here separates them. If so, it no doubt gradually extended its meaning; for in Gen. xxiv. 10 it clearly includes the district about Harran, the Padan-Aram of other places.

Whether the Scriptural meaning ever extends much beyond this is uncertain. It is perhaps most probable that, as the Mesopotamia of the later Greeks, so the Aram-Naharaim of the Hebrews was limited to the northwestern portion of the country contained between the two great streams. [See MapoNpOyT.] It certainly appears from between the Euphrates and Cilce-Syria; since, on the one hand, it reaches down to the Great River (2 Sam. viii. 3, x. 16), and on the other includes Hamath (2 Sam. viii. 10). The other divisions of Aram, such as Aram-Macchah and Aram-Jebel-Recob, are more difficult to locate with any certainty. Probably they were portions of the tract intervening between Anti-Libanus and the desert.

The Greek writers used the term Syria still more vaguely than the Hebrews did Aram. On the one hand they extended it to the Euxine, including in it Cappadocia, and even Bithynia (Herod. i. 2, 75, ii. 104; Strab. xvi. 1, § 2; Dionys. Perieég. 972); on the other they carried it to the borders of Egypt, and made it comprise Philistia and Eilam (Herod. iii. 5; Strab. xvi. 2, § 2). Again, through the omission in their minds between the Syrians and the Assyrians, they sometimes included the country of the latter, and even its southern neighbor Baby- lonia, in Syria (Strab. xvi. 1, § 2). Still they seem always to have had a feeling that Syria Proper was a narrower region. Herodotus, while he calls the Cappadocians and the Assyrians Syrians, gives the name of Syria only to the country lying on the Medi terranean between Cilicia and Egypt (ii. 106, 157, 159, iii. 6, 91). Dionysius, who speaks of two Syriases, an eastern and a western, assigns the first place to the latter (Perieég. 895). Strabo, like Herod otus, has one Syria only, which he defines as the maritime tract between Egypt and the Gulf of Issus. The ordinary use of the term Syria, by the LXX. and New Testament writers, is even more restricted than this. They distinguish Syria from Phoenicia on the one hand, and from Samaria, Judea, Idumea, etc., on the other. In the present article it seems best to take the word in this narrow sense, and to regard Syria as bounded by Aramans and Taurus on the north, by the Euphrates and the Arabian desert on the east, by Palestine, or the Holy Land, on the south, by the Mediterraneum only to the country lying near the mouth of the Orontes, and then by Phoe nicia upon the west. The tract thus circumscribed is about 300 miles long from north to south, and from 50 to 150 miles broad. It contains an area of about 30,000 square miles.

2. General Physical Features. — The general character of the tract is mountainsome, as the Ihe
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brow name Aram (from a root signifying “height”) sufficiently implies. On the west, two longitudinal chains running parallel with the coast are a great distance from one another, extend along two thirds of the length of Syria, from the latitude of Tyre to that of Antiöch. These chains, toward the south, were known respectively as Libanus and Anti-Libanus, after which, about lat. 35°, the more western chain, Libanus, became Barúghus, while the eastern, shining into comparative insignificance, was without any special appellation. In the latitude of Antiöch the longitudinal chains are met by the chain of Amanus, an outlying barrier of Taurus, having the direction of that range, which in this part is from southwest to northeast. From this point northward to the true Taurus, which here bounds Syria, and eastward to the Emphrates about Bâr-dûk and Sumâm, the whole tract appears to consist of mountains infinitely ramified; below which, toward Sýyur and Aleppo, are some elevated plains, diversified with ranges of hills, while south of these, in about lat. 36°, you enter the desert. The most fertile and valuable tract of Syria is the long valley intervening between Libanus and Anti-Libanus, which slopes southward from a point a little north of Baalbek, and is there divided into two branches, while, as the slope is northward, and the streams form the Orontes, whose course is in that direction. The northern mountain region is also fairly productive; but the soil of the plains about Aleppo is poor, and the eastern flank of the Anti-Libanus, except in one place, is peculiarly sterile. The exception is at the lower or southern extremity of the chain, where the course of the Barada forms the rich and delightful tract already described under the head of Damascus.

3. The Mountain Ranges.—(a.) Lebanon. Of the various mountain ranges of Syria, Lebanon possesses the greatest interest. It extends from the mouth of the Litany to Arûk, a distance of nearly 100 miles, and is composed chiefly of Jura limestone, but varied with sandstone and basalt. It culminates toward its northern extremity, half-way between Tripoli and Beyrut, and at this point attains an elevation of nearly 10,000 feet (Robinson, Bibl. Researches, iii. 547). Anciently it was thickly wooded with cypresses, cedars, and firs; but it is now very scantily clothed. As a minute description of its present condition has been already given in the proper place, it is unnecessary to prolong the present account. [LEBANON.] (b.) Anti-Libanus. This range, as the name implies, stands over against Lebanon, running in the same direction, i.e. nearly north and south, and extending the same length. It is composed of Jura limestone, dolite, and Jura dolomite. The culminating point is Hermon, at the southern, or rather the southeastern end of it; the Anti-Libanus, unlike Libanus, bifurcates at its lowest extremity, dividing into two distinct ridges, between which flows the stream of the Hâshbeiye. Hermon is thought to exceed the height of 9,000 feet. (c.) Barúghus. Mount Barúghus, called now Jebel Noûr, stands toward the north, and toward the north Jebel Krouót, extends from the mountain parallel with the Anti-Libanus (Eleuthera), nearly opposite Homs, to the vicinity of Antiöch, a distance of rather more than 100 miles. It is separated from Lebanon by a comparatively level tract, 15 or 20 miles broad (el-Bîsîkh), through which flows the stream called el-Kelûr. Mount Barúghus is broader than Lebanon, and throws out a number of short spurs east and west both toward the sea and toward the valley of the Orontes (one of the mountain spurs terminating in the hâll Lânh). Known as Mount Casius, and now called Jebel el-Akrû, or the “Bold Mountain,” which rises abruptly from the sea to a height exceeding 5,000 feet. At the northern extremity of Barúghus, where it overhangs the lower course of the Orontes, was Diphue, the delicious suburb of Antiöch, and the favorite haunt of its luxurious populations. (d.) Amanus. North of the mouth of the Orontes, between its course and the eastern shore of the Gulf of Issus (Iaktivóren), lies the range of Amanus, which extends from the southwest end of the gulf, in a northeasterly direction, a distance of 55 or 90 miles, and finally forms a junction with Taurus in about long. 36° 25'. Amanus divides Syria from Cilicia, and is a stony range with bold rugged peaks and conical summits, formed of serpentines and other secondary rocks supporting a tertiary formation. Its average elevation is 5,000 feet, and it terminates abruptly at Ros el-Khânor, in a high cliff overhanging the sea. There are only two or three passes across it; and one alone, that of Ifîbin, is tolerably commodious. Amanus, like Anti-Libanus, bifurcates at its southern extremity, and continues to the Baalbek, or Anti-Libanus, another, now called Mejna Dugh, which approaches within about six miles of the mouth of the Orontes, and seems to be the Pietro of Strabo (xvi. 2, § 8). This spur is of limestone formation. The flanks of Amanus are well clothed with forests of pine, oak, and larch, or copses of myrtle, arious, okenolier, and other shrubs. The range was called by the ancients the mountain which called it KIvanus, and not uncuriously cut timber in it, which was conveyed thence to their capital. 4. The Rivers.—The principal rivers of Syria are the Litany and the Orontes. The Litany springs from a small lake situated in the middle of the Cilcy-Syrian valley, about six miles to the southwest of Baalbek. Here it descends the valley called el-Kákon, with a course a little west of south, sending out on each side a number of canals for irrigation, and receiving rills from the opposite ranges of Libanus and Anti-Libanus, which compose for the water given off. The chief of these is called el-Bârûndag, and descends from Lebanon near Zaouia. The Bridik narrows as it proceeds southward, and terminates in a garge, through which the Litany forces itself with a course which is still to the southwest, flowing deep between high precipices, and spanned by a bold bridge of a single arch, known as the Jor Barúghus. Having emerged from the ravine, it flows first southwest by west, and then nearly due south, till it reaches the latitude of Tyre, where, meeting the mountains of Upper Galilee, it is forced to bend to the west, and, passing with many windings through the low coast tract, enters the sea about 5 miles north of the great Phœnician city. The entire course of the stream, exclusive of small windings, is about 50 miles. The source of the Orontes is but about 15 miles from that of the Litany. A little north of Baalbek, the highest point or watershed of the Cilcy-Syrian valley is reached, and the ground begins to descend northward. A small rill breaks out from the foot of Anti-Libanus, which, after flowing nearly due north for 15 miles across the plain, meets another greater source given out by Lebanon in lat. 34° 22', which is now considered
the true "head of the stream." The Orontes from this point flows down the valley to the northeast, and passing through the Bahr el-Khiba—a lake about 6 miles long and 2 broad—approaches Homs (Emesa), which it leaves on its right bank. It then flows for 20 miles nearly due north: after which, on approaching Hamath (Hamath), it makes a slight bend to the east round the base of the Jebel Eynabough; and then, entering the rich pasture country of el-Khub, runs north-west and north to Juse Halid. The tributaries which it receives in this part of its course are many but small, the only one of any importance being the Wuly el-Noraj, which enters it from the west a little below Hamath. At Juse Halid, or "the Iron Bridge," the course of the Orontes suddenly changes. Prevented by the range of Amanus from flowing any further to the north, it sweeps round boldly to the west, and receiving a large tributary—the Kuro-Su—from the northeast, the volume of whose water exceeds its own, it enters the broad valley of Antioch, "doubling back here upon itself, and flowing to the southwest." In this part of its course the Orontes has been所说的 "the wide channel (Sinow and Palæstine, p. 409). The entire length of the stream is estimated at about 250 miles. Its modern name is the Nahr el-Ali, or "Reed Stream," an appellation given to it on account of its violence and impetuosity in many parts of its course.

The other Syrian streams of some consequence, besides the Litany and the Orontes, are the Bi'rantes, or River of Damascus, the Kovech, or River of Aleppo, and the Sojur, a tributary of the Ephrates. The course of the Kovech has already been described under the head of Damascus. [DAMASCUS.] The Kovech rises in the highlands south of Ain-Tobb, from two sources, one of which is known as the Bok Почк-Su, or "the Fisk River." It seems to be the Chalas of Xenophon (Anab. i. 4, § 9). Its course is at first east, but soon becomes south, or a little west of south, through which it meanders considerably through the high plain south of that city, finally terminating in a marsh known as el-Batch. The Sojur rises a little further to the north, in the mountains south of Ain-Tobb. Its course for the first 25 miles is south-west, and then turns north-west. This part of its course is 15, or 20 miles, finally resuming its first direction, and flowing by the town of Sojur into the Ephrates. It is a larger river than the Kovech, though its course is scarcely so long.

5. The Lakes. The principal lakes of Syria are the Aga-Dengia, or Lake of Antioc; the Sibkhand, or Salt Lake, between Aleppo and Bal:; the Bahr el-Khiba, on the Upper Orontes; and the Bahr el-Menji, or Lake of Damascus. (a.) The Lake of Antioc is an oblong fresh-water basin, 10 miles long by 7 broad, situated to the north of the Orontes, where it sweeps round through the plain of Unak, before receiving the Kuro-Su. It is formed by the waters of three large streams—the Kuro-Su, the Afeiran, and the Aseini—which collect the drainage of the great mountain tract lying northeast and east of Antioc, between the 36th and 37th parallels. It has been argued, from the silence of Xenophon and Strabo, that this lake did not exist in ancient times (Rennell, Illustrations of the Expedition of Cyrus, p. 65), but modern investigations pursued upon the spot are thought to prove this theory (Anisworth, Researches in Mesopotamia, p. 219). The waters flow into the lake on the east and north, and flow out of it at its southwestern edge by a broad and deep stream, known as the Kuro-Su, which falls into the Orontes a few miles above Antioc. (b.) The Sabakhdh is a salt lake, into which only insignificant streams flow, and which has no outlet. It lies midway between Bal: and Antioc, the route between these places passing along its northern shore. It is longer than half a mile wide, but narrower, being about 10 miles from east to west, and 4 miles only from north to south, even where it is widest. (c.) The Bahr el-Khiba is smaller than either of the foregoing lakes. It has been estimated at 8 miles long and 3 broad (Ptolemeus, Description of the East, i. 140), and again at 6 miles long and 2 broad (Bisamier, Encyclop. Exp. i. 394), but has not been accurately measured. Ptolemeus conjectures that it is of recent formation; but his only reason seems to be the silence of ancient writers, which is scarcely sufficient to prove the point. (d.) The Bahr el-Menji, like the piece of water in which the Kovech or River of Aleppo ends, scarcely deserves to be called a lake, since it is little better than a large water hole. It is, according to Colonel Chenevix, only 9 miles, and the breadth of miles (Journ. xvi. i. 505); but the size seems to vary with the seasons, and with the extent to which irrigation is used along the course of the Baraba. A recent traveler, who traced the Baraba to its termination, found it divide a few miles below Damascus, and observed that each branch terminated in a marsh of its own; while a neighboring stream, the Aareli, commonly regarded as a tributary of the Baraba, also lost itself in a third marsh separate from the other two (Porter in Geograp. Journ. xvi. 43-46).

6. The Great Valley. By far the most important part of Syria, and on the whole its most striking feature, is the great valley which reaches from the plain of Unak, near Antioc, to the narrow gorge on which the Litany enters in about lat. 35° 50'. This valley, which runs nearly parallel with the Syrian coast, extends the length of 250 miles, and has a width varying from 6 or 8 to 15 or 20 miles. The more southern portion of it was known to the ancients as Cilic-Syria, or "the Hollow of Syria," and has been already described. [CILICIA.] The northern part of it, more than 100 miles, terminating with a screen of hills a little south of Hama, at which point the northeastern direction of the valley also ceases, and it begins to bend to the northeast. The lower valley from Hama downward is broader, generally speaking, and richer than the upper portion. Here was "Hamath the Great" (Am. vi. 2), now Hamah; and here too was Apamea, a city not little inferior to Antioc, surrounded by rich pastures, where Seleucus Nicator was wont to feed 500 elephants, 300 stallion horses, and 30,000 mares (Strab. xvi. 2, § 10). The whole of this region is fertile, being watered not only by the Orontes, but by the numerous affluent streams which flow into it from the mountain ranges inclosing the valley on either side.

7. The Northern Highlands. Northern Syria, especially the district called Commagene, between Taurus and the Ephrates, is still very insufficiently explored. It seems to be altogether an elevated tract, consisting of twisted spurs from Taurus and Amanus, with narrow valleys between them, which open out into bare and sterile plains. The valleys themselves are not very fertile. They are
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watered by small streams, producing often abundant fish, and, for the most part, flowing into the Orontes or the Euphrates. A certain number of the more central ones, however, unite, and constitute the "river of Aleppo," which, unable to reach either of the oceanic streams, forms (as we have seen) a lake or marsh, wherein its waters evaporate. Along the course of the Euphrates, where the level is really sandy and abundant vegetation; but the character of the country thence to the valley of the Orontes is bare and woodland, except in the vicinity of the towns, where fruit-trees are cultivated, and orchards and gardens make an agreeable appearance. Most of this region is a mere sheep-walk, which grows more and more harsh and repulsive as we approach the south, where it gradually narrows with the desert. The highest elevation of the plateau between the two rivers is 1500 feet; and this height is reached soon after leaving the Euphrates, while toward the west the decline is gradual.

8. The Eastern Desert. — East of the inner mountain-chain, and south of the cultivated ground about Aleppo, is the great Syrian Desert, an elevated dry upland, for the most part of gravel and marls, producing nothing but a few sparse bushes of wormwood, and the usual aromatic plants of the wilderness. Here and there bare and stony ridges of no great height cross this arid region, but fail to draw water from the sky, and have, consequently, no streams flowing from them. A few wells supply the nominal population with a brackish fluid. The region is traversed with difficulty, and has never been accurately surveyed. The most remarkable oasis is at Palmyra, where there are several small streams and abundant palm-trees. [See Palmyra.] Toward the eastern western part of the region along the foot of the mountain range which there bounds it, is likewise a good deal of tolerably fertile country, watered by the streams which flow eastward from the range, and after a longer or a shorter course are lost in the desert. The best known and the most productive of these tracts, which seem stolen from the desert, is the famous plain of Damascus — the El-Ghoub and El-Mezy of the Arabs — already described in the account given of that city. [DAMASCUS.] No rival to this "earthly paradise" is to be found along the rest of the chain, since no other stream flows down from it at all comparable to the Barada; but wherever the eastern side of the chain has been visited, a certain amount of cultivable territory has been found at its foot; corn is grown in places, and olive-trees are abundant (Burckhardt, Travels in Syria, pp. 124-129; Poole, Description of the East, ii. 146). Further from the hills all is bare and repulsive; a dry, hard desert like that of the Sinaitic peninsula, with a soil of sand and gravel, only rarely diversified with sand.

9. Chief Divisions. — According to Strabo, Syria Proper was divided into the following districts: (1.) Comagene; (2.) Cypriote; (3.) Seleucia; (4.) Cilicia; and (5.) Damascus. If we take its limits, however, as laid down above (§ 1), we must add to these districts three others: Chalybotitis, or the country about Aleppo; Chaldeia, or Chaldeia, a small tract south of this, about the lake in which the river of Aleppo ends; and Polemygeton, or the desert so far as we consider it to have been Syrian. (n.) Comagene a lay to the north. Its capital was Samosata or Samosaites. The territory is said to have been fairly fertile, but small; and from this we may gather that it did not descend lower than about Ain-Tub. (b.) From Ain-Tub, or perhaps from a point a higher up, commenced Cypriote or Cypriote. It was bounded on the north by Comagene, on the northwest by Amaseia, on the west and southwest by Seleucia, and on the south by Chaldeia or the region of Chalcyon. Both it and Comagene reached eastward to the Euphrates. Cypriote was so called from its capital Cyprian, which seems to be the modern Cynus. It included Hierapolis (Babylone), Batane (Botalla?), and Gindarus (Gindaro). (c.) Chalybotitis adjoined Cypriote on the south, lying between that region and the desert. It extended probably from the Euphrates, about Balis, to Mount St. Simeon (Aunulph Lysh). Like Cypriote, it derived its name from its capital city, which was Chalcyon, now corrupted into Halob or Aleppo. (d.) Chaldeia was south of the more western portion of Chalybotitis, and was named from its capital, Chaldeia, which seems to be marked by the modern El-Chaldeia. (e.) Polemygeton was the region of the River of Aleppo ends (Dioscor., Travels, i. 149). (f.) Seleucia lay between Cypriote, Chalybotitis, and Chaldeia on the one side, and the Mediterranean on the other. It was a large province, and contained four important subdivisions: (1.) Seleucia Proper or Phœlia, the little corner between Amaseia and the Orontes, with its capital, Seleucia, on the coast, above the mouth of the Orontes; (2.) Antiochis, the region about Antioch; (3.) Laodicea, the coast tract between the mouth of the Orontes and Hierapolis, named after its capital, Laodicea (still called Lodiskhyk), which was an excellent port, and situated in a most fertile district (Strab. xvi. 2, § 9); and (4.) Apameia, consisting of the valley of the Orontes from Ise to Hamath, or perhaps to Hierapolis, and having Apameia (now Firnich) for its chief city. (g.) Coele-Syria lay south of Apameia, being the continuation of the Great Valley, and extending from Euphrates to the gorge in which the valley ends. The chief town of this region was Heliopolis (Baalbeck). (h.) Damascus included the whole cultivable tract between the bare range which breaks away from Anti-Libanus on the north, and in the plains which slant down in the valley of the Awey on the south. It lay east of Coele-Syria and southwest of Palmyra. (i.) Palmyra was the name applied to the whole of the Syrian Desert. It was bounded on the east by the Euphrates, on the north by Chalybotitis and Chaldeia, on the west by Apameia and Coele-Syria, and on the south by the great desert of Arabia.


Onomastics. They dwell, however, east of the Euphrates, between Coele-Syria and Deirahus.
Cush, another formed among the Amorites, etc., are connected in Scripture with Egypt and Ethiopia, Cush and Mitzrain (Gen. x. 6 and 15-18); and even independently of this evidence, there seems to be sufficient reason for believing that the races in question stood in close etnic connection with the Cushite stock (Rawlinson's Herodotus, iv. 243-245). These races were not Palestinian only, but also Lower Syria, in very early times, as we may gather from the fact that Hamath is assigned to them in Genesis (x. 18). Aftersward they seem to have become possessed of Upper Syria also, for when the Assyrians first push their conquets beyond the Euphrates, they find the Hittites [Khroti] established in strength on the right bank of the Great River. After a while the first conquerors, who were still to a great extent nomads, received a Semitic infusion, which most probably came to them from the southeast. The family of Abraham, whose original domicile was in Lower Babylonia, may, perhaps, be best regarded as furnishing us with a specimen of the migratory movements of the period. Another example is that of Chedorlaomer, with his confederate kings, of whom one at least — Amraphel — must have been a Shemitic. The movement may have begun before the time of Abraham, and hence, perhaps, the Semitic names of many of the inhabitants when Abraham first comes into the country, as Abimelech, Melchizedek, Eliezer, etc. The only Syrian town whose existence we find distinctly marked at this time is Damascus (Gen. xiv. 15, xv. 2), which appears to have been already a place of some importance. Indeed, in one tradition, Abraham is said to have been king of Damascus for a time (Nie. Dam. Fr. 30); but this is quite unworthy of credit. Next to Damascus must be placed Hamath, which is mentioned by Moses as a well-known place (Num. xiii. 21, xxiv. 8), and appears to have been one of the chief cities of the eighteenth dynasty (Cambridge Essays, 1858, p. 289). Syria at this time, and for many centuries afterwards, seems to have been broken up among a number of petty kingdoms. Several of these are mentioned in Scripture, as Damascus, Rehob, Maacha, Zobaht, Gezer, etc. We also hear occasionally of "the kings of Syria and of the Hittites" (1 K. x. 29; 2 K. vii. 6)—an expression indicative of that extensive subdivision of the tract among numerous petty chieftains which is exhibited to us very clearly in the early Assyrian inscriptions. At various times different states had the preeminence; but none was ever strong enough to establish an authority over the others. The Jews first establish hostile contact with the Syrians, under that name, in the time of David. The wars of Joshua, however, must have been with Syrian chiefs, with whom he disputed the possession of the tract about Lebanon and Herman [Josh. xi. 2-18]. After the time the Syrians were apparently undisputed, until David began his aggressive wars upon them. Claiming the frontier of the Euphrates, which God had promised to Abraham, David made war on Hadadezer, king of Zobah, whom he defeated in a great battle, killing 18,000 of his men, and taking from him 1,000 chariots, 700 horsesmen, and 20,000 footmen (2 Sam. viii. 3, 4, 13). The Damascus Syrings, having endeavored to succor their kinsmen, were likewise defeated with great loss (2 Sam. viii. 6); and the blow so weakened them that they shortly afterwards submitted and became David's subjects (ver. 6). Zobah, however, was far from being subdued as yet. When, a few years later, the Ammonites determined on engaging in a war with David, and applied to the Syrians for aid, Zobah, together with Beth-Elah, sent them 20,000 footmen, and two other Syrian kingdoms furnished 13,000 (2 Sam. x. 6). This army being completely defeated by Joab, Hadadezer obtained aid from Mesopotamia (2 Sam. ver. 16), and tried the chance of a third battle, which likewise went against him, and produced the general submission of Syria to the Jewish monarch. The submission thus begun continued under the reigns of Solomon, who reigned over all the kingdoms from the river (Euphrates) unto the land of the Philistines and unto the border of Egypt; they brought presents and served Solomon all the days of his life" (1 K. iv. 21). The only part of Syria which Solomon lost seems to have been Damascus, where an independent kingdom was set up by Rezon, a native of Zobah (1 K. x. 17-25). On the separation of the two kingdoms, Syria passed from the Syrian to the Persian, and after the conquest of Babylon, the remainder of Syria no doubt shook off the yoke. Damascus now became definitely the leading state, Hamath being second to it, and the northern Hittites, whose capital was Carrhium near Barabul, third. [Carrhium] The wars of this period fall most properly into the history of Damascus, and have already been described in the account given of that city. [DAMASCUS]. Their result was to attach Syria to the great Assyrian empire, from which it passed to the Babylonians, after a short attempt on the part of Egypt to hold possession of it, which was frustrated by Nebuchadnezzar. From the Babylonians Syria passed to the Persians, under whom it formed a satrapy in conjunction with Phoenicia. The power and greatness of Damascus, whose resources were still great, and probably it was its confidence in them which encouraged the Syrian satrap, Megabuzas, to raise the standard of revolt against Artaxerxes Longimanus (B.C. 447). After this we hear little of Syria till the year of the battle of Issus (B.C. 333), when it submitted to Alexander without a struggle. Upon the death of Alexander Syria became, for the first time, the head of a great kingdom. On the division of the provinces among his generals (B.C. 321), Seleucus Nicator received Mesopotamia and Syria; and though, in the twenty years of struggle which followed, this country was lost and won repeatedly, it remained finally, with the exception of Coele-Syria, in the hands of the prince to whom it was originally assigned. That prince, whose dominions reached from the Mediterranean to the Indus, and from the Oxus to the Southern Ocean, having, as he believed, been exposed to great dangers on account of the distance from Greece of his original capital, Babylon, resolved immediately upon his victory of Ipsus (B.C. 301) to fix his metropolis in the West, and settled upon persons, which names might in that ease have been Hamitic.

a It is possible, however, that these names may be the Shemitic equivalents of the real names of these

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Syria as the fittest place for it. Antioch was begun in B.C. 300, and, being finished in a few years, was made the capital of Seleucus' kingdom. The whole realm was thenceforth ruled from this centre, and Syria, which had long been the prey of stranger countries, and had been exhausted by their extortions, was now freed from the wealth and glory that flowed into it on all sides. The luxury and magnificence of Antioch were extraordinary. Broad straight streets, with colonnades from end to end, temples, statues, arches, bridges, a royal palace, and various other public buildings dispersed throughout it, made the Syrian capital by far the most splendid of all the cities of the East. At the same time, in the provinces, other towns of large size were growing up. Seleucia in Pieria, Apameia, and both Laodicea were foundations of the Seleucids, as their names sufficiently indicate. Weak and indolent as were many of these monarchs, it would seem that they had a hereditary taste for building; and so each aimed at outdoing his predecessors in the number, beauty, and magnificence of his constructions. As the history of Syria under the Seleucid princes has been already given in detail, in the articles treating of each monarch [Antiochus, Demetrius, Seleucus, etc.], it will be unnecessary here to do more than sum it up generally. The most flourishing period was the reign of the founder, Nicator. The empire was then almost as large as that of the Achemenian Persians, for it at one time included Asia Minor, and thus reached from the Euxine to India. It was organized into extrayps, of which the number was 72. Trade flourished greatly, old lines of traffic being restored and new ones opened. The reign of Nicator's son, Antiochus I., called Soter, was the beginning of the decline, which was progressive from his date, with only one or two slight interruptions. Soter lost territory to the kingdom of Pergamus, and failed in an attempt to subj ect Bithynia. He was also unsuccessful against Egypt. Under his son, Antiochus II., called Θέσσα λίνος, or "the God," who ascended the throne in B.C. 261, the disintegration of the empire proceeded more rapidly. The revolt of Parthia in B.C. 256, followed by that of Bactria in B.C. 251, brought the Syrian kingdom into one of its best provinces, and gave it a new enemy which shortly became a rival and finally a superior. At the same time the war with Egypt was prosecuted without either advantage or glory. Fresh losses were suffered in the reign of Seleucus II. (Callinicus), Antiochus the Second's successor. While Callinicus was engaged in Egypt against Ptolemy Euergetes, Emenues of Pergamus obtained possession of a great part of Asia Minor (B.C. 242); and about the same time Arses II., king of Parthia, conquered Hyrcania and annexed it to his dominions. An attempt to recover this latter province cost Callinicus his crown, as he was deposed and made prisoner by the Parthians (B.C. 226). In the next reign, that of Seleucus III. (Ceramus), a slight reaction set in. Most of Asia Minor was recovered for Ceramus by his wife's nephew, Achaeus (B.C. 224), and he was preparing to invade Pergamus when he died poisoned. His successor and brother, Antiochus III., though he gained the surname of Great from the grandeur of his expeditions and the partial success of some of them, can scarcely be said to have really done anything towards raising the empire from its declining condition, since his conquests on the side of Egypt, consisting of Cela-Syria, Phoenicia, and Palestine, formed no sufficient compensation for the loss of Asia Minor, which he was forced to cede to Rome for the aggrandizement of the rival kingdom of Pergamus (B.C. 190). Even had the territorial balance been kept more even, the ill policy of making Rome an enemy of the Syrian kingdom, with which Antiochus the Great is taxed, in engaging in a great war, and the excessive pride which prevailed among the princes, would have been a serious blow to the Syrian territories. The eastern provinces, the rich countries, of which near the Euphrates and the fertile basin of the Tigris, were in the hands of the Medes, Parthians, and others, who had succeeded the Persians, and the western provinces, the Phoenicia, Syria, Cilicia, and parts of Ionia, had been reduced to a condition of subjection to their respective monarchs, and were the prey of theavarous kings. This was a result of the imperial ambition of the Seleucids, who, by their unsettled contests with Pergamus, with Egypt, and with Rome, and the continual wars among themselves, had been no more able to defend their own dominions than to extend them. In the instance of their losses to the Parthians, at any rate to protect his empire from their aggressions. But the exhaustion consequent upon his constant wars and signal defeats — more especially those of Raphia and Magnesia — left Syria far more feeble at his death than she had been at any former period. The almost eventless reign of Seleucus IV. (Philopator), his son and successor (B.C. 187-175), is sufficient proof of this feebleness. It was not till twenty years of peace had recruited the resources of Syria in men and money, that Antiochus IV. (Epiphanes), brother of Philopator, ventured on engaging in a great war (B.C. 171) — a war for the conquest of Egypt. At first it seemed as if the attempt would succeed. Egypt was on the point of yielding to her foe for so many years, when Rome, following out her traditions of hostility to Syrian power and influence, interposed her mediation, and deprived Epiphanes of all the fruits of his victories (B.C. 168). A greater injury was, about the same time (B.C. 168), inflicted on Syria by the folly of Epiphanes himself. Not content with replenishing his treasury by the plunder of the Jewish temple, he madly ordered the desecration of the Holy of Holies, and thus caused the revolt of the Jews, which proved a permanent loss to the empire and an aggravation of its weakness. After the death of Epiphanes the empire rapidly verged to its fall. The real power fell into the hands of an infant, Antiochus V. (Eupator), son of Epiphanes (B.C. 164); the nobles contended for the regency: a pretender to the crown started up in the person of Demetrius, son of Seleucus IV.; Rome put in a claim to administer the government; and amid the troubles thus caused, the Parthians, under Tigranes I., invaded the eastern provinces (B.C. 164), conquered Media, Persis, Susiana, Babylonia, etc., and advanced their frontier to the Euphrates. It was in vain that Demetrius II. (Nicator) made an attempt (B.C. 142) to recover the lost territory; his boldness cost him his liberty; while a similar attempt on the part of his successor, Antiochus VII. (Sidetes), cost that monarch his life (B.C. 128). Meanwhile, in the shorn Syrian kingdom, disorders of every kind were on the increase; Commagene revolted and established her independence; civil wars, murders mutinies of the troops, rapidly succeeded one another; the despoiled Jews were called in by both sides in the various struggles; and Syria, in the space of about ninety years, from B.C. 154 down to B.C. 64, had no fewer than ten sovereigns. All the wealth of the country had been by this time dispersed; much had flowed Romeward in the shape of bribes; more, probably, had been spent on the wars; and still more had been wasted by the kings in luxury of every kind. Under these circumstances the Romans showed no eagerness to occupy the exhausted region, which passed under the power of Tigranes, king of Armenia, in B.C. 85; and was not made a province of the Roman Empire till after Pompey's complete defeat of Mithridates and his ally Tigranes, B.C. 64.
The chronology of this period has been well worked out by Clinton (F. H. vol. iii. pp. 308-346), from whom the following table of the kings, with the dates of their accession, is taken:

<table>
<thead>
<tr>
<th>Kings</th>
<th>Length of Reign</th>
<th>Date of Accession</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Seleucus Nicator</td>
<td>32 years</td>
<td>Oct. 312</td>
</tr>
<tr>
<td>2. Antiochus Soter</td>
<td>11</td>
<td>Jan. 250</td>
</tr>
<tr>
<td>3. Antiochus Theos</td>
<td>11</td>
<td>Jan. 251</td>
</tr>
<tr>
<td>4. Seleucus Callinicus</td>
<td>20</td>
<td>Aug. 222</td>
</tr>
<tr>
<td>5. Seleucus Cramus</td>
<td>3</td>
<td>Nov. 103</td>
</tr>
<tr>
<td>6. Antiochus Magnus</td>
<td>12</td>
<td>Oct. 187</td>
</tr>
<tr>
<td>7. Seleucus Philopator</td>
<td>11</td>
<td>Aug. 157</td>
</tr>
<tr>
<td>8. Antiochus Ephiphanes</td>
<td>2</td>
<td>Dec. 104</td>
</tr>
<tr>
<td>9. Antiochus Eupator</td>
<td>12</td>
<td>Nov. 103</td>
</tr>
<tr>
<td>10. Demetrius Soter</td>
<td>3</td>
<td>Aug. 150</td>
</tr>
<tr>
<td>11. Alexander Bala</td>
<td>5</td>
<td>Nov. 104</td>
</tr>
<tr>
<td>12. Demetrius Nicator (1st reign)</td>
<td>9</td>
<td>Feb. 157</td>
</tr>
<tr>
<td>13. Antiochus Sises</td>
<td>3</td>
<td>Feb. 157</td>
</tr>
<tr>
<td>14. Demetrius Nicator (2nd reign)</td>
<td>3</td>
<td>Feb. 128</td>
</tr>
<tr>
<td>15. Antiochus Grypus</td>
<td>12</td>
<td>Aug. 123</td>
</tr>
<tr>
<td>16. Antiochus Cyzicenus</td>
<td>12</td>
<td>Jan. 178</td>
</tr>
<tr>
<td>17. Antiochus Eusebes and</td>
<td>12</td>
<td>Jan. 178</td>
</tr>
<tr>
<td>18. Tigranes</td>
<td>14</td>
<td>Aug. 83</td>
</tr>
<tr>
<td>19. Antiochus Asiaticus</td>
<td>4</td>
<td>Sep. 69</td>
</tr>
</tbody>
</table>

As Syria holds an important place, not only in the Old Testament, but in the New, none account of its condition under the Romans must now be given. That condition was somewhat peculiar. While the country generally was turned into a Roman province, under governors who were at first proprietors of the country, and finally, after it was annexed to the direct rule of the Romans, into a number of "free cities," which retained the administration of their own affairs, subject to a tributary levied according to the Roman principles of taxation; and finally, a number of tracts, which were assigned to petty princes, that is, city-states, native to be ruled at their pleasure, subject to the same obligations with the free cities as to taxation (Appian, Syr. 50). The free cities were Antioch, Seleucia, Apamea, Epiphanes, Tripolis, Nisibis, and Nisibis. The principalities, Commagene, Chalced ad Belum (near Bard- bek), Aranthis, Abila or Adliden, Palmyra, and Damascus. The principalities were sometimes called kingdoms, sometimes tetrarchies. They were established where it was thought that the natives were so inextricably wedded to their own customs, and so well disposed for revolt, that it was necessary to consult their feelings, to flatter the national vanity, and to give them the semblance without the substance of freedom. (a) Commagene was a kingdom (regnans). It had broken off from Syria during the later troubles, and become a separate state under the government of a branch of the Seleucidae, who affected the names of Antiochus and Mithridates. The Romans allowed this condition of things to continue till A. D. 17, when, upon the death of Antiochus III, they made Commagene a province: in which condition it continued till A. D. 38, when Caligula gave the crown to Antiochus IV. (Epiphanes), the son of Antiochus III. Antiochus IV. continued king till A. D. 72, when he was deposed by Vespasian, and Commagene was finally absorbed into the Empire. He had a son, called also Antiochus and Epiphanes, who was betrothed to Drusilla, the sister of King Agrippa, and afterwards the wife of Felix, the procurator of Judaea. (b) Chalced ad Belum was not the city so called near Aleppo, which gave name to the district of Chaldia, but a town of a less importance near Heliopolis (Bardbek), whence probably the suffix "ad Belum." It is mentioned in this connection by Strabo (xvi. 2, § 10), and Josephus says that it was under Leucius (Ant. xiv. 7, § 4), so that there cannot be much doubt as to its position. It must have been in the "Hollow Syria" — the modern Libanon — to the south of Bardbek (Joseph. B. J. i. 9, § 2), and therefore probably at or near, where there are large ruins (Robinson, Bibl. Res. iii. 496, 497). This too was generally, or perhaps always, a "kingdom." Pompey found it under a certain Polycrates, "the son of Menneas," and allowed him to retain possession of it, together with certain adjacent districts. From it he passed to his son, Lyueas, who was put to death by Antony at the instigation of Cleopatra (ab. b. c. 34), after which we find its revenues farmed by Lyueas's steward, Zenodoros, the royalty being in abeyance (Joseph. Ant. xx. 10, § 1). In it, in 19 B.C., Agrippa was not only the vassal, but also the de facto ruler of the "kingdom of the Herods," where it probably passed to his son Philip (Bibl. xxii. 11, § 4). Philip died A. D. 34; and then we lose sight of Chalced, until Claudius in his first year (A. D. 41) bestowed it on a Herod, the brother of Herod Agrippa I, still as a "kingdom." From this Herod it passed (A. D. 49) to his nephew, Herod Agrippa II, who held it only three or four years, being promoted from it to a better government (ibid. xx. 5, § 1). Chalced then fell to Agrippa's cousin Aristobulus, son of the first Herodian king, under whom it remained till A. D. 73 (Joseph. B. J. vii. 7, § 1). About this time, or soon after, it ceased to be a distinct government, being finally absorbed into the Roman province of Syria. (c) Aranthis (now Resana) was for a time separated from Syria, and governed by phylarchs. The city lay on the right bank of the Orontes between Hamah and Homs, rather nearer to the former. In the government were included the Emisini, or people of Homs (Eunus, so that we may regard it as comprising the Orontes valley from the Jebel Borkhan to the high ground on the Homs road), the lake of Homs. Only two governors are known, Samphaseum and Haschib, his son (Strabo. xvi. 2, § 10). Probably this principality was one of the first absorbed. (d) Adliden, so called from its capital Abila, was a "tetrarchy." It was situated to the east of Anti-Libanus, on the route between Bardbek and Damascus (Ros. Ant.). Ruins and inscriptions mark the site of the capital (Robinson, Bibl. Res. iii. 470-482), which was at the village called el-Soke, on the river Barada, just where it breaks forth from the mountains. The limits of the territory are uncertain. We first hear of this tetrarchy in St. Luke's Gospel (iii. 1), where it is said to have been in the possession of a certain Lysanias at the commencement of St. John's ministry, which was probably A. D. 27. Of this Lysanias nothing more is known; he certainly cannot be the Lysanias who once held Chalced; since that Lysanias died above sixty years previously. Eleven years after the date mentioned by St. Luke, A. D. 38, the heir of Caligula bestowed the "tetrarchy of Lysanias," by which Adliden is no doubt intended, on the elder Agrippa (Joseph. Ant. xvi. 6, § 10); and four years later Claudius confirmed the same prince in the possession of the 1st "tith of Lysanias."
Finally, in A.D. 53, Claudius, among other grants, conferred on the younger Agrippa "Abila, which had been the territory of Lyonsia" (ibid. xx. 7, § 1). Abila was taken by Placidus, one of the generals of Vespasian, in N. c. 69 (Joseph. Bell. Jud. iv. 7, § 6), and thenceforth was annexed to Syria. (c.) Palmyra appears to have occupied a different position from the rest of the Syrian principalities. It was in no sense dependent upon Rome (Plin. H. N. v. 25), but relying on its position, chased and exercised the right of self-government from the breaking up of the Syrian kingdom to the reign of Trajan. Antony made an attempt against it, n. c. 41, but failed. It was not Trajan's successes against the Parthians, between A. d. 114 and A. d. 116, that Palmyra was added to the Empire. (f.) Damascus is the last of the principalities which it is necessary to notice here. It appears to have been left by Pompey in the hands of an Arabian prince, Aretas, who, however, was to pay a tribute for it, and to allow the Romans to occupy it at their pleasure with a garrison (Joseph. Ant. 19: 5 § 1: 11, § 7). This state of things continued most likely to the settlement of the Empire by Augustus, when Damascus was attached to the province of Syria. During the rest of Augustus' reign, and during the entire reign of Tiberius, this arrangement was in force; but it seems probable that Caiulina on his accession separated Damascus from Syria, and gave it to another Aretas, who was king of Petra, and a relation (son?) of the former. [See Aretas.] Hence the fact, noted by St. Paul (2 Cor. xi. 52), that at the time of his conversion Damascus was held by an "ethnarch of king Aretas." The semi-independence of Damascus is thought to have continued through the reigns of Caiulina and Claudius (from A. d. 57 to A. d. 64), but to have come to an end under Nero, when the district was probably reattached to Syria.

The list of the governors of Syria, from its conquest by the Romans to the destruction of Jerusalem, has been made out with a near approach to accuracy, and is as follows:—

<table>
<thead>
<tr>
<th>Names</th>
<th>Title of office</th>
<th>Date of entering office</th>
<th>Date of quitting office</th>
</tr>
</thead>
<tbody>
<tr>
<td>P. Subtilus Quirinus</td>
<td>Legatus</td>
<td>A. d. 5</td>
<td></td>
</tr>
<tr>
<td>Q. Cecilius Metellus</td>
<td>Legatus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cretius Sarius</td>
<td>Legatus</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>M. Calpurnius Piso</td>
<td>Legatus</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Cn. Sentius Saturninus</td>
<td>Propr.</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>L. Pompônion Flaccus</td>
<td>Prop.</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>L. Vetellius</td>
<td>Legatus</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>P. Petronius</td>
<td>Legatus</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>V. Mucilus</td>
<td>Legatus</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>C. Cassius Longinus</td>
<td>Legatus</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>T. Numidius Quadratus</td>
<td>Legatus</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>Dumnus Corbinus</td>
<td>Legatus</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>Agrippa</td>
<td>Legatus</td>
<td>68</td>
<td></td>
</tr>
<tr>
<td>C. Cecilius Gallus</td>
<td>Legatus</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td>P. Licinius Mucianus</td>
<td>Legatus</td>
<td>69</td>
<td></td>
</tr>
</tbody>
</table>

The history of Syria during this period may be summed up in a few words. Down to the battle of Pharsalia, Syria was fairly tranquil, the only troubles being with the Arabs, who occasionally attacked the eastern frontier. The Roman governors labored hard to raise the condition of the province, taking great pains to restore the cities, which had gone to decay under the Later Seleucids. Gabinius, proconsul in the years 56 and 55 n. c., made himself fairly popular in works of this kind. After Plancus (in n. c. 44) the troubles seem to have been renewed. Julius Caesar gave the province to his relative Sextus in n. c. 47; but Pompey's party was still so strong in the east, that in the next year one of his adherents, Cecilius Bassus, put Sextus to death, and established himself in the government so firmly that he was able to resist for three years three proconsuls appointed by the Senate to dispossess him, and only finally yielded upon terms which he himself offered to his antagonists. Many of the petty princes of Syria sided with him, and some of the nomadic Arabs took his pay and fought under his banner (Strab. xvi. 2, § 10). Bassus had but just made his submission, when, upon the assassination of Caesar, Syria was disputed between Cassius and Drusilla, the friend of Antony, a dispute terminated by the suicide of Dolo- bella, n. c. 43, at Lodicea, where he was besieged by Cassius. The next year Cassius left his province and went to Philip, where, after the first unsuccessful engagement, he too committed suicide. Syria then fell to Antony, who appointed as his legate L. Decidius Saxa, in n. c. 47. The troubles of the eastern provinces tempted the Parthians to seek a further extension of their dominions at the expense of Rome, and Parthas, the crown-prince, son of Arses XIV., assisted by the Roman refugee, Labienus, overran Syria and Asia Minor, defeating Antony's generals, and threatening Rome with the loss of all her Asiatic possessions (n. c. 40-39). Ventidius, however, in n. c. 38, defeated the Parthians near Pacorus, and recovered the territory that he had taken from the Parthian. A quiet time followed. From n. c. 38 to n. c. 51 Syria was governed peaceably by the legates of Antony, and, after his defeat at Actium and death at Alexandria in that year, by those of Augustus. In n. c. 27 took place that formal division of the provinces between Augustus and the Senate, from which the imperial Roman authorities derived their legitimate right. Syria, being from its exposed situation among the provinci principia, continued to be ruled by legates, who were of consular rank (consulares) and bore severally the

1 Called "Vitellius" by Tacitus
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full title of "Legatus Augusti pro praetore." During the whole of the period the province enlarged or contracted its limits according as it pleased the reigning emperor to bestow tracts of land on the native princes, or to resume them and place them under his legate. Judea, when annexed in this way to Syria, occupied a peculiar position. Partly perhaps on account of its remoteness from the Syrian capital, Antioch, partly no doubt, because of the peculiar character of its people, it was thought best to make it, in a certain sense, a separate government. A special procurator was therefore appointed to rule it, who was subordinate to the governor of Syria, but within his own province had the power of a legatus. [See JUDEA.] Syria continued without serious disturbance from the expulsion of the Parthians (B. C. 38) to the breaking out of the Jewish war (A. D. 66). In B. C. 19 it was visited by Augustus, and in A. D. 18-19 by Germanicus, who died at Antioch in the appointed year. In A. D. 44-47 it was the scene of a severe famine. [See AGRABUS.] A little earlier Christianity had begun to spread into it, partly by means of those who were scattered at the time who were spared at the hands of Stephen's persecution (Acts xi. 19), partly by the exertions of St. Paul (Gal. i. 21). The Syrian Church soon grew to be one of the most flourishing (Acts xii. 1, xv. 23, 35, 41, &c.). Here the name of "Christian" first arose—at the outset no doubt a gibe, but thenceforth a glory and a bond: Antioch the capital, became as early probably as A. D. 44 the see of a bishop, and was soon recognized as a patriarchate. The Syrian Church is accused of laxity both in faith and morals (Neumann, Arianus, p. 10); but, if it must admit the disgrace of having given birth to Lucian and Paulus of Samosota, it can claim on the other hand the glory of such names as Ignatius, Theophilus, Ephraim, and Eulogius. It suffered without shrinking many grievous persecutions; and it helped to make that emphatic protest against worldliness and luxuriousness of living at which monasticism, according to its original conception, must be considered to have aimed. The Syrian monks were among the most earnest and most self-denying; and the names of Hilary and Simon Syrii are enough to prove that the Syrian Church, so important a part was played by Syria in the acetic movement of the 4th and 5th centuries. (For the geography of Syria, see Pockocke's Description of the East, vol. ii. pp. 88-209; Burckhardt's Travels in Syria and the Holy Land, pp. 1-503; Robinson's Later Biblical Researches, pp. 410-625; Stanley's Sinai and Palestine, pp. 495-511; Porter's Five Years in Damascus; Wheel- world's Travels in the Trench of the Ten Thousand, pp. 57-70; Researches, etc., p. 230 ff. For the history under the Seleucids, see (besides the original sources) Clinton's Fasti Hellenici, vol. iii. Appendix iii. pp. 308-416; Vaillant's Imperium Seleucidarum, and Friedich's Annales Recens et Regnum Syriæ. For the history under the Romans, see Nolli's, Cenographia Pannonica, Op. vol. iii. pp. 428-531.)

* For a table of Meteorological Observations taken at Beirut from Nov. 1808 to July 1809, see Quarterly Statement of the Palestine Exploration Fund, No. iii. 1839. The two articles on Mount Lebanon, in the Bibl. Sacra, xxvi. 541-571, and 733-773, by Rev. T. Laurie, D. D., treat somewhat fully of the topography and antiquity of Northern Syria. For a graphic description of Old Syria (the modern Lower) by great military poet of the ancient invaders of Palestine, see Rawlinson's Asiat. Monuments, iii. 244 ff. H.

* SYRIA, Dan. ii. 4. [SYRIAN.]

SYRIAC VERSIONS. [Versions, SYRIAC.]

* SYRIAN (זָרָּעָה) Zara'ah: Syrian, a native or inhabitant of Syria (Gen. xxvii. 20, xxviii. 5, xxii. 24, Gen. xxxii. 5; 2 K. ii. 20). The parochial, "Syrians," is commonly the translation of זָרָּעָה, Zara'ah; e. g. 2 Sam. viii. 5-13, x. 6-19, &c.; but of זָרָּעָה, Zara'ah, 2 K. viii. 28, 29, ix. 15; comp. 2 Chr. xxii. 5. "In the Syrian language" or "tongue," 2 K. viii. 26; Is. xxxix. 11; Ezr. iv. 7; or in "Syrians," Dan. ii. 4, is זוּרָּעָה Zara'ah, "Syrians," "Syrian tongues," "Syria;" in 2 Mac. xxe. 36, תַּוּרָאָה צַרְיָא צַרְיָא, vose Syriasin A.

* SYRIA-MA'ACHAH, 1 Chr. xix. 6. [Aram: Ma'achah].

SYRO-PHŒNICIAN (Σωροφινικεῖα Λαυκου, Tisch., 8th ed.), Σωροφινικεῖα [Rec. Text: Συροφινικεία or Συροφινικ. Tisch., 14th ed.] (Syro-Phœnician or Prochæian). The name Σωροφινικεῖα (Syro-Phœnician) occurs only in Mark vii. 21. The coinage of the words "Syro-Phœnician," and "Syro-Phœnicians," seems to have been the work of the Romans, though it is difficult to say exactly what they intended by the expressions. It has generally been supposed that they wished to distinguish the Phœnicians of Syria from those of Africa (the Carthaginians); and the term "Syro-Phœnician" has been regarded as the exact converse to "Libyphœnician" (Aldrov., in loc.). But the Libyphœnicians are not the Phœnicians of Africa generally—they are a peculiar race, half-African and half-Phœnician ("mixtum Punicum Africum genus"). Liv. xxii. 22. The Syro-Phœnicians, therefore, should, on this analogy, be a mixed race, half-Phœnician and half-Syrians. This is probably the sense of the word in the satirists Lucilius (ep. Non. Marc. De propriet. sera, iv. 431) and Juvenal (Sat. viii. 150), who would regard a mongrel Oriental as peculiarly contemptible. In later times a geographical sense of the terms superseded the ethnic one. The Emperor Hadrian divided Syria into three parts, Syria Proper, Syria Phœnic, and Syria Palistina; and henceforth a Syro-Phœnician meant a native of this sub-province (Lucian, De Conv. Discr. § 4), which included Phœnic Proper, Damascus, and Palmyrene. As the geographical sense had not come into use in St. Mark's time, and as the ethnic one would be a renunciation of the sacred writers, it is perhaps most probable that he really wrote Συροφινικα, "a Phœnician Syrian," which is found in some copies. [The reading Σωροφινικα is much better supported. — A.]

St. Matthew uses "Canaanith" (Kanaanith) in the place of St. Mark's "Syro-Phœnician," or Phœnician Syrian, "on the same ground that the LXX. translate Canaan into a sacred writer, it is perhaps most probable that he really wrote Σωροφινικα, a Canaanite, just as Englishmen are called Britons." No conclusion as to the identity of the Canaanites with the Phœnicians can properly be drawn from the indifferent use of the two terms. (See Reisin son's Herodotus, iv. pp. 243-245.) G. R.
SYRTIS

SYRTIS. [Quicksands.]

SYZYGGUS or SYZZGYGUS. Phil. iv. 3. [Yoke-fellow, Amor. ed.]

TA'ANACH (תַּאֲנָךְ) [perh. castle, Dietr.]:

TA'ANACH: [perh. castle, Dietr.]:

Zachax [Vat. Zacchax], Zachax, Zachax, [Tobacco, VAT. corrpt.]: Alex. Thoax, Tobac, thooxax, Thoax, Thooxax: [Themoc, Themoc, Themoe].

An ancient Canaanitish city, whose king was enumerated amongst the thirty-one conquered by Joshua (Josh. xii. 21). It came into the hands of the half tribe of Manasseh (Josh. xiii. 21, xxxi. 25); 1 Chr. xxvii. 28, though it would appear to have lain outside their boundary and within the allotment of either Issachar or Asher (Josh. xii. 11), probably the former. It was bestowed on the Kohathite Levites (Josh. xxii. 25). Taanach was one of the places in which, either from some strength of position, or from the ground near it being favorable for their mode of fighting, the Aborigines succeeded in making a stand (Josh. xii. 12; Judg. i. 27); and in the great struggle of the Canaanites under Sisera against Deborah and Barak, it appears to have formed the head-quarters of their army (Judg. v. 19). After this defeat the Canaanites of Taanach were probably made, like the rest, to pay a tribute (Josh. xvii. 13; Judg. 1. 28), but in the town they appear to have remained to the last. Taanach is almost always named in company with Megiddo, and they were evidently the chief towns of that fine rich district which forms the western portion of the great plain of Esdraelon (1 K. iv. 12).

There it is still to be found. The identification of Ta'anach with Taanach, may be taken as one of the surest in the whole Sacred Topography. It was known to Eusebius, who mentions it (twice) in the Omnominac (Greek and Arabic) as a "very large village." standing between 3 and 4 Roman miles from Levio — the ancient Megiddo. It was known to hap Paréch, the Jewish medieval traveller, and it still stands about 4 miles southeast of Lejiana, retaining its old name with hardly the change of a letter. The ancient town was planted on a large mound at the termination of a long spur or prominence, which runs outward from the hills of Manasseh into the plain, and leaves a recess or bay, subordinate to the main plain on its north side and between it and Lejiana. The modern hamlet clings to the S. W. base of the mound (Rob. li. 310, 325; Van de Veche, i. 398; Stanley, Jewish Church, pp. 321, 322).

In one passage the name is slightly changed both in [the original] and A. V. [TANACH].

TA'ANATH-SHILOH (תַּאֲנָתָה שִלֹה) [sirce of Shiloh, First]: Thoana, nat Szilhou [Vat. Szilhoo]; Alex. Tannath szilho: Tannath-Szeho.

A place named only once (Josh. xvi. 6) as one of the landmarks of the boundary of Ephraim, but of which boundary it seems impossible to ascertain. All we can tell is, that at this part the enumeration is from west to east, Janniah being east of Taanath Shiloh. With this agrees the statement of Eusebius (Omnominac), who places Janniah 12, and Thenath, or as it was then called Themah, 10 Roman miles east of Neapolis. Janniah has been identified with some probability at Yoman, on the road from Nusbah to the Jordan Valley. The name Tann, or Ain Tann, seems to exist in that direction. A place of that name was seen by Robinson N. E. of Mejejil (Bibl. Res. ii. 265), and it is mentioned by Barth (Bitter, Jordan, p. 471), but without any indication of its position. Much stress cannot however be laid on Eusebius' identification.

In a list of places contained in the Talmud (Jerumsed Megillah i.), Taanath Shiloh is said to be identical with Shiloh. This has been recently revived by Kurtz (Gereeh, des Allt. Biblcs, ii. 70). His view is that Taanath was the ancient Canaanite name of the place, and Shiloh the Hebrew name, conferred on it in token of the "rest" which allowed the Tabernacle to be established there after the conquest of the country had been completed. This is ingenious, but at present it is a mere conjecture, and it is at variance with the identification of Eusebius, with the position of Janniah, and, as far as it can be inferred, of Mishmetha, which is mentioned with Taanath Shiloh in Josh. xvi. 6.

G.

TABAOTH (Tabothe; Alex. Taboeth; Toboeth). TABAOTH (1 Esdr. v. 29).

TABAOTH (תבּאוֹת) [rings, Grs.]: Tabo-  

TABAOTH (1 Esdr. v. 29).

TABAOTH (תבּאוֹת) [perh. celebrated]:

Tabo: Alex. Taboeth; Toboeth.

A place mentioned only in Judg. vii. 22, in describing the flight of the Midianite host after Gideon's night attack. The host fled to Beth-shittah, to Zererah, to the brink of Abel-meholah on (Tah) Tabitha. Beth-shittah may be Shattath, which lies on the open plain between Jebel Fakha and Jebel Daby, 4 miles east of Ain Jadid, the probable scene of Gideon's onslaught. Abel-meholah was no doubt in the Jordan Valley, though it may not have been so much as 8 miles south of Beth-shan, where Enschel and Jerome would place it. But no attempt seems to have been made to identify Tabitha, nor does any name resembling it appear in the books or maps, unless it be Tabubkhal-Fahel, i. e., "Terrace of Fahel." This is a very striking natural bank, 600 ft in height (Rob. iii. 325), with a long, horizontal, and apparently flat top, which is embanked against the western face of the mound east of the Jordan, and descends with a very steep front to the river. It is such a remarkable object in the whole view of this part of the Jordan Valley that it is difficult to imagine that it did not bear a distinctive name in ancient as well as modern times. At any rate, there is no doubt that, whether this Tabukhish represents Tabitha or not, the latter was somewhere about this part of the Ghor.

G.

TABEAL (גְּבָא ל [God is good]): Tabolah; Tobol.

Property "Tabeal," the pathouch being chief towns of the district of Samaria (cap. 16, quoted in Radd., Pat. p. 403).
TABEEL

TABERNACLE

due to the pause (Gesen. Lecry, § 52, 1 b; Hdb. Gr. § 29, 4 c). The son of Tabel was apparently an Ephraimitic in the army of Pekah the son of Remaliah, or a Syrian in the army of Rezin, when they went up to besiege Jerusalem in the reign of Ahaz (Is. vii. 6). The Aramaic form of the name favors the latter suggestion (comp. TARGUMIM). The Targum of Jonathan renders the name as an appellative, "and we will make king in the midst of her whom seems good to us" (יְשָׁבֵא יֶפֶרֶת אַֽלְיָֽהוּ). Rashi 1 by Geonatri turns the name into יָשָׁבֵא יֹפֶרֶת, Rima, by which apparently he would understand Remaliah.

TABEEL ([תֶּבֶל] see above): Tabetha: Tabael. An officer of the Persian government in Susamia in the reign of Artaxerxes (Est. iv. 7). His name appears to indicate that he was a Syriac, for it is really the same as that of the Syrian vassal of Rezin who is called in our A. V. "Tabael." Add to this the letter which he and his companions wrote to the king was in the Syrian or Aramaic language. Gesenius, however (Jes. i. 280), thinks that he may have been a Samaritan. He is called TABELLIUS in 1 Esdr. ii. 16. The name of Tobit the father of Tobit is probably the same.

W. A. W.

TABELLIUS (טֶבֶלִיעַשׁ): Tabelliaus. 1 Esdr. ii. 16. [TBEEL].

TABERAH (תֶּבֶרָה) [תָּבֵיקָרְאָה]: tabora).

The name of a place in the wilderness of Paran, given from the fact of a "burning among the people by the fire of the Lord" which took place (Num. xi. 3, Dent. iv. 22). It has not been identified, and is not mentioned among the list of encampments in Num. xxxii.

TABERING (תֶּבֶרְנָה): fegyegeumaei: maceruente.

The obsolete word thus used in the A. V. of Nah. ii. 7 requires some explanation. The Hebrew word connects itself with תֵֽבֶרְנָה, a timbrel, and the image which it brings before us in this passage is that of the women of Nineveh, led away into captivity, mourning with the plaintive tones of drums, and beating on their breasts in anguish, as women beat upon timbrels (comp. Ps. lixii. 25 [26], where the same verb is used). The LXX. and Vulg., as above, make no attempt at giving the exact meaning. The Targum of Jonathan gives a word which, like the Hebrew, has the meaning of "typanizantes." The A. V. in like manner reproduces the original idea of the words. The "toburn" or "tabor" is a musical instrument of the drum type, which with the pipe formed the band of a country village. We retain a trace at once of the word and of the thing in the "taborine" or "tambourine" of modern music, in the "tabor" of the A. V. and older English writers. To "tabor," accordingly, is to beat with loud strokes as men beat upon such an instrument. The verb סְאָה (in this sense in Be'erm and Fletch. The Targum Tynanch, which would labor her), and answers with a singular felicity to the exact meaning of the Hebrew.

E. H. P.

TABERNACLE (תֶּבֶרְנָה, שֵׁכָּה, טֶבֶרְנָה): tabernaculum.

The description of the Tabernacle and its materials will be found under "TEAPE." The writer of that article holds that he cannot deal satisfactorily with the structural order and proportions of the one without discussing also those of the other. Here, therefore, it remains for us to treat — (1) of the word and its synonyms; (2) of the history of the Tabernacle itself; (3) of its relation to the religious life of Israel; (4) of the theories of later times respecting it.

1. The Word and its Synonyms. — (1.)

The first word thus used (Ex. xxv. 9) is תֶּבֶרְנָה (Tabernacle), formed from תַּבֵּרְנָה to settle down or dwell, and thus itself = dwelling. It connects itself with the Jewish, though not Scriptural, word Schenchin, as describing the dwelling-place of the Divine Glory. It is noticeable, however, that it is not applied in prose to the common dwellings of men, the tents of the Patriarchs in Genesis, or those of Israel in the wilderness. It seems to belong rather to the speech of poetry (Ps. lxxvii. 2; Cant. i. 8). The loftier character of the word may obviously have helped to determine its religious use, and justifies translators who have the choice of synonyms like "tabernacle" and "tent" in a like preference.

(2.) Another word, however, is also used, more connected with the common life of men: תַּבֵּרְנָה (chafel), the "tent" of the Patriarchal age, of Abraham, and of Isaac, and of Jacob (Gen. iv. 21, &c.). For the most part, as needing something to raise it, it is more often applied to the Sacred Tent, with some distinguishing epithet. In one instance (Ex. xxvii. 10, K. i. 29) it does appear with this meaning by itself. The LXX. not distinguishing between the two words gives σκηφή for both. The original difference appears to have been that תַּבֵּרְנָ which represented the outermost covering, the black goat's hair curtains; תַּבֵּרְנָה, the inner covering, the curtains which rested on the beams (Gesenius, s. v.)
The words are accordingly sometimes translated in Ex. xxxiv. 3, 2 x, 5, 20 (A. V. "the tabernacle of the tent"). Even here, however, the LXX. gives σκηφή only, with the exception of the eue. lecl. of ἡ σκηφὴ τῆς σκηφῆς in Ex. xx. 26.

(3.) תַּבֵּרְנָ בַּבְרְנָה (Ezr. i. 6; akk: abow). ezwa: abow, is applied to the Tabernacle in Ezr. xxiii. 19, xxviii. 24; Josiah vi. 21; iv. 23; 24: Juse. xviii. 31, xx. 18, as it had been, apparently, to the tents of the Patriarchs (Gen. xxvi. 17). So far as it differs from the two preceding words, it expresses more definitely the idea of a fixed, settled habitation. It was therefore fitted for the sanctuary of Israel after the people were settled in Canaan, than during their wanderings.

For us the chief interest of the word lies in its having descended from a yet older order, the first word ever applied in the O. T. to a local sanctuary, "Bet-ha-sil," "the house of God" (Ixxv. xvii. 22), keeping its place, side by side, with other words, tent, tabernacle, palace, temple, synagogue, and at last outliving all of them, rising, in the Christian Ecclesiast, to yet higher uses (1 Tim. iii. 15).

(4.) סְאָה (Kinnah), סְאָה (Milhah): סְאָה, סְאָה (Mishnah), סְאָה, סְאָה: sancta-cum. the holy, consecrated place, and therefore applied, according to the graduated scale of holiness of which the Tabernacle bore witness, to some to the whole structure (Ex. xxv. 8; Lev. xii. 4), sometimes to the court into which none but the priests might enter (Lev. iv. 6; Num. iii. 38; iv. 12), sometimes to the innermost sanctuary of all, the Holy of Holies (Lev. iv. 6?HQ). Here also the word
had an earlier starting-point and a far-reaching history. Ex-Mishpat, the city of judgment, the seat of some old oracle, had been also Kadesh, the sanctuary (Gen. xiv. 7; Ewald, Gesch. Isr. ii. 307). The name el-Khuds clings still to the walls of Jerusalem.

(5.) ড; ́ (Hiclad): ναός; temple, as meaning the stately building, or palace of Jehovah (1 Chr. xxix. 1, 19), is applied more commonly to the Temple (2 K. xiv. 13, etc.), but was used also (probably at the period when the thought of the Temple had attained the religious significance of the time) of the Tabernacle at Shiloh (1 Sam. i. 9, iii. 3) and Jerusalem (Ps. v. 7). In either case the case that the word which embodies, that the "tent," the "house," is royal, the dwelling-place of the great king.

(6.) The two words (a) and (b) receive a new meaning in combination (a) with ́ (mō'cād), and (b) with ́, ́ (kā'led). To understand the full meaning of the distinctive titles thus formed is to possess the key to the significance of the whole Tabernacle. (a.) The primary force of ́ is "to meet by appointment," and the phrase ́, ́ has therefore the meaning of "a place of or for a fixed meeting." Acting on the belief that the meeting in this case was that of the worshipers, the A. V. has uniformly rendered it by "tabernacle of the congregation" (so Sch. Schmidt, "tendarium conventus," and Luther, "Stiftshausen," while the LXX. and Vulg. confounding it with another epithet, have rendered both by ́ and ́, and "tabernacularum testimini." None of these renderings, however, bring out the real meaning of the word. This is to be found in what may be called the locus classicus, as the interpretation of all words connected with the Tabernacle. «This shall be continued burnt-offering ... at the door of the tabernacle of meeting (́) where I will meet you (́), ́, ́, ́ among the children of Israel. And I will meet (́, ́, ́) the tabernacle of meeting ... and I will dwell (́, ́) among the children of Israel, and will be their God. And they shall know that I am the Lord their God" (Ex. xxiv. 44-46). The same central thought occurs in Ex. xxiv. 22. «There I will meet with thee (comp. also Exxxv. 6, 35; Num. xxvii. 8).» It is clear, therefore, that "congregation" is inadequate. Neither the gathering of the worshipers only, but the meeting of God with his people, to commune with them, to make himself known to them, was what the name embodied. Ewald has accordingly suggested Officien-templi = Tent of Revelation, as the best equiv.

a a InActs vii 46, "tabernacle" in the A. V. is archaistic. It should be "habitation" or "place of abode" (see Scholdfield's Hebrewsfor the Layman, p. 49). David desired to build a Temple for Jehovah; the Tabernacle had already existed for generations.

b An interesting parallel is found in the preparations for the Temple. There also the extreme cisterns were among the things which the Lord made David (Afterbäumer, p. 139). This made the place a sanctuary. Thus it was that the tent was the dwelling, the house of God (Bühr, Symbolik, i. 81).

(7.) The other compound phrase, (b,) ́, ́, as connected with ́ (to bear witness), is rightly rendered by ́, ́, tabernaculum testimonii, the Wörterbuch des Zeugnisses, the tent of the testimony" (Num. ix. 15), "the tabernacle of witness" (Num. xiii. 7, xviii. 2). In this case the tent derives its name from that which is the centre of its holiness. The two tables of stone within the ark are emphatically the testimony (Ex. xxv. 16, 21, xxxi. 18). They were to all Israel the abiding witness of the nature and will of God. The tent, by virtue of its relation to them, become the witness of its own significance as the meeting-place of God and man. The probable connection of the two distinct names, in sense as well as in sound (Bühr, Symbol. i. 83; Ewald, Alt. p. 230), gave, of course, a force to each which no translation can represent.

II. History. — (1.) The outward history of the Tabernacle begins with Ex. xxv. It comes after the first great group of Laws (xix.-xxiii.), after the covenant with the people, after the vision of the Divine Glory (xiv.). For forty days and nights Moses is in the mount. Before him there lay a problem, as measured by human judgment, of gigantic difficulty. In what fit symbols was he to embody the great truths, without which the nation would sink into brutality? In what way could those symbols be guarded against the evil which he had seen in Egypt, of idolatry the most degrading? He was not left to solve the problem for himself. There rose before him, not without points of contact with previous associations, yet in no degree formed out of them, the "pattern" of the Tabernacle. The lower analogies of the painter and the architect seeing, with their inward eye, their completed work, before the work itself begins, may help us to understand how it was that the vision on the mount included all details of form, measurement, materials, the order of the ritual, the apparel of the priests. He is directed in his choice of the two chief artists, Bezaleel of the tribe of Judah, Aholibab of the tribe of Dan (xxxi.). The sin of the golden calf apparently postpones the execution. For a moment it seems as if the people were to be left without the Divine Presence itself, without any recognized symbol of it (Ex. xxxiii. 3). As in a transition period, the whole future depending on the patience of the people, on the intercession of their leader, a tent is pitched, probably that of Moses himself, outside the camp, to be provisionally the Tabernacle of Meeting. There the mind of the Lawgiver could be passed on to every offender fellowship with the mind of God (Ex. xxxiii. 11), learns to think of Him as "merciful and gracious" (Ex. xxxiv. 6), in the strength of that thought is led back to the fulfillment of the plan which had seemed likely to end, as it began, in vision. Of this provisional
The Tabernacle

Tabernacle it has to be noticed, that there was as yet no ritual and no priesthood. The people went out to it as to an oracle (Ex. xxxiii. 7). Joshua, though the tribe of Ephraim, had free access to it (Ex. xxxii.)

(2) Another outline Law was, however, given; another period of solitude, like the first, followed. The work could now be resumed. The people offered the necessary materials in excess of what was wanted (Ex. xxxvi. 5, 6). Other workmen (Ex. xxxvii. 2) and work-women (Ex. xxxviii. 25) placed themselves under the direction of Bezalel and Aholiah. The parts were completed separately, and then, on the first day of the second year from the Exodus, the Tabernacle itself was erected and the ritual appointed for it begun (Ex. xli. 2).

(3) The position of the new tent was itself significant. It stood, not, like the provisional Taber- nacle, at a distance from the camp, but in its very centre. The multitude of Israel, hitherto scattered with no fixed order, were now, within a month of its erection (Num. ii. 2), grouped round it, as around the dwelling of the unseen Captain of the Host, in a fixed order, according to their tribal rank. The Priests on the east, the other three families of the Levites on the other sides, were closest in approxi- mately the order of their preference, which is marked in the precept:

[LEVITES.] In the wider square, Judah, Zebulun, Issachar, were on the east; Ephraim, Manassés, Benjamin, on the west; the less conspicuous tribes, Dan, Asher, Naphtali, on the north; Reuben, Simeon, Gad, on the south side. When the army put itself in order of march, the position of the Taber- nacle, carried by the Levites, was still central, the tribes of the east being on the north and west in the rear (Num. xii. 14). Upon it there rested the symbolic cloud, dark by day, and fiery red by night (Ex. xl. 38). When the cloud removed, the host knew that it was the signal for them to go forward (Ex. xl. 36, 37; Num. ix. 17).

As long as it remained, whether for a day, or month, or year, they continued where they were (Num. xii. 1-23). Each march, it seems, was the same, in the order and sequence. The Levites, under the direction of the High-Priest, the sons of Aaron, prepared the removal by covering everything in the Holy of Holies with a purple cloth (Num. iv. 6-15).

(4) In all special facts connected with the Taber- nacle, the original thought reappears. It is the place where men meet with God. There the Spirit "comes upon" the seventy Elders, and they prophesy (Num. xi. 24, 25). Thither Aaron and Miri- am are called out, when they rebel against the servant of the Lord (Num. xii. 4). They are the "sons of the Lord" who appear after the unfaithful- ness of the twelve spies (Num. xiv. 10), and the rebellion of Korah and his company (Num. xvi. 10, 42), and the sin of Meribah (Num. xx. 6). Thither, when there is no sin to punish, but a difficulty to be met, do the daughters of Zelophehad come to bring their case "before the Lord" (Num. xxvi. 2). There, when the death of Moses draws near, is the solemn "charge" given to his successor (Num. xxvii. 14).

(5) As long as Canaan remained unoccupied, and the people were still therefore an army, the Tabernacle was probably moved from place to place, wherever the host of Israel was, for the time, encamped, at Gilgal (Josh. iv. 19), in the valley between Ebal and Gerizim (Josh. viii. 30-35); again, at the headquarters of Gilgal (Josh. ix. 6, x. 15, 43); and, finally, as at "the place which the Lord had chosen," at Shiloh (Josh. ix. 27, xviii. 1). The reasons of the successive changes are not given. Partly, per- haps, its central position, partly its connection to the powerful tribe of Ephraim, the tribe of the great captain of the host, may have determined the preference. There it continued during the whole period of the Judges, the gathering-point for "the heads of the fathers" of the tribes (Josh. xxi. 5), for councils of peace or war (Josh. xxi. 12; Judg. xxvi. 12), for annual solemn dances, in which the women of Shiloh were conspicuous (Judg. xxi. 21).

There, too, as the religion of Israel sunk towards the level of an orphic heathenism, troops of women assembled, shameless as those of Midian, worshippers of Jehovah, and, like the ἱερόπολοι of heathen temples, concubines of his priests (1 Sam. ii. 22). It was far, however, from being what it seemed to be, only one of those pagan sanctuaries, the witness against a localized and divided worship. The old religion of the high places kept its ground. Altars were erected, at first under protec- tion, and with reserves, as being not for sacrifice (Josh. xxi. 26); afterwards freely and without scruple (Judg. vi. 24, xvii. 19). Of the names by which the one special sanctuary was known at this time, the "Holy Place," or the "Temple," of Jeroham (1 Sam. i. 9, 24, iii. 3, 15) are most prominent.

(6) A state of things which was rapidly assimilating the worship of Jehovah to that of Ash- saroth, or My butterfly, needed to be broken up. The Ark of God was taken and the sanctuary lost its glory; and the Tabernacle, though it did not perish, never again recovered its former position. Samuel, at once the Luther and the Alfred of Is- rael, who had grown up within its precincts, treats it as an abandoned shrine (so Ps. lxxxviii. 60), and sacrifices elsewhere, at Mizpeth (1 Sam. vii. 9), at Ramah (ix. 12, x. 14), at Gilgal (x. 8, xi. 15). It probably became once again a miracle sanctuary, less honored as no longer possessing the symbol of the Divine Presence, yet cherished by the priest- hood, and some portions, at least, of its ritual kept up. For a time it seems, under Saul, to have been settled at Nibeth (1 Sam. xxvi. 1-6), which thus became what it had not been before—a priestly city. The massacre of the priests and the flight of Abiathar must, however, have robbed it yet further of its glory. It had before lost the Ark. It now lost the presence of the High-Priest, and with it the oracular ephod, the Urim and the Thummim (1 Sam. xxix. 20, xxix. 6). What change of fate then followed we do not know. The fact that all Israel was encamped, in the last days of Saul, at Gilboa, and that there Saul, though with- out success, inquired of the Lord by Urim (1 Sam. the original practice (comp. Ewald, Art. "Israel") in the dances of Judg. xxvi. 21, we have a stage of transition.

a The occurrence of the same distinctive word in Ex. xxxviii. 8, implies a recognized dedication of some temple of a town to the service of the Tabernacle, probably as singers and dan- cers. What we find under Eil was the corruption of the original practice (comp. Ewald, Art. "Israel").

b Ewald (Geschichte, ii. 549) infers that Shiloh itself was conquered and laid waste.
xxviii. 4-6) makes it probable that the Tabernacle, as of old, was in the encampment, and that Abiathar had returned to it. In some way or other, it found its way to Gibeon (1 Chr. xvi. 39). The anomalous separation of the two things which, in the original order, had been joined, brought about yet greater anomalies; and, while the ark remained at Kephirah-jeulin, the Tabernacle at Gibeon connected itself with the worship of the high-places (1 K. iii. 4). The capture of Jerusalem and the erection there of a new Tabernacle, with the ark, of which the old had been deprived (2 Sam. vi. 17: 1 Chr. xv. 1), left it little more than a traditional, historical sanctity. It retained only the old altar of burnt-offerings (1 Chr. xxi. 29). Such as it was, however, neither king nor people could bring themselves to sweep it away. The double service went on: Zadok, as high-priest, officiated at Gibeon (1 Chr. xvi. 20); the more recent, more prophetic service of psalms and hymns and music, under Asaph, gathered round the Tabernacle at Jerusalem (1 Chr. xvi. 4, 37). The divided worship continued all the days of David. The sanctity of both places was recognized by Solomon on his accession (1 K. iii. 15: 2 Chr. i. 9). But it was not wise that they should be thus united; and, as long as it was simply Tent against Tent, it was difficult to divide between them. The purpose of David fulfilled by Solomon, was that the chias of both should merge in the higher glory of the Temple. Some, Abiathar probably among them, clung to the old order, in this as in other things [SOLMONS, Urim and Thummim], but the final day at last came, and the Tabernacle of Meeting was either taken down, or left to perish and be forgotten. So a page in the religious history of Israel was closed. So the disaster of Shiloh led to its natural consumption.

III. Relation to the Religious Life of Israel. —

(1) Whatever connection may be traced between other parts of the ritual of Israel and that of the nations with which Israel had been brought into contact, the thought of the Tabernacle meets us as entirely new. a The " house of God " [Bethleem] of the Patriarchs had been the large " pillar of stone " (Gen. xxviii. 18, 19), bearing record of some high spiritual experience, and tending to lead men upward to it (Köhr, Symbol piasim, i. 93), or the grove which, with its dim, doubtful light, attuned the souls of men to a divine awe (Gen. xxx. 34). The temples of Egypt were stately and colossal, hewn in the solid rock, or built of huge blocks of granite, as unlike as possible to the sacred tent of Israel. The command was one in which we can trace a special fitness. The stately temples belonged to the house of bondage which they were hallowing. The sacred places of their fathers were in the land toward which they were journeying. In the midst, while they were to be wanderers in the wilderness. To have set up a Bethel after the old pattern would have been to make that a resting-place, the object then or afterwards of devout pilgrimage; and the multiplication of such places at the different stages of their march would have led inevitably to polytheism. It would have failed utterly to lead them to the thought which they needed most — of a Divine Presence never absent from them, protecting, ruling, judging. A sacred tent, a moving Bethel, was the fit sanctuary for a people still nomadic. b It was capable of being united afterwards, as it actually came to be, with the " grove " of the older cultus (Josh. xxiv. 26).

(2) The structure of the Tabernacle was obviously determined by a complex and profound symbolism; but its meaning remains one of the things at which we can but dimly guess. No interpretation is given in the Law itself. The explanations of Jewish writers long afterwards are manifestly wile of the mark. That which meets us in the Epistle to the Hebrews, the application of the types of the Tabernacle to the mysteries of Redemption, was latent till those mysteries were made known. And yet we cannot but believe that, as each portion of the wonderful order rose before the inward eye of the lawgiver, it must have embodied distinctly manifold truths which he apprehended by himself and transmitted long after it had entered, indeed, into the order of a divine education for Moses and for Israel: and an education by means of symbols, no less than by means of words, presupposes an existing language. So far from shrinking, therefore, as men have timidly and unwisely shrunk (Witsius, Egyptiogon, in Ugdomi, Thes. vol. i.) from asking what thoughts the Egyptian education of Moses would lead him to connect with the symbols he was now taught to use, we may see in it a legitimate method of inquiry — almost the only method possible. Where that fails, the gap may be filled up (as in Bahr, Symbol piasim) from the analogies of other nations, indicating, where they agree, a widespread primal symbolism. So far from blaring to prove, at the price of ignoring or distorting facts, that everything was till then unknown, we shall as little expect to find it so, as to see in Hebrew a new and heaven-born language, spoken for the first time on Sinai, written for the first time on the Two Tables of the Covenant.

(3) The thought of a graduated sanctity, like that of the outer court, the Holy Place, the Holy of Holies, had its counterpart, often the same number of stages, in the structure of Egyptian temples (Böhr, i. 210). The interior Adytum (to proceed from the innermost recess outward) was small in proportion to the rest of the building, and commonly, as in the Tabernacle (Joseph. Ant. ii. 6, § 3), was at the western end (Spencer, ii. 2), and was unlighted from without.

In Israel, as at least, was the sacred Aytum, the culminating point of holiness, containing the highest and most mysterious symbols, winged figures, generally like those of the cherubim (Wilkinson, Ant. Egypt. v. 275: Kenrick, Egypt. i.

a The language of 2 Chr. v. 5, leaves it doubtful whether the Tabernacle there referred to was that at Jerusalem or Gibeon. (But see Joseph. Ant. viii. 4, § 1.)

b Spencer (De leg. Hebrew. iii. 3) labors hard, but not successfully, to prove that the tabernacles of Moab (Josh. xii. 20), were the prototype of the Tent of Meeting. It has to be remembered, however, (1) that the word used in Amos (sixthis) is never used of the Tabernacle, and means something very different; at

(2) that the Moloch-worship represented a defect of the people, not of the direction of the Temple. On these grounds, then, and not from any abstract repugnance to the idea of such a transfer, I abide by the statement in the text.

c Analogies of like wants met in a like way, with no considerable historical connection, are to be found among the Goths and other tribes of northern Africa (S'il. Ital. iii. 280), and in the Sacred Tent of the Carthagean encampments (Bod. Sic. xx. 65).
The Tabernacle, the emblem of stability and life. Here were outward points of resemblance of all elements of Egyptian worship this was one which could be transferred with least hazard, with most gain. No one could think that the Ark itself was the likeness of the God he worshipped. When we ask what gave the Ark its holiness, we are led on at once to the infinite difference, the great gulf between the two systems. That of Egypt was predominantly consitent, starting from the productive powers of nature. The symbols of these powers, though not originally involving what we know as impiety, tended to it fatally and rapidly (Spencer, iii. 1; Warburton, Divine Legation, II. 4, note). That of Israel was predominantly ethical. The nation was taught to think of God, not chiefly as revealed in nature, but as manifesting himself in and to the spirits of men. In the Ark of the Covenant, as the highest revelation then possible of the Divine Nature, were the two tables of stone, on which were graven, by the teaching of the Divine Spirit, and therefore by "the finger of God," the great unchanging laws of human duty which had been proclaimed on Sinai. Here the lesson taught was plain enough. The highest knowledge was as the simplest, the esoteric as the exoteric. In the depths of the one was goodness, and may be said to have been, for the typical and symbolic bottoms of all Israel, there was the revelation of a righteous Will requiring righteousness in man (Saussure, Archäol. c. 77). And over the Ark was the Copheth (Mercy-Seat), so called with a twofold reference to the root-meaning of the word. It covered the Ark. It was the witness of a mercy covering sins. As the "footstool" of God, the "throne" of the Divine Glory, it declared that over the Law which seemed so rigid and unblemish there rested the compassion of One forgiving "iniquity and transgression." And over the Mercy seat were the Cherubim, reproducing, in part at least, the symbolism of the great Hittite races, forms familiar to Moses and Israel, needing no description for them, interpreted for us by the fuller vision of the later prophets (Ez. 1. 5-11, x. 8-16, xii. 19), or by the winged forms of the imagery of Egypt. Representing as they did the manifold powers of nature, created life in its highest form (Ehr, i. 341), their "overshadowing wings," "meeting" as in token of perfect harmony, declared that nature as well as man found its highest glory in subjection to a Divine Law, that men might take refuge in that Order, not as "the shadow of the wings" of God (Stanley, Jewish Church, p. 98). Placed where those and other like figures were, in the temples of Egypt, they might be hindrances and not help, might sensitize instead of purifying the worship of the people. But it was part of the wisdom which we may reverently trace in the order of the Tabernacle, that while Egyptian symbols are retained, as in the Ark, the Cherubim, the URIM and the THUMMIM, their place is changed. They remind the high-priest, the representative of the whole nation, of the truths on which the order rests. The people cannot bow down and worship that which they neither see.

The material not less than the forms, in the Holy of Holies was significant. The aerin or shittim wood, least liable, of woods then accessible, to decay, might well represent the imperishability of Divine Truth, of the Laws of Duty (Bähr, i. 286). Ark, mercy-seat, cherubim, the very walls, were all overlaid with gold, the noblest of all metals, the symbol of light and purity, sun-light itself as it were, fixed and embossed, the token of the incorruptible, of the glory of a great king (Bähr, i. 292). It was not without meaning that all this lavish expenditure of what was most costly was placed where none might gaze on it. The gold thus offered taught man, that the noblest acts of tenderness and sacrifice are not those which are done that man may be rich, but those for the sake of which are known only to Him who "swoth in secret" (Matt. vi. 4). Dimensions also had their meaning. Difficult as it may be to feel sure that we have the key to the enigma, there can be but little doubt that the older religious systems of the world did attach a mysterious significance to each separate number; that the training of Moses, as afterwards the far less complete initiation of Pythagoreans in the symbolism of Egypt, must have made that transparently clear to him, which to us is almost impenetrably dark. To those who think over the words of two great teachers, one heathen ("Pituarch, De Is. et Os. p. 411), and one Christian (Ch. M. Strom. vi. pp. 84-87), who had at least studied as far as they could the mysteries of the religion of Egypt, and had inherited part of the old system, the precision of the numbers in the plan of the Tabernacle will no longer seem unaccountable. If in a cosmic system, a right angled triangle with the sides three, four, five, represented the triad of Osiris, Isis, Orus, creative force, receptive matter, the universe of creation ("Pituarch, l. c.), the perfect curve of the Holy of Holies, the constant recurrence of the numbers 3 and 4, may well be accepted as

480. "The equivalence of the two phrases, "by the Spirit of God," and "by the finger of God," is seen by comparing Matt. xii. 28 and Lu. xvi. 25. Comp. also the language of Clement of Alexandria (Strom. vi. § 122) on the use of the "hand of the Lord," in 1 K. xviii. 46; 2 K. iii. 15; Ez. i. 3, iii. 14; 1 Chr. xxviii. 19.

537. These, or an edition, of the root of Copheth, the meaning of "to scrape," "eraser," derives from that meaning the idea implied in the LXX. άναρτησις, and denies that the word ever signified καθοπτρις (Althus. pp. 128, 129).

577. A full discussion of the subject is obviously impossible here, but it may be useful to exhibit briefly the chief thoughts which have been connected with the numbers that are most prominent in the language of symbols. Arbitrarily some of them may seem, a sufficient indication to establish each will be found in Bähr's elaborate dissertation, i. 128-255, and other

works: Comp. Wilkinson, Ant. Ec. 1. 150-159, Leyer in H.-Erg's Fortluft, ii. 307, and appendix. One - The Godhead, Eternity, Life, Creative Force the Sun, Moon. Two - Matter, Time, Death, Receptive Capacity, the Moon, Woman. Three - (as a number, or in the triangle) - The Universe in connection with God, the Absolute in itself, the Unconditioned, God. Four - (as the number, or in the square or cube) - Conditioned Existence, the World as created, Divine Order, Revelation. Seven - (as 3+4) - The Union of the World and God, Rest (as in the Sabbath), Peace, Blessing, Purification. Ten - (as 2+2+2+2) - Completeness, moral and physical, Perfection. Five - Perfection half attained, Incompleteness. Twelve - The Signs of the Zodiac, the Cycle of the Senses; in Israel the ideal number of the people, of the Covenant of God with them.
symbolizing order, stability, perfection (Bähr, i. 225).a

(4.) Into the inner sanctuary neither people nor the priests as a body ever entered. Strange as it may seem, that it which everything represented light and life was left in utter darkness, in profound solitude. Once only in the year, on the DAY OF ATONEMENT, might the high-priest enter, and in its holiest, its life paralleled in the spiritual life. Death and life, light and darkness, are wonderfully united. Only through death can we truly live. Only by passing into the "thick darkness," where God is (Ex. xx. 21; I K. viii. 12), can we enter at all into the Light inaccessible," in which He dwells everlastingly. The solemn annual entrance, like the withdrawal of symbolic forms from the gaze of the people, was itself part of a wise and divine order. Intercourse with Egypt had shown how easily the symbols of Truth might become common and familiar things, yet without symbols, the truths themselves might be forgotten. Both dangers were met. To enter once, and only once in the year, into the awful darkness, to stand before the Law of Duty, before the presence of the God who gave it, not in the stately rites that became the representative of God to man, but as representing man in his humiliation, in the garb of the lower priest, bare-footed and in the linen ephod, to confess his own sins and the sins of the people, this was what connected the Atonement-day (Cyparix) with the Mercy-seat (Cyparix a). And to come there with blood, the symbol of life, touching with that blood the mercy-seat, with libation, the symbol of intercession (Lev. xvi. 12-14), what did that express but the truth: (1) that man must draw near to the righteous God with no lower offering than the pure worship of the heart, with the living sacrifice of body, soul, and spirit: (2) that could such a perfect sacrifice be found, it would have a mysterious power working beyond itself, in proportion to its perfection, to cover the multitude of sins?

(5.) From all others, from the high-priest at all other times, the Holy of Holies was shrouded by the double Veil, bright with many colors and strange forms, even as curtains of golden tissue were to be seen hanging before the Altar of a Egyptian temple, a strange contrast often to the bestial form behind them (Clem. Al. Ped. iii. 4). In one memorable instance, indeed, the veil was the witness of higher and deeper thoughts. On the shrine of Isis at Sais, there were to be read words which, though pointing to a pantheistic rather than an ethical religion, were yet wonderful in their lottiness, "I am all that has been (μαρ γος γεγονος), and is, and shall be, and my veil no mortal hath withdrawn" (ʌρεάδραφος) (De Zeyt. Or. p. 384). Like, and yet never, unlike the truth, we feel that no such words could have appeared on the veil of the Ta'bernacle. In that identification of the world and God, all idolatry was latest, as in the faith of Israel in the LAM, all idolatry was excluded.8 In that dispair of any withdrawal of the veil, of any revelation of the Divine Will, there were latent all the arts of an unselecting priestcraft, subduing symbols, poses, rituals for such a revelation. But what then was the meaning of the veil which met the gaze of the priests as they did service in the sanctuary? Colors in the art of Egypt were not less significant than number, and the four bright colors, probably, after the fashion of that art, in parallel bands, blue symbol of heaven, and purple of kingly glory, and crimson of life and joy, and white of light and purity (Bähr, i. 355-356), formed in their combination no remote similitude of the rainbow, which of old had been a symbol of the Divine covenant with man, the pledge of peace and hope, the sign of the Divine Presence (Ex. i. 28; Ezek. Alterh. p. 333). Within the veil, light and truth were seen in their unity. The veil itself represented the infinite variety, the πολυτοικλον σκοτίa of the divine order in Creation (Eph. iii. 19). And there again were seen copied upon the veil, the mysterious forms of the cherubim; how many, or in what attitude, or of what size, or in what material, we are not told. The words "cuming work" in Ex. xxxvi. 35. applied elsewhere to combinations of embroidery and metal (Ex. xxviii. 15, xxxvi. 4), justify perhaps the conjecture that here also they were of gold. In the absence of any other evidence it would have been, perhaps, natural to think that they reproduced on a larger scale, the number and the position of those that were over the mercy-seat. The visions of Ezekiel, however, reproducing, as they obviously do, the forms with which his priestly life had made him familiar, indicate not less than four (c. i. and x.), and those not all alike, having severally the faces of a man, a lion, an ox, and an eagle, strange symbolic words, which elsewhere we should have identified with idolatry, but which here were bearing witness against it, emblems of the manifold variety of creation as at once manifesting and concealing God.

(6.) The outer sanctuary was one degree less awful in its holiness than the inner. Silver, the type of Human Purity, took the place of gold, the type of the Divine glory (Bähr, i. 284). It was to be trodled daily by the priests, as by men who lived in the perpetual consciousness of the nearness of God, of the mystery behind the veil. Barefooted and in garments of white linen, like the priests of Isis [priests], they accomplished their ministrations. And here, too, there were other emblems of Isis [priests]: Would it not open at the sight of light from without, it was illumined only by the golden LAMP with its seven lights, one taller than the others, as the Sabbath is more sacred than the other days of the week, never all extinguished together, the perpetual symbol of all derived gifts of wisdom and holiness in man, reaching their mystical perfection when they shine in God's sanctuary to his glory (Ex. xxx. 24, xxvii. 20; Zech. iv. 1-14). The SHIL-HLEED, the "braid of faces," of the Divine Presence, not unlike in outward form to the sacred cakes which the Egyptians placed before the shrines of their gods, served as a token that, though there was no form or likeness of the Godhead, He was yet there, accepting all offerings, recognizing in particular that special offering which represented the life of the nation at once in the distinctness of its tribes and in its

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a The symbol reappears in the most startling form in the closing visions of the Apocalypse. There the heavenly Jerusalem is described, in words which absolutely exelude the literalism which has sometimes been blindly applied to it, as a city four-square, 12,000 furlongs in length and breadth and height (Rev. xxi. 15).

b The name Jehovah, it has been well said, was the reading number of the veil of Sais." (Stanley Jewish Church, p. 110.)
anity as a people (Ewald, Alcette, p. 120). The meaning of the Altar of Incense was not less obvious. The cloud of fragrant smoke was the natural, almost the universal, emblem of the heart’s adoration (Ps. xxviii. 2). The incense sprinkled on the sheen-bread and the lamp taught men that all other offerings needed the intermingling of that adoration. Upon that altar no “strange fire” was to be kindled. When fresh fire was needed it was to be taken from the Altar of Burn-offering in the outer court (Lev. ix. 24, x. 1). Very striking, as compared with what is to follow, is the sublimity and the purity of these symbols. It is as though the priestly order, already leading a consecrated life, were capable of understanding a higher language which had to be translated into a lower for those that were still without (Satalshitz, Archiv. § 77).

(7.) Outside the tent, but still within the consecrated precincts, was the Court, fenced in by an enclosing gateway, yet open to all the congregation as well as to the Levites, those only excepted who were ceremonially unclean. No Gentile might pass beyond the outermost of the holy curtains which every member of the priestly nation might thus “draw near” to the presence of Jehovah. Here therefore stood the Altar of Burn-offerings, at which Sacrifices in all their varieties were offered by penitent or thankful worshippers (Ex. xxvii. 1–5, xxxviii. 1), the brazen Laver at which those worshippers purified themselves before they sacrificed, the priests before they entered into the sanctuary (Ex. xxx. 17–21). Here the graduated scale of holiness ended. What Israel was to the world, fenced in and set apart, that the Court of the Tabernacle was to the surrounding wilderness, just as the distinction between it and the sanctuary answered to that between the sons of Aaron and other Israelites, just as the idea of holiness culminated personally in the high-priest, locally in the Holy of Holies.

IV. Theories of Later Times.—(1.) It is not probable that the elaborate symbolism of such a structure was understood by the rude and sensual multitudes that came out of Egypt. In its fullness perhaps no mind but that of the lawgiver himself ever entered into it, and even for him, one half, and that a half of the meaning of it, must have been altogether latent. Yet it was not the less, was perhaps the more fitted, on that account to be an instrument for the education of the people. To the most ignorant and disturbed it was at least a witness of the nearness of the Divine King. It met the craving of the human heart which prompts to worship, with an order which was neither idolatrous nor impure. It taught men that their fleshly nature was the hindrance to worship; that it rendered them useless: that only by subduing it, killing it, as they killed the bullock and the goat, could they offer up an acceptable sacrifice; that such a sacrifice was the condition of forgiveness, — a higher sacrifice than any they could offer the ground of that forgiveness. The sins of the past were considered as belonging to the fleshly nature which was slain and offered, not to the true inner self of the worships. More thoughtful minds were led inevitably to higher truths. They were not slow to see in the Tabernacle the parable of God’s presence manifested in Creation. Darkness as his pavilion (2 Sam. xxii. 12). He has made a Tabernacle for the Sun (Ps. xix. 4). The heavens were spread out like its curtains. The beams of his chambers were in the mighty waters (Psa. civ. 2, 3; Is. xi. 22; Louwth, De Sac. Pos. viii.). The majesty of God seen in the storm and tempest was as of one who rides upon a cherub (2 Sam. xxiii. 11). If the words, “He that dwelleth in the tabernacle,” spoke on the one side of a special, localized manifestation of the Divine Presence, they spoke also on the other of that Presence as in the heaven of heavens, in the light of setting suns, in the blackness and the flashes of the thunder-clouds.

(2.) The thought thus uttered, essentially poetical in its nature, had its fit place in the psalms and hymns of Israel. It lost its beauty, it led men on a false track, when it was formalized into a system. At a time when Judaism and Greek philosophy were alike effete, when a feeble physical science which could read nothing but its own thoughts in the symbols of an older and deeper system, was after its own fashion rationalizing the mystery of the universe, there were sound Jewish writers willing to apply the same principle of interpretation to the Tabernacle and its order. In that way, it seemed to them, they would secure the respect even of the men of letters who could not bring themselves to be Prophets. The result appears in Josephus and in Philo, in part also in Clement of Alexandria and Origen. Thus interpreted, the entire significance of the Two Tables of the Covenant and their place within the ark disappeared, and the truths which the whole order represented became nominal instead of ethical. If the special idolatry of one writer (Philo, De Praef.) led him to see in the Holy of Holies and the Sanctuary that which answered to the Hellenic distinctions between the visible (ophyn) and the spiritual (opsyard), the coarser, less intelligent Josephus goes still more completely into the new system. The Holy of Holies is the visible firmament in which God dwells, the Sanctuary as the earth and sea which men inhabit (Act. iii. 6, § 4, 7; § 7). The twelve leaves of the sheen-bread represented the twelve months of the year, the twelve signs of the Zodiac. The seven lamps were the seven planets. The four colors of the veil were the four elements (στοιχεῖα), air, fire, water, earth. Even the wings of the cherubim were, in the eyes of some, the two hemispheres of the universe, or the constellations of the Greater and the Lesser Bears (Clem. Alex. Strom. v. § 35). The table of sheen-bread and the altar of incense stood on the north, because north winds were most fruitful, the lamp on the south because the motions of the planets were southward (ibid. §§ 34, 35). We need not follow such a system of interpretation further. It was not unnatural that the authority with which it started should secure for it considerable respect. We find it reappearing in some Christian writers, Chrysostom (Hom in John, Bp.); and Theodot (Quœrat, in 1 Cor.); — in some Jewish, Ben Uziel, Kimchi, Akbaranel (Jähr. i. 103 f.). It was well for Christian thought that the Church had in the Epistle to the Hebrews and the Apocalypse of St. John that which helped to save it from the pedantic purities of this physical-theology.4

4 It is curious to note how in Clement of Alexandria the two systems of interpretation cross each other, leading sometimes to extravagances like those in the text, sometimes to thoughts of a more lofty and true
Non vagandum di lor, ma guarda e passa.

(5.) It is not quite as open to us to ignore a speculative hypothesis which, though in itself unsubstantial enough, has been lately revivified under circumstances which have given it prominence. It has been maintained by Von Bohlen and Vatke (Bahr, i 117, 275) that the commandments and the descriptions relating to the Tabernacle in the Books of Moses are altogether unhistorical, the result of the effort of some late compiler to emblazon the orbit of his people's history by transferring to a remote antiquity what he found actually existing in the Temple, modified only so far as was necessary to fit it in to the theory of a migration and a wandering. The structure did not belong to the time of the Exodus, if indeed there ever was an Exodus. The Tabernacle thus becomes the mythical aftergrowth of the Temple, not the Temple the historical sequel to the Tabernacle. It has lately been urged as tending to the same conclusion that the circumstances connected with the Tabernacle in the Pentateuch are manifestly unhistorical. The question to which these remarks are directed is, whether a court which could not have contained more than a few hundred men (Cf. Deuteron. Penenatech and Book of Joshua, P. l. c. iv. v.) the number of priests was utterly inadequate for the services of the Tabernacle (ibid. c. xx.). The narrative of the head-money collection, of the gifts of the people, is full of anachronisms (ibid. c. xiv.).

(6.) Some of these objections—those, e.g., as to the number of the first-born, and the disproportionate smallness of the priesthood, have been met by anticipation in remarks under PRIESTS and LEPITIDES, written some months before the objections, in their present form, appeared. Others bearing upon the general veracity of the Pentateuch history it is impossible to discuss here. It will be sufficient to notice such as bear immediately upon the subject of this article. (1.) It may be said that this theory, like other similar theories as to the history of Christianity, adds to instead of diminishing difficulties and anomalies. It may be possible to make out plausibly that what purports to be the first period of an institution, is, with all its docents, the creation of the second; but the question then remains how to reconcile the existence of the second. The world rests upon an elephant, and the elephant upon a tortoise, but the footing of the tortoise is at least somewhat insecure. (2.) Whatever may be the weight of the argument drawn from the alleged presence of the whole congregation at the door of the Tabernacle tells with equal force against the historical existence of the Temple and the narrative of its dedication. There also when the population numbered some seven or eight millions (2 Sam. xxiv. 9), "all the men of Israel" (1 K. viii. 2), "all the congregation" (ver. 5), all the children of Israel (ver. 65) were assembled, and the king "blessed" all the congregation (xx. 14. 55). (3.) There are, it is believed, undesignated touches indicating the nominal. The wood employed for the Tabernacle is not the sycamore of the valleys nor are, as might be expected, full of interest. As in a vision, which looks sight of all time limits, the Temple of the Tabernacle is seen in heaven (Rev. xv. 5) and yet in the heavenly Jerusalem there is no Temple seen (xxi. 22). And in the heavenly Temple there is no longer any veil: it is open, and the ark of the covenant is clearly seen (xxi. 19).
the cedar of Lebanon, as afterwards in the Temple, but the shittim of the Sinaiatic peninsula. [SHITTAM TREE, SHITTIM.] The abundance of fine lines points to Egypt, the seal or dolphin skins ("badgers") in A. V. but see Gesenius s. v. מִזְרָךְ] to the shores of the Red Sea. [BADGER-SKINS.] The Levites are not to enter on their office till the age of thirty, as needing for their work as bearers a man's full strength (Num. iv. 23, 30). Afterwards when their duties are chiefly those of singers and gate-keepers, they were to begin at twenty (1 Chr. xxiii. 24). Would a later history again have excluded the priestly tribe from all share in the structure of the Tabernacle, and left it in the hands of mythical persons belonging to Judah, and to a tribe then so little prominent as that of Dan? (4.) There remains the strong Egyptian stamp impressed upon well-nigh every part of the Tabernacle and its ritual, and implied in other incidents [Comp. Priests, Levites, Urim and Thummim, Brazen Serpent.] Whatever bearing this may have on our views of the things themselves, it points, beyond all doubt, to a time when the two nations had been brought into close contact, when not jewels of silver and gold only, but treasures of wisdom and knowledge were "borrowed" by one people from the other.

To what other period in the history before Samson than that of the Exodus of the Pentateuch can we refer that intercourse? When was it likely that a wild tribe, with difficulty keeping its ground against neighboring nations, would have adopted such a complicated ritual from a system so alien to its own? So far as the written records confirm the period, the facts which when urged by Spencer, with or without a hostile purpose, were denounced as daring and dangerous and unsettling, are now seen to be witnessed to the antiquity of the religion of Israel, and so to the substantial truth of the Mosaic history. They are useful as such by theologians who in various degrees enter their protest against the more destructive criticism of our own time (Hengstenberg, Egypt and the Books of Moses; Stanley, Jewish Church, lect. iv.). (5.) We may, for a moment, put an imaginary case. Let us suppose that the records of the O. T. had given us in 1 and 2 Sam. a history like that which men now seek to substitute for what is actually given, had represented Samuel as the first great preacher of the worship of Elohim; God, or some later prophet as introducing for the first time the name and worship of Jehovah, and that the O. T. began with this (Colenso, P. II. c. xxi.). Let us then suppose that some old papyrus, freshly discovered, slowly deciphered, gave us the whole or the greater part of what we now find in Exodus and Numbers, that there was thus given an explanation both of the actual condition of the people and of the Egyptian element so largely interwined with their ritual. Can we not imagine what jubilant zeal the books of Samuel would then have been "critically examined," what incon sistencies would have been detected in them, how eager men would have been to prove that Samuel had had credit given him for a work which was not his, that not he, but Moses, was the founder of the polity and creed of Israel, that the Tabernacle on Zion, instead of coming fresh from David's creative mind, had been preceded by the humbler Tabernacle in the Wilderness?

1. The following are the principal passages in the Pentateuch which refer to it: Ex. xxiii. 16, where it is spoken of as the Feast of Ingathering, and is brought into connection with the other festivals under their agricultural designations, the Feast of Unleavened Bread and the Feast of Harvest; Lev. xxiii. 34-36, 39-43, where it is mentioned as commemorating the passage of the Israelites through the desert; Deut. xvi. 13-15, in which there is no allusion to the eight day of the octave, and it is described as thanksgiving for the harvest; Num. xxix. 12-38, where there is an enumeration of the sacrifices which belong to the festival; Deut. xxxi. 10-13, where the injunction is given for the public reading of the Law in the Sabbatical year, at the Feast of Tabernacles. In Neh. viii. there is an account of the observance of the feast by Ezra, from which several additional particulars respecting it may be gathered.

2. The time of the festival fell in the autumn, when the whole of the chief fruits of the ground, the corn, the wine, and the oil, were gathered in (Ex. xxiii. 16; Lev. xxiii. 39; Deut. xiii. 13-15). Hence it is spoken of as occurring in the end of the year, when thou hast gathered in thy labors out of the field. Its duration was strictly only seven days (Deut. xvi. 13; Ex. xlv. 25). But it was followed by a day of holy convocation, distinguished by sacrifices of its own, which was sometimes spoken of as an eighth day (Lev. xxiii. 36; Neh. viii. 18).

During the seven days the Israelites were commanded to dwell in booths or hills "formed of the boughs of trees. These huts, when the festival was celebrated in Jerusalem, were constructed in the courts of houses, on the roofs, in the court of the Temple, in the street of the Water Gate, and in the street of the Gate of Ephraim. The boughs were of the olive, palm, pine, myrtle, and other trees with thick foliage (Neh. viii. 15, 16). The command in Lev. xxiii. 40 is said to have been so understood, that the Israelites, from the first day of the feast to the seventh, carried in their hands the fruit (as in the margin of the A. V., not branches, as in the text) of goodly trees, with branches of palm trees, boughs of thick trees, and willows of the brook."

According to Rabbinical tradition, each Israelite used to take ten branches into a bunch, to be carried in his hand, to which the name lulab was given. 

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A The word מִזְרָךְ means "a hut," and is to be distinguished from מִזְרָךְ, "a tent of skins or cloth," which is the term applied to the Tabernacle of the Congregation. See Gesen. s. v.

B This is the view of the Rabbinites, which appears to be countenanced by a comparison of v. 40 with v. 42. But the Karaites held that the boughs here mentioned were for no other purpose than to cover the huts, and that the willow branches were merely for tying the parts of the huts together.

C The word מָזוּזָה strictly means simply a palm.
The Feast of Tabernacles, and Carpzov, and lambs, offerings according wooden of in batical are ferred by xxxi. (Deut. branch. Buxt. Lex. Talm. c. 1143; Carpzov, App. Crit. p. 416; Drusius, Not. Meg. in Lev. xxiii.]


See Buxt. Lex. Talm. sub 277.7.

The notion of Münster, Godwin, and others, that the eighth day was called "the day of palms," is utterly without foundation. No trace of such a designation is found in any Jewish writer. It probably resulted from a theory that the Feast of Tabernacles must, like the Passover and Pentecost, have a festival to answer to it in the calendar of the Christian Church, and that "the day of palms" passed into Palm Sunday in the Old. These were, the ceremony of pouring out some water of the pool of Siloam, and the display of some great lights in the court of the women.

We are told that each Israelite, in holiday attire, having made up his lulab, before he broke his fast (Fagius in Lev. xxiii.), repaired to the Temple with the lulab in one hand and the citron in the other, at the time of the ordinary morning sacrifice. The parts of the victim were laid upon the altar. One of the priests fetched some water in a golden ever from the pool of Siloam, which he brought into the Court of the Women by the Water Gate. As he entered the trumpets sounded, and he ascended the slope of the altar. At the top of this were fixed two silver basins with small openings at the bottom. Wine was poured into that on the eastern side, and the water into that on the western side, whence it was conducted by pipes into the Kidron (Maimon. ap. Carpzov, p. 419). The holitl was then sung, and when the singers reached the first verse of Ps. xxviii., all the company shook their labas. This gesture was repeated at the 25th verse, and again when they sang the 29th verse. The sacrifices which belonged to the day of the festival were then offered, and special passages from the Psalms were chanted.

In the evening it would seem after the day of holy convocation with which the festival had commenced (had ended), both men and women assembled in the court of the women, expressly to hold a rejoicing for the drawing of the water of Siloam. On this occasion, a degree of unrestrained hilarity was permitted, such as would have been unholying while the ceremony itself was going on, in the presence of the altar and in connection with the offering of the morning sacrifice (Succoth, iv. 9, v. 1, and the passages from the Gem. given by Lightfoot, Temple Service, § 4).

At the same time there were set up in the court two lofty stands, each supporting four great lamps. These were lighted on each night of the festival. It is said that they cast their light over nearly the whole compass of the city. The wicks were furnished from the cast-off garments of the priests, and the supply of oil was kept up by the sons of the priests. Many in the assembly carried flambeaux. A body of Levites, stationed on the fifteen steps leading up to the women's court, played instruments of music, and chanted the fifteen psalms which are called in the A. V. Songs of Degrees (Ps. cxv-cxxviii.). Singing and dancing were afterwards continued for some time. The same ceremonies in the day, and the same joyous meeting in the evening, were renewed on each of the seven days.

It appears to be generally admitted that the c A story is told of Agrippa, that when he was once performing this ceremony, as he came to the words "thou mayst not set a stranger over thee which is not thy brother," the thought of his foreign blood occurred to him, and he was affected to tears. But the bystanders encouraged him, crying out "Fear not Agrippa! Thou art our brother." Lightfoot, T. S. c xvii.

d Dean Alford considers that there may be a referonce to the public reading of the Law at the Feast of Tabernacles, John vii. 19 — "Did not Moses give you the law? and yet none of you keepeth the law" — even if that year was not the Sabbatical year, and the observance did not actually take place at the time
**TABERNACLES. THE FEAST OF**

words of our Saviour (John vii. 37, 38) — "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." — were suggested by the pouring out of the water of Siloam. The Jews seem to have regarded the rite as symbolical of the water miraculously supplied to their fathers from the rock at Meribah. But they also gave to it a more strictly spiritual significance, in accordance with the use to which our Lord appears to have put it. The seventh, as the number that signifies perfection, must be referred to by our Lord (Is. xi. 3) — "Therefore with joy shall ye draw water out of the wells of salvation." The two meanings are of course perfectly harmonious, as is shown by the use which St. Paul makes of the historical fact (1 Cor. x. 4) — "they drank of that spiritual rock that followed them: and that rock was Christ." But it is very doubtful what is meant by "the last day, that great day of the feast." It would seem that either the last day of the feast itself, that is the seventh, or the last day of the religious observances of the series of annual festivals, the eighth, must be intended. But there seems to have been nothing, according to ancient testimony, to distinguish the seventh, as a great day, compared with the other days: it was scarcely inferior, in not being a day of holy convocation, and in its number of sacrifices, to the first day. On the other hand, it is near certainly that the ceremony of pouring out the water did not take place on the eighth day, though the day might have been, by an easy license, called the great day of the feast, (2 Mac. x. 6; Joseph. Ant. iii. 10, § 4; Philo, De Sect. § 24), Dean Alford reasonably supposes that the eighth day may be meant, and that the reference of our Lord was to an ordinary and well-known observance of the feast, though it was not, at the very time, going on.

We must resort to some such explanation, if we adopt the notion that our Lord's words (John viii. 12) — "I am the light of the world" — refer to the great lamps of the festival. The suggestion must have arisen in the same way, or else from the apparatus for lighting not being removed, although the festival had come to an end. It should, however, be remarked that Bengel, Stier, and some others, think that the words refer to the light of morning which was then dawning. The view that may be taken of the genuineness of John viii. 1-11 will modify the probability of the latter interpretation.

IV. There are many directions given in the Mishna for the dimensions and construction of the huts. They were not to be lower than ten cubits, nor higher than twenty cubits. They were to stand by themselves, and not to rest on any external supports, nor to be under the shelter of a larger building, or of a tree. They were not to be covered with skins or cloth of any kind, but only with bunches, or in port, with reed-cloth or bulrushes. They were to be constructed expressly for the festival, out of new materials. Their forms might vary in accordance with the taste of the owners. According to some authorities, the Israelites built in them during the whole period of the festival (Sifri, in Genesis), but others said it was sufficient if they ate fourteen meals in them, that is, two on each day (Succeh, ii. 6). Persons engaged in religious service, the sick, nurses, women, slaves, and minors, were excepted altogether from the obligation of dwelling in them, and some indulgence appears to have been given to all in very temperaments. (Succeh, ii. 11; Midrash on Lev. xxiii. 40; Buxt. Syn. Jud. c. xxii.).

The furniture of the huts was to be, according to most authorities, of the plainest description. There was to be nothing which was not fairly necessary. It would seem, however, that there was no strict rule on this point, and that there was a considerable difference according to the habits or circumstances of the occupant (Carpzov, p. 415; Buxt. Syn. Jud. p. 451).

It is said that the altar was adorned throughout the seven days with sprigs of willows, one of which each Israelite who came into the court brought with him. The great number of the sacrifices has been already referred to. The number of the victims offered on the first day exceeded those of any day in the year (M.T.nach. xiii. 5). But besides these, the Chazaghis or private peace-offerings (Passover, iii. 2446 f.) were more abundant than at any other time; and there is reason to believe that the whole of the sacrifices nearly outnumbered all those offered at the other festivals put together.

It belongs to the character of the feast that on each day the trumpets of the Temple are said to have sounded twenty-one times. V. Though all the Hebrew annual festivals were seasons of rejoicing, the Feast of Tabernacles was, in this respect, distinguished above them all. The huts and the lahdah must have made a gay and striking spectacle over the city by day, and the lamps, the flutes, the music, and the joyous gatherings in the court of the Temple must have given a still more festive character to the night. Hence, it was called by the Rabbis 377, the festa liri. kar. εζεργος. There is a proverb in Succoth (v. 1) — "Who has never seen the rejoicing at the pouring out of the water of Siloam has never seen rejoicing in his life." Maimonides says that he who failed at the Feast of Tabernacles in contributing to the public joy according to the means, incurred especial guilt (Carpzov, p. 419). The feast is designated by Josephus (Ant. viii. 4, § 1) ἵππην ἐνάταται καὶ μεγαίτα, and by Philo, ὑπερ ἑπτα μεγαίτα. Its thoroughly festive nature is shown in the accounts of its observance in Josephus (Ant. viii. 4, § 1, xv. 33), as well as in the accounts of its celebration by Solomon, Ezra, and Judas Maccabees. From this fact, and its connection with the ingathering of the fruits of the year, especially the vintage, it is not wonderful that it should have been likened to the Dionysiac festivals, calling it θυσαρισσία and κρατηροβαρος.

a But Buxtorf, who contends that St. John speaks of the seventh day, says that the modern Jews of his time called that day "the Great Hosanna," and distinguished it by a greater attention than usual to their personal appearance, and by performing certain peculiar rites in the synagogue (Sun. Jud. xvii.).

b M. Jebus, however, said that the water was poured out on eight days. (Succeh, iv. 9, with Bar tenor's note.)

c There are some curious figures of different forms of huts, and the great light of the Feast of Tabernacles, in Streniusus's Mishna, vol. ii.

d There is a lively description of some of the huts used by the Jews in modern times in La Vie Juive en Albanie, p. 170, &c.
VI. The main purposes of the Feast of Tabernacles are plainly set forth (Ex. xxiii. 16, and Lev. xxiii. 34-35). It was to be once a thanksgiving for the harvest, and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness. In one of its meanings, it stands in connection with the Passover, as the Feast of Aboth, the month of green ears, when the first sheaf of barley was offered before the Lord; and with Pentecost, as the feast of harvest, when the first loaves of the year were waved before the altar; in its other meaning, it is related to the Passover as the great yearly memorial of the deliverance from the destroyer, and from the tyranny of Egypt. The tents of the wilderness furnished a home of freedom compared with the home of bondage out of which they had been brought. Hence the Divine Word assigns as a reason for the command that they should dwell in tents during the festival, "that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." (Lev. xxiii. 43).

But naturally connected with this exultation in their regained freedom, was the rejoicing in the more perfect fulfillment of God's promise, in the settlement of his people in the Holy Land. Hence the festival became an expression of thanksgiving for the rest and blessing of a settled abode, and, as connected with it, for the regular annual cultivation of the ground, with the storing up of the corn and the wine and the oil, by which the prosperity of the nation was promoted and the fear of famine put into a remoter distance. Thus the agricultural and the historical ideas of the feast became essentially connected with each other.

But besides this, Philo saw in this feast a witness for the original equality of all the members of the chosen race. All, during the week, poor and rich, the inhabitant alike of the palace or the hovel, lived in tents which, in strictness, were to be of the plainest and most ordinary materials and construction. From this point of view the Israelite would be compared with still greater sublimity of the patriarchs and tosmose March of his forefathers through the desert, when the nation seemed to be more immediately dependent on God for food, shelter, and protection, while the completed harvest stored up for the coming winter set before him the benefits he had derived from the possession of the land flowing with milk and honey which had been of old promised to his ancestors.

But the culminating point of this blessing was the establishment of the central spot of the national worship in the Temple at Jerusalem. Hence it was evidently fitting that the Feast of Tabernacles should be kept with an unwonted degree of observance at the dedication of Solomon's Temple (1 K. viii. 2, 65; Joseph. Ant. viii. 4, § 3), again, after the rebuilding of the Temple by Ezra ( Neh. viii. 15-18), and a third time by Judas Maccabaeus when he had driven out the Syrians and restored the Temple to the worship of Jehovah (2 Macc. x. 5-8).

The origin of the Feast of Tabernacles is by some connected with Succoth, the first halting-place of the Israelites on their march out of Egypt; and the huts are taken not to commemorate the tents in the wilderness, but the leafy booths (succeoth) in which they lodged for the last time before they entered the desert. The feast would thus call to mind the transition from settled to nomadic life (Stanley, Sinait and Palestina, Appendix, § 89).


TABITHA (תַּבְּיתָה [gazelle]; Tabitha), also called Dorcas (Δορκία) by St. Luke; a female disciple of Joppa, "full of good works," among which that of making clothes for the poor is specifically mentioned. While St. Peter was at the neighboring town of Lydda, Tabitha died, upon which the disciples at Joppa sent an urgent message to the Apostle, beggimg him to come to them without delay. It is not quite evident from the narrative whether they looked for any exercise of miraculous power on his part, or whether they simply wished for Christian consolation under what they regarded as the common calamity of their Church: but the miracle recently performed on Eunus (Acts xi. 34), and the expression in ver. 38 (בַּיְתָה בְּיָשָׁן) lead to the former suppose. Upon his arrival Peter found the deceased already prepared for burial, and laid out in an upper chamber, where she was surrounded by the recipients and the tokens of her charity. After the example of our Saviour in the house of Jairus (Matt. iv. 25; Mark v. 40, "Peter put them all forth," prayed for the Divine assistance, and then commanded Tabitha to arise (comp. Mark v. 41; Luke viii. 54). She opened her eyes and sat up, and then, assisted by the Apostle, rose from her couch. This great miracle, as we are further told, produced an extraordinary effect in
The name of "Tabitha" (תביתא) is the Aramaic form answering to the Hebrew תבנית, a "female gazelle," the gazelle being regarded in the East, among both Jews and Arabs, as a standard of beauty—indeed, the word תבנית properly means "beauty." St. Luke gives us "Dorcas" as the Greek equivalent of the name. Similarly we find בַּדָּכָס as the LXX. rendering of תבנית in Deut. xii. 15, 22; 2 Sam. ii. 18; Prov. vi. 5. It has been inferred from the occurrence of the two names, that Tabitha was a Hellenist (see Whitby, in loc.). This, however, does not follow, even if we suppose that the two names were actually borne by her, as it would seem to have been the practice even of the Hebrew Jews at this period to have a Gentile name in addition to their Jewish name. But it is by no means clear from the language of St. Luke that Tabitha actually bore the name of Dorcas. All he tells us is that the name of Tabitha means "gazelle" (בַּדָּכָס), and, for the benefit of his Gentile readers, he afterwards speaks of her by the Greek equivalent. At the same time it is very possible that she may have been known by both names; and we learn from Josephus (B. J. iv. 3, § 5) that the name of Dorcas was not unknown in Palestine. Among the Greeks, also, as we gather from Lucret. iv. 1154, it was a term of endearment. Other examples of the use of the name will be found in Wetstein, in loc. W. B. J.

### TABLE

See under other heads for important information connected with this word (MEANS; MONEY-CHANGERS; SHREW BREAD; TANENAXCLE). The earliest Hebrew term may have been skholde (from תְבִיתָא, to stretch out), being simply a piece of leather or cloth spread on the ground on which the food was placed. The word naturally passed to other applications so as to denote a table of any kind. We read in Judg. i. 7 that the vassals of Abdon-bezech (which see) "gathered their meat under his table," apparently therefore a raised cushion or tripetum at that early period. A table formed part of the furniture of the prophet Elisha's chamber (2 K. iv. 10). The table and its entertainments stand figuratively for the soul's wealth and provisions for its people (1 Ps. xxviii. 5, lxix. 22); and also for the enjoyments of Christ's perfected kingdom in heaven (Matt. viii. 11; Luke xiii. 29). To "serve tables" (Acts vi. 2) meant to provide food, or the means of purchasing it, for the poor, as arranged in the primitive Church at Jerusalem. The "table of the Lord" (1 Cor. x. 21) designates the Lord's Supper as opposed to the "table of demons" (参股Ianv) or feasts of heathen reveling. The "writing-table" on which Zacharias wrote the name of John (Luke i. 63) was no doubt a "tablet" (עֲרָבָיָה) covered with wax, on which the ancients wrote with a stylus. As Tertullian says: "Zacharias loquitor in stylo, auditor in cerere." In Matt. xix. 21, "in the name of the Lord" (תֹּאָלָמ) is a translation for "hearts" or "conches." The same Greek term (αὐτής) is rendered "bed" in the nine other passages where it occurs (Matt. ix. 2, 6; Mark iv. 21).

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a The full form occurs in Judg. ix. 6, 12, 14; that of Tabor only, in Josh. xix. 22; Judg. viii. 18; Ps. lxxix. 12; Jer. xvi. 18; Hos. v. 1.

**Tabor and Mount Tabor**

The name of "Tabitha" (תביתא) is probably = "height," as in Simonia's Qumminiasm, p. 300: Παρθένος [Alex. Targum], Σουλαβαρ, Σαμβά, but ἄρα Παρθένων in Jer. and Hosea, and in Josephus, who has also ἄρα Παρθένων: Thumos, one of the most interesting and remarkable of the single mountains in Palestine. It was a Rabbinic saying (and shows the Jewish estimate of the attractions of the locality), that the Temple ought of right to have been built here, but was reserved for a later day and a revelation to the Gentiles, and reserved for the Gentiles on Mount Moriah. It rises abruptly from the north-eastern arm of the plain of Esdraelon, and stands entirely isolated, except on the west, where a narrow ridge connects it with the hills of Nazareth. It presents to the eye, as seen from a distance, a beautiful appearance, being so symmetrical in its proportions, and rounded off like a hemisphere or the segment of a circle, yet varying somewhat as viewed from different directions. The body of the mountain consists of the peculiar lime-stone of the country. It is studded with a comparatively dense forest of oaks, pistaces, and other trees and bushes, with the exception of an occasional opening on the sides, and a small moor tract on the summit. The summit itself is a natural elevation, forming a kind of wild bears, lynxes, and various reptiles. Its height from the base is estimated at 1,000 feet, but may be somewhat more rather than less.b Its ancient name, is already suggested, indicates its elevation, though it does not rise much. If at all, above some of the other summits in the vicinity. It is now called Jebel El-Tair. It lies about six or eight miles as the crow can fly, the most distant point from Nazareth. The writer, in returning to that village toward the close of the day (May 3, 1852), found the sun as it went down in the west shining directly in his face, with hardly any deviation to the right hand or the left by a single turn of the path. The ascent is usually made on the west side, near the little village of De- bernali, and by the ancient highway of Cæsarea to Tiberias (vii. 12), though it can be made with entire ease in other places. It requires three-quarters of an hour or rather two and a half to reach the top. The path is circuitous at 2

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b * Tristram (Land of Israel, p. 430) says 1,200 feet from the base, and 1,855 feet from the sea-level. The latter is Van de Velde's estimate.
at times steep, but not so much so as to render it difficult to ride the entire way. The trees and bushes are generally so thick as to intercept the prospect; but now and then the traveller as he ascends comes to an open spot which reveals to him a magnificent view of the plain. One of the most pleasing aspects of the landscape, as seen from such points, in the season of the early harvest, is that presented in the diversified appearance of the fields. The different plots of ground exhibit various colors, according to the state of cultivation at the time. Some of them are red, where the land has been newly plowed up, owing to the natural properties of the soil; others yellow or white, where the harvest is beginning to ripen, or is already ripe; and others green, being covered with grass or springing grain. As they are contiguous to each other, or intermixed, these parti-colored plots present, as looked down upon from above, an appearance of gay checkered work which is singularly beautiful.

The top of Tabor consists of an irregular platform, embracing a circuit of half an hour's walk, and commanding wide views of the subjacent plain from end to end. A copious dew falls here during the warm months. Travellers who have spent the night there have found their tents as wet in the morning as if they had been drenched with rain.

It is the universal judgment of those who have stood on the spot that the panorama spread before them as they look from Tabor includes as great a variety of objects of natural beauty and of sacred and historic interest as any one to be seen from any position in the Holy Land. On the east the waters of the Sea of Tiberias, not less than fifteen miles distant, are seen glittering through the clear atmosphere in the deep bed where they repose so quietly. Though but a small portion of the surface of the lake can be distinguished, the entire outline of its basin can be traced on every side. In the

same direction the eye follows the course of the Jordan for many miles; while still further east it rests upon a boundless perspective of hills and valleys, embracing the modern Hauran, and further south the mountains of the ancient Gilead and Bashan. The dark line which skirts the horizon on the west is the Mediterranean; the rich plains of Galilee fill up the intermediate space as far as the foot of Tabor. The ridge of Carmel lifts its head in the northwest, though the portion which lies directly on the sea is not distinctly visible. On the north and northwest we behold the last ranges of Lebanon as they rise into the hills about Safed, overtopped in the rear by the snow-capped Hermon, and still nearer to us the Horns of Hattin, the reputed Mount of Beatitudes. On the south are seen, first the summits of Galilee, which David's touching elegy on Saul and Jonathan has fixed forever in the memory of mankind and further onward a confused view of the mountains and valleys which occupy the central part of Palestine. Over the heads of Philistia and Galilee the spectator looks into the valley of the Jordan in the neighborhood of Beisan (itself not within sight), the ancient Beth-shean, on whose walls the Philistines hung up the headless trunk of Saul, after their victory over Israel. Looking across a branch of the plain of Esdraelon, we behold Endor, the abode of the sorceress whom the king consulted on the night before his fatal battle. Another little village clings to the hill-side of another ridge, on which we gaze with still deeper interest. It is Nain, the village of that name in the New Testament, where the Saviour touched the bier, and restored to life the widow's son. The Saviour must have passed often at the foot of this mount in the course of his journeys in different parts of Galilee. It is not surprising that the Hebrews looked up with so much admiration to this glorious work of the Creator's hand. The
same beauty rests upon its brow to-day, the same richness of verdure refreshes the eye, in contrast with the bleaker aspect of so many of the adjacent mountains. The Christian traveller yields spontaneously to the influence of Mount Tabor and devotion, and appropriates as his own the language of the psalmist (xxxiii. 11, 12): —

"The heavens are thine, the earth also is thine; The world and the fulness thereof, thou hast found them."

Tabor does not occur in the New Testament, but makes a prominent figure in the Old. The book of Joshua (xix. 22) mentions it as the boundary between Issachar and Zebulun (see ver. 12). Birkak, at the command of Deborah, assembled his forces on Tabor, and, on the arrival of the opportune moment, descended thence with "ten thousand men after him" into the plain, and conquered Sisera on the banks of the Kishon (Judg. iv. 6-15). The brothers of Gideon, each of whom "resembled the children of a king," were murdered here by Zelah and Zummah (Judg. viii. 18, 19). Some twenty years after Sisera, it is recorded that Tabor is intended when it is said by Issachar and Zebulun in Deut. xxxii. 19, that "they shall call the people unto the mountain; there they shall offer sacrifices of righteousness." Stanley, who adopts this view (Samoi and Palestine, p. 351), remarks that he was struck with the aspect of the open glades on the summit as specially fitted for the conventicle of festive assemblies, and could well believe that in some remote age it may have been a sanctuary of the northern tribes, if not of the whole nation. The prophet in Hosea v. 1, reproaches the priests and royal family with having "been a snare to Mesopotamia and a net spread upon Tabor." The charge against them probably is that they had set up idols and practiced heathen rites on the high places which were usually selected for such worship. The comparison in Jer. xvi. 18, "as Tabor is among the mountains and Cariad by the sea," imports apparently that those heights were proverbial for their completeness, beauty, and strength.

Dr. Robinson (Researches, ii. 353) has thus described the position which are to be seen even yet on the summit of Tabor. "All around the top are the foundations of a thick wall built of large stones, some of which are bevelled, showing that the entire wall was perhaps originally of that character. In several parts are the remains of towers and bastions. The chief remains are upon the ledge of rocks on the south of the little basin, and especially towards its eastern end; here are — in indeterminate confusion — walls, and arches, and foundations, apparently of dwelling-houses, as well as other buildings, some of hea\n
These latter fortifications belong to the era of the Crusades; but the large beveled stones we refer to a style of architecture not later than the times of the Romans, before which period, indeed, a town or city existed on Mount Tabor; and we may, on the days of the crusaders, too, and earlier, there were here churches and monasteries. The summit has many cisterns, now mostly dry." The same writer found the thermometer here at 10 a.m. (June 18th) at 98 F., at sunrise at 64°, and at sunset at 74°. The Latin Christians have now an altar here, at which their priests from Nazareth perform the annual mass. The Greeks also have a chapel, where, on certain festivals, they assemble for the celebration of religious rites.

Most travellers who have visited Tabor in recent times have found it utterly solitary so far as regards the presence of human occupants. It happened to the writer on his visit here (1852) to meet, unexpectedly, with four men who had taken up their abode in this retreat, so well suited to encourage the devotion of pilgrims descends. One of them was an aged priest of the Greek Church, a native of Wallachia, named Ermia, according to his own account more than a hundred years old, who had come here to await the final advent of Christ. Dean Stanley found the old hermit still living in 1862. According to his own story, Ermia "in his early years received an instruction in his sleep that he was to build a church on a mountain shown to him in his dreams. He wandered through many countries, and found his mountain at last in Tabor. There he lived and collected money from pilgrims, which at his death, a few years ago, amounted to a sufficient sum to raise the church, which is approaching completion. He was remarkable for his long beard and for a tame panther, which, like the ancient hermits, he made his constant companion." (Researches in the East, p. 191 f.). He was a man of huge physical proportions, and stood forth as a good witness for the efficacy of the diet of milk and herbs, on which, according to his own account, he subsisted. The other three men were natives of the same province. Two of them, having been to Jerusalem and the Jordan on a pilgrimage had taken Tabor in their way on their return homeward, where, finding unexpectedly the priest, who had resided there for years, they resolved to remain with him for a time. One of them was deliberating whether he should not take up his permanent abode there. The fourth person was a young man, a relative of the priest, who seemed to have taken on himself the filial office of caring for his aged friend in the last extremity. In the morning of Tabor, in consequence, partly of a belief that it was the scene of the Saviour's transfiguration, was crowded with hermits. It was one of the shrines from the earliest period which pilgrims to the Holy Land regarded it as a sacred duty to honor with their presence and their prayers. Jerome, in his Itinerary of Paula, writes, "Some debat montem Tabor, in quo transfiguratis est Domini, quaerunt paulum Hieronymum et Hieronymum et ipsi eum transfiguratis est Domini."

"The fortress of which the ruins crown the summit had evidently four gateways, like those by which the great Roman camps of our own country were entered. By one of these gateways my attention was called to an Arabic inscription, said to be the only one on the mountain which records former travelers. It reads in translation roughly, "This blessed fortress is the order of the Sultan Abu Bazel on his return from the East."
TA'BOR, H.

This idea that our Saviour was transfigured on Tabor prevailed extensively among such of the early Christians as adopted legends of this nature (though not earlier than the 6th century), and reappears often still in popular religious works. If one might choose a place which he would deem peculiarly fitting for so sublime a transaction, there is none certainly which would so entirely satisfy our feelings in this respect as the lofty, majestic, beautiful Tabor. It is impossible, however, to reconcile in the correctness of this opinion. It is susceptible of proof from the Old Testament, and from later history, that a fortress or town existed on Tabor from very early times down to n. c. 50 or 51; and as Josephus says (Bell. Jud. iv. 1, § 8), that he strengthened the fortifications of a city there, about x. b. 69, it is morally certain that Tabor must have been inhabited during the intervening period, that is, in the days of Christ. Tabor, therefore, could not have been the Mount of Transfiguration; for when it is said that Jesus took his disciples "up into a high mountain apart, and was transfigured before them" (Matt. xviii. 1, 2)," it appears not that he understood any hill to be the summit of the mountain, where they were alone by themselves (ark Jezre). It is impossible to ascertain with certainty what place is entitled to the glory of this marvelous scene. The evangelists record the event in connection with a journey of the Saviour to Cesarea Philippi, near the sources of the Jordan. It is conjectured that the Transfiguration may have taken place on one of the summits of Mount Hermon in that vicinity. [HERMON, Amer. ed.] See Ritter's Erdkunde, iv. 394 e; and Lichtenstein's Leben Jesu, p. 328. For the history of the tradition which connects Tabor with the Transfiguration, consult Robinson's Researches, ii. 558, 559. [TRANSFIGURATION, Amer. ed.]

TA'BOR [tah-brər] (height); [Vat.] Ταξιμάς; [Rom.] Alex. Θαμάς; (Theodor) is mentioned in the lists of 1 Chr. vi. as a city of the Merarite Levites, in the tribe of Zebulun (ver. 77). The catalogue of Levitical cities in Josh. xiii. mentions a small place answering to this (comp. vers. 34, 35). But the list of the towns of Zebulun (ch. xix.) contains the name of CHISLOT- TA'BOR (ver. 12). It is, therefore, possible, either that Chisloth-Tabor is abbreviated into Tabor by the chronicler, or that by the time these later lists were compiled, the Merarites had established themselves on the sacred mountain, and that Tabor is Mount Tabor.

TA'BOR, THE PLAIN OF [Τάβαρης]: [Vat.] Λαοί; [Rom.] Alex. Θαμάς. [Theodor] It has been already pointed out [see PALM iii. 2547 f.], that this is an incorrect translation, and should be the OAK OF TABOR. It is mentioned in 1 Sam. x. 3, only as one of the points in the homeward journey of Saul after his anointing by Samuel. It was the next stage in the journey after "Rachel's sepulchre at Zelachel." But unfortunately, like so many of the other spots named in this interesting passage, the position of the Oak of Tabor has not yet been fixed.

Ewald seems to consider it certain (geochsis) that Tabor and Deborah are merely different modes of pronouncing the same name, and he accordingly identifies the Oak of Tabor with the tree under which Deborah, Rachel's nurse, was buried (Gen. xxxv. 8), and that again with the palm, under which Deborah the prophetess delivered her oracles (Gesch. iii. 29, i. 390, ii. 489), and this again with the Oak of the old Prophet near Bethel (ib. iii. 444). But this, though most ingeniously, can only be received as a conjecture, and the position on which it would land us — "between Ramah and Bethel" (Judg. iv. 5), is too far from Rachel's sepulchre to fall in with the conditions of the narrative of Saul's journey, as long as we hold that to be the traditional sepulchre near Bethel alone. A further opportunity for examining this most puzzling route will occur under ZEL'ZAH; but the writer is not sanguine enough to hope that any light can be thrown on it in the present state of our knowledge. [See RAMAH, Amer. ed.]

TABRET. [Ταβρέτ]-

TA'BIRMON (tah-bir-mən; Taβηρόμην; Taboron). Properly, Tabrimon, i.e. "a good is Rimmon," the Syrian god; compare the analogous forms Tobel, Tobiah, and the Phenician Rimmon, (Gen. Mon. Phen. p. 496). The father of Benhadad I, king of Syria in the reign of A Round K. x. 18).

TACHE (tah-ke; πᾶχος; πᾶχος; πᾶχος, philo). The word thus rendered occurs only in the description of the structure of the Tabernacle and its fittings (Exx. xxvi. 6, 11, 33, xxxv. 11, xxxvi. 13, xxix. 33), and appears to indicate the small hooks by which a curtain is suspended to the rings from which it hangs, or connected vertically, as in the case of the veil of the Holy of Holies, with the hoops of another curtain. The history of the English word is philologically interesting, as presenting points of contact with many different languages. The Greek and Latin branches of the Kelitic family give toc, or tuk, in the sense of a nail or hook. The latter meaning appears in the attestatio, stucco, of Italian, in the attacher, logo, of French. On the other hand, in the Bok of Dutch, and the Zelde of German, we have a word of like sound and kind derived from the Anglo-Saxon steaca and English take (to seize as with a hook? are probably connected with it. In later use the word has slightly altered both its form and meaning, and the tuck is no longer a hook, but a small flat-headed nail (comp. Diz. Roman, Wortlist. s. v. Tacko). E. H. P.

TACHMONITE, THE (tak-mon-it). [see below; el Xwvavat: (Komp el wov Θεοκατηγιανος; apo+)

"The Tachmonite (properly, Tachmonicon) that sat in the seat," chiefl among David's captains (2 Sam. xxiii. 8), is in 1 Chr. xi. 11 called "Jashobeam an Hachimonite," er, as the margin gives it, "son of Hachmoni." The Geneva version has in 2 Sam. xxiii. 8, "He that sat in the seat of wisdom, being chiefe of the princes, was Adino of Ezem," regarding "Tachmonite" as an adjective derived from הַשֹּׁבֵא, chābān, "wise," and in this derivation following Kimchi. Kennicott has shown, with much appearance of probability, that the words הַשֹּׁבֵא, yishvat hareshobelah, "he that sat in the seat," are a corruption of Jashobeam, the true name of the hero, and that the mistake arose from an error of the transcriber, who carelessly inserted גָּאוֹן from the previous verse where it
occurs. He further considers the Tazmonite a corruption of the appellation in Chronicles, "son of Hachmoni," which was the family or local name of Jashobeam. The name here in Samuel was at first יָּדָם the article י in Chronicles is regularly supplied in Samuel by that article (Dissert. p. 82). Therefore he concludes Jashobeam the Hachmonite" to have been the true reading. Josephus (Ant. vii. 12, § 4) calls him Περσάρας κόσον, which favors Kennicott's emendation. W. A. W. * TACKLING. For this nautical term in Acts xxvii, 17, see Ship (6). It occurs also in xxi. 25, where in the prophet's allegory it (תַּדְמוֹר) refers to the ropes connected with the vessel's mast and sails.

**TADMOR (תַּדְמוֹר) [prob. city of palms]:** [in 1 K. ix. 18, Koom. Vat. omit; Alex. Osea in 2 Chr. xxxv. 18, Παμφιάραν; in the διδομέναι, called "Tadmor" in the wilderness of the Arabians (2 Chr. viii. 4). There is no reasonable doubt that this city, said to have been built by Solomon, is the same as the one known to the Greeks and Romans and to modern Europe by the name, in some form or other, of Palmyra (Παμφιάραν, Παμφιάρα, Πάμφιαρα, Palmita). The identity of the two cities results from the following circumstances: 1st. The same city is specially mentioned by Josephus (Ant. viii. 6, § 1) as bearing in his time the name of Tadmor among the Syrians, and Palmyra among the Greeks; and in his Latin translation of the Old Testament, Jerome translates Tadmor by Palmita (2 Chr. viii. 4). 2dly, The modern Arabic name of Palmyra is substantially the same as the Hebrew word, being Tadmur or Tadunor. 3dly, The word Tadunor has nearly the same meaning as Palmyra, signifying probably the "City of Palms," from Tamar, a palm; and this is confirmed by the Arabic word for palm, a Spanish town on the Guadalquivir, which is said to be called Tadmor [see Gesenius in his Thesaurus, p. 345]. 4thly, The name Tadunor or Tadmor actually occurs as the name of the city in Aramaic and Greek inscriptions which have been found there. 5thly, In the Chronicles, the city is mentioned as having been built by Solomon after his conquest of Hamath Zobah, and it is named in conjunction with "all the store-cities which he built in Hamath." This accords fully with the situation of Palmyra [Παμφιάραν]; and there is no other known city, either in the desert or not in the desert, which can lay claim to the name of Tadmor.

In addition to the passage in the Chronicles, there is a passage in the book of Kings (1 K. ix. 18) in which, according to the marginal reading (Keri), the statement that Solomon built Tadmor likewise occurs. But on referring to the original text (Codd.), the word is found to be not Tadmor, but Tamar. Now, as all the other towns mentioned in this passage with Tamar are in Palestine (Gezér, Beth-horon, Jaret), as it is said of Tamar that it was "in the wilderness in the land," and as, in Ezekiel's prophetic description of the Holy Land, there is a Tamar mentioned as one of the borders of the land on the south (Ez. xlvii. 19), where, as is notorious, there is a desert, it is probable that the author of the book of Kings did not really mean to refer to Palmyra, and that the marginal reading of "Tadmor" was founded on the passage in the Chronicles (see Nethane, Exegiaticus Haenrici, 1 K. ix. 18).

If this is admitted, the suspicion naturally suggests itself, that this compiler of the Chronicles may have misapprehended the original passage in the book of Kings, and may have incorrecly written "Tadmor" instead of "Tamar." On this hypothesis there would have been a curious circle of mistakes: and the final result would be, that any supposed connection between Solomon and the foundation of Palmyra must be regarded as purely imaginary. This conclusion is not necessarily incorrect or unreasonable, but there are sufficient reasons for adopting it. In the first place, the Tadmor of the Chronicles is not mentioned in connection with the same cities as the Tamar of the Kings, so there is nothing cogent to suggest the inference that the same city was intended. Second, it was copied from the Kings. Secondly, admitting the historical correctness of the statement that the kingdom of Solomon extended from Gaza, near the Mediterranean Sea, to Tiphsah or Taibsaun, on the Euphrates (1 K. iv. 24; comp. Ps. xxxii. 9, 8), it would be in the highest degree probable that Solomon occupied and garrisoned such a very important station for controlling different parts of his dominions as Palmyra. And, even without reference to military and political considerations, it would have been a masterly policy in Solomon to have secured Palmyra as a point of commercial communication with the Euphrates, Babylon, and the Persian Gulf. It is evident that Solomon had large views of commerce; and as we know that he availed himself of the nautical skill of the Tyrians by causing some of his own subjects to accompany them in distant voyages from a port on the Red Sea (1 K. ii. 27, 28, 29, x. 52), it is unlikely that he should have neglected trade by land with such a centre of wealth and civilization as Babylon. But that great city, though so nearly in the same degree as Palmyra, is not mentioned in the passages of the Bible as a city of commerce. The confluence of even one degree between them, was separated from Jerusalem by a great desert, so that regular direct communication between the two cities was impracticable. In a celebrated passage, indeed, of Isaiah (xi. 3), connected with the voice of him that crieth in the wilderness, images are introduced of a direct return of the Jewish exiles from Babylon through the desert. Such a route was known to the Bedouin of the desert; and may have been exceptionally passed over by others; but evidently these images are only poetical, and it may be deemed indisputable that the successive excursions of Jews who returned to their own land from Babylon arrived from the same quarter as Nebuchadnezzar and the Chaldeans (Jer. l. 14, 15 x. 22, xxv. 9), namely, from the North. In fact, Babylon thus became so associated with the North in the minds of the Jews, that in one passage of Jeremiah (xiii. 8) it is called "the North country," and it is by no means impossible that many
of the Jews may have been ignorant that Babylon was nearly due east from Jerusalem, although somewhat more than 600 miles distant. Now, the way in which Palmyra would have been made to Solomon in trade between Babylon and the west is evident from a glance at a good map. By merely following the road up the stream on the right bank of the Euphrates, the traveller goes in a north- west-terly direction, and the width of the desert becomes proportionally less, till at length, from a point on the Euphrates, there are only about 120 miles across the desert to Palmyra, and thence about the same distance across the desert to Damascus. From Damascus there were ultimately two roads into Palestine, one on each side of the Jordan; and there was an easy communication with Tyre by Panias, or Casarea Philippi, now Binyas. It is true that the Assyrian and Chaldean armies did not cross the desert by Palmyra, but took the more circuitous road by Hamath on the Orontes; but this was doubtless owing to the greater facilities which that route afforded for the subsistence of the cavalry of which those armies were mainly composed. For more purposes of trail, the shorter road by Palmyra had some decided advantages, as long as it was thoroughly secure. See Movers, Das Phönizische Alterthum, Ster Theil, p. 245, &c.

Hence there are not sufficiently valid reasons for denying the statement in the Chronicles that Solomon built Tadmor in the wilderness, or Palmyra. As, however, the city is nowhere else mentioned in the whole Bible, it would be out of place to enter into a long, detailed history of it on the present occasion. The following leading facts, however, may be mentioned. The first author of antiquity who mentions Palmyra is Pliny the Elder (Hist. Nat. v. 26), who says, "Palmyra nobilis urbs sita, divitis soli et aquis amnis vasto multique ambitu arenis inclusit amoris;" and then proceeds to speak of it as placed apart, as it were between the two empires of the Romans and the Parthians, and as the first object of solicitude to each at the commencement of war. Afterwards it was mentioned by Appian (De Bell. Civil. v. 9), in reference to a still earlier period of time, in connection with a design of Mark Antony to let his cavalry plunder it. The inhabitants are said to have withdrawn themselves and their effects to a strong position on the Euphrates — and the cavalry entered an empty city. In the second century A.D. it seems to have been beautified by the Emperor Hadrian, as may be inferred from a statement of Stephanius of Byzantium as to the name of the city having been changed to Hadrianopolis (s. v. Παλμυρα). In the beginning of the third century A.D. it became a Roman colony under Caracalla (211-217 A.D.), and received the jus Italicum. Subsequently, in the reign of Gallienus, the Roman Senate invested Odenathus, a senator of Palmyra, with the regal dignity, on account of his services in defeating Sapor king of Persia. On the assassination of Odenathus, his celebrated wife Zenoba seems to have conceived the design of erecting Palmyra into an independent monarchy; and in prosecution of this object, she for a while successfully resisted the Roman arms.

She was at length defeated and taken captive by the Emperor Aurelian (A.D. 273), who left a Roman garrison in Palmyra. This garrison was massacred in a revolt; and Aurelian punished the city by the execution not only of those who were taken in arms, but likewise of common peasants, of old men, women, and children. From this blow Palmyra never recovered, though there are proofs of its having continued to be inhabited until the downfall of the Roman Empire. There is a fragment of a building, with a Latin inscription, bearing the name of Diocletian; and there are existing walls of the city of the age of the Emperor Justinian. In 1173, Benjamin of Tudela found 4,000 Jews there; and at a later period Abulfeda mentioned it as full of splendid ruins. Subsequently its very existence had become unknown to modern Europe, when, in 1691 A.D., it was visited by some merchants from the English factory in Aleppo; and an account of their discoveries was published in 1693.

a The exact latitude and longitude of Palmyra do not seem to have been scientifically taken. Mr. Wood mentions that his party had no quadrant with them, and there is a disagreement between various maps and geographical works. According to Mr. Johnson the position is, lat. 34° 15' N., and long. 38° 13' E.
in the Philosophical Transactions (vol. xix. No. 217, p. 83, No. 218, p. 129). In 1751, Robert Wood took drawings of the ruins on a very large scale, which he published in 1754, in a splendid folio work, under the title of The Ruins of Palmyra, otherwise, Tabarz in the Desert. This work still continues to be the best on Palmyra; and its valuable engravings fully justify the powerful impression which these ruins make on every intelligent traveller who crosses the desert to visit them. The colonnaded and individual temples are inferior in beauty and majesty to those which may be seen elsewhere —such, for example, as the Parthenon, and the remains of the Temple of Jupiter, at Athens: and there is evidently no one temple equal to the Temple of the Sun at Eiallea, which, as built both at about the same period of time and in the same order of architecture, suggests itself most naturally as an object of comparison. But the long lines of Corinthian columns at Palmyra, as seen at a distance, are peculiarly imposing; and in their general effect and apparent vastness, they seem to surpass all other ruins of the same kind. All the buildings to which these columns belonged were probably erected in the second and third centuries of our era. Many inscriptions are of later date, but no inscription earlier than the second century seems yet to have been discovered.

For further information consult the original authorities for the history of Palmyra in the Scriptores Historiae Augs. II. 29. 32. 36. 42. Dic.s Arabicorum, xxviii. Entropis, ix. cap. 10. 11. 12. In 1696 A. D., Abraham Seller published a most instructive work entitled, The Antiquities of Palmyra, containing the History of the City and its Emperors, which contains several Greek inscriptions, with translations and explanations. The Preface to Wood's work likewise contains a detailed history of the city; and Gibbon, in the 11th chapter of the Decline and Fall, has given an account of Palmyra with his usual vigor and accuracy. For an interesting account of the present state of the ruins see Porter's Handbook for Syria and Palestine, pp. 543—549, and Beartont's Egyptian Sepulchres, etc., vol. i.

TAHAN (תָּחָן) [tent-place, camping-place]: Tahav, Tahax, Tahon, Taham. A descendant of Ephraim, but of what degree is uncertain (Num. xxvi. 55). In 1 Chr. vii. 25 he appears as the son of Tahah.

TAHANITES. THE (תָּחָנִים) [pl.]: Tavaxi [Vat. -χαί] (Tahcitim). The descendants of the preceding, a branch of the tribe of Ephraim (Num. xxvi. 55).

TAHAPANES. [TAHAPANES.]

TAHATH (תָּחָת) [place, station]: Tadath; [Vat. in ver. 24. Kzath]. 1. A Kohathite Levite, ancestor of Samuel and Heman (1 Chr. ii. 41, 37 [9, 22]).
2. (Tadath; [Vat. omits] Alex. Εναθ) According to the present text, son of Hered, and grandson of Ephraim (1 Chr. vii. 20). Burlington, however (Genal. i. 273), identifies Tahath with Tahalan, the son of Ephraim.
3. (Qath; [Vat. Naqath] Alex. Naqeh) Grandson of the preceding, as the text now stands (1 Chr. vii. 20). But Burlington considers him as a son of Ephraim (ib. tab. xlix). In this case Tahath was one of the sons of Ephraim who were slain by the men of Gath in a raid made upon their cattle.

TAHATH (תַּחָת) [see below]: Kardadh: (Thathath). The name of a desert-station of the Israelites between Makeloth and Tarah (Num. xxviii. 20). The name, signifying "under," or below, is perhaps to relate to the level of the ground. The site has not been identified.

Tachon, from the same root, is the common word employed to designate the lower one of the double villages so common in Syria, the upper one being fokr. Thus Beitar elfokr is the upper Bethhoron, Beitar elfachta the lower one. H. 11.

TAHAPANES. TEHAPHNEHES. 

TAHAPANES (תַּחַפַּנְאֵים, תַּחַפַּנָּה, תַּחַפְּאָה, תַּחַפְּעָה), the last form in text, but Keri has first (see below): Tapharos, Taphoros, Taphinos, Taphone. A city of Egypt, of importance in the time of the prophets Jeremiah and Ezekiel. The name is evidently Egyptian, and closely resembles that of the Egyptian queen Tahpanes. The Coptic name of this place, Taphliс., (Quatremere, Mem. Géogr. et Hist. i. 297, 298), is evidently derived from the LXX. form: the Gr. and Lat. forms, Δάφνος, Δαφνῆς, Steph. Byz., Steph. Att., are perhaps nearer to the Egyptian original (see Parthey, Zur Erfurzdente des Aus Egyptens, p. 528).

Taiphanes was evidently a town of Lower Egypt near or on the eastern border. When Ammon and the other captives went into Egypt they came to Taiphanes" (Jer. xxiii. 7). Here Jeremiah prophesied the conquest of the country by Nebuchadnezzar (8—13). Ezekiel foretells a battle to be there fought apparently by the king of Sidon just mentioned (xxx. 18). The Jews in Jeremiah's time remained here (Jer. xlv. 1). It was an important town, being twice mentioned by the latter prophet with Noph or Memphis (ii. 16, xvi. 14), as well as in the passage last previously cited. Here stood a house of Pharaoh Hophra before which Jeremiah hid great stones, where the throne of Nebuchadnezzar would afterwards be set, and his pavilion spread (xliii. 8—10). It is mentioned with "Rhames and all the land of Cen" in Am. i. 9. Here also called Pelusion, this place of the Egyptian Δαφνῆς or Δαρφανθ, and relates that Psammeth- chus I, here had a garrison against the Armenians and Syrians, as at Elephantine against the Ethiopians, and at Marea against Libya, adding that in his own time the Persians had garrisons at Daphne and Elephantine (ii. 39). Daphne was therefore a very important post under the XXIVth dynasty. According to Stephano it was near Pelusium (s. e.).

In the Itinerary of Antoninus this town, called Daphion, is placed 16 Roman miles to the southwest of Pelusium (ap. Parthey, Map vi., where observe that the name of Pelusium is omitted). This position seems to agree with that of Tel-al-Beamoun, which Sir Gardner Wilkinson supposes to mark the site of Daphne (Modern Egypt and Tunisia, i. 447, 448). This identification favors the inland position of the site of Pelusium, if we may trust to the distance stated in the Itinerary. [SIN.] Sir G. Wilkinson (l. c.) thinks it was an outpost of Pelusium. It may be observed that the Camps, γαρ ζητητικὰδιὰ, the fixed garrison of Roman and Ca- rian origin established by Psammethchus I., may possibly have been at Daphne, can the name be of Greek origin? If the Hanes mentioned by Isaiah (xxx. 4) be the same as Taiphanes, as we have
TALMON

suggested (s. v.), this conjecture must be dismissed. No satisfactory Egyptian etymology of this name has been suggested, Jahnck's ΤΑΗΡΕΛΕΣ, "the head" or "beginning of the age" (Oxyr. i. 340), being quite untenable, nor has any Egyptian name resembling it been discovered. The name of Queen Tahpenes throws no light upon this matter.

R. S. P.

TAHENES (ταγήνες) [see above]: Θηκε-μια: [Vat. θηκαμια]; Tahpenes, a proper name of an Egyptian queen. She was wife of the Pharaoh who received Hadas the Edomite, and who gave her his sister in marriage (I K. xi. 18-20). In the LXX. the latter is called the elder sister of Thekemina, and in the addition to ch. xii. Shishak (Sauschek) is said to have given Ane, the elder sister of Thekemina his wife to Jeroboam. It is obvious that this and the earlier statement are irreconcilable, even if the evidence from the probable repetition of an elder sister be set aside, and it is scarcely necessary to add that the name of Shishak's chief or only wife, KARÁMA MAT, does not support the LXX. addition. [Suishak.] There is therefore but one Tahpenes or Thekemina. At the time to which the narrative refers there were probably two, if not three, lines ruling the thirty-first dynasty, the primogeniture, the sahur or eldest brother in the lower country, the high-priest kings at Thebes, but possibly they were of the same line, and perhaps one of the last foundations of the Nubian families.

To the Theban line, as apparently then the most powerful, and as holding the territory nearest Palestine, the Pharaoh in question, as well as the father-in-law of Nebaunon, probably belonged. If Marthias's list be correct he may be conjectured to have been Taniffe. [Thekemina] No name that has any near resemblance to either Tahpenes or Thekemina has yet been found among those of the period (see Lepsius, Königsbuch). R. S. P.

TAHREA (ταρέα) [croy, cunning]: Θα-ρα-κα: Alex. Θαρακα: [Comp. Adj. Θαρακαν]: Tharaca, Son of Miran, and grandson of Mephibosheth (1 Chr. xiv. 41). In the parallel list of 1 Chr. viii. 35 his name appears as Talaia.

TAH TIM HOD'SHI, THE LAND OF

(ταθονοιός η τονοιός έ τονοιός) [see below]: εις γιγάντων θα- τανων δι εκστρατάθαιναι [Vat. Naβα]: Alex. γιγάντων εκστρατίων τετεριν οὗτοι: Those of the places visited by Joshua during his census of the land of Israel. It occurs between Gilead and Dan-Jaam (2 Sam. xxiv. 6). The name has puzzled all the interpreters. The old versions throw no light upon it. 1 Sam. iii. 20 (Hebde'ny) proposes to separate the "land of the Tabnitites," from "a Heshbon," and to read the latter as Harshli—the people of Harsheith (comp. Judg. iv. 2). Thenius restores the text of the LXX, to read "the Land of Bashan, which is Edrei." This in itself is feasible, although it is certainly very difficult to connect it with the Hebrew. Faissel (gesc. iii. 297) proposes to read Harshili for Hodshil, and Leesons (Thes. p. 450) to dismiss the passage with a εις γιγάντων οἷον ήτοι.

There is a district called the Ael et-talitis, to the E. N. E. of Damascas, which recalls the old name—but there is nothing to show that any Israelite was living so far from the Holy Land in the time of David.

G.

TALEN (τάλαντον: talentum), the greatest weight of the Hebrews. Its Hebrew name properly signifies "a cinciple" or "gold," perhaps given it on an account of a form in which it was anciently made. The Assyrian name of the talent is elamon according to Dr. Hincks.

The subject of the Hebrew talent will be fully discussed in a later article [WEIGHTS].

R. S. P.

TALITHA CUMI (ταλίθα κομί): Συνάδελφος τον δυον: [Vat. Συναδέλφος του δυον]; Two Syriac words (Mark v. 41), signifying "Da'masel, arise."

The word ταλίθα occurs in the Chaldean paraphrase of Prov. ix. 3, where it signifies a girl; and Lightfoot (Horae Heb. Mark v. 41) gives an instance of its use in the same sense by a Rubbinical writer. Gesenius (Theodorus, p. 550) derives it from the Hebrew א-לון, a lamb. The word κομί is both Hebrew and Syriac (2 p. fem. Imperative, Kal, and Peil), signifying stand, arise.

As might be expected, the last clause of this verse, after Cumi, is not found in the Syriac version.

Jerome (Ep. iii. ad Paschasium, Opp. tom. i. p. 308, ed. Vallars.) records that St. Mark was blamed for a false translation on account of the insertion of the words, "as I said unto thee:" but Jerome points to this as an instance of the superiority of a free over a literal translation, insomuch as the words inserted serve to show the emphasis of our Lord's manner in giving this command on his own personal authority.

W. T. B.

TALMAI (2 syl.) ταλμαί [firmed]: Θε- λαμαί, Θελαμαί, Θελαμί: [Vat. Θελαμαί, Θελαμαί, Θελαμέ]: Alex. Θελαμαί, Θελαμεί, Θελαμί: Thebamai. 1. One of the three sons of "the Amalekites," who were driven out from the "cattle-settlements in Kirjath-Arba, and slain by the men of Judah, under the command of Caleb (Num. xiii. 22; Josh. xv. 14; Judg. i. 19).

2. (Θελαμί [Vat. Θελαμαί, Θελαμεί]: in 2 Sam. [Vat. Θελαμαί]: in 1 Chr. Alex. Θελαμεί, Θελαμί, Θελαμί: Thebama, Thebama): Son of Ammiel, king of Geshaur (2 Sam. iii. 3, xiii. 67; 1 Chr. iii. 2). His daughter Mahalath was one of the wives of David and mother of Absalom. He was probably a petty chieftain dependent on David, and his wild retreat in Bashan afforded a shelter to his grandson after the assassination of Ammon.

TALMON (ταλμόν) [pressed]: τελάμων, but Τελαμων in Neh. xi. 19: [in 1 Chr. Vat. Ταλα- μων; in Neh. xi. 19, Vat. F.A. Ταλαμων: xii. 25, Rom. Vat. Alex. F.A. omit, F.A.3 Ταλαμων]: Alex. Τελαμαί, Τελαμων, Τελαμών: Talamon. The head of a family of doorkeepers in the Temple, "the porters for the courts of the sons of Levi" (1 Chr. ix. 17; Neh. xi. 19). Some of his descendants returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45), and were employed in their hereditary office in the days of Nehemiah and Ezra (Neh. xii. 25). For the proper names in this passage must be considered as the names of families.

2 Dr. Brugsch, following Mr. Heath (Exodus Par- p. 36), identifies the text TALMON with Tahpenes; but this name does not seem to us sufficiently
TALMUD

1. TAMAR: Thamar.) The wife successively of the two sons of Judah, Er and Onan (Gen. xxxviii. 5-30). Her importance in the sacred narrative depends on the great anxiety to keep up the lineage of Judah. It seemed as if the family were on the point of extinction. Er and Onan had successively perished suddenly. Judah's wife Bath-shua died; and there only remained a child Shelah, whom Judah was unwilling to trust to the dangerous union, as it appeared, with Tamar, lest he should meet with the same fate as his brothers. That he should, however, remain childless, seems to have been regarded as part of the fixed law of the tribe, whence its incorporation into the Mosaic Law in after times (Deut. xxv. 5; Matt. xxii. 24): and, as such, Tamar was determined not to let the opportunity escape through Judah's parental anxiety. Accordingly she resorted to the desperate expedient of entrapping the father himself into the union which he feared for his son, on the first emergence from his mourning for his wife, went to one of the festivals often mentioned in Jewish history as attendant on sheep-shearing. He wore on his finger the ring of his chief-wench; he carried his staff in his hand; he wore a collar or necklace round his neck. He was encountered by a weald woman on the road leading to Timnah, the nearest commercial place of Samson, amongst the hills of Dan. He took her for one of the unfortunate women who were consecrated to the impure rites of the Canaanite worship. [SODOMITES.] He promised her, as the price of his intercourse, a kid from the flocks to which he was going, and left as his pledge her ornaments and his staff. The kid he sent back by his chamberlain (LXX.), Hithoh of Judah. The woman could nowhere be found. Months afterwards it was discovered to be his own daughter-in-law Tamar who had thus concealed herself under the veil or mantle, which she cast off on her return home, where she resumed the seclusion and dress of a widow. She was sentenced to be burned alive, and was only saved by the discovery, through the pledges which Judah had left, that her seducer was no less than the chief-wench of the tribe. He had the magnanimity to recognize that she had been driven into this crime by his own neglect of his promise to give her in marriage to his youngest son. "She hath been more righteous than I . . . and I knew her again no more" (Gen. xxxviii. 26). The first cup struck was here turned, Pharez and Zerah, and through Pharez the sacred line was continued. Hence the prominence given to Tamar in the nuptial benediction of the tribe of Judah (Ruth iv. 12), and in the genealogy of our Lord (Matt. i. 3).

The story is important (1) as showing the significance, from early times, attached to the continuance of the line of Judah; (2) as a glimpse into the rough manners of the patriarchal time; (3) as the germ of a famous Mosaic law.

2. (טמרא: [Alex.ходимא] [see 1 Chr. 3.10] [Joseph. חומרא: תמה] Daughter of David and Mahalath the Gushemite princess, and thus sister of Absalom (2 Sam. xiii. 1-32; 1 Chr. i. 9 Joseph. Ant. vii. 8, § 1). She and her brother were alike remarkable for their extraordinary beauty. Her name ("Palm-tree") may have been given her on this account. This fatal beauty inspired a frantic passion in her husband Amnon, the eldest son of David by Ahinoam. He wasted away from the feeling that it was impossible to gratify his desire, "for she was a virgin:"—the narrative leaves it uncertain whether from a scruple on his part, or from the seclusion in which in her unmarried state she was kept. Meaning by morning, as he received the visits of his friend Joab, he is older and thinner (Joseph. Ant. vii. 8, § 1). Jonathah discovers the cause, and suggests to him the means of accomplishing his wicked purpose. He was to feign sickness. The king, who appears to have entertained a considerable affection, almost awe, for him, as the eldest son (2 Sam. xiii. 5. 21; LXX.,) came to visit him, and Amnon entreated him to come in with all his heart, and to be present at a banquet which the king was about to give for him that he would eat. What follows is curious, as showing the simplicity of the royal life. It would almost seem that Tamar was supposed to have a peculiar art of making palatable cakes. She came to his house (for each prince appears to have had a separate establishment), took the dough and kneaded it, and then in one of the upper rooms (for this was the custom, for there were something exquisite in the manner of her performing the work) kneaded it a second time into the form of cakes. The name given to these cakes (lechibah, "heart cakes," has been variously explained: "hollow cakes"—"cakes with some stimulating spices" (like our word curdled)—cakes in the shape of a heart like the Moravian "ekziken," "Hutina, ad loc.")—cakes "the delight of the heart." Whatever it be, it implies something special and peculiar. She then took the pan, in which they had been baked, and poured them all out in a heap before the prince. This operation seems to have gone on in an outer room, on which Amnon's bedchamber opened. He chased his attendants, and called her to the room, and there accomplished his design. In her touching remonstrance two points are remarkable. First, the expression of the infamy of such a crime in Israel," implying the holier standard of morals that prevailed, as compared with other countries at that time; and, secondly, the belief that even this standard might be overcome lawfully by royal authority—"Speak to the king, for he will not withhold me from thee." This expression has led to much needless explanation, from its contradiction to Lev. xviii. 9. xx. 17; Deut. xxii. 22; as, e. g., that, her mother Mahalath not being a Jewess, there was no proper legal relationship between her and Amnon; or that she was ignorant of the purpose, or that the Mosaic law was not then in existence. (Themi, ad loc.) It is enough to suppose, what evidently her whole speech implies, that the king had a dispensing power, which was conceived to cover even extreme cases.

The brutal hatred of Amnon succeeding to his brutal passion, and the indignation of Tamar at his barbarous insult, even surpassing her indignation at his shameful outrage, are pathetically and
TAMAR

graphically told, and in the narrative another glimpse is given us of the manners of the royal household. The unmarried princesses, it seems, were distinguished by robes or gowns with sleeves (so the LXX., Josephus, etc., take the word translated in the A. V. "divers colors"). Such was the dress worn by Tamar on the present occasion, and when the guard at Ammon's door had thrust her out and closed the door after her to prevent her return, she, in her agony, snatched handfuls of ashes from the ground and threw them on her hair, then tore off her royal sleeves, and clasped her bare hands upon her head, and rushed to and fro through the streets screaming aloud. In this state she encountered her brother Absalom, who took her to his house, where she remained as if in a state of widowhood. The king was afraid or unwilling to interfere with the heir to the throne, but she was avenged by Absalom, as Dinah had been by Simeon and Levi, and out of that vengeance grew the series of calamities which darkened the close of David's reign.

The story of Tamar, revolting as it is, has the interest of revealing to us the interior of the royal household beyond that of any other incident of those times. (1.) The establishments of the princes. (2.) The simplicity of the royal employments. (3.) The dress of the princesses. (4.) The relation of the king to the princes and to the law.

3. (Osmat. Alex. Osmat. Tannah: Thonorr.) Daughter of Absalom, called probably after her beautiful aunt, and inheriting the beauty of both aunt and father (2 Sam. xiv. 27). She was the sole survivor of the house of Absalom: and ultimately, by her marriage with Uriah of Gibeah, became the mother of Manoah, the future queen of Judah, or wife of Abijah (1 K. xv. 2). Manoah being called after her great-grandmother, as Tamar after her aunt.

A. P. S.

TAMAR (נָהָר [palm-tree]): Othmamı̄a in both MSS.: Thonorr. A spot on the southeastern frontier of Judah, named in Ez. xlv. 19, xlvii. 28 only, evidently called from a palm-tree. If not Hazazon Tamar, the old name of En-gedi, it may be the place called Thonorr in the Osmat. (=: Hazazon Tamar), a day's journey south of Hebron. The Pentateuch Gables give Tamar in the same direction; and Robinson (Bibl. Res. ii. 298, 291) identifies the place with the ruins of an old fortress at Thonorr. De Saussure (N. S. xlix. 198) endeavors to establish a connection between Tamar and the Ktub el cemel, at the mouth of the ravine of that name on the S. W. side of the Dead Sea, on the ground (amongst others) that the names are similar. But this, to say the least, is more than doubtful.

A. P. S.

TAMMnz (תְּמַ֫מְז [see below]): ּ Othmamı̄a: Abbas). [Ex. viii. 14.] Properly "the Tammuz," the article indicating that at some time or other the word had been regarded as an appellative, though at the time of its occurrence and subsequently it may have been applied as a proper name. As it is found once only in the O. T., and in a passage of extreme obscurity, it is not surprising that many conjectures have been formed concerning it; and as none of the opinions which have been expressed rise above the importance of conjecture, it will be the object of this article to set them forth as clearly as possible, and to give at least a history of what has been said upon the subject.

In the sixth year of the captivity of Jehoiachin, in the sixth month, and on the fifth day of the month, the prophet Ezekiel, as he sat in his house surrounded by the elders of Judah, was transported in spirit to the far distant Temple at Jerusalem. The hand of the Lord God was upon him, and led him "to the door of the gate of the house of Jehovah, which was towards the north: and behold there the women sitting, weeping for the Tammuz."

Some translate the last clause "causing the Tammuz to weep," and the influence which this rendering has upon the interpretation will be seen hereafter. If תְּמַ֫מְז be a regularly formed Hebrew word, it must be derived either from a root תְּמַ֫מְז or תְּמַ֫מְז (comp. the forms תְּמַ֫מְז, תְּמַ֫מְז), which is not known to exist. To remedy this defect First (Hebr. Heb. s. v.) invents a root to which he gives the signification "to be strong, mighty, victorious," and transitively, "to overpower, annihilate." It is to be regretted that this lexicographer cannot contend to confess his ignorance of what is unknown. Roselinger (in Gesen. Thes. s. v.) suggests the derivation from a root תְּמַ֫מְז, according to which תְּמַ֫מְז is a contraction of תְּמַ֫מְז, and signifies a melting away, dissolution, departure, and so the הָעַמְמָדָס Abaddon, or disappearance of Adonis, which was mourned by the Phoenician women, and after them by the Greeks. But the etymology is unsound, and is evidently contrived so as to connect the name Tammuz with the general tradition regarding it.

The ancient versions supply us with no help. The LXX., the Targum of Jonathan Ben Uzziah, the Peshito Syriac, and the Arabic in Walton's Polyglot, merely reproduce the Hebrew word. The Vulgate alone gives Abbas as a modern equivalent, and this rendering has been eagerly adopted by subsequent commentators, with but few exceptions. It is at least as old, therefore, as Jerome, and the fact of his having adopted it shows that it must have embolded the most credible tradition. In his note upon the passage he adds that since, according to the Gentile table, Adonis had been slain in the month of June, the Syrians give the name of Tammuz to this month, when they celebrate to him an anniversary solemnity, in which he is lamented by the women as dead, and afterwards coming to life again is celebrated with songs and praises. In another passage (of Pseudo-Clement, ed. Basili, 1653) he laments that Bethlehem was overshadowed by a grove of Tammuz, that is, of Adonis, and that "in the cave where the infant Christ once cried, the lover of Venus was bewailed." Cyril of Alexandria (in Ossia, Op. iii. 79, ed. Paris, 1698), and Theodoret (in Ezck., give the same explanation, and are followed by the author of the Chronicon Paschale. The only exception to this uniformity is in the Syriac translation of Melito's Apology, edited by Dr. Cureton in his Spicilegium Syriacum. The date of the translation is unknown; the original if genuine must belong to the second century. The following is a literal rendering of the Syriac text:

"The son of Adonis was endowed with the household of Balthi, the queen of Cyprus. For she loved Tammuz, the son of Cuthat, the king of the Phoenicians, and forsook her king-
Jom, and came and dwelt in Gezulot, a fortress of the Phenicians. At that time she made all the villages "subject to Othnar the king. For before Tammuz she had loved Ars, and committed adultery with him, and Hephas-tus her husband caught her, and was jealous of her. And he (i. e. Ars) came and slew Semlon, while he made a hunting among the wild bears. And from that time Belahi remained in Gezulot, and died in the city of Aphaza, where Tammuz was buried" (p. 25 of the Syriac text). We have here very clearly the Greek legend of Adonis reproduced with a simple change of name. Whether this change is due to the translator, as is not improbable, or whether he found "Tammuz" in the original of Melito, it is impossible to say. Be this as it may, the tradition embodied in the passage quoted is probably as valuable as that in the same author which regards Serapis as the dedication of Joseph. The Syriac lexicographer Bar Bahul (10th cent.) gives the legend as it had come down to his time. "Tammaus was, as they say, a hunter shepherd and herder of wild beasts; when a woman loved him took her away from her husband. And when her husband went forth to seek her Tammuz slew him. And with regard to Tanna also, there met him in the desert a wild bear and slew him. And his father made for him a great lamentation and weeping in the month Tappaun and Belahi his wife, she too made a lamentation and mourning over him. And this tradition was handed down among the heathen people during her lifetime and after her death, which same tradition the Jews received with the rest of the evil festivals of the people, and in that month Tannaus used to make for him a great feast. Tammuz also is the name of one of the months of the Syrians." In the next century the legend assumes for the first time a different form in the hands of a Rabbinical commentator. Rabbi Solomon benkii (Rashi) has the following note on the passage in Ezekiel: "An image which the women made hot in the inside, and its eyes were of lead, and it melteth by reason of the heat of the burning, and it seemed as if it wept; and they (the women) said, He asketh for offerings. Tannauz is a word signifying burning, as הַלָּיָה (Dan. iii. 19), and כַּלֶּה (ibid. ver. 22)." And instead of rendering "weeping for the Tannaus," he gives, what appears to be the equivalent in French, "les larmes pleurent l’échantillon." It is clear, therefore, that Rashi regards Tannaus as an appellative, derived from the Chaldee root סֵדָה, "to make hot." It is equally clear that his etymology cannot be defended for an instant. In the 12th century (c. 1120) Dr. Castelio, in Simones, and in later times by J. D. Michaelis, Gesenius, Ben Zeb, Rosenmuller, Maurer, Ewald, Hufnagel, Hitzig, and Movers. Luther and others regarded Tannaus as a name of Bacchus. That Tannaus was the Egyptian Osiris, and that his worship was introduced to Jerusalem from Egypt, was held by Calvin, Piscator, Junius, Lensden, and Plessier. This view depends chiefly upon a false etymology proposed by Kircher, which

a No. "Cyprians," as Dr. Cureton translates.

b Dr. Cureton’s emendation of this corrupt passage seems the only one which can be adopted.

c In this translation I have followed the MS. of Bar

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Bablius in the Cambridge University Library, the readings of which seem preferable in many respects to those in the extract furnished by Bernstein to Chwolson (Die Sabatai, etc. ii. 206).
connects the word Tammuz with the Coptic Tammuz, to hide, and so makes it signify the hidden or concealed one; and therefore Osiris, the Egyptian king slain by Typhon, whose loss was commemorated by Isis to her son Osiris, may in Egypt be called Tammuz. The woman weeping for Tammuz are in this case, according to Junius, the priestesses of Isis. The Egyptian origin of the name Tammuz has also been defended by a reference to the god Anum, mentioned by Plutarch and Herodotus, who is identified with Osiris. There is good reason, however, to believe that Anum is a mistake for Amun. That something corresponding to his name is found in Egyptian names, as they appear in Greek, cannot be denied.

Tamā́us, an Egyptian, appears in Thucydides (viii. 31) as a Persian officer, in Xenophon (Anab. i. 4, § 2) as an admiral. The Egyptian priest who heard the mysterious voice bidding him proclaim, "Great Pan is dead," was called Θαμαύς (Plutarch, De Defect. Orient. 17). The names of the Egyptian kings, Seti, Σετεϊμείς, Télephos, and Θαμαύς, mentioned by Manetho (c. A.D. 14, 15), have in turn been compared with Tammuz; but unless some more certain evidence be brought forward than is found in these apparent resemblances, there is little reason to conclude that the worship of Tammuz was of Egyptian origin.

It seems perfectly clear, from what has been said, that the name Tammuz affords no clue to the identification of the deity whom it designated. The slight hint given by the prophet of the nature of the worship and worshippers of Tammuz has been sufficient to connect them with the yearly mourning for Adonis by the Syrian damsels. Beyond this we can attach no special weight to the explanation of Jerome. It is a conjecture and nothing more, and does not appear to represent any tradition. All that can be said therefore is that it is not impossible that Tammuz may be a name of Adonis the sun-god, but that there is nothing to prove it. The town of Byblos in Phoenicia was the headquarters of the Adonis-worship a The feast in his honor was celebrated each year in the temple of Aphrodite on the Lebanon b (Lucian, De Deá Sýgρα, § 6), with rites partly sorrowful, partly joyfull.

The Emperor Julian was present at Antioch when the festival closed, and one of the last customs of the ancient festival was held (Ann. Mar. xxi. 3, 13). It lasted seven days (Ann. Marc. xx. 1), the period of mourning among the Jews (Eccles. xxii. 12; Gen. l. 10; 1 Sam. xxi. 13; Jud. vi. 21), the Egyptians (Heliobor. Athl. vii. 11), and the Syrians (Lucian, De Deá Sýgρα, § 52), and began with the disappearance (ἀναφωτισμός) of Adonis.

Then followed the search (ὑγιάς) made by the women for him. His body was represented by a wooden image placed in the so-called 'gardens of Adonis' (Ἀθώνας ιύγειας), which were cuterness-ware vessels filled with wool, and planted with wheat, barley, lettuce, and fennel. They were exposed to the heat of the sun, at the house-door or in the 'porches of Adonis;' and the withering of the plants was regarded as symbolic of the slaying of the youth by the fire-god Mars. In one of these gardens Adonis was found again, whence the oracle says he was slain by the bear in the lettuce (ἀπέκτα = ἀθώνα;), and was there found by Aphrodite. The finding again (ἐπι\(\)) was the commencement of a wake, accompanied by all the usages which in the East attend such a ceremony—prostration, cutting off the hair (comp. Lev. xvi. 28, 29, xi. 5; Dent. xiv. 1), cutting the breast with knives (Jer. xxvi. 6), and playing on pipes (comp. Matt. ix. 23). The image of Adonis was then washed and anointed with spices, placed in a coffin on a bier, and the woman made by the bear was shown on the figure. The people sat on the ground round the bier, with their clothes rent (comp. Fp. of Jer. 31, 32 [or Par. vi. 31, 32]), and the women howled and cried aloud. The body was then terminated with the image of Adonis and the burial of the figure of Adonis (see Movers, Φωινίκις, i. c. 7). According to Lucian, some of the inhabitants of Byblos maintained that the Egyptian Osiris was buried among them, and that the mourning and orgies were in honor of him, and not of Adonis (De Deá Sýgρα, § 7). This is in accordance with the legend of Osiris as told by Plutarch (De Is. et Os.). Lucian further relates that, on the same day on which the women of Byblos every year mourned for Adonis, the inhabitants of Alexandria sent them a letter, inclosed in a vessel which was wrapped in rushes or papyrus, announcing that Adonis was found. The vessel was cast into the sea, and carried by the current to Byblos (Prosopon on Is. xviii.). It is called by Lucian Παγαιοντας, but it is said to have traversed the distance between Alexandria and Byblos in seven days. Another marvel related by the same narrator is that of the river Adonis (Ναυκ Βραχίου), which flows down from the Lebanon, and once a year was tinged with blood, which, according to the legend, came from the wounds of Adonis (comp. Miller, P. L. i. 469); but a rationalist of Byblos gave him a different explanation, how that the soil of the Lebanon was naturally very red-colored, and was carried down into the river by violent winds, and so gave a bloody tinge to the water; and to this day, says Mr. Porter (Handb. p. 187), "after every storm that breaks upon the brow of Lebanon, the Adonis still runs purple to the sea." The rushing waters tear from the banks red soil enough to give the water a slowly tinged, which poetic fancy, aided by popular credulity, converted into the blood of Tammuz. c

The time at which these rites of Adonis were celebrated is a subject of much dispute. It is not so important with regard to the passage in Ezekiel, for there does not appear to be any reason for supposing that the time of the prophet's vision was coincident with the time at which Tammuz was worshipped. Movers, who maintained the contrary, endeavored to prove that the celebration was in the late autumn, the end of the Syrian year, and corresponded with the time of the autumnal equinox. He relies chiefly for his conclusion on the account given by Ammianus Marcellinus (xxi. 9, § 13) of the feast of Adonis, which was being held at Antioch when the Emperor Julian entered the city. It is clear, from a letter of the emperor's (Ep. Jul. 52), that he was in Antioch before the first of August, and his entry may therefore have taken place in July, the Tammuz of the Syrian year. This time agrees moreover with the explanation of the symbolic meaning of the rites given by Ammianus Marcellinus (xxii. 9, § 15), that they were a token of the fruits cut down in their prime. Now

a There was a temple at Amathus, in Cyprus, sanctified to Aphrodite (Appian, H. C. x. 41, § 2); and the worship of Adonis is said to have come from Cyprus to Athens in the time of the Persian War.

b Said to have been founded by Knyrus, the reputed father of Adonis.
at Aleppo (Russell, *Ar. 1, 72) the harvest is all over before the end of June, and we may fairly conclude that the same was the case at Antioch. Add to this that in Hebrew astronomical works Shv'phath Tamn_u-u, the *summer solstice,* and it seems more reasonable to conclude that the Athenian feast of the Phœnicians and Syrians was celebrated rather as the summer solstice than as the autumnal equinox. At this time, the sun begins to descend among the winter signs (Kurtz, *Phœnicians, p. 310*).

The identification of Tamnuz with an idolatrous prophet, which has already been given in a quotation from Maimonides, who himself quotes from *the Agriculture of the Nontheists,* has been recently revived by Professor Chwolson of St. Petersburg (*Ueber Tammuz,* etc. 1860). An Arabic writer of the 16th century, Ep-Nelini, in his book called *Shiferat el-Ulion,* says (quoting from Ahi Saul Wahb ben Ibrahim) that in the middle of the month Tamnuz is held in honor of the god Tā'ūz. The women bewailed him because his lord slew him and ground his bones in a mill, and scattered them to the winds. In consequence of this the women made nothing doing during the month that had been ground in a mill (Chwolson, *Die Schiller,* etc. lii. 27). Professor Chwolson regards Tā'ūz as a corruption of Tamnuz, but the most important passage in his eyes is from the old Babylonian book called *the Agriculture of the Nontheists,* to which he attributes a fabulous antiquity. It was written, he maintains, by one Qiti'ânî, towards the end of the 14th century B.C., and was translated into Arabic by a descendant of the ancient Chaldeans, whose name was Ibn Washiyah. As Professor Chwolson's theory has been strongly attacked, and as the chief materials upon which it is founded are not yet before the public, it would be equally premature to take him as an authority, or to pronounce positively against his hypothesis, though, judging from present evidence, the writer of this article is more than skeptical as to its truth. Qiti'ânî then, in that dim antiquity from which he speaks to us, tells the same story of the prophet Tamnuz as has already been given in the quotation from Kimchi. It was read in the temples after prayers, to an audience who wept and wailed; and so great was the magic influence of the tale that Qiti'ânî himself thought it would work no evil, that it would not strain his tears. A part, he thought, might be true, but it referred to an event so far removed by time from the age in which he lived that he was compelled to be skeptical on many points. His translator, Ibn Washiyah, adds that Tamnuz belonged neither to the Chaldeans nor to the Caunitics, nor to the Hebrews, nor to the Assyrians, but to the ancient people of Damascus, and would like to see the Chaldean conjectures, may be the Semitic name given to the gigantic Cushiote aborigines of Chaldea, whom the Semitic Nalathueans found when they first came into the country, and from whom they adopted certain elements of their worship. Thus Tamnuz, or Tamnûzi, belongs to a religious epoch in Babylon which preceded the Sumerian (*Chwolson, Ueberreste, 2, Alltd. L., p. 19*). Ibn Washiyah says moreover that all the Sabians of his time, both those of Babylonia and of Harran, wept and wailed for Tamnuz in the month which was named after him, but that none of them preserved any tradition of the origin of the worship. This fact alone appears to militate strongly against the truth of Ibn Washiyah's story as to the manner in which he discovered the works he professed to translate. It has been due to Professor Chwolson's reputation to give in brief the substance of his explanation of Tamnuz; but it must be confessed that he throws little light upon the obscurity of the subject.

In the fragment of Jonathan on Gen. viii. 5, "the tenth month" is translated "the mouth Tamnûzi." According to Castell (*Lex. Hept.,*) Tamnûzi is used in Arabic to denote "the feast of summer," and Tamnûzi is the name given to the Pharaoh who cruelly treated the Israelites.

W. A. W.

TANACH (תנ"ך) (perh. castle, Distr.): יָעַּרְשָּׁא; אַלְכָּא. A slight variation, in the vowel-points alone, of the name *TANACH.* It occurs in Josh. xxvi. 2** only. G.

TANHU'METH (תָּנְחֻמֶת) [confront]: תָּנָהּמֶת, תָּנָּהָמֶת; [Vat. THANHUM, THANHUMAHT.] Alex. *Thenuamaht* in 2 K.: *Thannehaemeth,* the father of Sebna in the time of Godoliah (2 K. xxi. 25; Jer. xl. 8). In the former passage he is called *the Netophathite,* but a reference to the parallel narrative of Jeremiah will show that some words have dropped out of the text.

TANIS (תָּנִיס) (Jeh. i. 10. [Zos.]*

*TANNER.* This was Simon's occupation with whom Peter lodged at Joppa at the time of his vision on the house-top, and of the arrival of the messengers from Cornelius (Acts 5). He is termed *Sorites,* for which the more descriptive equivalent is *Soritisq* (from *Soros,* a skin, and *Dhavo,* to soften, make supple): while *Soritisq* (from *Soros,* a dressed hide) designates the operation with reference to its result or product. Among the Jews, as well as the Greeks and Romans, the tanning process included the removal of the hair from the skins, and also the making of the skins smooth and soft. (For the manipulations of the art and the debilatory astringents used, see especially Walch's *Dissectiones in Acta Apostolicium,* ii. 91-128.) Skins tanned and dyed were used for covering the Tabernacle (Ex. xxv. 5, xxvi. 14). *BADGER.* The occupation of the tanner was ill-repute among all the ancient nations, especially the Jews. The Jews considered the entering into this business and canceling the feast before marriage, or the entering into it after marriage, a sufficient cause for divorce. It was also one of the few interdicted trades from which they held that no one could be taken for the office of high-priest or king. For other reasons as well as the disrepute of the business, tanners were required to live, or at least to carry on their work, outside of the cities. The Greeks and Romans made it a law that they should remove their houses and workshops out of the towns and establish themselves near streams or other bodies of water. "Apud veteres corum plerumque extra urbes, prope flumina, officinam et domos stabat habituram, non solum ob morbum animalium, quorum sumus ipsos corum quipliicis ratio exigitur, sed etiam ob fortis in corum officinis obdolor utque soretes; tum vero, quod aqua lingua, cori propraeget, multo fuere pauci careve potenter" (Walen). Yet such restrictions, from the nature of the case, would be more or less severe in different places, and in the same place be enforced or relaxed very much as a variable public feeling might dictate. Generally in the East at present
"such establishments are removed to a distance beyond the walls, because they are offensive as well as prejudicial to health" (Thomson, Land and Book, ii. 281). Yet even at Jerusalem a tannery is tolerated, near the Church of the Holy Sepulchre, a nuisance and offense to all the neighborhood (Fohrer, Handwörterbuch der alttestamentlichen Sprache, ii. 242). Peter in being the guest of Simon may have been less scrupulous than most of the Jews. According to the Talmud the house of a tanner was considered like that of a heathen. It has been suggested that as both the host and the guest bore the name of Simon they may have been related to each other, and that Peter acted the more freely on that account. It certainly was not this relation that helped Peter to Joppa (from Lydda, but information of the death of Dorcas (Acts iv. 38). The two places (now Jaffa and Lod) are within sight of each other.

The house of Simon was "by the sea-side" (Acts v. 6), and though Peter is said to have dined with him in Joppa (Acts x. 43), we may understand this expression of the sublunary as well as of the terrestrial itself. Stanley seriously thinks that the house at Jaffa now shown as Simon's may occupy the original site. It is "close on the sea-shore: the waves beat against the low wall. In the courtyard is a spring of fresh water, such as was always had for the purposes of bathing. There is a tradition which describes the premises to have been long employed as a tannery." (Sin. and Pidi p. 226). Scal sweeps with more probability that it may have been further out of the town, though at no very great distance from it, near the mouth of a brook where there are now four tanneries still in operation (Jews. a. den heil. Land, ii. 11).

TAPPHAH (תַּפָּחַה) [apple]: Teφώ (Josh. xvi. 11). The daughter of Solomon, who was married to Ben-Abinadab, one of the king's twelve commissariat officers (1 K. iv. 11).

* TAPHNES (Tapnai): Jud. i. 9. [TAPPHANES-]

TAPPHON (תפפון): Joseph. Taphon or Taphou (Thapou; Syr. T. fua). One of the cities in Judaea fortified by Archelaus (1 Macc. iv. 59). It is probably the Batteh-Tapham of the Old Test. which lay near Hebron. The form given by Josephus suggests Tephon, but Gurius (Exeg. Humbl.ck) has pointed out that his equivalent for that name is Θέφων; and there is besides too much unanimity among the Versions to allow of its being accepted.

TAPPUAH (תַּפּוּעָה) [apple, apple-tree]: [in Josh. xii. 17, Taphου, Alex. Θάφου: in xv. 34.] I.xx. omits in both MSS. [but Comp. Ald. Tap fou]: Taphamun. 1. A city of Judah, in the district of the Shefelah, or lowland (Josh. xv. 94). It is a member of the group which contains Zerah, Zanoah, and Jarimath; and was therefore no doubt situated on the lower slopes of the mountains of the N. W. portion of Judah, about 12 miles W. of Jerusalem, where these places have all been identified with tolerable probability. It is remarkable that the name should be omitted in both MSS. of the LXX. The Syriac Peshito has Pathuch.

which, when connected with the Exum that follows it in the list, recalls the Pathuch-ergyma of Gen. xxxviii. 14, long a vexed place with the commentators. [See EXUM, i. 752.] Neither Tappuah nor Pathuch have however been encountered. The former seems to have either with the Beth-Tappuah near Hebron, or with the Land of Tappuah in the territory of Ephraim. It is uncertain which of the three is named in the list of the thirty-one kings in Josh. xii.

2. (Tαφου, Θάφω): Alex. Θάφου, Θάφωθ: [Comp. Θαφοῦ]: Taphow. A place on the boundary of the children of Joseph (Josh. xvi. 8, xvii. 18). Its full name was probably En-tappuah (xvii. 7), and it lay attached to it a district called the Land of Tappuah (xvii. 8). This document is evidently in so imperfect or confused a state that it is impossible to ascertain from it the situation of the places it names, especially as comparatively few of them have been yet met with on the ground. But from the apparent connection between Tappuah and the Nachal Kanah, it seems natural to look for the former somewhere to the SW. of Nablus, in the neighborhood of the Wady Falitik, the most likely claimant for the Kanah. We must await further investigation in this hitherto unexplored region before attempting to form any conclusion.

G. TAPPUAH (תַּפּוּעָה) [land of the apple]: Vat. omits; [so also Rom. Alex.: i terva Taphow]. A district named in the specification of the boundary between Ephraim and Manasseh (Josh. xvii. 8). It apparently lay near the torrent Kanah (probably the Wady Folik), but the name has not yet been met with at all in the central district of Palestine.

G. TAPRAH (תַּפּּוּה) [turning or wondering]: Tapud: [Alex. Θαφω: Thāra]: Num. xxxiii. 27). A desert-station of the Israelites between Beth and Mith喀, not yet identified with any known site.

H. H. TARALAH (תָּרָלָה) [feeling, drunkenness, Ges., First]: Θαράλα: Alex. Θαρά: Θαρά: One of the towns in the allotment of Benjamin (Josh. xviii. 37, only). It is named between Ipeled and Zelah: but nothing certain is known of the position of either of those places, and no name at all resembling Taralah has yet been discovered. Schwarz's identification with "Thaniel" Donagi (near Lydol, is far fetched in etymology, and unsuitable as to position; for there is nothing to lead to the conclusion that the Benjamites had extended themselves so far to the west when the lists of Joshua were drawn up.

G. TAREA (תָּרָה) [Right, First]: Θάραξα: [Vat. Θαραξά: Alex. Θαραξ: Θαραν]. The same.

b The principal valley of the town of Hebron is called the Deir (Map to Rosen's paper in ZEIT., D. M. G. xiii. and p. 451).
TARES

TARPELITES, THE

I Taresa, the son of Micah (1 Chr. viii. 35), the Hebrew letters  Sarah and  being interchanged, a phenomenon of rare occurrence (Gesen. Thes. p. 2).

TARES (Σινία: zizania). There can be little doubt that the zizania of the parable (Matt. xiii. 25) denote the weed called "darnel" (Lolium tenuifolium), a widely distributed grass, and the only species of the order that has deleterious properties. The word used by the Evangelist is an Oriental, and not a Greek term. It is the Arabic zanid (317), and the zānīa (317) of the Talmud (Buxtorf, Lex. Talm. s. v.). The derivation of the Arabic word, from zās (317), "nausea," is well suited to the character of the plant, the grains of which produce vomiting, purging, convulsions, and even death. Volney (Trans. ii. 306) experienced the ill effects of eating its seeds; and the whole of the inmates of the Sheffield workhouse were attacked some years ago

tall green stalks, still called by the Arabs zandū. "These stalks," he continues, "if sown designately throughout the fields, would be inseparable from the wheat, from which, even when growing naturally and by chance, they are at first sight hardly distinguishable." See also Thomson (Land and Book, p. 120); "The grain is just in the proper stage to illustrate the parable. In those parts where the grain has headed out, the darnels have done the same, and then a child cannot mistake them for wheat or barley; but where both are less developed, the closest scrutiny will often fail to detect them. Even the farmers, who in this country generally weet their fields, do not attempt to separate the one from the other." The grain-growers in Palestine believe that the zanāna is merely a degenerate wheat; that in wet seasons the wheat turns to tares. Dr. Thomson asserts that this is their fixed opinion. It is curious to observe the retention of the falshay through many ages. "Wheat and zania," says Lightfoot (Hor. Heb. on Matt. xiii. 25), quoting from the Talmud, "are not seeds of different kinds." See also Buxtorf (Lex. Talem. s. v. 317): "Zania, species tritici degeneris, sic diet, quod scortando cum lomo triticum, in pejorem naturam degenerat." The Roman writers appear to have entertained a similar opinion with respect to some of the cereals: thus Pliny (H. N. xvi. 17) borrowing probably from Theophrastus, asserts that "barley will degenerate into the oat." The notion that the zanāna of the parable are merely diseased or degenerate wheat has been contested by P. Broderer (see his letter to Schultetus in Exercit. Beqau. ii. cap. 65), and strangely adopted by Trench, who (Notes on the Parables, p. 91, 4th ed.) regards the distinction of these two plants to be "a falsely assumed fact." If the zanāna of the parable denote the Lolium tenuifolium, and there cannot be any reasonable doubt about it, the plants are certainly distinct, and the L. tenuifolium has as much right to specific distinction as any other kind of grass.

* TARGET. [Arms, i. 2. b; II. 6. b; Armory.]

TARGUMS. [Versions, Chaldee.]

TARPELITES, THE (377):

Tarphalaios; Alex. Tarphalaiaos; Tharphalus. A race of colonists who were planted in the cities of Samaria after the captivity of the northern kingdom of Israel (Exx. iv. 9). They have not been identified with any certainty. Jumins and others have found a kind of resemblance in name to the Tarpilites in the Targi (Tarpowey) of Ptolomy (vi. 2, § 6), a tribe of Media who dwelt eastward of Elymais, but the resemblance is scarcely more than apparent. They are called by Strabo Tarpowey (xi. 514, 515, 520, 523). Others, with as little probability, have sought to recognize the Tarpilites in the Tarpetes (Tarpowyes, Strab. xii. 405), a Maetic race. In the Peskito-Syrie the resemblance is greater, for they are there called Tarpiti. First (Hamb. ed.) says in no case can Tarpel, the country of the Tarpetes, be the Phcenician Tripolis. W. A. W.

a The zizania is described in the Genopon (li. c. 13) as a plant which "destroys the wheat, and when mixed with bread produces blindness in those

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Bearded Darnel.
TARSHISH

TARSHISH  [ταρσίσιον]  [prob. fortress, Dietr.]: [generally] θόραξ [or θάραξ]; in Is. xxlii. Καρικήδων; in Ez. Καρικηδών, exc. Alex. in Ez. xxxviii. 13, χρυσός; lxvi. in Is. 16, θάλασσας] Thür. [in Is. xxiii. 1b, lxvii., and lxviii. 13, nor θαρσίσιον; in Ez. xxvii. 13, Carthaginienses,] Gen. x. 4. 1. Probably Tar- tassium: Gk. Ταρσίσιον. A city and emporium of the Phoenicians in the south of Spain. In psalm lxvi. 10, it seems applied to a large district of country: perhaps, to that portion of Spain which was known to the Hebrews when that psalm was written. And the word may have been likewise used in this sense in Gen. x. 4, where Knobel (Vol- kertsfeld der Genesis, Giessen, 1856) etc., applies it to the Tuscans, though he agrees with nearly all biblical critics in regarding it elsewhere as syn- onymous with Tartessus. The etymology is un- certain.

With three exceptions in the book of Chronicles, which will be noticed separately (see below, No. 2), the following are references to all the passages in the Old Testament, in which the word — Tarshish — occurs; commencing with the passage in the book of Jonah, which shows that it was accessible from Yapho, Yaffo, or Joppa, a city of Palestine with a well-known harbor on the Mediterranean Sea (Jon. i. 3; iv. 2; Gen. x. 4; 1 Chr. i. 7; Is. li. 16, xxvii. 1, 6, 10, 14, lx. 9, lxvi. 19; Jer. x. 9; Ez. xxxvii. 12, 25, xxxviii. 13; 1 K. v. 22, xxii. 45 [49]; [iu. 14, A. V. TALSHISHI] Ps. viii. 7, lxvii. 10). On a review of these passages, it will be seen that not one of them furnishes direct proof that Tarshish and Tartassus were the same cities. But their identity is rendered highly probable by the following circumstances. 1st, There is a close simi- larity of name between them, Tartassus being merely Tarshish in the Aramaic form, as was first pointed out by Bochart (Phlegy, lib. iii. cap. 7). Thus the Hebrew word Partner — Assyria, is in the Aramaic form Athir, Attir, and in Greek Αρούση (Strabo, xvi. 1, 2), and 'Артвυ (Dion Cass. xxviii. 25) — though, as is well known, the ordinary Greek form was 'Αρούση. Again, the Hebrew name Ashdun, translated in the same form in the A. V. of the Old Testament, is 'Araunah in Aramaic, and Aroïne in Greek; where also Æsa- tanca in Latin (see Buxtorfii Lexicon Chaldaicum Talmudicum et Rabbinicum, s. vv.). Moreover, there are numerous changes of the same kind in common words; such as the Aramaic numera 8, tamaci, which corresponds with the Hebrew word shechem; and teby, the Aramaic word for "snow," which is the same word as the Hebrew snow (see Genesis, Thucydides, p. 194). And it is likely that in some way which cannot now be explained, the Greeks received the word "Tarshish" from the Phoenicians in a partly Aramaic form, just as they received in that form many Hebrew letters of the alphabet. The last sh of Tarshish a would naturally be represented by the double s in the Greek ending, as the sound and letter sh was unknown to the Greek language. [SHIHOLIETS]

a. It is unsafe to lay any stress on Tarselum (Tar- sium), which Stephanus of Byzantium (a. d. 420) was a city near the Columns of Hercules. Stephanus was probably misled by a passage to which he refers in an appeal to Tarshish to assert its independence (see the notes of Rosenmüller, Gesenius, and Ewald, in verses 18). And Arrian (De expedit. Alexandr. ii. 16, § 3) expressly states that Tarshassus was founded or colonized by the Phoenicians, saying, Φωνικὸς κτίσμα ἡ Πατριγιός. It has been suggested that this is a mistake on the part of Arrian, because Diochorus (xxvi. 14) represents Hanecar as defat- ting the Iberians and Tartessians, which has been thought to indicate that the latter were not Phoeni- cians. But it is to be remembered that there was a river in Hispania Betica called Tarshassus, as well as a city of that name (Strabo, iii. 145), and it may easily have been the case that tribes which dwelt on its banks may have been called Tartassians, and may have been mentioned under this name, as depicted by Hanecar. Still, this would be perfectly com- patible with the fact, that the Phoenicians estab- lished there a factory or settlement called Tartessus, which had dominion for a while over the adjacent territory. It is to be borne in mind, likewise, that Arrian, who must be pronounced on the whole to be a judicious writer, had access to the writings of Menander of Ephesus, who translated some of the Tyrian archives into Greek (Joseph. Ant. ix. 14, 15), and it is quite possible that those writings when he undertook to give some ac- count of Tyre, in reference to its celebrated siege by Alexander, in connection with which he makes his statement respecting Tarshassus.

3dly. The articles which Tarshassus is stated by the prophet Ezekiel to have supplied to Tyre are precisely such as we know through classical writers to have been productions of the Spanish Peninsula. Ezekiel specifies silver, iron, lead, and tin (Ez. xxvii. 12), and in regard to each of these metals as con- nected with Spain, there are the following au- thorities. As to silver, Diosorus, who (v. 35) speaks of Spain as possessing this metal in the greatest abundance and of the greatest beauty (σχεδόν τι πλείστων καὶ κάλλιστων), and particular mentions that the Phoenicians made a great profit by this metal, and established colonies in Spain on its account, at a time when the mode of working it was unknown to the natives (comp. Arist. de Min. 153, 87). This is confirmed by Pline, who says (Hist. Nat. xxxii. 33), " Ar- gentum reperitur — in Hispaniâ pulcherrimum; id quoque in sterili solo, atque etiam montibus;" and he proceeds to say that wherever one vein has been found, another vein is found not far off. With re- gard to iron and lead, Pline says, "metallis plumbi, ferrī, oris, argenti, auri tota fert Hispania scatet" (Hist. Nat. iii. 4). And as to lead, more especially, this is so true even at present, that a writer on Mines and Mining in the last edition of A. Enrico. Britannicus, p. 242, states as follows: "Spain possesses numerous and valuable lead mines. The most important are those of Linares, which are situated to the east of Balien near the Sierra Morena. They have been long celebrated, and perhaps no known mineral field is so rich in lead as this." And, lastly, in regard to tin, the trade of Tarshass in this metal is peculiarly significant, and taken in conjunction with similarity of name and other circumstances already men- tioned, is reasonably conclusive as to its identity Polybios, iii. 24. The Ταρσίσιον of Polybius could scarcely have been very far from the Pulcherum Pro- montorium of Carthage.
with Tarshish. For even now the countries in Europe, or on the shores of the Mediterranean Sea where tin is found are very few; and in reference to ancient times, it would be difficult to name any such countries except Iberia or Spain, Lusitania, which was somewhat less in extent than Portugal, and Cornwall in Great Britain. Now if the Phoenicians, for purposes of trade, really made coasting voyages on the Atlantic Ocean as far as to Great Britain, no emperor was more favorably situated for such voyages than Tarshish. If, however, in accordance with the views of Sir G. Cornewall Lewis, it is deemed unlikely that Phoenician ships made such distant voyages (Historical Summary of the Astronomy of the Ancients, p. 436), it may be added, that it is improbable, and not to be admitted as a fact without distinct proof, that nearly six hundred years before Christ, when Ezekiel wrote his prophecy against Tyre, they should have supplied the nations on the shores of the Mediterranean with British tin obtained by the mouths of the Rhone. Diodorus indeed mentions (v. 38), that in his time tin was imported into Gaul from Britain, and was then conveyed on horseback by traders across Gaul to Massilia, and the Roman colony of Narbon. But it would appear to be a very different thing to suppose that this was the case so many centuries earlier, when Rome, at that time a small and insignificant town, did not possess a foot of land in Gaul; and when, according to the received systems of chronology, the settlement of Massilia had only just been founded by the Phoenicians. As countries then from which Tarshish was likely to obtain tin, there remain only Lusitania and Spain. And in regard to both of these, the evidence of Pliny the Elder at a time when they were flourishing provinces of the Roman empire, remains on record, to show that tin was found in each of them (Hist. Nat. xxxiv. 47). After mentioning that there were two kinds of lead, namely, black lead and white lead, the latter of which was called "Coastier" by the Greeks, and was fabulously reported to be obtained in islands of the Atlantic Sea, Pliny proceeds to say, "Nine certain est in Lusitania gigni, et in Gallia;" and he goes on to describe where it is found, and the mode of extracting it (compare Pliny himself, iv. 34, and Diodorus, l.c. as to tin in Spain). It may be added that Strabo, on the authority of Poseidonius, had made a previous statement to the same effect (iii. 157), though it is likely that his time tin was likewise brought to the Mediterranean, through Gaul by Massilia, from the supposed Cassiterides or Tin Islands. Moreover, as confirming the statement of Strabo and Pliny, tin mines now actually exist in Portugal; both in parts which belonged to ancient Lusitania, and in a district which formed part of the earlier district of Galicia. It is true he bears in mind that Seville on the Guadalquivir, which has free communication with the sea, is only about 80 miles distant from the Portuguese frontier. Subsequently, when Tyre lost its independence, the relation between it and Tarshish was probably altered, and for a while, the exaltation of Iosiph (xxiii. 10) may have been realized by the inhabitants passing through Galicia. Thus it is borne in mind that Tarshish, combined with the overshadowing growth of the Carthaginian power, would explain why in after times the learned Jews did not seem to have known where Tarshish was. Thus, although in the Septuagint translation of the Pentateuch the Hebrew word was as closely followed as it could be in Greek (ἐξαρχίας, in which the θ is merely without a point, and ε is equivalent to η; according to the pronunciation in modern Greek), the Septuagint translators of Isaiah and Ezekiel carried it in word by "Carrheg, and "the Carthaginians" (Is. xxii. 1, 10; 14: Ez. xxxvii. 12, xxxviii. 13; and in the Targum of the book of Kings and of Jeremiah, it is translated "Yirea," as is pointed out by Gesenius (1 K. xxii. 18; Jer. x. 9). In one passage of the Septuagint (Is. ii. 16), and in others of the Targum, the word is translated σωμη, which receives apparently some countenance from Jerome, in a note on Is. ii. 16, wherein he states that the Hebrews believe that Tharsis is the name of the sea in their own language. And Josephus, misled, apparently, by the Septuagint translation of the Pentateuch, which he misinterpreted, regarded Tharsis as Tarshus in Cicilia (Jot. i. 6, § 1), in which he was followed by other Jews, and (using Tarshus in the sense of all Cicilia) by one learned writer in modern times. See Hartmann's Aufklärungen über Asia, vol. i. p. 68, as quoted by Winer, s. v."

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It tallies with the ignorance of the Jews respecting Tarshish, and helps to account for it, that in Strabo's time the emperor of Tarshish had long ceased to exist, and its precise site had become a subject of dispute. In the absence of positive proof, we may conjecture in the statement of Strabo (iii 149), that the river Betis (now the Guadalquivir) was formerly called Tarshis, that the city Tarshassus was situated between the two arms by which the river flowed into the sea, and that the adjoining country was called Tarshassus. But there were two other cities which some deemed to have been Tarshassas: one, Gadira, or Gadiria (Cadiz) (Sallust, Flor. lib. ii.; Pliny, Hist. Nat. iv. 56, and Aelius, Descrip. Orb. Terr. p. 614); and the other, Curtia, in the bay of Gibraltar (Strabo, iii. 151; Itol. ii. 4; Pliny, iii. 3; Mela, ii. 6). Of the three, Carteitn, which has found a learned supporter in the present day (Ersch and Gruber's Encyclopaedia, s. v.), seems to have the weakest claims; for in the earliest Greek prose work extant, Tarshassus is placed beyond the Columns of Hercules (Herod. iv. 152); and in a still earlier fragment of the Chronicle of Strabo (lect. 158), mentioned as a branch of the river Tarshassus, whereas there is no stream near Curtia (= El Rocadello) which deserves to be called more than a rivulet. Strictly speaking, the same objection would apply to Gadira; but, for poetical use, the Guadalquivir, which is only 20 miles distant, would be sufficiently near. It was, perhaps, in reference to the claim of Gadira that Cicero, in a letter to Atticus (vii. 3), jealously calls Balbus, a native of that town, "Tarshassus iustum tunc." But Tarshassus was, likewise, used by poets to express the extreme west where the sun set (Ov., Metam. xiv. 416; Silius Italicus, x. 358; compare Sil. Ital. iii. 399).


2. If the book of Chronicles is to be followed, there would seem to have been a Tarshish, accessible from the Red Sea, in addition to the Tarshish.
of the south of Spain. Thus, with regard to
the ships of Tarshish, which Jehoshaphat caused to be
constructed at Ezion-geber on the Ebanitic Gulf of
the Red Sea (1 K. xxii. 48), it is said in the Chronic-
les (2 Chr. xx. 50) that they were made to
go to Tarshish; and in like manner the navy of
ships which Solomon had previously made in Ezion-
geber (1 K. ix. 20) is said in the Chronicles
(2 Chr. ix. 21) to have gone to Tarshish with the
servants of Hiram. It is not to be supposed that
the author of these passages in the Chronicles con-
templated a voyage to Tarshish in the south of
Spain by going round what has since been called
the Cape of Good Hope. Sir G. Cornwall Lewis
(Notes and Queries, 23 series, vol. vi. pp. 61-64, 81-83) has shown reasons to doubt whether
the circumnavigation of Africa was ever effected by
the Phoenicians, even in the celebrated voyage which
Herodotus says (iv. 42) they made by Neo's orders;
but at any rate it cannot be seriously supposed
that, according to the Chronicles, this great voyage
was regularly accomplished once in three years in
the reign of Solomon. Keill supposes that the
vessels built at Ezion-geber, as mentioned in 1 K.
xxii. 43-50, were really destined for the trade to
Tarshish in Spain, but that they were intended to
be transported across the isthmus of Suez, and to
be launched in one of the havens of Palestine on the
Mediterranean Sea. (See his Notes on loc. cimam.
Engl. transl.) But this seems improbable; and
the two alternatives from which selection should be
made seem to be: Ist, that there were two or more
large or districts called Tarshish, namely, one in the
south of Spain, and one in the Indian Ocean; or, 2ndly,
that the compiler of the Chronicles, misapprehen-
ding the expression "ships of Tarshish," supposed
that they meant ships destined to go to Tarshish;
whereas, although this was the original meaning
the words had come to signify large Phoenician
vessels, of a particular size and description, destined
for long voyages, just as in English "East Indian
man" was a general name given to vessels, some
of which were not intended to go to India at all.
The first alternative was adopted by Bochart, Phy-
leg, lib. iii. c. 7, and has probably been the ordinary
view of those who have perceived a difficulty in the
passages of the Chronicles; but the second, which
was suggested by Vitringa, has been adopted by the
accredited Biblical critics of our own time, such as De Wette, Introduction to the Old Testa-
ment, Parker's translation, Boston, 1843, p. 207,
vol. ii.; Winer, Bibliches Realwörterbuch, s. v.;
Genovis, Theaurus Lingue Heb. et Chald. s. v.,
and Ewald, Geschichte des Volkes Israel, vol. iii.
1st ed. p. 76; and is acknowledged by Movers,
Feder die brief, ChroUis, 1834, 254, and Havemann,
Spezelle Eindiehning in das Alte Testament, 1839,
vol. ii. p. 237. This alternative is in itself by far
the most probable, and ought not to occasion any
surprise. The compiler of the Chronicles, who
probably lived in the time of Alexander's succe-
sors, had the book of Kings before him, and in
抄ing its accounts, occasionally used later and more
modern accounts of the same vessel, as more un-
usual (De Wette, loc. c. p. 266). It is probable that
during the Persian domination Tarshessus was in-
dependent (Herodotus i. 163); at any rate, when
first visited by the Geycks, it appears to have had
its own kings. It is not, therefore, by any means
unnatural that the old trade of the Phoenicians
with Tarshish had ceased to be understood; and
the compiler of the Chronicles, when he read of
"ships of Tarshish," presuming, as a matter of
course, that they were destined for Tarshish, con-
sulted, as he thought, the convenience of his readers
by inserting the explanation as part of the text.
Although, however, the point to which the fleet
of Solomon and Hiram went once in three years did
not bear the name of Tarshish, the question here
arises of what that point was, however it was
called? And the reasonable answer seems to be,
India, or the Indian islands. This is shown by the
nature of the imports with which the fleet returned,
which are specified as "gold, silver, ivory, apes,
and peacocks" (1 K. x. 22). The gold might
possibly have been obtained from Africa, or from
Ophir in Arabia (Ophim), and the ivory and the
apes might likewise have been imported from
Africa; but the peacocks point conclusively, not to
Africa, but to India. The compilers of the tran-
sators of Cuvier's Animal Kingdom, London, 1829,
vol. viii. p. 136, says, in reference to this bird:
"It has long since been decided that India was
the cradle of the peacock. It is in the countries
of Southern Asia, and the vast archipelago of the
Eastern Ocean, that this bird appears to have fixed
its dwelling, and to live in a state of freedom. All
travellers who have visited these countries make
mention of these birds. Thenceon encountered
great numbers of them in the province of Guzerat;
Tavernier throughout all India, and Payrard in
the neighborhood of Calcutta. Labillardiere tells us
that peacocks are common in the island of Java." To
this may be added the statement of Sir William
"There are only two species known; both inhabit
the continent and islands of India" — so that the
mention of the peacock seems to exclude the possi-
bility of the voyage having been to Africa. Mr.
Crawford, indeed, in his excellent Descriptive Di-
cionary of the Indian Islands, p. 310, expresses
an opinion that the birds are more likely to have been
imported than peacocks; but he objects to the peac-
cock, that, independent of its great size, it has
a delicate constitution, which would make it nearly
impossible to convey it in small vessels and by a
long sea voyage. It is proper, however, to mention,
on the authority of Mr. Gould, whose splendid
works on birds are so well known, that the peacock
is by no means a bird of delicate constitution,
and that it would bear a sea voyage very well. Mr.
Gould observes that it might be easily fed during
a long voyage, as it lives on grain; and that it would
merely have been necessary, in order to keep it in
a cage, to have cut off its train; which, it is to be
observed, falls off of itself, and is naturally renewed
once a year.

The inference to be drawn from the importation
of peacocks is confirmed by the Hebrew name for
the ape and the peacock. Neither of these names
is of Hebrew, or even Semitic origin; and each
points to India. Thus the Hebrew word for ape is

a Sir Emerson Tennent has pointed out and trans-

b The word "shanabho" = ivory, is likewise

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TARSHISH

TARSHISH

kind of admiration which every one feels who be-
comes acquainted for the first time with the arrange-
ments of an English man-of-war. See Encyl. Bri-
nanica, 6th ed. s. v. "Tarshish."

The word "shanabho" = ivory, is likewise
Kaph, while the Sauskritic word is kapi (see Gesenius and First, s. v., and Max Müller, On the Science of Language, p. 190). Again, the Hebrew word for peacock is takki, which cannot be explained in Hebrew, but is akin to taka in the Tamil, in which it is likewise capije of explanation. Thus, the Rev. Dr. R. Caldwell, than whom there is no greater authority on the Tamil language, writes as follows from Palamcottah, Madras, June 12, 1862: "taka is a well recognized Tamil word for peacock, though now used only in poetry. The Sauskritic word, takki, refers to the peacock of the peacock, and means (avīs) crisātos; the Tamil taka refers to the other and still more marked peculiarity of the peacock, its tail (i.e. its train), and means (avīs) candāto. The Tamil taka signifies, according to the dictionaries, plumage, the peacock's tail, the peacock, the end of a skirt, a flag, and, lastly, a woman (a comparison of gaily-dressed women with peacocks being implied)." The explanation of all these meanings is, that taka literally means that which hangs—a hanging. Hence hāköri, another form of the same word in provincial use in Tamil (see also the hākpi of Régier in Gesenius's Thesaurus, p. 1502), means 'skirt,' and in Telugu, tāko means a tail. It is to be observed, however, that in ancient India, the name was always used positively, until the voyage having been to Africa, the Indian origin of the Hebrew name for ape and peacock would not be of much weight, as it cannot be proved that the Hebrews first became acquainted with the names of these animals through Solomon's naval expeditions from Ezion-geber. Still, this Indian origin of those names must be regarded as important in the absence of any evidence in favor of Africa, and in conjunction with the fact that the peacock is an Indian and not an African bird.

It is only to be added, that there are not sufficient data for determining what were the ports in India or the Indian islands which were reached by the fleet of Hiram and Solomon. Sir Emerson Tennent has made a suggestion of Point de Galle, in Ceylon, on the ground that from three centuries before the Christian era there is an unbroken chain of evidence down to the present time, to prove that it was the gran emporium for the commerce of all nations east of the Red Sea. [See article Tarsus, above.] But however reasonable this suggestion may be, it can only be received as a pure conjecture, inasmuch as there is no evidence that any emporium at all was in existence at the Point de Galle 700 years earlier. It can scarcely be doubted that there will always henceforth be an emporium at Singapore; and it might seem a spot marked out by nature for the commerce of nations; yet we know how favours it would be, under any circumstances, to argue 2,000 years hence that it must have been a great emporium in the twelfth century, or even previous to the nineteenth century of the Christian era.

E. T.

8 In addition to the two cities in the extreme East and West, there were others called Tarsish. One of these, Tarsus of Cilicia, has a fair claim to recognition as mentioned in the O. T., and the N. T. That the name is the same is shown on the one hand by the Sept. rendering of ἀψίς in Gen. x. 4, Jon. i. 3, ἄφαινες, and by the same rendering by other Greek interpreters in other passages (Is. ii. 16, xxii. 10; Ez. xxvii. 33); and on the other hand, by the fact that in the N. T. the Greek ῦαρσος is uniformly rendered in the ancient Syriac of Acts ix. 11, 30, xi. 25, xxi. 39, xxii. 3, καὶ ὁ ἄπντας, and in the modern Hebrew TARSHISH. Now Tarsus of Cilicia is said to have been founded by the Assyrian king Sardanapalus (Smith's Dict. of Greek and Rom. Geography, s. v.), and therefore in the time of Jonah would naturally have been in active communication with Nineveh. If we may suppose Tarsus of Cilicia to be the Tarsish of the book of Jonah, we readily see how the prophet might have found at Joppa a vessel bound for this port. The prophet's story, carried by the ship's crew to Tarsus, would then have gone on before him to Nineveh, and would have prepared the city to receive his preaching. It is interesting to think of this city as thus possibly connected with the ancient prophet sent to the heathen, and with the Christian Apostle sent to the Gentiles.

TARSUS (Tarapis). The chief town of Cilicia, "no mean city" in other respects, but illus- trious all to time as the birthplace and early residence of the Apostle Paul (Acts ix. 11, xxi. 39, xxii. 3). It is simply in this point of view that the place is mentioned in the three passages just referred to. And the only other passages in which the name occurs are Acts ix. 30 and xi. 25, which give the limits of that residence in his native town which succeeded the first visit to Jerusalem after his conversion, and preceded his active ministerial work at Antioch and elsewhere (compare Acts xxii. 21 and Gal. i. 21). Though Tarsus, however, is not actually mentioned elsewhere, there is little doubt that St. Paul was there at the beginning of his second and third missionary journeys (Acts xv. 41, xviii. 23).

Even in the flourishing period of Greek history it was a city of some considerable consequence (Xen. Anab. i. 2, § 28). After Alexander's conquests had swept this way (O. Curt. iii. 5), and the Seleucid kingdom was established at Antioch, Tarsus usually belonged to that kingdom, though for a time it was under the Ptolemaic. In the civil wars at Rome

usually regarded as of Indian origin, "ibba" being in Sanskrit, "elephant." But "shobhambum," or "shoubhum," as the word would be without points, is nowhere used for ivory except in connection with this voyage, the usual word for ivory being sāha by twelve centuries for conjecture of Régier in Gesenius's Thesaurus, s. v. is very probable, that the correct reading is sāha, ivory (and) ebony as shobhum, which is remarkably confirmed by a passage in Rakiel (xxvii. 15), where he speaks of the men of India "saving brought to Tyre horns of ivory and ebony. "

םלועה שָׁכוּב, "ivory (and) ebony as shobhum, which is remarkably confirmed by a passage in Rakiel (xxvii. 15), where he speaks of the men of India saving brought to Tyre horns of ivory and ebony."

♀ This The Greeks received the peacock through the Persians, as is shown by the Greek name tāris, which is nearly identical with the Persian name tāris, TARSUS. The fact that the peacock is mentioned for the first time in Aristophanes, Aes. 192, 289 (being unknown to the Homeric poets), agrees with this Persian origin.

♀ When it is said (2 Chr. ix. 21) that "once every three years come the ships of Tarshish," it is fairly implied that the length of a voyage corresponded in some measure with the interval of time at which it was repeated. This accords very well with a Tarshish in India, but not with a Tarshish in Spain. F. G.
it took Caesar's side, and on the occasion of a visit from him had its name changed to Julipolis (Ces. Bell. Alex. 66; Dion Cass. xlvii. 29). Augustus made it a "free city." We are not to suppose that St. Paul had, or could have, his Roman citizenship from this circumstance, nor would it be necessary to mention this, but that many respectable commentators have fallen into this error. We ought to note, on the other hand, the circumstances in the social state of Tarsus, which had, or may be conceived to have had, an influence on the Apostle's training and character. It was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria, giving, as regards the zeal for learning showed by the residents, the preference to Tarsus (xiv. 673). Some eminent Stoics resided here, among others Athenodorus, the tutor of Augustus, and Nestor, the tutor of Tiberius. Tarsus also was a place of much commerce, and St. Basil describes it as a point of union for Syrians, Cilicians, Isaurians, and Cappadocians (Basil, Ep. 130. "Somn. Episc.").

Tarsus was situated in a wide and fertile plain on the banks of the Cydnus, the waters of which are famous for the dangerous fever caught by Alexander when bathing, and for the meeting of Antony and Cleopatra. This part of Cilicia was intersected in Roman times by good roads, especially one crossing the Taurus northwards by the "Cilician Gates" to the neighborhood of Lystra and Iconium, the other joining Tarsus with Antioch, and passing eastwards by the "Amanian" and "Syrian Gates." No ruins of any importance remain. The following authorities may be consulted: Belley in vol. xxvii. of the Académie des Inscriptions.; Beaufort's Inscriptions, p. 275; Leake's Asia Minor, p. 214; Barker's Love and Penates, pp. 31, 173, 187. J. S. H.

**TARTAN** [see below]: Taphs [Vat. Q. 902], Tarakār [in Is., Vat. 2 Sim. Alex. Natur.] Thathorn, which occurs only in 2 K. xviii. 17, and Is. xx. 1, has been generally regarded as a proper name. (Gesen. Lex. Hebr. s. v.; Winer Realwörterbuch: Kito Bibl. Cyclop. s. v.)
a Surenas, the Parthian term for "a general," was often mistaken for a proper name by classical writers (ibid., xv. 8, 33; Appian, Bell. Parth. p. 140; Dion Cass. xvi. 16; Plut. Crass. p. 501, E. etc.)

Tactius is the first author who seems to be aware that it is a title [Ann. vi. 42].

Winer assumes, on account of the identity of name, that the same person is intended in the two places. Kitto, with more caution, notes that this is uncertain. Recent discoveries make it probable that in Tartan, as in Ralshar and Radshakhe, we have not a proper name at all, but a title or official designation, like Pharaoah or Surena. [Tarte] The Assyrian Tartan is a general, or commander-in-chief. It seems as if the Greek translator of 2 Kings had an inclusion of the truth, and therefore prefixed the reference to all three names (Apistis Tapaion to Sevaidha, &c.) which he very rarely prefixes to the names of persons where they are first mentioned.

If this be the true account of the term Tartan, we must understand in 2 K. xviii. 17, that Sennacherib sent "a general," together with his "chief eunuch" and "chief cup-bearer," on an embassy to Hezekiah, and in ix. 1 that "a general"— probably a different person—was employed by Sargon against Ashdod, and succeeded in taking the city.

G. R.

TATNAI [2 syl.] [Tetnaí] [perh. gift]:

Tathinaí: [Vat. Tathinai, Tathinaios, Tathinaios:]
Alex. Tathinaios: [Tathinaios: Simonis, Gesenius, Forst.], Sattrp [Tathinaios: of the province west of the Ephrates in the time of Darius Hystaspis and Zerubbabel (Ezr. v. 3, 6, vi. 13). [Sheitmar-Bozaini:] The name is thought to be Persian.

A. C. H.

* TAU or TAV, one of the Hebrew letters.

Writing.

II. TAVERNS, THE THREE.

[Three Taverns.]

TAXES.

In the history of Israel, as of other nations, the student who desires to form a just estimate of the social condition of the people must take into account the taxes which they had to pay. According as these are light or heavy may vary the happiness and prosperity of a nation. To them, though lying in the background of history, may often be traced, as to the true motive-power, many political revolutions. Within the limits of the present article, it will not be possible to do more than indicate the extent and form of taxation in the several periods of which history and its influence on the life of the people.

I. Under the Judges, according to the theoretical government contemplated by the law, the only payments obligatory upon the people as of permanent obligation were the Tithes, the First Fruits, the Redemption-Money of the first-born, and other offerings as belonging to special occasions [Priests]. The payment by each Israelite of the half-shelak of "atonement-money," for the service of the Tabernacle, on taking the census of the people (Ex. xxx. 13), does not appear to have had the character of a recurring tax, but to have been supplementary to the free-will offerings of Ex. xxv. 1–7, levied for the one purpose of the construction of the sacred tent. In later times, indeed, after the return from Babylon, there was an annual payment for maintaining the fabric and services of the Temple; but the fact that this begins by the voluntary compact to pay one third of a shekel (Neh. x. 32) shows that till then there was no such payment recognized as necessary. A little later the third became a half, and under the name of the didrachmai (Matt. xvii. 24) was paid by every Jew, in whatever part of the world he might be living (Jos. Ant. xvi. ix. 9, § 1). Large sums were thus collected in Jerusalem and other eastern cities, and were sent to Jerusalem under a special escort (Jos. Ant. l. c.; Civ. pro Flacc. c. 28). We have no trace of any further taxation than this during the period of the Judges. It was not in itself heavy: it was lightened by the feeling that it was paid as a religious act. In return for it the people secured the celebration of their worship, and the presence among them of a body of men acting more or less efficiently as priests, judges, teachers, perhaps also as physicians. [Priests.] We cannot wonder that the people should afterwards look back to the good old days when they had been so lightly burdened.

II. The kingdom, with its centralized government and greater magnificence, involved, of course, a larger expenditure, and therefore a heavier taxation. This may have come, during the long history of the monarchy, in many different forms, according to the financial necessities of the times. The chief burdens appear to have been: (1.) The tithe of the produce both of the soil and of live stock, making, together with the ecclesiastical tithe, 20 per cent. on incomes of this nature (1 Sam. xiii. 15, 17). (2.) Forced military service for a month every year (1 Sam. viii. 12; 1 K. ii. 22; 1 Chr. xviii. 1). (3.) Gifts to the king, theoretically free, like the old Benevolences of English taxation, but expected as a thing of course, at the commencement of a reign (1 Sam. x. 27) or in time of war (comp. the gifts of Jesse, 1 Sam. xvi. 20, xvii. 18). In the case of subject-princes the gifts, still made in kind, armor, horses, gold, silver, etc., appear to have been regularly assessed (1 K. x. 25; 2 Chr. iv. 24). Whether this was ever the case with the presents from Israelite subjects must remain uncertain.

(4.) Import duties, chiefly on the produce of the spice districts of Arabia (1 K. x. 15). (5.) The monopoly of certain branches of commerce, as, for example, the export of cedars (1 K. x. 28, 29; 2 Chr. vi. 7–18; Ezek. xxv. 26), oil, silver, linen, or silver bullion, from Egypt (1 K. x. 28), and horses (Ezr. xvi. 29). (6.) The appropriation to the king's use of the early crop of hay (Am. viii. 7). This may, however, have been peculiar to the northern kingdom or occasioned by a special emergency (Ezra, 7. 24).

It is obvious that burdens such as these, coming upon a people previously unaccustomed to them, must have been almost intolerable. Even under Saul exemption from taxes is looked on as a sufficient reward for great military services (1 Sam. xvi. 23). Under the outward splendor and prosperity of the reign of Solomon they lay the deep discontent of an over-taxing people, and it contributed largely to the revolution that followed. The people complain not of Solomon's industry, but of their taxes (1 K. xii. 4). Of all the king's officers he whom they hate most is Adoniram or the history of the drought in the reign of Ahab (1 K. xvii. 5) shows that in such cases a policy like this must have been essential to the support of the cavalry of the royal army.
TAXES

ADONIRAM, who was "over the tribute" (1 K. xii. 18). At times, too, in the history of both the kingdoms there were special burdens. A tribute of 50 shekels a head had to be paid by Menahem to the Assyrian king (2 K. xv. 20), and under his successor Hosea, this assumed the form of a nominal tribute (2 K. xx. 18; 2 Chron. xxxii. 24; amount not stated). After the defeat of Josiah by Pharaoh-Necho, in like manner a heavy income-tax had to be imposed on the kingdom of Judah to pay the tribute demanded by Egypt (2 K. xiii. 35), and the change of masters consequent on the battle of Carchemish brought in this respect no improve-
ment (Jos. Ant. x. 9, §§ 1-3).

III. Under the Persian empire, the taxes paid by the Jews were, in their broad outlines, the same in kind as those of other subject races. The financial system which gained for Darius Hystaspis the name of the "shopkeeper king" (καταπιόντης, Herod. iii. 80), involved the payment by each state of a fixed sum as the tribute due from his province (dék.), and placed him accordingly in the position of "shopkeeper" or former of the revenue, exposed to all the temptation to extortion and tyranny inseparable from such a system. Here, accordingly, we get glimpses of taxes of many kinds. In Judaea, as in other provinces, the inhabitants had to provide in kind for the maintenance of the governor's household (comp. the case of Themistocles, Thuc. i. 158, and Herod. i. 192, ii. 99), besides a money-payment of 40 shekels a day (Neh. vi. 14, 15). In Ezr. iv. 13, 20, vii. 24, we find a formal enumeration of the three great branches of the revenue. (1.) The μέτρημα, fixed, measured payment, probably direct taxation (Gro- tius). (2.) θέσις, the excise or φόρος on articles of consumption (Geuen. s. v.). (3.) θησυχία, probably the toll payable at bridges, fords, or certain stations on the high road. The influence of Ezra secured for the whole ecclesiastical order, from the priests down to the Nethinim, an immunity from all three (Ezr. vii. 24); but the burden pressed heavy on the great body of the people, and they complained bitterly of this imposition (Ezr. vii. 25, 30). Γαργαρία, or forced service, to which they and their cattle were liable (Neh. ix. 37). They were compelled to mortgage their vineyards and fields, borrowing money at 12 per cent., the interest being payable apparently either in money or in kind (Neh. v. 1-11). Falling payment, the creditors exercised the power (with or without the mitigation of the year of Jubilee) of seizing the per-
sions of the debtors and treating them as slaves (Neh. v. 5; comp. 2 K. iv. 1). Taxation was leading at Jerusalem to precisely the same evils as those which appeared from like causes in the early history of Rome. To this cause may probably be ascribed the incomplete payment of tithes or offerings at this period (Neh. xiii. 10, 12; Mal. iii. 8), and the consequent necessity of a special poll-tax of the third part of a shekel for the services of the Temple (Neh. x. 32). What could be done to mitigate the evil was done by Nehemiah, but the taxes continued, and oppression and injustice marked the government of the province accordingly (Ezcl. v. 8).c

IV. Under the Egyptian and Syrian kings the taxes paid by the Jews became yet heavier. The "farming" system of finance was adopted in its worst form. The Persian governors had had to pay a fixed sum into the treasury. Now the taxes were put up to auction. The contract sum for those of the Persian period, Judas Maccabaeus, amounted at about 8,000 talents. An unscrupulous adventurer (v. y. Joseph, under Ptolemy Euergetes) would bid double that sum, and would then go down to the province, and by violence and cruelty like that of Turkish or Hindoo collectors, squeeze out a large margin of profit for himself (Jos. Ant. xiii. 4, § 1-5).

Under the Syrian kings we meet with an ingenious variety of taxation. Direct tribute (φοροί), an excise duty on salt, crown-taxes (στέφανα), golden crowns, or their value, sent yearly to the king, one half the produce of fruit trees, one third of that corn, a tax of some kind on cattle: these, as the heaviest burdens, are ostentatiously enumerated in the decrees of the two Demetriuses reuniting the empire, 1 Mace. i. 29, 30, 33). Even this, however, the golden crown and scarlet robe continue to be sent (1 Mace. xiii. 39). The proposal of the apostate Jason to farm the revenues at a rate above the average (400 talents, while Jonathan — 1 Mace. xi. 28 — pays 300 only), and to pay 150 talents more for a license to open a circus (2 Mace. iv. 9), gives us a glimpse of another source of revenue. The exemption given by Antiochus to the priests and other ministers, with the deduction of one third for all the residences in Jerusalem, was apparently only temporary (Jos. Ant. xiii. 3, § 3).

V. The pressure of Roman taxation, if not absolutely heavier, was probably more galling, as being more thorough and systematic, more distinctively a mark of bondage. The capture of Jerusalem by Pompey was followed immediately by the imposition of a tribute, and within a short time the sum thus taken from the resources of the country amounted to 10,000 talents (Jos. Ant. xiv. 4, §§ 4, 5). The decrees of Julius Caesar showed a characteristic desire to lighten the burdens that pressed upon the subjects of the republic. The tribute was not to be farmed. It was not to be levied at all in the Sabine year. One fourth was to be levied only in the year that followed (Jos. Ant. xiv. 10, §§ 5, 6). The people, still under the government of Hyrcanus, were thus protected against their own rulers. The struggle of the republican party after the death of the Dictator brought fresh burdens upon the whole of Syria, and Cassius levied not less than 700 talents from Judaea alone. Under Herod, as might be expected from his lavish expenditure in public buildings, the taxation became heavier. Even in years of famine a portion of the produce of the soil was seized for the royal revenue (Jos. Ant. xv. 9, § 1), and it was not till the discontent of the people became formidable that he ostentatiously diminished this by one third (Jos. Ant. xv. 10, § 4). It was no wonder that when Herod wished to found a new city in Trachonitis, and to attract a population of residents, he found that the most effective bait was to promise immunity from taxes (Jos. Ant. xvii. 2, § 1), or that on his death the people should be loud in their demands that Archelaus should release them from their burdens, compiling especially the duty levied on all sales (Jos. Ant. xvii. 8, § 4).

When Judaea became formally a Roman prov-

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c The later date of the book is assumed in this reference. Comp. Ecclesiastes.
TAXING 3185

TAXING. I. (א) ἀναγγελικαὶ ἀναγγελίας, Luke ii. 2; professio, Acts v. 37) The cognate verb ἀναγγέλω (in like manner is rendered by "to be taxed" in the A. V."") while the Vulgate employs "ut describeretur universis oribus" in Luke ii. 1, and "ut professeretur singuli" in ver. 3. Both the Latin words thus used are found in classical writers with the meaning of a registration or formal return of population or property (Cic. Ver. ii. 3, § 47; de Off. i. 7; Sueton. Tib. p. 30). The English word conveys to us more distinctly the notion of a tax or tribute actually levied, but it appears to have been used in the 9th century for the simple assessment of a subsidy upon the property of a person given one quality (Baron, Hist. VII. p. 57), or the registration of the people for the pur-

pose of a poll-tax (Camden, Hist. of Eliz.). This may account for the choice of the word by Justin in lieu of "description" and "profession." Wickliffe, following the Vulgate, had given. Since then "taxing" has kept its ground in most English versions with the exception of "tribute" in the Geneva, and "enrollment" in the Rhemish of Acts v. 37. The word ἀναγγέλω by itself leaves the question whether the returns made were of population, property and their determination "plus,-minus," using the words ἀναγγέλω τινων οἰκονομῶν (Acts xvii. 1, § 1) as an equivalent, shows "the taxing" of which Gannad speaks included both. That connected with the matrity, the first step toward the complete statistical returns, was probably limited to the former (Greswell, Hymn., i. 542). In either case "census" would have served the most natural Latin equivalent, but in the Greek of the N. T., and therefore probably in the familiar Latin of the period, as afterwards in the Vulg., that word slides off into the sense of the tribute actually paid (Matt. xvii. 24, xxi. 17).

II. Two distinct registrations, or taxing, are mentioned in the N. T., both of them by St. Luke. The first is said to have been the result of an edict of the Emperor Augustus (at that time the Roman empire) should be taxed ἀναγγέλωσθαι πάνω τίνι οἰκονομῷ (Luke ii. 1), and is connected by the Evangelist with the name of Cyrenius, or Quirinius. The second, and more important (ἀναγγελίας, Acts v. 37), is referred to in the report of Gamaliel's speech, and is there distinctly referred, in point of time, with the revolt of Judas of Galilee. The account of Josephus (Jos. xviii. 4, § 1; B. J. ii. 8, § 1) brings together the two names which St. Luke keeps distinct, with an interval of several years between them. Cyrenius comes as governor of Syria after the deposition of Archelaus, accompanied byCoponius as procurator of Judaea. He is sent to make an assessment of the value of property in Syria (no infliction being given of its extension to the οἰκονομῷ, and it is this which rouses Judas and his followers to their rebellion. The chronological questions presented by these apparent discrepancies have been discussed, so far as they are connected with the name of the governor of Syria, under CYRENIUS. An account of the tumults caused by the taxing will be found under ROCKS OF GALILAE.

III. There are, however, some other questions connected with the statement of Luke ii. 1-3, which call for some notice.

(1.) The truth of the statement has been questioned by Strauss (Leben Jesu, i. 28) and De Wette (Comm. in loc.), and others, on the ground that neither Josephus nor any other contemporary writer mentions a census extending over the whole empire at this period (A. E. v. 759). An edict like this, causing a general movement from the cities where men resided to those in which, for some reason or other, they were to be registered, must, it is said, have been a conspicuous fact, such as no historian would pass over. (2.) Palestine, it is urged further, was, at this time, an independent kingdom under Herod, and therefore would not have come under the operation of an imperial edict. (3.) If such a measure, involving the recognition of Roman sovereignty, had been attempted under Herod, it would...
have raised the same resistance as the undisputed census under Quirinius did at a later period. (4.) The statement of St. Luke that "all went to be taxed, every one into his own city," is said to be inconsistent with the rules of the Roman census, which took cognizance of the place of residence only, not of the place of birth. (5.) Neither in the Jewish nor the Roman census would it have been necessary for the wife to travel with her husband in order to appear personally before the registrar (censitor). The conclusions from all these objections are, that this statement belongs to legend, not to history: that it was a contrivance, more or less ingenious, to account for the birth at Bethlehem (that being assumed in popular tradition as a pre-conceived necessity for the Messiah) of one whose kindred lived, and who himself had grown up at Nazareth: that the whole narrative of the Infancy of our Lord, in St. Luke's Gospel, is to be looked on as mythical. A sufficient defense of that narrative may, it is believed, be presented within comparatively narrow limits.

It must also be remembered that our history of this portion of the reign of Augustus is defective. Tacitus begins his Annals with the emperor's death. Suetonius is gossipping, inaccurate, and ill-arranged. Dion Cassius leaves a gap from A. C. 748 to 756, with hardly any incidents. Josephus does not profess to give a history of the empire. It might easily be that a general census, cir. A. C. 749-756, should remain unrecorded by them. If the measure was one of frequent occurrence, it would be the more likely to be passed over. The testimony of a writer, like St. Luke, obviously educated and well informed, giving many casual indications of a study of chronological data (Luke i. 5, iii. Acts xxiv. 27), and of acquaintance with the Herodian family (Luke viii. 5, xxiii. 8: Acts xii. 20, xiii. 1) and other official people (Acts xiii. xxii.), recognizing distinctly the later and more conspicuous ἀνομογραφής must be admitted as fair presumptive evidence, hardly to be set aside in the absence of any evidence to the contrary. How hazardous such an inference from the silence of historians would be, we may judge from the fact that there was unquestionably a geometrical survey of the empire at some time in the reign of Augustus, of which none of the two writers take any notice (comp. the extracts from the Hist Agric Scriptores in Gesenw, Harmony, i. 557). It has been argued further that the whole policy of Augustus rested on a perpetual communication to the central government of the statistics of all parts of the empire. The inscription on the monument of Ancyra (Gruter, Corpus Inscrip. i. 230) names three general censuses in the years A. C. 728, 746, 767 (comp. Sueton. Octav. c. 25; Gesenw, Hermes, i. 555). Dion Cass. (iv. 13) mentions another in Italy in A. C. 757. Others in Gaul are assigned to A. C. 727, 741, 767. Strabo (vi. 4, § 2) writing early in the reign of Tiberius, speaks of μία τῶν καὶ ἦς θάνατος, as if they were common things. In A. C. 728, when Augustus offered to resign his power, he laid before the senate a "ratio-narium imperii" (Sueton. Octav. c. 28). After his death, in like manner, a "brevisimum totius imperii" was produced, containing full returns of the population, wealth, resources of all parts of the empire, a careful digest apparently of facts collected during the labors of many years (Sueton. Octav. c. 101: Dion Cass. iv. : Tacit. Ann. i. 11). It will hardly seem strange that one of the routine official steps in this process should only be mentioned by a writer who, like St. Luke, had a special reason for noticing it. A census, involving property returns, and the direct taxation consequent on them, might excite attention. A mere ἀνομογραφή would have little in it to disturb men's minds, or force itself upon a writer of history.

There is, however, some evidence, more or less circumstantial, in confirmation of St. Luke's statement. (1.) The inference drawn from the silence of historians may be legitimately made by an inference drawn from the silence of objectors. It never occurred to Celsus, or Lucian, or Porphyry, questioning all that they could in the Gospel history, to question this. (2.) A remarkable passage in Suidas (s. v. ἀνομογραφή) mentions a census, obviously differing from the three of the Ancyrian monument, and agreeing, in some respects, with that of St. Luke's. It was made by Augustus himself, but by his own imperial authority (βασιλεύς ἀριστοφι; comp. εἰς τὰ πλήρη δύναμεν, Luke ii. 1). The returns were collected by twenty commissioners of high rank. They included property as well as population, and extended over the whole empire. (3.) Tertullian, incidently, writing controversially, not against a heathen, but against Marchon, appeals to the returns of the census for Syria under Quintus Saturninus as accessible to all who cared to search them, and proving the birth of Jesus in the city of David (Tert. adv. Marc. iv. 19). Whatever difficulty the difference of names may present (comp. Cyprian), here is, at any rate, a strong indication of the fact of a census of population, cir. A. C. 749, and therefore in harmony with St. Luke's narrative. (4.) Gesenw (Hermes, i. 476, iv. 6) has pointed to some circumstances mentioned by Josephus in the last year of Herod's life, and therefore coinciding with the time of the Nativity, which imply some special action of the Roman government in Syria, the nature of which the historian carelessly or deliberately suppresses. When Herod attends the council at Berytus there are mentioned as present, besides Saturninus and the Procurator, οἱ προφανείς ἑπτάθ′ προήχοντες, as though the office thus named had come, accompanied by other commissioners, for some purpose which gave him for the time almost exclusive influence with the governor of Syria himself (B. J. i. 27, § 2). Just after this again, Herod, for some unexplained reason, found it necessary to administer to the whole people an oath, not of allegiance to himself, but of good-will to the emperor; and this oath 6,000 of the Pharisees refused to take (Joseph. Ant. xvii. 2, § 4: B. J. i. 29, § 2). This statement implies, it is urged, some disturbing cause affecting the public tranquillity, a formal appearance of all citizens before the king's officers, and, lastly, some measure specially distasteful to the Pharisees. The narrative of St. Luke offers an undesignated explanation of these phenomena.

(2.) The second objection admits of as satisfactory an answer. The statistical document already referred to included subject-kings and allies, no less than the provinces (Sueton. l. c.). If
Augustus had any desire to know the resources of Judea, the position of Herod made him neither willing nor able to resist. From first to last we meet with repeated instances of subservience. He does not dare to try or punish his sons, but refers their cause to the emperor's cognizance (Joseph. Ant. xvi. 4, § 1, xvii. 5, § 8). He holds his kingdom on condition of paying a fixed tribute. Permission is ostentatiously given him to dispose of the succession to his throne as he sees best (Joseph. Ant. xvi. 4, § 5). He binds his people, as we have seen, by an oath of allegiance to the emperor (Joseph. Ant. xvii. 2, § 4). The threat of Augustus that he would treat Herod no longer as an ally but as a subject (Joseph. Ant. xvi. 9, § 3) would be followed naturally enough by some such step as this, and the desire of Herod to regain his favor would lead him to acquiesce in it.

(3.) We need not wonder that the measure should have been carried into effect without any popular outbreak. It was a return of the population only, not a valuation of property; there was no immediate taxation as the consequence. It might offend a party like the Pharisaes. It was not likely to excite the multitude. Even if it seemed to some the consecration of a census, a change, and of direct government by the Roman emperor, we know that there was a large and influential party ready to welcome that change as the best thing that could happen for their country (Joseph. Ant. xvii. 11, § 2).

(4.) The alleged inconsistency of what St. Luke narrates is precisely what might be expected under the known circumstances of the case. The census, though Roman in origin, was effected by Jewish instrumentalities, and in harmony therefore with Jewish customs. The alleged practice is, however, doubtful, and it has been maintained (Huschke, über den Census, etc. in Winer "Schatzung") that the inhabitants of the provinces were, as far as possible, registered in their fœnum originis—that is, in the place in which they were only residents. It may be noticed incidentally that the journey from Nazareth to Bethlehem belongs to a time when Galilee and Judaea were under the same ruler, and would therefore have been out of the question (as the subject of one prince would certainly not be registered as belonging to another) after the death of Herod the Great. The circumstances of the Nativity narrative, if they do not prove, that Joseph went there only for personal enrolment, not because he was the possessor of house or land.

(5.) The last objection as to the presence of the Virgin, where neither Jewish nor Roman practice would have required it, is perhaps the most trivial and vexatious of all. If Mary were herself of the house and lineage of David, there may have been special reasons for her appearance at Bethlehem. In any case the Scripture narrative is consistent with itself. Nothing could be more natural, looking to the unsettled state of Palestine at this period, than that Joseph should keep his wife under his own protection, instead of leaving her by herself in an obscure village, exposed to danger and reproach. In proportion to the hopes he had been taught to cherish of the birth of a Son of David, in proportion also to his acceptance of the popular belief that the Christ was to be born in the city of David (Matt. ii. 5; John vii. 42), would be his desire to guard against the accident of birth in the despised Nazareth out of which "no good thing" would come (John i. 49).

The literature connected with this subject is, w. might be expected, very extensive. Every commented text contains something on it. Meyer, Wordsworth, and Alford may be consulted as giving the latest summaries. Good articles will be found under εὐαγγέλιον in Winet, Redeb.; and Herzog's Real-Encyklop. A very full and exhaustive discussion of all points connected with the subject is given by Spenheim, Juben Exegy. ii. 3–9; and by Marquardt, Richardus, Disc. de Census Augusti, in Menthon's Thesaurus, ii. 123; comp. also Elliott, Biblical Lectures, p. 57.

E. H. P.


TEBAH

had been subject to tribute from Pompey's time. Turn to the appointment of Herod as king, and there are indications that this subject to Roman taxation did not cease at his accession. Comp. Wiecker, u. s., pp. 67, 69 E. If made under the direction of the president of Syria by Jewish officers, it would not greatly differ from a similar registration made by Herod, nor need it have alarmed the Jews, if carefully managed.

Some find it hard to believe that Joseph, if living at Nazareth, could be obliged to go to Bethlehem to be registered. We are forced to say that nothing is known of the relations of men to the tribes and towns of their fathers at this period of Jewish history. The difficulty here is an argument from our ignorance and cannot be removed. Tertullian, a lawyer of no mean learning, accepted the statement. If it be called mythical, we can fairly say that the myth does not invent new names but grows up around old ones. So, then, if the history of our Lord's birth were a myth, this passage itself would prove that Joseph might have gone to Bethlehem to be registered, consistently with prevailing usage in Judea. Add to this that family genealogies were still kept up, as is shown by the entries in Zachariah, father of John, of Anna, daughter of Hinnom (Luke iii. 36), though belonging to one of the ten tribes, of our Lord's family (Eiseb. Hist. iii. 20), and by the family registers of Matthias and Luke, which at least show that it was then supposed that descent might be sought to be traced a good way backwards.

One more remark: in the discussions on the taxing and some other historical difficulties, Luke is brought to the stand by a certain class of writers, as if he had no independent authority in himself. But this is unfair. Luke's honesty is more than that of Josephus, and his accuracy in many respects is shown by modern research to be great. If one puts against a statement of his the absence of all mention by Josephus, or other historians, this is unfair, and proceeds upon the assumption that there is a great balance of probability against the truth of the Gospels. Such a one should also remember too, that Josephus despatches the whole reign of Archelaus in a few passages; that Dion Cassius is decisive just where we want his testimony, and that Tactitus begins his annals after the birth of Christ, and notes only that which is politically important to Rome.

T. D. W.

TEBAH (תְֵבָה) [daughter: Təḇāh' (Tabach, Tabah)]. Eldest of the sons of Nahor, by his concubine Reukah (Gen. xxii. 24). Josephus calls him Təḇādōr (Ant. i. 6, § 5).

TEBALAH (תְֵבָלָה) [Jebus immemorata or purificata, Ges.]: Təḇālāh: Alex. Təḇelādōs; Təḇeāloa. Third son of Hondah, the children of Merari (1 Chr. xxvi. 11).

TE'BETH. [MONTH.]

* TEHAPH'NEHES, Ez. xxx. 18. [TAH-PANESHS.]

TEHIN'NAH (תְֵהִנָּה) [cry for mercy, mercy]: Təḥənāv: Alex. Təḥənāv; [Comp. Təḥənāv:] Tekunim. The father or founder of Ir-Nahos, the city of Nahash, and son of Edon (1 Chr. iv. 12). His name only occurs in an obscure genealogy of the tribe of Judah, among those who are called "the men of Reelah."
TEKOA

by a special voice from heaven to leave his occupation as a herdsman and a gatherer of wild figs, and was sent forth thence to Bethel to testify against the sins of the kingdom of Israel (Amos vii. 14). Accustomed as Amos was to a shepherd's life, he must have been familiar with the solitude of the desert, and with the dangers there incident to such an occupation. Some effect of his peculiar training amid such scenes may be traced, as critics think (De Wette, Einl. ins Alte Test. p. 336), in the content and style of his prophecy. Jerome (vi. Am. i. 2) says, "etiam Amos propheta quia pastor de pastorisibus fuit et pastor non in locis cultis et arborebus sed vinis consitit, aut inter sylvas et prata virentia, sed in latae eremi vastitiae, in qua vestrum human feritas et interdicta pecorum, utas non vane esse accustomas." "The imagery of his visions," says Stanley, "is full of his country life, whether in Judaea or Ephraim. The locus in the royal meadows, the basket of fruit, vineyards and fig-trees, the herds of cows rushing heedlessly along the hill of Samaria, the shepherds fighting with lions for their prey, the lion and the bear, the heavy laden wagon, the shifting of the hills and the falling of the mountains (Jeremiah Church, i. 399, Amer. ed.). See, also, the striking remarks of Dr. Pusey (Intro. to Amos). Compare Am. ii. 13, iii. 4, 12, iv. 1, vi. 12, vii. 1, etc.

In the genealogies of Judah (1 Chr. ii. 24, and iv. 5), Ashur, a posthumous son of Hezon and a brother of Caleb, is mentioned as the father of Tekoa, which appears to mean that he was the founder of Tekoa, or at least the owner of that village. (See Roediger in Gesen. Thea. iii. 1518.) If he was the owner of the village, it was of course in his capacity as the prince or sheik of Tekoa (Bertiheu, Buecher der Chr. p. 17).

Tekoa is known still as Tek'leh, and, though it lies somewhat aside from the ordinary route, has been visited and described by several recent travelers. The writer was there on the 21st of April, 1852, during an excursion from Jerusalem by the way of Bethlehem and Urvat. Its distance from Beit Lehan agrees precisely with that assigned by the early writers as the distance between Tekoa and Bethlehem. It is within sight also of the "Frank Mountain," beyond question the famous Herodium, or site of Herod's Castle, which Josephus (B. J. iv. 9. 3) represents as near the ancient Tekoa. It lies on an elevated hill, which spreads itself out into an irregular plain of moderate extent. Its "high position" (Robinson, Bibl. Res. i. 430) "gives it a wide prospect. To the northeast the land slopes down toward Wady Khirbetih; on the other side the hill is surrounded by a belt of level table-land, beyond which are valleys, and then other, higher hills. On the south, at some distance, another deep valley runs off southeast toward the Dead Sea. The view in this direction is bounded only by the level mounds of Moab, with frequent bursts of the Dead Sea, seen through openings among the rugged and desolate intervening mountains." The scene, on the occasion of the writer's journey above referred to, was, minutely, a pastoral scene and gave back no doubt a faithful image of the olden times. There were two encampments of shepherds there, consisting of tents covered with the black goat-skins so commonly used for that purpose; they were supported on poles and turned in part on one side, so as to enable a man without to look into the interior. Flocks were at pasture near the tent and on the remoter hillsides in every direction. There were horses and cattle and camels also, though these were not so numerous as the sheep and goats. A well of living water, on the outskirts of the village, was a centre of great interest and activity; women were coming and going with their pitchers, and men were filling the troughs to water the animals which they had driven thither for that purpose. The general aspect of the region was sterile and unattractive; though here and there were patches of verdure, and some of the fields, which had yielded an early crop, had been recently ploughed up as it for some new species of cultivation. Fleecy clouds, white as the driven snow, were floating toward the Dead Sea, and their shadows, as they chased each other over the landscape, seemed to be fit emblems of the changes in the destiny of men and nations, of which there was so much to remind one at such a time and in such a place. Various ruins exist at Tekoa, such as the walls of houses, cisterns, broken columns, and heaps of building-stones. Some of these stones have the so-called "beveled" edges which are supposed to show a Hebrew origin. There was a convent here at the beginning of the 6th century, and a Christian settlement in the time of the Crusaders; and undoubtedly most of these remains belong to modern times rather than ancient. Among these should be mentioned a baptismal font, sculptured out of a limestone block, three feet and nine inches deep, with an internal diameter at the top of four feet, and designed evidently for baptism as administered in the Greek Church. It stands in the open air, like a similar one which the writer saw at Jaffa, near Betlah, the ancient Bethel. [Opini, Amer. ed.] See more fully in the Christian Review (New York, 1853, p. 519).

Near Tek'leh, among the same mountains, on the brink of a frightful precipice, are the ruins of Khireitun, which some have thought may be a corruption of Kerieth, or the birthplace of Judas the Cruzzader, and another called Iscarab, i.e. "man of Kerieth." It is impossible to survey the scenery of the place, and not feel that a dark spirit would find itself in its own element amid the seclusion and wildness of such a spot. High up from the bottom of the ravine is an opening in the face of the rocks which leads into an immense subterranean labyrinth, which many suppose may have been the cave of Adullam, in which David and his followers sought refuge from the pursuit of Saul. [ADULLAM.] It is large enough to contain hundreds of men, and is capable of defense against almost any attack that could be made upon it from without. When a party of the Turks fell upon Tek'leh and sacked it, A. D. 1185, most of the inhabitants, anticipating the danger, fled to this cavern, and thus saved their lives. It is known among the Arabs as the "Cave of Refuge." It may be questioned

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a * It was a journey of 6 or 7 hours only, being part the same distance (12 miles) north of Jerusalem that Tekoa was south of it.

b * A stillness almost fearful hangs over the deep.

c * It was a journey of 6 or 7 hours only, being part the same distance (12 miles) north of Jerusalem that Tekoa was south of it.

H. Von Schubert tells us in his characteris-
TEKAOA

(See Culmct on Ez. iii. 18, and Winer, ad voc.)

The whole scene of Ezekiel's preaching and visions seems to have been Chaldea Proper; and the river Chebar, as already observed (see Chebar), was not the Khabour, but a branch of the Euphrates.

Ptolemy has in this region a Thel-heneane and a Thel-hall (T. 2, 20), but neither name can be identified with Tel-abib, unless we suppose a serious corruption. The element "Tel" in Tel-abib, is undoubtedly a "hill." It is applied in modern times by the Arabs especially to the mounds or heaps which mark the site of ruined cities all over the Mesopotamian plain, an application not very remote from the Hebrew use, according to which "Tel" is "especially a heap of stones" (Gen., ad voc.). It thus forms the first syllable in many modern, as in many ancient names, throughout Babylonia, Assyria, and Syria. (See Assmann, Bild. Orient. ii. pt. ii. p. 784.)

The LXX. have given a translation of the term, by which we can see that they did not regard it as a proper name, but which is quite inexplicable.

The Persic "Tel" implies that the name was of sufficient length to be "phonetic" enough, so far as Hebrew scholarship is concerned; but there seems to be no reason to doubt that the word is really a proper name, and therefore ought not to be translated at all.

G. R.

TELAH (תל에는) [breach]: Θαλές; Alex. Θαλής: Theobald. A descendant of Ephraim, and ancestor of Josua (1 Chron. vii. 25).

TELAIM (تلיאים), with the article [lamb]; τὸ Γαλέγονα in both MSS., and so also Josephus: γαλέγονα (γαλέγονον). The place at which Saul collected and numbered his forces before his attack on Amalek (1 Sam. xv. 4, only). It may be identical with Tell el-Ful, the southern position of which would be suitable for an expedition against Amalek; and a certain support is given to this by the mention of the name (Thallam or Thehiam) in the LXX. of 2 Sam. iii. 12. On the other hand the reading of the LXX. in 1 Sam. xi. 4 (not only in the Vatican MS., but also in the Alex., usually so close an adherent of the Hebrew text,) and of Josephus (Jact. vii. 7, § 2), who is not given to follow the LXX. slavishly — namely, Gilgal, is remarkable: and when the frequent connection of that sanctuary with Saul's history is recollected, it is almost sufficient to induce the belief that in this case the LXX. and Josephus have preserved the right name, and that instead of Tellam we should, with them, read Gilgal. It should be observed, however, that the Hebrew MSS. exhibit no variation in the name, and that, excepting the LXX. and the Targum, the Versions all agree with the Hebrew. The Targum renders it "lamb of the Passover," according to a curious fancy, mentioned elsewhere in the Jewish books (Vul. on 1 Sam. iv. 4, &c.), that the army met at the Passover, and that the census was taken by counting the lambs. This is partly indorsed by Jerome in the Vulgate.

G.

TELASSAR (תלעsar) [Asymmetric hill]: Θαλασσα; Θαλασσά; [Alex. Θαλασσαρ, Θαλάσσα, literally as meaning "broken pieces of pottery," by which, as by counters, the numbering was effected.

Bezek and Telassar are considered by the Talmudists as two of the ten numberings of Israel, past and future.

G.
TELEM

31a. In Is., Θελαμα: Thelamah, Thelassar; is mentioned in 2 K. xix. 12 and in Is. xxxvii. 12 as a city inhabited by "the children of Eden," which had been conquered, and was held in the time of Sennacherib by the Assyrians. In the former passage the name is rather differently given both in Hebrew and English. [Tel-Ahmar]. In both it is connected with Gozan (Gonzanitis), Harran (Carchar, now Harran), and Rezeph (the Resgup of the Assyrian Inscriptions), all of which belong to the hill country above the Upper Mesopotamian plain, the district from which rise the Khabur and Beliê rivers. [See Mesopotamia, Gozan, and Harran.] It is quite in accordance with the indication of the prophetic text which arises from this connection, to find Eden joined in another passage (Ex. xxvii. 23) with Haran and Assur. Telassar, the chief city of a tribe known as the Bodi Eden, must have been in Western Mesopotamia, in the neighborhood of Harran and Orfa. It would be unceremonial to attempt to fix the locality more exactly. The name is one which might have been given by the Assyrians to any place where they had built a temple to Assur, and hence perhaps its application by the Targums to the Resen of Gen. x. 12, which must have been on the Tigris, near Nineveh and Calah. [Resen.] G. R.

TELEM (תלעמא) [oppression]: Madeus,

Alex. Telam; Telam. One of the cities in the extreme south of Judah (Josh. xvi. 24). It occurs between Ziph (not the Ziph of David's escape) and Bealoth: but has not been identified. The name Dhallian is found in Van de Velde's map, attached to a district immediately to the north of the Kubbet el-Biwas, south of el-Maleh and Ar'aron—a position very suitable; but whether the coincidence of the name is merely accidental or not, is not at present ascertainable. Telam is identified by some with Tellam, which is found in the Hebrew text of 1 Sam. xv. 4; but there is nothing to say either for or against this.

The LXX. of 2 Sam. iii. 12, in both MSS., exhibits a singular variation from the Hebrew text. Instead of "on the spot." (וֹלַעמקוּ), A. V. incorrectly, "on his behalf") they read "to Thalaim (or Thelam) where he was." If this variation should be substantiated, there is some probability that Telem or Telam is intended. David was at the time king, and a quarter of a century in the wilderness there is no reason to suppose that he had relinquished his marauding habits; and the south country, where Telam lay, had formerly been a favorite field for his expeditions (1 Sam. xxxvii. 8-11).

The Vat. LXX. in Josh. xix. 7, adds the name Θαλαμά, between Emmun and Ether, to the towns of Sion. This is said by Eusebius (Onomast. and Jerome) to have then existed in a very large village called Tellah, 16 miles south of Telam. It is however claimed as equivalent to Tochen. G.

TELEM (תלע наш) [oppression]: Telimei; [Vat. Telam]; FA. [Alex. Telami; Telam]. A porter or doorkeeper of the Temple in the time of Ezra, who had married a foreign wife (Ex. x. 24). He

is probably the same as Talmon in Neh. xii. 25 the name being that of a family rather than of an individual. In 1 Esdr. ix. 25 he is called Tobi-

BANES.

TEL-HARSHA, or TEL-HARESHA [תל-ארשת] [see below]: Θελαρσά (in Exzr., Vat. corrupt; in Neh., Vat. FA. Apera, Alex. Θελαρά): Thelarsa was one of the Idulyonian towns, or villages, from which some Jews, who "could not show their father's house, nor their seed, whether they were of Israel," returned to Judaea with Zerubbabel (Exzr. ii. 54; Neh. vii. 61). Gesenius renders the term "Hill of the Wood ([aed. ad voc.). It was probably in the low country near the sea, in the neighborhood of Tel-Melah and Cherub; but we cannot identify it with any known site. G. R.

TEL-MELAH (תל-מלא) [hill of salt]: Θελαμαλή, Θελαμαλήθ (in Exzr., Vat. Harela: Alex. Θελαμαλή, Θελαμαλή: FA. in Neh., Θελαμαλή). Tel-Melah is joined to Tel-Hara in the two passages already cited under Tel-Harsha. It is perhaps the Thelam of Ptolemy (v. 20), which some wrongly read as Theame (Θεαμή) for Θελαμή, a city of the low salt tract near the Persian Gulf, whence probably the name, which means "Hill of Salt." (Genes. Lex. Heb. sub voc.). Cherub, which may be pretty surely identified with Ptolemy's Chirhipha (Χερώπα), was in the same region.

TEMA (תמא) [on the right, south]: Onemah: Telom; [near Anti].

The ninth son of Ishmael (Gen. xxv. 15; 1 Chr. i. 30); whence the tribe called after him, mentioned in Job vi. 19, "The troops of Tema looked, the companies of Sheba waited for them," and by Jeremiah (xxv. 23), "Deban, Tema, and Buz;" and also the land occupied by this tribe: "The burden upon Arabia. In the forest in Arada shall ye drink, O ye travelling companies of Dedanians. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that flot" (Is. xxi. 13, 14).

The name is identified satisfactorily with Tequm, אֵתָקִים, a small town on the confines of Syria, between it and Wadi el-Karî, on the road of the Damascus pilgrim-caravan (Marvâdî, s. v.). It is in the neighborhood of Doumar el-Liwelel, which agrees etymologically and by tradition with the Ishmaelite Dumah, and the country of Keydar, or Kidare. Tequî is a well-known town and district, and is appropriate in every point of view as the chief settlement of Ishmael's son Tema. It is commanded by the castle called el-Abâk (or el-Abd el-Farîd), of Essenâwi-al (Samuel) Hârî, the Jew, a contemporary of Imri el-Kays (A. D. 530 cir.) but according to a tradition it was built by Solomon, which points at any rate to its antiquity (comp. el-Bîrî, in Marvâdî, iv. 23); in ruins, as described as being made of rubble and crude bricks, and said to be named el-Abak from having whiteness and redness in its structure.

b The passage is in such confusion in the Vat. MS., that it is difficult rightly to assign the words and impossible to infer anything from the equiv-

scent.
TEMAN

(Masarisel, s. v. Aledb). This fortress seems, like that of Domat el-Jevedel, to be one of the strongholds that must have protected the caravan route along the northern frontier of Arabia: and they recall the passage following the enumeration of the sons of Ishmael: These are the sons of Kedar: and they are the twelve princes according to their nations (Gen. xxv. 15).

Teymaid signifies "a desert," "an untilled district," etc. Freytag (s. v.) writes the name without a long final diph, but not so the Masarisel.

Polyenon (six. 6) mentions Teymaid in Arabia Deserta, but it has not been the place of the existing Teymaid. The LXX. reading seems to have a reference to Teman, which see.

E. S. P.

* "The troops of Tema," the companies of Sheba (Job vi. 19), elsewhere referred to as "preatory bands" (Sheba), were, probably, companies of travellers, or caravans, crossing the wilderness in the dry season. Parched with thirst, they pressed forward with eager hope to the remembered beds of winter-streams, only to find that under the extreme heat the winding brooks had disappeared—evaporated and absorbed in the sands—leaving its channel as dry as the contiguous desert. Their keen disappointment was a lively image of the experience of Job, when in his deep affliction he looked for sympathy from his brethren, and listened to cease in order to condescending. The simple, poetic and vivid, is scarcely less forcible in its broader application to the illusiveness of the fairest earthly promises and to the fading hopes of mortals. [Deceitfully, Amer. ed.: River, 2.]

S. W.

TE' MAN (טמנ) [on the right bank, south]; Θαμών: Temple.

1. A son of Eliphaz, son of Esau by Adah (Gen. xxxvi. 11; 1 Chr. i. 36, 55), afterwards named as a duke (phylarch) of Edom (ver. 15), and mentioned again in the separate list (vv. 40–43) of "the names of the rulers [that came] of Esau, according to their families, after their places, by their names;" ending, "these be the dukes of Edom, according to their habitations in the land of their possession: he [Is] Esau the father of the Edomites." 2. [Eun. Vat. Θαμών, Am. i. 12; Fa. and Sin. Θαμών, Jer. xlix. 7, Ob., Hab.: Θαμών, amouer, meredic.] A country, and probably a city, named after the Edomite phylarch, or from which the phylarch took his name, as may be perhaps inferred from the verses of Gen. xxxvi. just quoted. The Hebrew signifies "south," etc. (see Job ix. 18; xiii. 6; besides the use of it to mean the south side of the Tabernacle in Ex. xxvi. and xxviii., etc.); and it is probable that the land of Teman was a southern portion of the land of Edom, or, in a wider sense, that of the sons of the East, the Bene-kedem. Teman is mentioned in five places by the Prophets, in four of which it is connected with Edom, showing it to be the same place as that indicated in the list of the dukes: twice it is named alone: the two others, in the names of Ishmael: [these [n. m. S.] the sons of (phylarch) Teymaid."

"Concerning Edom, thus saith the Lord of hosts: [Is] wisdom no more in Teman? is counsel perished from the prudent? is their wisdom van-

ished? Flee ye, turn back, dwell deep, O inhabitants of Dedan" (Jer. xxix. 7, 8); and "I will make it [Edom] desolate from Teman; and they of Dedan shall fall by the sword" (Ex. xxxv. 13). This connection with the great Keturahite tribe of Dedan gives additional importance to a Teman, and helps to fix its geographical position. This is further defined by a passage in the chapter of Jer. already cited, vi. 20, 21, where it is said of Edom and Teman, "The earth is moved at the noise of their fdt; at the cry the noise thereof was heard in the Red Sea (gen. Safe)." In the sublime prayer in Habakkuk, it is just written, "Ah, they of Edom from Teman, and the Holy One from Mount Paran." (iii. 3). Jeremiah, it has been seen, speaks of the wisdom of Teman: and the prophecy of Olaedah implies the same (vv. 8, 9), "Shall I not in that day, saith the Lord, even destroy the wise (men) out of Edom, and understanding out of the mount of Esau? And they [mighty] men, O Teman, shall be dismayed." In wisdom, the descendants of Esau, and especially the inhabitants of Teman, seem to have been preeminent among the sons of the East.

In common with most Edomite names, Teman appears to have been lost. The occupation of the country by the Nabataeans seems to have obliterated almost all of the traces (always obscure) of the maternal tribe of the desert. It is not likely that much can ever be done by modern research to clear up the early history of this part of the "east country." True, Eusebii and Jerome mention Teman as a town in their day distant 15 miles (according to Eusebius) from Petra, and a Roman post. The identification of the existing Maan (see Burchardt) with this Teman may be geographically correct, but it cannot rest on etymological grounds.

The gentilic noun of Teman is Τεμάνη (Job ii. 11; xxiii. 1), and Eliphaz the Temanite was one of the wise men of Edom. The gent. n. occurs also in Gen. xxxvi. 34, where the land of Temanii (so in the L. V.) is mentioned.

E. S. P.

TE' MANI. [Teman.]

TE' MANI'TE. [Teman.]
and its peculiarities were the watchwords and rallying points of all associations of builders. Since the revival of learning in the 16th century its arrangements have employed the pens of numberless learned antiquarians, and architects of every country have wasted their science in trying to reproduce its forms.

But it is not only to Christians that the Temple of Solomon is so interesting; the whole Mohammedan world look to it as the foundation of all architectural knowledge, and the Jews still recall its glories and sigh over their loss with a constant tenderness unmatched by that of any other people to any other building of the ancient world.

With all this interest and attention it might fairly be assumed that there was nothing more to be said on such a subject—that every source of information had been ransacked, and every form of restoration long ago exhausted, and some settlement of the disputed points arrived at which had been generally accepted. This, however, far from being the case, and few things would be more curious than a collection of the various restorations that have been proposed, as showing what different meanings may be applied to the same set of simple architectural terms.

The most important work on this subject, and that which was principally followed by restorers in the 17th and 18th centuries, was that of the brothers Pradì, Spanish Jesuits, better known as Villalpandii. Their work was published in folio at Rome, 1596—1604, superbly illustrated. Their idea of Solomon's Temple was, that both in dimensions and arrangement it was very like the Escurial in Spain. But it is by no means clear whether the Escurial being larger, while there was nothing in the press, in order to look like the Temple, or whether its authors took their idea of the Temple from the palace. At all events their design is so much the more beautiful and commodious of the two, that we cannot but regret that Herrera was not employed on the book, and the Jesuits set to build the palace.

When the French expedition to Egypt, in the first years of this century, had made the world familiar with the wonderful architectural remains of that country, every one jumped to the conclusion that Solomon's Temple must have been designed after an Egyptian model, forgetting entirely how hateful that kind of bondage was to the Israelites, and how completely all the ordinances of their religion opposed to the idolatries they had escaped from—forgetting, too, the centuries which had elapsed since the Exode before the Temple was erected, and how little communication of any sort there had been between the two countries in the interval.

The Assyrian discoveries of Botta and Layard have within the last twenty years given an entirely new interest to the study of the ancient Orient, and this time with a very considerable prospect of success, for the analogies are now true, and whatever can be brought to bear on the subject is in the right direction. The original seats of the progenitors of the Jewish races were in Mesopotamia. Their language was practically the same as that spoken on the banks of the Tigris. Their historical traditions were consonant, and, so far as we can judge, almost all the outward symbolism of their religion was the same, or nearly so. Unfortunately, however, no Assyrian temple has yet been examined of a nature to throw much light on this subject, and we are still forced to have recourse to the later buildings at Persepolis, or to general deductions from the style of the nearly contemporary secular buildings at Nineveh and elsewhere, for such illustrations as are available. These, however, nearly suffice for all that is required for Solomon's Temple. For the details of that erected by Herod we must look to Rome.

Of the intermediate Temple erected by Zerubbabel we know very little, but, from the circumstance of its having been erected under Persian influences contemporaneously with the buildings at Persepolis, it is perhaps the one of which it would be most easy, if not to restore the details with anything like certainty.

Before proceeding, however, to investigate the arrangements of the Temple, it is indispensable first carefully to determine those of the Tabernacle which Moses caused to be erected in the Desert of Sinai immediately after the pronouncement of the Law from that mountain. For, as we shall presently see, the Temple of Solomon was nothing more nor less than an exact repetition of that earlier Temple, differing only in being erected of more durable materials, and with exactly double the dimensions of its prototype, but still in every essential respect so identical that a knowledge of the one is indispensable in order to understand the other.

Tabernacle.
The written authorities for the restoration of the Tabernacle are, first, the detailed account to be found in the 26th chapter of Exodus, and repeated in the 36th, verses 8 to 33, without any variation beyond the slightest possible abbreviation. Secondly, the account given of the building by Josephus (Ant. iii. 6), which is so nearly a repetition of the account found in the Bible that we may feel assured that he had no really important authority before him except the one which is equally accessible to us. Indeed we might almost put his account on one side, if it were not that, being a Jew, and so much nearer the time, he may have had access to some traditional accounts which may have enabled him to realize its appearance more nearly than we can do, and his knowledge of Hebrew technical terms may have enabled him to understand what we might otherwise be unable to explain.

The additional indications contained in the Tal- mud and in Philo are so few and indistinct, and are besides of such doubtful authenticity, that they practically add nothing to our knowledge, and may safely be disregarded.

For a complete architectural building these written authorities probably would not suffice without some reminiscents or other indications to supplement them; but the arrangements of the Tabernacle were so simple that they are really all that are required. Every important dimension was either an exact average of the whole, or double it, and all the arrangements in plan were either squares or double squares, so that there really is no difficulty in putting the whole together, and none would ever have occurred were it not that the dimensions of the sanctuary, as obtained from the "beards" that formed its walls, appear at first sight to be one thing, while those obtained from the dimensions of the curtains which covered it appear to give another, and no one has yet succeeded in reconciling these with one another or with the text of Scripture. The apparent discrepancy is, however, easily explained, as we shall presently see, and never
would have occurred to any one who had lived long under canvas or was familiar with the exigencies of tent architecture.

Outer Enclosure.—The court of the Tabernacle was surrounded by canvas screens—in the East called Kannauts—and still universally used to enclose the private apartments of important personages. Those of the Tabernacle were 5 cubits in height, and supported by pillars of brass 5 cubits apart, to which the curtains were attached by hooks and fillets of silver (Ex. xxvii. 9, &c.). This enclosure was only broken on the eastern side by the entrance, which was 20 cubits wide, and closed by curtains of fine twined linen wrought with needlework, and of the most gorgeous colors.

The space inclosed within these screens was a double square, 56 cubits, or 75 feet north and south, and 160 cubits or 150 ft. east and west. In the outer or eastern half was placed the altar of burnt-offerings, described in Ex. xxvii. 1–8, and between it and the Tabernacle the laver (Ant. iii. 6, § 2), at which the priests washed their hands and feet on entering the Temple.

In the square towards the west was situated the Temple or Tabernacle itself. The dimensions in plan of this structure are easily ascertained. Josephus states them (Ant. iii. 6, § 3) as 30 cubits long by 10 broad, or 45 feet by 15, and the Bible is scarcely less distinct, as it says that the north and south walls were each composed of twenty upright boards (Ex. xxvi. 15, &c.); each board one cubit and a half in width, and at the west end there were six boards equal to 9 cubits, which, with the angle boards or posts, made up the 10 cubits of Josephus. Each of these boards was furnished with two tenons at its lower extremity, which fitted into silver sockets placed on the ground. At the top at least they were jointed and fastened together by bars of shittim or acacia wood run through rings of gold (Ex. xxvi. 26). Both authorities agree that there were five bars for each side, but a little difficulty arises from the Bible describing (ver. 28) a middle bar which reached from end to end. As we shall presently see, this bar was probably applied to a totally different purpose, and we may therefore assume for the present that Josephus’ description of the mode in which they were applied is the correct one: “Every one,” he says (Ant. iii. 6, § 3), “of the pillars or boards had a ring of gold affixed to its front outwards, into which were inserted bars gilt with gold, each of them 5 cubits long, and these bound together the boards; the head of one bar running into another after the manner of one tenon inserted into another. But for the wall behind there was only one bar that went through all the boards, into which one of the ends of the bars on both sides was inserted.”

So far, therefore, everything seems certain and easily understood. The Tabernacle was an oblong rectangular structure, 30 cubits long by 30 cubits wide, open at the eastern end, and divided internally into two apartments. The Holy of Holies, into which no one entered—not even the priest, except on very extraordinary occasions—was a cube, 10 cubits square in plan, and 10 cubits high to the top of the wall. In this was placed the Mercy-seat, surmounted by the cherubim, and on it was placed the Ark, containing the tables of the Law. In front of these was an outer chamber, called the Holy Place—20 cubits long by 10 broad, and 10 high, appropriated to the use of the priests. In it plain the peculiarities of Herod’s Temple as Josephus who is our principal authority regarding it, most certainly did always employ the Greek cubit of 18 inches, or 400 to 1 stadium of 500 Greek feet; and the Talmud, which is the only other authority, always gives the same number of cubits where we can be certain they are speaking of the same thing; so that we may feel perfectly sure they both were using the same measure. Thus, whatever other cubits the Jews may have used for other purposes, we may rest assured that for the buildings referred to in this article the cubit of 18 inches, and that only, was the one employed.

\[ a \] The cubit used throughout this article is assumed to be the ordinary cubit, of the length of a man’s forearm from the elbow-joint to the tip of the middle finger, or 18 Greek inches, equal to 31 English inches. There seems to be little doubt but that the Jews also used occasionally a shorter cubit of 5 handbreadths, or 15 inches, but only (so far as can be ascertained) in speaking of vessels or of metal work, and never applied it to buildings. After the Babylonish Captivity they seem to have adopted the Babylonian cubit of 7 handbreadths, or 21 inches. This, however, can evidently have no application to the Tabernacle or Solomon’s Temple, which was erected before the Captivity; nor can it be available to ex-
The roof of the Tabernacle was formed by 3, or rather 4, sets of curtains, the dimensions of two of which are given with great minuteness both in the Bible and by Josephus. The innermost (Ex. xxvi. 1, &c.), of fine twined linen according to our translation (Josephus calls them wool: ἐπίπεδη, Int. iii. 6, § 4), were ten in number, each 4 cubits wide and 28 cubits long. These were of various colors, and ornamented with cherubins of "cunning work." Five of these were sewn together so as to form larger curtains, each 29 cubits by 28, and these two again were joined together, when used, by fifty gold buckles or clasps.

Above these were placed curtains of goats' hair each 4 cubits wide by 30 cubits long, but eleven in number; these were also sewn together, six into one curtain, and five into the other, and, when used, were likewise joined together by fifty gold buckles.

Over these again was thrown a curtain of rams' skins with the wool on, dyed red, and a fourth covering is also specified as being of badgers' skins, so named in the A. V., but which probably consisted of seal-skins. [BADGER-SKINS, vol. i. p. 224 E] This did not of course cover the rams' skins, but most probably was only used as a coupling or ridge piece to protect the junction of the two curtains of rams' skins which were laid on each slope of the roof, and probably only laced together at the top.

The question which has hitherto proved a stumbling block to restorers is, to know how these curtains were applied as a covering to the Tabernacle. Strange to say, this has appeared so difficult that, with hardly an exception, they have been content to assume that they were thrown over its walls as a pall is thrown over a coffin, and they have thus cut the Gordian knot in defiance of all probabilities, as well as of the distinct specification of the Pentateuch. To this view of the matter there are several important objections.

First. If the inner or ornamental curtain was so used, only about one third of it would be seen; 9 cubits on each side would be entirely hidden between the walls of the Tabernacle and the goats'-hair curtain. It is true that Bähr (Symbolik des altesten Cothens, Neumann (Der Stiftsbücher, 1861), and others, try to avoid this difficulty by hanging this curtain as to drape the walls inside; but for this there is not a shadow of authority, and the form of the curtain would be singularly awkward and unsuitable for this purpose. If such a thing were intended, it is evident that one curtain would have been used as wall-hangings and another as a ceiling, not one great range of curtains all joined the same way to hang the walls all round and form the ceiling at the same time.

A second and more cogent objection will strike any one who has ever lived in a tent. It is, that every drop of rain that fell on the Tabernacle would fall through; for, however tightly the curtains might be stretched, the water could never run over the edge, and the sheep-skins would only make the matter worse, as when wetted their weight would depress the centre, and probably tear any curtain that could be made, while snow lying on such a roof would certainly tear the curtains to pieces.

But a third and fatal objection is, that this arrangement is in direct contradiction to Scripture. We are there told (Ex. xxvi. 9) that half of one of the goats'-hair curtains shall be doubled back in front of the Tabernacle, and only the half of another (ver. 12) hang down behind; and (ver. 13) that one curtain shall hang down on each side—whereas this arrangement makes 10 cubits hang down all round, except in front.

The solution of the difficulty appears singularly obvious. It is simply, that the tent had a ridge, as all tents have had from the days of Moses down to the present day; and we have also very little difficulty in predicating that the angle formed by the two sides of the roof at the ridge was a right angle—not only because it is a reasonable and usual angle for such a roof, and one that would most likely be adopted in so regular a building, but because its adoption reduces to harmony the only abnormal measurement in the whole building. As mentioned above, the principal curtains were only 28 cubits in length, and consequently not a multiple of 5; but if we assume a right angle at the ridge, each side of the slope was 14 cubits, and 14° + 14° = 28, and 28 x 2800, two numbers which are practically identical in tent-building. The base of the triangle, therefore, formed by the roof was 29 cubits, or in other words, the roof of the Tabernacle extended 5 cubits beyond the walls, not only in front and rear, but on both sides; and it may be added, that the width of the Tabernacle thus became identical with the width of the entrance to the enclosure; which but for this circumstance must appear to have been disproportionately large.

With these data it is easy to explain all the other difficulties which have met previous restorers.

First. The Holy of Holies was divided from the Holy Place by a screen of four pillars supporting curtains which no one was allowed to pass. But strange to say, in the entrance there were five pil
ars in a similar space. Now, no one would put a pillar in the centre of an entrance without a motive; but the moment a ridge is assumed it becomes indispensable.

No. 3.—Diagram of the Dimensions of the Tabernacle in Section.

It may be assumed that all the five pillars were spaced within the limits of the 10 cubits of the breadth of the Tabernacle, namely, one in the centre, two opposite the two ends of the walls, and the other two between them; but the probabilities are so infinitely greater that those two last were beyond those at the angles of the tent, that it is hardly worth while considering the first hypothesis; the one here adopted the pillars in front would, like everything else, be spaced exactly 5 cubits apart.

Secondly, Josephus twice asserts (Ant. iii. 6, § 4) that the Tabernacle was divided into three parts, though he specifies only two—the Adytum and the Porch. The third was of course the porch, 5 cubits deep, which stretched across the width of the house.

Thirdly. In speaking of the western end, the Bible always uses the plural, as if there were two sides there. There was, of course, at least one pillar in the centre beyond the wall,—there may have been five,—so that there practically were two sides there. It may also be remarked that the Pentateuch, in speaking (Ex. xxxvi. 12) of this after part calls it Mischem, or the dwelling, as contradistinguished from Ohel, or the tent, which applies to the whole structure covered by the curtains.

Fourthly. We now understand why there are 10 breadths in the under curtains, and 11 in the upper. It was that they might break joint—in other words, that the seam of the one, and especially the great joining of the two divisions, might be over the centre of the lower curtain, so as to prevent the rain penetrating through the joints. It may also be remarked that, as the two cubits which were in excess at the west hung at an angle, the depth of fringe would be practically about the same as on the sides.

With these suggestions, the whole description in the Book of Exodus is so easily understood that it is not necessary to dilate further upon it; there are, however, two points which remain to be noticed, but more with reference to the Temple which succeeded it than with regard to the Tabernacle itself.

The first is the disposition of the side bars of shittim-wood that joined the boards together. At first sight it would appear that there were four short and one long bar on each side, but it seems impossible to see how these could be arranged to accord with the usual interpretation of the text, and very improbable that the Israelites would have carried about a bar 45 feet long, when 5 or 6 bars would have answered the purpose equally well, and 3 rows of bars are quite unnecessary, besides being in opposition to the words of the text.

The explanation hinted at, above seems the most reasonable one—that the five bars named (vers. 26 and 27) were joined end to end, as Josephus asserts, and the bar mentioned (ver. 28) was the ridge-rod of the roof. The words of the Hebrew text will equally well bear the translation—a and the middle bar which is between, instead of in the midst of the boards, shall reach from end to end. This would appear a perfectly reasonable solution but for the mechanical difficulty that no pole could be made stiff enough to bear its own weight and that of the curtains over an extent of 45 feet, without intermediate supports. A ridge-rod could easily be stretched to twice that distance, if required for the purpose, though it too would drop in the centre. A pole would be a much more appropriate and likely architectural arrangement—so much so, that it seems more than probable that one was employed with supports. One pillar in the centre where the curtains were joined would be amply sufficient for all practical purposes; and if the centre board at the back of the Holy of Holies was 15 cubits high (which there is nothing to contradict), the whole structure would be easily constructed. Still, as no intermediate supports are mentioned either by the Bible or Josephus, the question of how the ridge was formed and supported must remain an open one, incapable of proof with our present knowledge, but it is one to which we shall have to revert presently.

The other question is—were the sides of the Verandah which surrounded the Sanctuary closed or left open? The only hint we have that this was done, is the mention of the western sides always in the plural, and the employment of Mischem and Ohel throughout this chapter, apparently in opposition to one another, Mischem always seeming to apply to an inclosed space, which was or might be dwelt in, Ohel to the tent as a whole or to the covering only; though here again the point is by no means clear as to being solved.

The only really tangible reason for supposing the sides were inclosed is, that the Temple of Solomon was surrounded, on all sides but the front, by a range of small cells five cubits wide, in which the priests resided who were specially attached to the service of the Temple. It would have been so easy to have done this in the Tabernacle, and its convenience—at night at least—so great, that I cannot help suspecting it was the case.

It is not easy to ascertain, with anything like certainty, at what distance from the tent the tent-pegs were fixed. It could not be less on the sides than 7 cubits, it may as probably have been 10. In front and rear the central peg could hardly have been at a less distance than 20 cubits; so that it is by no means improbable that from the front to the rear the whole distance may have been 80 cubits, and from side to side 40 cubits, measured from peg to peg; and it is this dimension which seems to have governed the pegs of the inclusions, as it would just allow room for the fastenings of the inclosure on either side, and for the pillar and later in front. It is scarcely worth while, however, insisting strongly on these and some other minor points.

Enough has been said to explain with the woodcuts all the main points of the proposed restoration.
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and to show that it is possible to reconstruct the Tabernacle in strict conformity with every word and every indication of the sacred text, and at the same time to show that the Tabernacle was a reasonable tent-like structure, admirably adapted to the purposes to which it was applied.

SOLOMON'S TEMPLE.

The Tabernacle accompanied the Israelites in all their wanderings, and remained their only Holy Place or Temple till David obtained possession of Jerusalem, and erected an altar in the threshing-floor of Araunah, on the spot where the altar of the Temple always afterwards stood. He also brought the Ark out of Kirjath-jearim (2 Sam. vi. 2; 1 Chr. xiii. 6) and prepared a tabernacle for it in the new city which he called after his own name. Both these were brought up thence by Solomon (2 Chr. v. 5); the Ark placed in the Holy of Holies, but the Tabernacle seems to have been put on one side as a relic (1 Chr. xxix. 32). We have no account, however, of the removal of the original Tabernacle of Moses from Gibeon, nor anything that would enable us to connect it with that one which Solomon removed out of the City of David (2 Chr. v. 5). In fact, from the time of the building of the Temple, we lose sight of the Tabernacle altogether. It was David who first proposed to replace the Tabernacle by a more permanent building, but was forbidden for the reasons assigned by the prophet Nathan (2 Sam. vii. 5, &c.), and though he collected materials and made arrangements, the execution of the task was left for his son Solomon.

He, with the assistance of Hiram king of Tyre, commenced this great undertaking in the fourth year of his reign, and completed it in seven years, about 1005 B.C. according to the received chronology.

0n comparing the Temple, as described in 1 Kings vi. and 2 Chronicles iii. and by Josephus vi. 3, with the Tabernacle, as just explained, the first thing that strikes us is that all the arrangements were identical, and the dimensions of every part were exactly double those of the preceding structure. Thus the Holy of Holies in the Tabernacle was a cube, 10 cubits each way; in the Temple it was 20 cubits. The Holy Place, or outer hall was 10 cubits wide by 20 long and 10 high in the Tabernacle. In the Temple all these dimensions were exactly double. The porch in the Tabernacle was 5 cubits deep, in the Temple 10; its width in both instances being the width of the house. The chambers round the House and the Tabernacle were each 5 cubits wide on the ground-floor, the difference being that in the Temple the two walls taken together made up a thickness of 5 cubits, thus making 10 cubits for the chambers.

Taking all these parts together, the ground-plan of the Temple measured 80 cubits by 40: that of the Tabernacle, as we have just seen, was 40 by 20; and what is more striking than even this is that though the walls were 10 cubits high in the one

No. 4. — Southeast View of the Tabernacle, as restored.

No. 5. — Plan of Solomon's Temple, showing the relative position of the chambers in two stories.

and 20 cubits in the other, the whole height of the Tabernacle was 15, that of the Temple 30 cubits; the one roof rising 5, the other 10 cubits above the height of the internal walls. So exact indeed is this

* In the Apocrypha there is a passage which bears curiously and distinctly on this subject. In Wisd ix.
coincidence, that it not only confirms to the fullest extent the restoration of the Tabernacle which has just been explained, but it is a singular confirmation of the minute accuracy which characterized the writers of the Pentateuch and the books of Kings and Chronicles in this matter: for not only are we able to check the one by the other at this distance of time with perfect certainty, but, now that we know the system on which they were constructed, we might almost restore both edifices from Josephus' account of the Temple as reerected by Herod, of which more hereafter.

The proof that the Temple, as built by Solomon, was only an enlarged copy of the Tabernacle, goes far also to change the form of another important question which has been long agitated by the students of Jewish antiquities, inasmuch as the inquiry as to whence the Jews derived the plan and design of the Temple must now be transferred to the earlier type, and the question thus stands, Whence did they derive the scheme of the Tabernacle?

From Egypt?
There is not a shadow of proof that the Egyptians ever used a movable or tent-like temple; neither the pictures in their temples nor any historical records point to such a form, nor has any one hitherto ventured to suggest such an origin for that structure.

From Assyria?
Here too we are equally devoid of any authority or tangible data, for though the probabilities certainly are that the Jews would rather adopt a form from the kindred Assyrians than from the hated strangers whose land they had just left, we have nothing further to justify us in such an assumption.

From Arabia?
It is possible that the Arabs may have used movable tent-like temples. They were a people nearly allied in race with the Jews. Moses' father-in-law was an Arab, and something he may have seen there may have suggested the form he adopted. But beyond this we cannot at present go.\(^a\)

\(^8\), it is said, "Thou hast commanded me (i. e. Solomon) to build a Temple in Thy Holy Mount, and an altar in the city wherein Thou dwellest, a resemblance of the Holy Tabernacle which Thou hast prepared from the beginning."
For the present, at least, it must suffice to know that the form of the Temple was copied from the Tabernacle, and that any architectural ornaments that may have been added were such as were usually employed at that time in Palestine, and more especially at Tyre, whence most of the architects were obtained who assisted in its erection.

So far as the dimensions above quoted are concerned, everything is as clear and as certain as anything that can be predicated of any building of which no remains exist, but beyond this there are certain minor points upon which no means are easy to rest, but fortunately they are of much less importance. The first is the —

Height. — That given in 1 K. vi. 2 — of 30 cubits — is so reasonable in proportion to the other dimensions, that the matter might be allowed to rest there without for the assertion (2 Chr. iii. 4) that the height, though apparently only of the porch, was 120 cubits or 180 feet (as nearly as may be the height of the steeples of St. Martin's in the Fields). This is so unlike anything we know of in ancient architecture, that, having no counterpart in the Tabernacle, we might at first sight feel almost justified in rejecting it as a mistake or interpolation, but for the assertion (2 Chr. iii. 9) that Solomon overlaid the upper chambers with gold, and 2 K. xxiii. 12, where the altars on the top of the upper chambers, apparently of the Temple, are mentioned. In addition to this, both Josephus and the Talmud persistently assert that there was a superstructure on the Temple equal in height to the lower part, and the total height they, in accordance with the book of Chronicles, call 120 cubits or 180 feet (Ant. viii. 3, § 2). It is evident, however, that he obtains these dimensions first by doubling the height of the lower Temple, making it 60 instead of 30 cubits, and in like manner exaggerating every other dimension to make up this quantity. Were it not for these authorities, it would satisfy all the real exigencies of the case if we assumed that the upper chamber occupied the space between the roof of the Holy Place and the roof of the Temple. Ten cubits or 15 feet, even after deducting the thickness of the two roofs, is sufficient to constitute such an apartment as history would lend us to suppose existed there. But the evidence that there was something beyond this is so strong that it cannot be rejected.

In looking through the monuments of antiquity for something to suggest what this might be, the only thing that occurs is the platform or Talur that existed on the roofs of the Palace Temples at Persepolis — as shown in Wood-cut No. 6, which represents the Tomb of Darius, and is an exact reproduction of the façade of the Palace shown in plan, Wood-cut No. 9. It is true there were erected five centuries after the building of Solomon's Temple; but they are avowedly copies in stone of older Assyrian forms, and as such may represent, with more or less exactness, contemporary buildings. Nothing in fact could represent more correctly "the altars on the top of the upper chambers" which Josiah beat down (2 K. xxiii. 12) than this, nor could anything more fully meet all the architectural or devotional exigencies of the case; but its height never could have been 60 cubits, or even 30, but it might very probably be the 20 cubits which incidentally Josephus (xx. 11, § 3) mentions as "sinking down in the failure of the foundations, but was so left till the days of Nero." There can be little doubt but that the part referred to in this paragraph was some such superstructure as that shown in the last wood-cut; and the incidental mention of 20 cubits is much more to be trusted than Josephus' heights generally are, which he seems systematically to have exaggerated when he was thinking about them. 

Arthur and Bosan. — There are no features connected with the Temple of Solomon which have given rise to so much controversy, or been so difficult to explain, as the form of the two pillars of brass which were set up in the porch of the house. It has even been supposed that they were not pillars in the ordinary sense of the term, but obelisks; for this, however, there does not appear to be any authority. The porch was 30 feet in width, and a roof of that extent, even if composed of a wooden beam, would not only look painfully weak without some support, but be in fact, almost impossible to construct with the imperfect science of those days. Another difficulty arises from the fact that the book of Chronicles nearly doubles the dimensions given in Kings; but this arises from the systematic adaption of the height which misled Josephus; and if we assume the Temple to have been 60 cubits high, the height of the pillars, as given in the book of Chronicles, would be appropriate to support the roof of its porch, as those in Kings are the proper height for a temple 30 cubits high, which there is every reason to believe was the true dimension. According to 1 K. vii. 15 ff., the pillars were 18 cubits high and 12 in circumference, with capitals five cubits in height. Above this was (ver. 19) another member, called also chapter of Ily-work, four cubits in height, but which from

The Carthaginians were a Semitic people, and seem to have carried their Holy Tent about with their armies, and to have performed sacrifices in front of it previously as was done by the Jews, excepting, of course, the nature of the victims. 

![Diagram of Temple](image-url)
the second mention of it in ver. 22 seems more probable to have been an eulogium, which is necessary to complete the order. As these members make out 27 cubits, leaving 3 cubits or 45 feet for the slope of the roof, the whole design seems reasonable and proper.

If this conjecture be correct, we have no great difficulty in suggesting that the hilly-work must have been something like the Persepolitan corona (Wood-cut No. 7), which is probably nearer in style to that of the buildings at Jerusalem than anything else we know of.

It seems almost in vain to try and speculate on what was the exact form of the decoration of these celebrated pillars. The nets of checker-work and wreaths of chain-work, and the pomegranates, etc., are all features applicable to metal architecture; and though we know that the old Tartar races did use metal architecture everywhere, and especially in bronze, from the very nature of the material every specimen has perished, and we have now no representations from which we can restore them. The styles we are familiar with were all derived more or less from wood, or from stone with wooden ornaments repeated in the harder material. Even at Persepolis, though we may feel certain that everything we see there had a wooden prototype, and may suspect that much of their wooden ornamentation was derived from the earlier metal forms, still it is so for removed from the original source that in the present state of our knowledge, it is dangerous to insist too closely on any point. Notwithstanding this, the pillars at Persepolis, of which Wood-cut No. 8 is a type, are probably more like those at Nineveh than any other pillars which have reached us from antiquity, and give a better idea of the immense capitals of these columns than we obtain from any other examples: but being in stone, they are far more simple and less ornamental than they would have been in wood, and infinitely less so than their metal prototypes.

*Internal Supports.*—The existence of these two pillars in the porch suggests an inquiry which has hitherto been entirely overlooked: Were there any pillars in the interior of the Temple? Considering that the clear space of the roof was 20 cubits, or 30 feet, it may safely be asserted that no cedar beam could be laid across this without sinking in the centre by its own weight, unless trussed or supported from below. There is no reason whatever to suppose that the Tyrians in those days were acquainted with the scientific forms of carpentry implied in the first suggestion, and there is no reason why they should have resorted to them even if they knew how; as it cannot be doubted but that architecturally the introduction of pillars in the interior would have increased the apparent size and improved the artistic effect of the building to a very considerable degree.

If they were introduced at all, there must have been four in the sanctuary and ten in the hall, not necessarily equally spaced, in a transverse direction, but probably standing 6 cubits from the walls, leaving a centre side of 8 cubits.

The only building at Jerusalem whose construction throws any light on this subject is the House of the Forest of Lebanon. [PALACE.] There the pillars were an inconvenience, as the purposes of the hall were state and festivity; but though the pillars in the palace had nothing to support above the roof, they were spaced, in the hall, certainly not more than 12, cubits apart. If Solomon had been able to roof a clear space of 20 cubits, he certainly would not have neglected to do it there.

At Persepolis there is a small building, called the Palace or Temple of Darius (Wood-cut No. 9), which more closely resembles the Jewish Temple than any other building we are acquainted with. It has a porch, a central hall, an aisle and a plan of which cannot now be made out — and a range of small chambers on either side. The principal difference is that it has four pillars in its porch instead of two, and consequently four rows in its interior hall instead of half that number, as suggested above.

All the buildings at Persepolis have their floors equally crowned with pillars, and, as there is no doubt but that they borrowed this peculiarity from Nineveh, there seems no a priori reason why Solomon should not have adopted this expedient to get over what otherwise would seem an insuperable constructive difficulty.

The question, in fact, is very much the same that met us in discussing the construction of the Tabernacle. No internal supports to the roof of either of these buildings are mentioned or shown. But the difficulties of construction without them would have been so enormous, and their introduction so usual and so entirely unobjectionable, that we can hardly understand their not being employed. Either building was possible without them, but certainly neither in the least degree probable.

It may perhaps add something to the probability of their arrangement to mention that the ten laves for the lavers which Solomon made would stand one within each inter-column on either hand, where they would be beautiful and appropriate ornaments. Without some such accentuation of the space, it seems difficult to understand what they were, and why ten.

*Chambers.*—The only other feature which remains to be noticed is the application of three tiers of small chambers to the walls of the Temple externally on all sides, except that of the entrance. Though not expressly so stated, these were a sort of monastery, appropriated to the residence of the priests who were either permanently or in turn devoted to the service of the Temple. The lowest story was only 8 cubits in width, the next 6, and
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the upper 7, allowing an offset of 1 cubit on the side of the Temple, or of 6 inches on each side, on which the flooring joists rested, so as not to cut into the walls of the Temple. Assuming the wall of the Temple at the level of the upper chambers to have been 2 cubits thick, and the outer wall one,—it could not well have been less,—this would exactly make up the duplication of the dimension found as before mentioned for the verandah of the Tabernacle.

It is, again, only at Perspolis that we find anything at all analogous to this; but in the plan last quoted as that of the Palace of Darius, we find a similar range on either hand. The palace of Xerxes possesses this feature also; but in the great hall there, and its counterpart at Susa, the place of these chambers is supplied by lateral porotices outside the walls that surrounded the central palaux of pillars. Unfortunately our knowledge of Assyrian temple architecture is too limited to enable us to say whether this feature was common elsewhere, and though something very like it occurs in Buddhist Viharas in India, these latter are comparatively so modern that their disposition hardly bears on the inquiry.

Outer Court.—The inclosure of the Temple consisted, according to the Bible (1 K. vi. 36), of a low wall of three courses of stones and a row of cedar beams, both probably highly ornamented. As it is more than probable that the same duplication of dimensions took place in this as in all the other features of the Tabernacle, we may safely assume that it was 10 cubits, or 15 feet, in height, and almost certainly 100 cubits north and south, and 200 and east.

There is no mention in the Bible of any porticoes or gateways or any architectural ornaments of this inclosure, for though names which were afterwards transferred to the gates of the Temple do occur in 1 Chr. ix., xxiv., and xxvi., this was before the Temple itself was built: and although Josephus does mention such, it must be recollected that he was writing five centuries after its total destruction, and he was too apt to confound the past and the present in his descriptions of buildings which did not then exist. There was an eastern porch to Herod's Temple, which was called Solomon's Porch, and Josephus tells us that it was built by that monarch; but of this there is absolutely no proof, and as neither in the account of Solomon's building nor in any subsequent repairs or incidents is any mention made of such buildings, we may safely conclude that they did not exist before the time of the great rebuilding immediately preceding the Christian era.

TEMPLE OF ZERUBBABEL.

We have very few particulars regarding the Temple which the Jews erected after their return from the Captivity (cir. 529 B.C.), and no description that would enable us to realize its appearance. But there are some dimensions given in the Bible and elsewhere which are extremely interesting as affording points of comparison between it and the temples which preceded it, or were erected after it.

The first and most authentic are those given in the book of Ezra (vi. 3), when quoting the decree of Cyrus, wherein it is said:—Let the house be built, the place where they offered sacrifice, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits, with three rows of great stones and a row of new timber." Josephus quotes this passage almost literally (vi. 4, § 6), but in doing so enables us with certainty to translate the word here called "row" (thydios) —as indeed the sense would lead us to infer—for it could only apply to the three stories of chambers that surrounded Solomon's, and afterwards Herod's Temple, and with this again we come to the wooden Talar which was mounted the Temple and formed a seventh story. It may be remarked in passing, that this dimension of 60 cubits in height accords perfectly with the words which Josephus puts into the mouth of Herod (xv. 11, § 1) when he makes him say that the Temple built after the "Captivity wastel 60 cubits of the height of that of Solomon. For as he had adopted, as we have seen above, the height of 120 cubits, as written in the Chronicles, for that Temple, this one remained only 60.

The other dimension of 60 cubits in breadth is 20 cubits in excess of that of Solomon's Temple, but there is no reason to doubt its correctness, for we find both from Josephus and the Talmud that it was the dimension adopted for the Temple when rebuilt, or rather repaired, by Herod. At the same time we have no authority for assuming that any increase was made in the dimensions of either the Holy Place or the Holy of Holies, since we find that these were retained in the description of an ideal Temple—and were afterwards those of Herod's. And as this Temple of Zerubbabel was still standing in Herod's time, and was more strictly speaking repaired than rebuilt by him, we cannot conceive that any of its dimensions were then diminished. We are left therefore with the alternative of assuming that the porch and the chambers all round were 20 cubits in width, including the thickness of the walls, instead of 10 cubits, as in the earlier building. This may perhaps to some extent be accounted for by the introduction of a passage between the Temple and the rooms of the priest's lodgings instead of each being a through-
The vision of a Temple which the prophet Ezekiel saw while residing on the banks of the Chebar in Babylonia in the 23rd year of the Captivity, does not add much to our knowledge of the subject. It is not a description of a Temple that ever was built or ever could be erected at Jerusalem, and consequently only be considered as the been ideal of what a Shemitic temple ought to be. As such it would certainly be interesting if it could be correctly restored, but unfortunately the difficulties of making out a complicated plan from a mere verbal description are very great indeed, and are enhanced in this instance by our imperfect knowledge of the exact meaning of the Hebrew architectural terms, and it may also be from the prophet describing not what he actually knew, but only what he saw in a vision.

Temple of Solomon.

This alteration in the width of the Pteron mata made the Temple 100 cubits in length by 60 in breadth, with a height, it is said, of 60 cubits, in each story. It is unnecessary to detail the difficulties of making out a complicated plan from a mere verbal description are very great indeed, and are enhanced in this instance by our imperfect knowledge of the exact meaning of the Hebrew architectural terms, and it may also be from the prophet describing not what he actually knew, but only what he saw in a vision.

The last dimension is exactly what we obtained above by doubling the width of the Tabernacle inclosure as applied to Solomon's Temple, and may therefore be accepted as tolerably certain, but the 50 feet in length exceeds anything we have yet reached by 200 feet. It may be that at this age it was found necessary to add a court for the women or the Gentiles, a sort of Nareth or Galilee for those who could not enter the Temple. If or these together were 160 cubits square, it would make up the "nearby 3plethra" of our author. Hecataeus also mentions that the altar was 20 cubits square and 10 high. And although he mentions the Temple itself, he unfortunately does not supply us with any dimensions.

From these dimensions we gather, that if the Priests and Levites and Elders of families were disconsolate at seeing how much more sumptuous the old Temple was than the one which on account of their poverty they had just been able to erect (Ez. iii. 12; Joseph. Ant. xi. 4, § 2), it certainly was no, because it was smaller, as almost every dimension has been increased one third; but it may have been that sparing the gold, and other ornaments of Solomon's Temple far surpassed this, and the pillars of the porch and the veils may all have been far more splendid, as also probably were the vessels; and all this is what a Jew of modern times might have thought more than the more architectural splendor. In speaking of these temples we must always bear in mind that their dimensions were practically very far inferior to those of the heathen. Even that of Ezra is not larger than an average parish church of the last century—Solomon's was smaller. It was the lavish display of the precious metals, the elaboration of carved ornament, and the beauty of the textile fabrics, which made up their splendor and rendered them so precious in the eyes of the people, and there can consequently be no greater mistake than to judge of them by the number of cubits they measured. They were temples of a Shemitic, not of a Celtic people.

Temple of Ezekiel.

The vision of a Temple which the prophet Ezekiel saw while residing on the banks of the Chebar in Babylonia in the 23rd year of the Captivity, does not add much to our knowledge of the subject. It is not a description of a Temple that ever was built or ever could be erected at Jerusalem, and consequently only be considered as the been ideal of what a Shemitic temple ought to be. As such it would certainly be interesting if it could be correctly restored, but unfortunately the difficulties of making out a complicated plan from a mere verbal description are very great indeed, and are enhanced in this instance by our imperfect knowledge of the exact meaning of the Hebrew architectural terms, and it may also be from the prophet describing not what he actually knew, but only what he saw in a vision.

Temple of Herod.

For our knowledge of the last and greatest of the Jewish Temples we are indebted almost wholly to the works of Josephus, with an occasional hint from the Talmud.

The Bible unfortunately contains nothing to assist the researches of the antiquary in this respect. With true Shemitish indelicacy to such objects, the writers of the New Testament do not furnish upon, but both the Hebrew and LXX are so clear that it was in the "street," or "place," of the Temple, that we cannot base any argument upon it, though it is curious as indicating what was passing in the mind of Josephus.
a single hint which would enable us to ascertain either what the situation or the dimensions of the Temple were, nor any characteristic feature of its architecture. But Josephus knew the spot personally, and his horizontal dimensions are so minutely accurate that we almost suspect he had before his eyes, when writing, some ground-plan of the building prepared in the quartermaster-general's department of Titus's army. They form a strange contrast with his dimensions in height, which, with scarcely an exception, can be shown to be exaggerated, generally doubled. As the buildings were all thrown down during the siege, it was impossible to convict him of error in respect to elevations, but as regards plan he seems always to have had a wholesome dread of the knowledge of those among whom he was living and writing.

The Temple or mas itself was in dimensions and arrangement very similar to that of Solomon, or rather that of Zerubbabel — more like the latter; but this was surrounded by an inner inclosure of great strength and magnificence, measuring as nearly as can be made out 180 cubits by 240, and adorned by porches and ten gateways of great magnificence; and beyond this again was an outer inclosure measuring externally 400 cubits each way, which was adorned with porches of greater splendor than any we know of attached to any temple of the ancient world; all showing how strongly Roman influence was at work in enveloping with heathen magnificence the simple temple arrangements of a Semitic people, which, however, remained nearly unchanged amidst all this external incrustation.

No. 10.—Temple of Herod restored. Scale of 200 feet to 1 inch.

It has already been pointed out [Jerusalem, vol. ii. pp. 1313–14] that the Temple was certainly situated in the S. W. angle of the area now known as the Haram area at Jerusalem, and it is hardly necessary to repeat here the arguments there induced to prove that its dimensions were what Josephus states them to be, 400 cubits, or one stadium, each way.

At the time when Herod rebuilt it he included a space 'twice as large' as that before occupied by the Temple and its courts (B. J. i. 21, § 1), an expression that probably must not be taken literally, at least if we are to depend on the measurements of Heerden. According to them the whole area of Herod's Temple was between four and five times greater than that which preceded it. What Herod did apparently was to take in the whole space between the Temple and the city wall on its eastern side, and to add a considerable space on the north and south to support the porticoes which he added there. [See Palestine, vol. iii. p. 2895, note, Amer. ed.]
As the Temple terrace thus became the principal defense of the city on the east side, there were no gates or openings in that direction, and being situated on a sort of rocky brow as evidenced from its appearance in the vaults that bound it on this side—it was at all future times considered unattackable from the eastward. The north side, too, where not covered by the fortress Antonia, became part of the defenses of the city, and was likewise without external gates. But it may also have been that, as the tombs of the kings, and indeed the general cemetery of Jerusalem, were situated immediately to the northward of the Temple, there was some religious feeling in preventing too ready access from the Temple to the burying-places (Ez. xiii. 7-9).

On the south side, which was inclosed by the wall of Ophel, there were double gates nearly in the centre (Ant. xv. 11, § 5). These gates still exist at a distance of about 365 feet from the southwestern angle, and are perhaps the only architectural features of the Temple of Herod which remain in situ. This entrance consists of a double archway of Cyclopean architecture on the level of the ground, opening into a square vestibule measuring 46 feet each way. In the centre of this is a pillar crowned by a capital of the Greek—rather than Roman—Corinthian order (Wood-cut No. 11): the acanthus alternating with the water-leaf, as in the Tower of the Winds at Athens, and other Greek examples, but which was an arrangement abandoned by the Romans as early as the time of Augustus, and never afterwards employed. From this pillar spring four flat segmental arches, and the space between these is roofed by flat domes, constructed apparently on the horizontal principle. The walls of this vestibule are of the same leveled masonry as the exterior; but either at the time of erection or subsequently, the projections seem to have been chiselled off in some parts so as to form piliasters. From this a double tunnel, nearly 260 feet in length, leads to a flight of steps which rise to the surface in the court of the Temple, exactly at that gateway of the inner Temple which led to the altar, and is the one of the four gateways on this side by which any one arriving from Ophel would naturally wish to enter the inner inclosure. It seems to have been this necessity that led to the external gateway being placed a little more to the eastward than the exact centre of the inclosure, where naturally we should otherwise have looked for it.

We learn from the Talmud (Mid. ii. 6), that the gate of the inner Temple to which this passage led was called the "Water Gate;" and it is interesting to be able to identify a spot so prominent in the description of Nehemiah (xiii. 37). The Water Gate is more often mentioned in the mediavil references to the Temple than any other, especially by Mohammedan authors, though by them frequently confounded with the outer gate at the other end of this passage.

Towards the westward there were four gateways to the external inclosure of the Temple (Ant. xv. 11, § 6), and the positions of three of these can still be traced with certainty. The first or most southern led over the bridge the remains of which were identified by Dr. Robinson (of which a view is given in art. JERUSALEM, vol. ii. p. 1318), and joined the Stoa Basilica of the Temple with the royal palace (Ant. vii. 7). The second was that discovered by Dr. Berosy, 270 feet from the S. W. angle, at a level of 17 feet below that of the southern gates just described. The site of the third is so completely covered by the buildings of the Meckin that it has not yet been seen, but it will be found between 200 and 250 feet from the N. W. angle of the Temple area; for, owing to the greater width of the southern portico beyond that on the northern, the Temple itself was not in the centre of its inclosure, but situated more towards the north. The fourth was that which led over thecauseway which still exists at a distance of 600 feet from the southwestern angle.

In the time of Solomon, and until the area was enlarged by Herod, the ascent from the western valley to the Temple seems to have been by an external flight of stairs (Neh. xii. 37; 1 K. x. 5, 6), similar to those at Persepolis, and which probably placed laterally so as to form a part of the architectural design. When, however, the Temple came to be fortified "modo axim" (Tacit. Hist. ii. 12), the causeway and the bridge were established to afford communication with the upper city; and the two intermediate lower entrances to lead to the lower city, or, as it was originally called, "the city of David."

Cloisters.—The most magnificent part of the Temple, in an architectural point of view, seems certainly to have been the cloisters which were added to the outer court when it was enlarged by Herod. It is not quite clear if there was not an eastern porch before this time, and if so, it may

b Owing to the darkness of the place, blocked up as it now is, and the mined state of the capital, it is not easy to get a correct delineation of it. This is to be regretted, as a considerable controversy has arisen as to its exact character. It may therefore be interesting to mention that the drawing made by the architectural draughtsman who accompanied M. Renan in his late scientific expedition to Syria confirms to the fullest extent the character of the architecture, as shown in the view given above from Mr. Aruaille's drawing.

d The Talmud, it is true, does mention a gate as existing in the eastern wall, but its testimony on this point is so unsatisfactory and in such direct opposition to Josephus and the probabilities of the case, that it may safely be disregarded.
have been nearly on the site of that subsequently erected: but on the three other sides the Temple area was so extended at the last rebuilding that there can be no doubt but that from the very foundations the terrace walls and cloisters belonged wholly to the last period.

The cloisters in the west, north, and east side were composed of double columns of Corinthian columns, 25 cubits or 37 feet 6 inches in height (B. J. v. 5, § 2), with flat roofs, and resting against the outer wall of the Temple. These, however, were immeasurably surpassed in magnificence by the royal porch or Stoa Basilea which overhung the southern wall. This is so minutely described by Josephus (Ant. xv. 11, § 5) that there is no difficulty in understanding its arrangement or ascertaining its dimensions. It consisted (in the language of Gothic architecture) of a nave and two aisles, that towards the Temple being open, that towards the country closed by a wall. The breadth of the centre aisle was 45 feet; of the side aisles 39 from centre to centre of the pillars; their height 54 feet, and that of the centre aisle 24 cubits. Its section was thus something in excess of that of York Cathedral, while its ground length was one stadium or 600 Greek feet, or 100 feet in excess of York, or our largest Gothic cathedrals. This magnificent structure was supported by 162 Corinthian columns, arranged in four rows, forty in each row — the two old pillars forming apparently a screen at the end of the bridge leading to the palace, whose axis was coincident with that of the Stoa, which thus formed the principal entrance from the city and palace to the Temple.

At a short distance from the front of these cloisters was a marble screen or inclosure, 3 cubits in height, beautifully ornamented with carving, but bearing inscriptions in Greek and Roman characters forbidding any Gentile to pass within its boundaries. Again, at a short distance within this was a flight of steps supporting the terrace or platform on which the Temple itself stood. According to Josephus (B. J. v. 5, § 2) this terrace was 15 cubits or 22½ feet high, and was approached first by fourteen steps, each we may assume about one foot in height, at the top of which was a bench or platform, 10 cubits wide, called the Chel; and there were again in the depth of the gateways five or six steps more leading to the inner court of the Temple, thus making 20 or 21 steps in the whole height of 22½ feet. To the eastward, where the court of the women was situated, this arrangement was reversed; five steps led to the Chel, and fifteen from that to the court of the Temple.

The court of the Temple, as mentioned above, was very nearly a square. It may have been exactly so, for we have not all the details to enable us to feel quite certain about it. The Meoboth says it was 187 cubits E. and W., and 137 N. and S. (ii. 6). But on the two last sides there were the gateways with their colonnades and chambers, which may have made up 25 cubits each way, though, with such measurements as we have, it appears they were something less.

To the eastward of this was the court of the women, the dimensions of which are not given by Jospehus, but in the Meoboth, as 15 cubits square — a dimension which we may reject, first, from the extreme improbability of the Jews allotting to the women a space more than ten times greater than that allotted to the men of Israel or to the Levites, whose courts, according to the same authority, were respectively 137 by 11 cubits; but, more than this, from the impossibility of finding room for such a court while adhering to the other dimensions given. If we assume that the inclosure of the court of the Gentiles, or the Chel, was nearly equidistant on all four sides from the cloisters, its dimension must have been about 35 or 40 cubits east and west, most probably the former.

The great ornament of these inner courts seems to have been their gateways, the three especially on the north and south leading to the Temple court. According to Josephus (B. J. v. 5, § 6), 50 cubits square and 15 cubits high, with an ascent to it by an inclined plane. The Talmud reduces this dimension to 32 cubits (Meoboth, iii. 3), and adds a number of particulars, which makes it appear that it must have been like a model of the Babylonian or other Assyrian temples. On the north side were the rings and stakes to which the victims were attached which were brought in to be sacrificed; and to the south an inclined plane led down, as before mentioned, to the Water Gate — so called because immediately in front of it was the great cistern excavated in the rock, first explored and described by Dr. Barclay (City of the Great King, p. 521), from which water was supplied to the Altar and the Temple. And a little beyond this, at the S. W. angle of the Altar was an opening (Meoboth, iii. 3), through which the blood of the victims flowed to westward and southward to the king’s garden at Siloam.

Both the Altar and the Temple were inclosed by a low parapet one cubit in height, placed so as to keep the people separate from the priests while the latter were performing their functions.

Within this last inclosure towards the westward for the external dimensions, they had 100 cubits to spare, and introduced them where no authority existed to show they were wrong.

b Handbook of Architecture, p. 30 ff.

c A channel exactly corresponding to that described in the Talmud has been discovered by Signor Pierotti, running towards the southwest. In his published accounts he mistakes it for one flowing north-east, in direct contradiction to the Talmud, which is our only authority on the subject.
stood the Temple itself. As before mentioned, its internal dimensions were the same as those of the Temple of Solomon, or of that seen by the prophet in a vision, namely, 20 cubits or 30 feet, by 60 cubits or 90 feet, divided into a cubical Holy of Holies, and a holy place of 2 cubies; and there is no reason whatever for doubting but that the Sanctuary always stood on the identically same spot in which it had been placed by Solomon a thousand years before it was rebuilt by Herod.

Although the internal dimensions remained the same, there seems no reason to doubt but that the whole plan was augmented by the Poromonta or surrounding parts being increased from 10 to 20 cubits, so that the third Temple like the second, measured 60 cubits across, and 100 cubits east and west. The width of the façade was also augmented by wings or shoulders (B. J. v. 5, § 4) projecting 20 cubits each way, making the whole breadth 100 cubits, or equal to the length. So far all seems certain, but when we come to the height, every measurement seems doubtful. Both Josephus and the Talmud seem delighted with the truly Jewish idea of a building which, without being a cube, was 100 cubits long, 100 broad, and 100 high — and everything seems to be made to bend to this simple ratio of proportion. It may also be partly owing to the difficulty of ascertaining heights as compared with horizontal dimensions, and the tendency that always exists to exaggerate these latter, that may have led to some confusion, but from whatever cause it arose, it is almost impossible to believe that the dimensions of the Temple as regards height, were what they were asserted to be by Josephus, and specified with such minute details in the Mishrah (vi. 6). This authority makes the height of the floor 6, of the hall 40 cubits; the roofing 5 cubits in thickness; then the conuaculum or upper room 40, and the roof, parapet, etc., 91 — all the parts being named with the most detailed particularity.

As the styxum was certainly not more than 20 cubits high, the first 40 looks very like a duplication, and so does the second; for a room 20 cubits wide and 40 high is so absurd a proportion that it is impossible to accept it. In fact, we cannot help suspecting that in this instance Josephus was guilty of systematically doubling the altitude of the building he was describing, as it can be proved he did in some other instances.

From the above it would appear, that in so far as the horizontal dimensions of the various parts of this celebrated building, or their arrangement in plan is concerned, we can restore every part with very tolerable certainty; and there does not appear either to be very much doubt as to their real height. But when we turn from actual measurement and try to realize its appearance or the details of its architecture, we launch into a sea of conjecture with very little indeed to guide us, at least in regard to the appearance of the Temple itself.

We know, however, that the cloisters of the outer court were of the Corinthian order, and from the appearance of nearly contemporary cloisters at Paonia and Baalbec we can judge of their effect. There are also in the Haram area at Jerusalem a number of pillars which once belonged to those colonnades, and so soon as any one will take the trouble to measure and draw them, we may restore the cloisters at all events with almost absolute certainty.

We may also realize very nearly the general appearance of the inner fortified enclosure with its gates and their accompaniments, and we can also restore the Altar, but when we turn to the Temple itself, all is guess work. Still the speculation is so interesting, that it may not be out of place to say a few words regarding it.

In the first place we are told (Ant. vi. 11, § 5) that the priests built the Temple itself in eighteen months, while it took Herod eight years to complete his part, and as only priests apparently were employed, we may fairly assume that it was not a rebuilding, but only a repair — it may be with additions — which they undertook. We know also from Maccabees, and from the unwillingness of the priests to allow Herod to undertake the rebuilding at all, that the Temple, though at one time desecrated, was never destroyed; so we may fairly assume that a great part of the Temple of Zerubabel was still standing, and was incorporated in the new.

Whatever may have been the case with the Temple of Solomon, it is nearly certain that the style of the second Temple must have been identical with that of the buildings we are so familiar with at Persepolis and Susa. In fact the Woodcut No. 6 correctly represents the second Temple in so far as its details are concerned; for we must not be led away with the modern idea that different people built in different styles, which they kept distinct and practiced only within their own narrow limits. The Jews were too closely connected with the Persians and Babylonians at this period to know of any other style, and in fact their Temple was built under the superintendence of the very parties who were erecting the contemporary edifices at Persepolis and Susa.

The question still remains how much of this building or of its details were retained, or how much of Roman feeling added. We may at once dismiss the idea that anything was borrowed from Egypt. That country had no influence at this period beyond the limits of her own narrow valley, and we cannot trace one vestige of her taste or feeling in anything found in Syria at or about this epoch.

Turning to the building itself, we find that the only things that were added at this period were the wings to the façade, and it may consequently be surmised that the façade was entirely remodeled at this time, especially as we find in the centre a great arch, which was a very Roman feature, and very unlike anything we know of as existing before.
This, Josephus says, was 25 cubits wide and 70 high, which is so monstrous in proportion, and, being wider than the Temple itself, so unlikely, that it may safely be rejected, and we may adopt in its stead the more moderate dimensions of the Miqdath (iii. 7), which makes it 20 cubits wide by 40 high, which is not only more in accordance with the dimensions of the building, but also with the proportions of Roman architecture. The temple occupied the centre, and may easily be restored; but what is to be done with the 37 cubits on either hand? Were they plain like an unfinished Egyptian propylon, or covered with ornament like an Indian Gopura? My own impression is that the façade on either hand was covered with a series of small arches and panels four stories in height, and more like the Tāk Kreṣa at Cæsiphion a than any other building now existing. It is true that nearly five centuries elapsed between the destruction of the one building and the erection of the other. But Herod’s Temple was not the last of its race, nor was Nushtirvan’s the first of its class, and its pointed arches and clumsy details show just such a degradation of the type as we should expect from the interval which had elapsed between them. We know so little of the architecture of this part of Asia that it is impossible to speak with certainty on such a subject, but we may yet recover many of the lost links which connect the one with the other, and so restore the earlier examples with at least proximate certainty.

Whatever the exact appearance of its details may have been, it may safely be asserted that the triple Temple of Jerusalem—the lower court, standing on its magnificent terrace—the inner court, raised on its platform in the centre of this—and the Temple itself, rising out of this group and crowning the whole—must have formed, when combined with the beauty of its situation, one of the most splendid architectural combinations of the ancient world.

J. F.

* On this subject one may also consult the Appendix to Dr. James Strong’s New Harmony and Expos. of the Gospels (N. Y. 1852), pp. 24–37; T. O. Paine, Solomon’s Temple, etc., Boston, 1861 (21 plates); Keil’s Art. Tempel zu Jerusalem, in Herzog’s Real-Encyk. xx. 500–516; and the literature referred to under EZEKIEL, vol. i. p. 801 b.

A.

* TEMPLE, CAPTAIN OF THE [CAPTAIN.]  

* TEMPT (Lat. temptare, venture) is very often used in the A. V. in the sense of “to try,” “put to the test.” Thus God is said to have tempted “Abraham when he tried his faith by commanding the sacrifice of Isaac (Gen. xxii. 1). The Israelites “tempted God” in the wilderness when they put his patience and forbearance to the proof by murmuring, distrust, and disobedience (Exod. xii. 9, 7; Num. xiv. 22; Deut. vi. 16; Ps. xxxvi. 18, 41, 56, xcv. 9, cix. 14). The lawyer is said to have tempted “Christ when he asked him a question to see how he would answer it (Matt. xxii. 35; Luke x. 25). So the word is used in reference to the ensuing questions of the Pharisees (Matt. xvi. 1, xix. 3; Mark xii. 15; Luke xx. 23). [TEMPTATION.] A.

* TEMPTATION is often used in the A. V. in its original sense of “trick” (e. g. Luke xxii. 28; Acts xx. 19; James i. 2, 12; 1 Pet. i. 6; Rev. iii. 10). The plagues of Egypt are called temptations (Deut. iv. 34, vii. 19, xxiii. 3), because they tested the extent to which Pharaoh would carry his obstinacy. [TEMPT.] A.

** TEN COMMANDMENTS. (1.) The popular name in this, as in so many instances, is not that of Scripture. There we have the “ten words” (Deut. vi. 7; Ps. cviii. 2; τα δικαία πράξεις; verba decem), not the Ten Commandments (Ex. xxiv. 12; Deut. iv. 13, x. 4, Heb.). The difference is not altogether an unmeaning one. The word of God, the “word of the Lord,” the constantly recurring term for the fullest revelation, was higher than any phrase expressing merely a command, and carried with it more the idea of a self-fulfilling power. On this one side there was the special contrast to which our Lord refers between the commandments of God and the traditions of men (Matt. xxi. 3), the arrogance of the Rabbis showed itself, on the other, in placing the words of the Scribes on the same level as the words of God. [Camp. Scrips.] Nowhere in the later books of the O. T. is any direct reference made to their number. The treatise of Philo, however, περὶ τῶν δικαίων ἀργυρίων, shows that it had fixed itself on the Jewish mind, and later still, it gave occasion to the formation of a new word ("The Decalogue") ἡ δεκάδος, first in Clem. Al. Pen. iii. 12), which has perpetuated itself in modern languages. Other names are even more significant. These, and these alone, are “the words of the covenant,” the unchanging ground of the union between Jehovah and his people, all else being as a superstructure, accessory and subordinate (Ex. xxxi. 18). They are also the Tables of Testimony so prized by the Jews. This arch occasion and the Temple, which was the witness to men of the Divine will, righteous itself, demanding righteousness in men’s life (Ex. xxv. 16, xxxi. 18, &c.). It is by virtue of their presence in it that the Ark becomes, in its turn, the Ark of the Covenant (Num. xiii. 33, &c.), that the sacred text became the Tabernacle of Witness, to Testimony (Ex. xxvii. 21, &c.). [Tabernacle.] They remain there, throughout the history of the kingdom, the primal relics of a holy antiquity (1 K. viii. 9), their material, the writing on them, the sharp incisive character of the laws themselves presenting a striking contrast to the more expanded teaching of a later time. Not less did the commandments themselves speak of the earlier age when not the silver and the gold, but the awe and the fear, the representatives of wealth (comp. 1 Sam. xii. 3).

(2.) The circumstances in which the Ten great perhaps, such a conjecture possible. Scholia which modern commentators put into the margin are in the existing state of the O. T. incorporated into the text. Obviously both forms could not have appeared written on the two Tables of Stone, yet Deut. v. 15, 22 not only states a different reason, but affirms that “all these words” were thus written. Neil (Comment. on Ex. xxx) seems on this point disposed to agree with Ewald.

** Handbook of Architecture, p. 375.  

Ewald is disposed to think that even in the form in which we have the Commandments there are some marks of interpolation, and that the arch occasion and the fourth commandment were originally as briefly imperative as the sixth or seventh (Gesen. Is. ii. 206). The difference between the reason given in Ex. xx. 11 for the fourth commandment, and that stated to have been given in Deut. v. 15, makes
TEN COMMANDMENTS

Words were first given to the people surrounded them with a awe which attached to no other precept. In the midst of the cloud, and the darkness, and the flashing lightnings, and the fiery smoke, and the thunder, like the voice of a trumpet, Moses was called to receive the Law without which the people would cease to be a holy nation. Here, as elsewhere, Scripture unites two facts which men separate. God, and not man, was speaking to the Israelites in those terrors, and yet in the language of later inspired teachers, other instrumentality was not excluded. a The law was "ordained by angels" (Gal. iii. 19), "spoken by angels" (Heb. ii. 2), received as the ordinance of angels (Acts vii. 54). The agency of whom those whom the Psalmist connected with the winds and the flaming fire (Ps. civ. 4; Heb. i. 7) was present also on Sinai. And the part of Moses himself was, as the language of St. Paul (Gal. iii. 19) affirms, that of "a mediator." He stood "between" the people and the Lord, "to show them the word of the Lord" (Deut. v. 5), while they stood afar off, to give form and distinctness to what would else have been terrible and overwhelming. The "voice of the Lord" which they heard in the thunderings and lightnings, and the voice of a trumpet, "dividing the flames of fire" (Ex. xxi. 3–9), was for him a Divine word, the testimony of an Eternal will, just as in the parallel instance of John xii. 29, a like testimony led some to say, "it thundered," while others received the witness. No other words were proclaimed in like manner. The people shrank even from this nearness to the awful presence, even from the very echoes of the Divine voice. And the record was as exceptional as the original revelation. Of no other words could it be said that they were written as these were written, engraved on the Tables of Stone, not as originating in man's contrivance or sagacity, but by the power of the Eternal Spirit, by the "finger of God" (Ex. xxxi. 18, xxxii. 16; comp. note on TABLETNAILE).

(3.) The number Ten was, we can hardly doubt, itself significant to Moses and the Israelites. The received symbol, then, and at all times, of completeness (Bähr, Symbolik, i. 175–183), it taught the people that the Law of Jehovah was perfect (I's. xix. 7). The fact that they were written not on one, but on two tables, probably in two groups of five each (infra), taught men (though with some variations, from the classification of later critics) the great division of duties toward God, and duties toward our neighbor, which we recognize as the groundwork of every true moral system. It taught them also, five being the symbol of imperfection (Bähr, i. 183–187), how incomplete each set of duties would be when divorced from its companion. The recurrence of these unaltered in the Pentateuch is at once frequent and striking. Ezekiel (Ezech. xxiv. 12–21) is shown by a large induction how continually laws and precepts meet us in groups of five or ten. The numbers, it will be remembered, meet us again as the basis of all the proportions of the Talmud. [TEMPLE.] It would show an ignorance of all modes of Hebrew thought to exclude this symbolic aspect. We need not, however, shut out altogether what some writers (e. g. Grotius, De Decal. p. 36) have substituted for it, the connection of the Ten Words with a decimal system of numeration, with the ten fingers on which a man counts. Words which were to be the rule of life for the poor as well as the learned, the groundwork of education for all children, might well be connected with the simplest facts and processes in man's mental growth, and thus stamped more indelibly on the memory. b

(4.) In what way the Ten Commandments were to be divided has, however, been a matter of much controversy. At least four distinct arrangements present themselves.

(a.) In the received teaching of the Latin Church, resting on that of St. Augustine (Quaest. in Ex. 71. Ep. ad Januari. c. xi., De Decal. etc., etc.), the first Table contained three commandments, the second the other seven. Partly on mystical grounds, because the Tables thus symbolized the Trinity of Divine Persons, and the Eternal Sabbath, partly as seeing in it a true ethical division, he adopted this classification. It involved, however, and in part proceeded from an alteration in the received arrangement of the laws, not known to the ancient Hebrews, but known to later commentators, and consequently the Sabbath law appeared at the close of the First Table as the third, not as the fourth commandment. The completeness of the number was restored in the Second Table by making x separate (the ninth) command of the precept, "Thou shalt not covet thy neighbour's wife," which with us forms part of the tenth. It is an almost fatal objection to this order that in the First Table it confounds, where it ought to distinguish, the two sins of polytheism and idolatry: and that in the Second it introduces an arbitrary and meaningless distinction. The later theology of the Church of Rome apparently adopted it as seeming to prohibit image-worship only so far as it accompanied the acknowledgment of another God (Ustech. Tribünt. iii. 2, 29).

(b.) The familiar division, referring the first four to our duty toward God, and the six remaining to our duty toward man, is, on ethical grounds, simple and natural enough. If it is not altogether satisfying, it is because it fails to recognize the symmetry which gives to the number five so great a prominence, and, perhaps also, because it locks on the duty of the Fifth Commandment the point of view of modern ethics rather than from that of the ancient Israelites, and the first disciples of Christ (infra).

(c.) A modification of (c) has been adopted by later Jewish writers (Jonathan ben Uziel, Achen Ezra, Moses ben Nachman, in Sefuer, Thes. s. v. הגדנהו). Retaining the combination of the first and second commandments of the common order, they have made a new "word " of the opening declaration, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage," and so have avoided the necessity of the subdivision of the tenth. The objection to this division is, (1) that it rests on no adequate

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a Buxtorf, it is true, asserts that Jewish interpreters, with hardly an exception, maintain that "Deus verba Decalogi per se in immediate locutum esse" (Dict. de Decal. The language of Josephus, however (Ant. xv. i. 13–217) has shown by a large induction how continually laws and precepts meet us in groups of five or ten. The numbers, it will be remembered, meet us again as the basis of all the proportions of the Talmud. Temple. It would show an ignorance of all modes of Hebrew thought...

b Bähr, absorbed in symbolism, has nothing for this natural suggestion but two notes of admission (c.). The law of Shakespeare and the command of the Buddha is the law of Buddhism might have shown him how naturally men crave for a number that thus helps them. A true system was as little likely to ignore the natural craving as a false. (Comp. note in Ewald, Gesch. Isr. ii. 207.)
authority, and (2) that it turns into a single precept what is evidently given as the groundwork of the whole body of laws.

(6) Rejecting these three, there remains that recognized by the older Jewish writers, Josephus (iii. 6, § 6) and Philo (De Decal. i.), and supported also and thoughtfully by Kwell (Tev. Lev. ii. 238), which places five commandments in each Table; and thus preserves the portion and decal grouping which pervades the whole code. A modern jurist would perhaps object that this places the fifth commandment in a wrong position, that a duty to parents is a duty toward all other neighbors. From the Jewish point of view, it is believed, the place thus given to that commandment was essentially the right one. Instead of duties toward God, and duties toward our neighbors, we must think of the First Table as containing all that belonged to the *Elohim* of the Greeks, to the *Patera* of the Romans, duties i. e. with no corresponding rights, while the second deals with duties which involve rights, and come therefore under the head of *Justicia.* The duty of honoring, i. e. supporting, parents came under the former head. As soon as the son was capable of it, and the parents required it, it was an absolute, unconditional duty. His right to any maintenance from them had ceased. He acquired a reverence for and a love toward his father in heaven (Heb. xii. 2). He was to show piety (Heb. i. 26) to them (1 Tim. v. 4). What made the 'Corban' casuistry of the scribes so specially evil was, that it was, in this way, a sin against the piety of the First Table, not merely against the lower obligations of the second (Mark vii. 11; comp. Deut. xvi. 21). It at least harmonizes with this division that the second, third, fourth, and fifth commandments, all stand on the same footing as having special sanctions attaching to them, while the others that follow are left in their simplicity by themselves, as though the reciprocity of rights were in itself a sufficient ground for obedience.

(5.) To these Ten Commandments we find in the Samaritan Pentateuch an eleventh added:

"But the Lord thy God shall bring thee into the land of Canaan, whither thou goest to possess it, thou shalt set thee up two great stones, and shalt plaster them with plaster, and shalt write upon these stones all the words of this Law. Moreover, after that thou shalt have passed over Jordan, thou shalt set up those stones which I command thee this day, on Mount Gerizim, and thou shalt build there an altar to the Lord thy God, an altar of stones: thou shalt not lift up any iron thereon. Of unhewn stones thou shalt build that altar to the Lord thy God, and thou shalt offer on it burnt-offerings to the Lord thy God, and thou shalt sacrifice peace-offerings, and shalt eat them there, and thou shalt rejoice before the Lord thy God in that mountain beyond Jordan, by the way where the sun goeth down, in the land of the Canaanites that dwelleth in the plain country over against Gilgal, by the oak of Moreh, towards Shebon" (Walton, Bibl. Polyglott., p. 3209).

The absence of any distinct reference to the Ten Commandments in such as the *Pirke Abot* (= Maxims of the Fathers) is both strange and significant. One chapter (ch. v.) is expressly given to an enumeration of all the Scriptural facts which may be grouped in decades, the ten words of Creation, the ten generations from Adam to Noah, and from Noah to Abraham, the ten trials of Abraham, the ten plagues of Egypt, and the like, but the ten Divine words find no place in the list. With all their ostentation of profound reverence for the Law,

*"Thou shalt love thy neighbor as thyself," enumerates the last five commandments, but makes no mention of the fifth.*

A further confirmation of the truth of this division is found in Rom. xiii. 9. St. Paul, summing up the duties "briefly comprehended" in the one great Law, 202.
the teaching of the Rabbis turned on other points than the great laws of duty. In this way, as in others, they made void the commandments of God that they might keep their own traditions. — Compare Stanley, Jewish Church, Lect. vii., in illustration of many of the points here noticed. E. H. P.

* TENDER, as a verb, is used in 2 Macc. iv. 2 (A. V.) in the sense of "to care for." For similar examples, see Richardson's Dictionary. A.

TENT. Among the leading characteristics of the nomad races, those two have always been numbered, whose origin has been ascribed to Jashal the son of Lamech (Gen. iv. 20), namely, to tent-dwellers and keepers of cattle. The same may be said of the forefathers of the Hebrew race; nor was it until the return into Canaan from Egypt that the Hebrews became inhabitants of cities, and it may be remarked that the tradition of tent usage survived for many years later in the Tabernacle of Shiloh, which consisted, as many Arab tents still consist, of a walled enclosure covered with curtains (Mishna, Zebachim, xiv. 6; Stanley, S. of P. p. 233). Among tent-dwellers of the present day must be reckoned (1) the great Mongol and Tartar hordes of central Asia, whose tent-dwellings are sometimes of gigantic dimensions, and who exhibit more contrivance both in the dwellings themselves and in their method of transporting them from place to place than is the case with the Arab races (Marco Polo, Trav. pp. 128, 135, 211, ed. Bohn; Hor. i (ed. xxiv. 10; Gibbon, c. xxvi., vol. iii. 298, ed. Smith). (2.) The Bedouin Arabic tribes, who inhabit tents which are probably constructed on the same plan as those which were the dwelling-places of Abraham and of Jacob (Heb. xi. 9). A tent or pavilion on a magnificent scale, constructed for Potemkin Philadelphia at Alexandria, is described by Athenaeus, v. 196, foll. An Arab tent is minutely described by Burck.

Arab Tent (Layard).

...hand. It is called bilt, "a house," its covering consists of stuff, about three quarters of a yard broad, made of black goats' hair (Cant. i. 5; Shaw, Trav. p. 220), laid parallel with the tent's length. This is sufficient to resist the heaviest rain. The tent-poles, called amâd, or columns, are usually nine in number, placed in three groups, but many tents have only one pole, others two or three. The ropes which hold the tent in its place are fastened not to the tent-cover itself, but to loops consisting of a leather thong tied to the ends of a stick round which is twisted a piece of old cloth, which is itself sewed to the tent-cover. The ends of the tent-ropes are fastened to short sticks or pins, called veed or wayed, which are driven into the ground with a mallet (Judg. iv. 21). [PESC.] Round the back and sides of the tents runs a piece of stuff removable at pleasure to admit air. The tent is divided into two apartments, separated by a carpet partition drawn across the middle of the tent and fastened to the three middle posts. The men's apartment is usually on the right side of entering, and the women's on the left; but this usage varies in different tribes, and in the Mesopotamian tribes the contrary is the rule. Of the three side posts on the men's side, the first and third are called ged (hand); and the one in the middle is rather higher than the other two. Hooks are attached to these posts for hanging various articles (Gen. xviii. 10; Jud. xiii. 6; Niebuhr, Fag. i. 187; Layard, Nim. and Bab. p. 261). [PILLER.] Few Arabs have more than one tent, unless the family be augmented

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* 1. אֲבֵאָז; אֶבֶן, אֶבֶן; tabernaculum, tentorium; often in A. V. "tabernacle."

2. אֲבֵעָן; אֶבֶן; tentorium; opposed to גַּל, "a house."

3. גַּל (gâlal), only once "tent" (2 Sam. xi. 7).

4. גַּל; אֲבֵעָן; לָעָנוּר; Aram: כַּל; whence, with art. prefixed, comes aleph (Span.) and "alcora" (Russell, Aleppo, i. 30); only once used (Num. xxv. 3).
by the families of a son or a deceased brother, or in case the wifes disgree, when the master pitches a tent for one of them adjoining his own. The separate tents of Sarah, Leah, Rachel, Zilpah, and Bilhah, may thus have been either separate tents or apartments in the principal tent in each case (Gen. xxiv. 67, xxxii. 33). When the pasture near an encampment is exhausted, the tents are taken down, packed on camels and removed (Is. xxviii. 12; Gen. xlv. 17, 22, 25). The beauty of an Arab encampment is noticed by Shaw (Proc. p. 221) see Xatr. xvi. 481, "together with men who cannot afford more complete tents, it is customary to hang a cloth from a tree by way of shelter. In choosing places for encampment, Arabs prefer the neighborhood of trees, for the sake of the shade and coolness which they afford (Gen. xviii. 4, 8; Nichbtur, l. c.). In observing the directions of the Law respecting the Feast of Tabernacles, the Rabbinical writers laid down as a distinction between the ordinary tent and the booth, succoth, that the latter must in no case be covered by a cloth, but he restricted to boughs of trees as its shelter (Succoth, i. 3). In hot weather the Arabs of Mesopotamia often strike their tents and betake themselves to sheds of reeds and grass on the bank of the river (Layard, Ninev. i. 195, note on xxvi. 10, 11). Voynr, Trav. i. 39; Layard, Nin. and Bab, pp. 174, 175; Nichbtur, Voy. i. l. c.). H. W. F.*

*As we might expect, the use of tents by the Hebrews, and their familiarity with nomadic life, became a fruitful source of illustration to the sacred writers. The pitching of the tent at night, the stretching out of the goat-skint roof, the driving of the tent-pins, and fastening the curtains, altogether conjure up the imagery of numerous passages. Lainh, referring to God as the Creator, says: "He stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (Is. xl. 22). The prophet, as he looks forward to a happier day for the people of God, says: "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; nor one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (Is. xxxiii. 20). Again, in anticipation of accessions to their number, he exclaims: "Enlarge the place of thy tent, and stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes; for thy son shall be made strong, the prince of many nations; and they shall rule over theundance of many nations" (Is. lv. 2). The taking down as well as putting up of the tent suggested instructive analogies to the Hebrew pilgrim. The traveller in the East erects his temporary abode for the night, takes it down in the morning, and journeys onward. The shepherds of the country are constantly moving from one place to another. The brook falls on which they had rested their water, or the grass required for the support of their flocks is consumed, and they wander to a new station. "There is something very melancholy," writes Lord Lindsay, "in our morning fillings. The tent-pins are plucked up, and in a few minutes a dozen holes, a heap or two of ashes, and the marks of the camels' knees on the ground, are all that is left of what had been, for a while, our home" (Letters from the Holy Land, p. 165). Hence, this rapid change of situation, this removal from one spot to another, without being able to foresee to-day where the wanderer will rest to-morrow, affords a striking image of man's life — so brief, fleeting, uncertain. Thus Ezekiel felt in the near prospect of death: "Mine age is departed, and is removed from me as a shepherd's tent" (Is. xxviii. 12). Jacob calls his life a pilgrimage (Gen. xlviii. 9), with reference to the same expectative idea. The body, as the temporary home of the soul, is called a "tent" or "tabernacle," because it is so frail and perishable. Thus Paul says, in 2 Cor. v. 1: "For we know that if our earthly house of this tabernacle (σπέραμα, θύσινος) were dissolved" ("taken down" is more correct), we have a building of God, an house not made with hands, eternal in the heavens." The Apostle Peter utters the same figure: "Yea, I think it meet, as long as I am in this tabernacle (σπέραμα), to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me" (2 Pet. i. 15).

The A. V. obscures many of the references to the tent-life of the patriarchs. Thus in Gen. xii. 9, where it is said, "Abraham journeyed, going on still," a stricter translation would be, "He pulled up," namely, his tent-pins, "going and pulling up," as he advanced from one station to another. So, in Gen. xxi. 13, instead of "Let us take our journey and go," it is literally, "Let us pull up the pins of our tents and let us go." See also Gen. xxxv. 21, xvi. 1; Ex. xiii. 20. For the tent of Kedor, see Kedah. H.*

* TENT-MAKERS (σπεραμαρια). According to the custom of his age and nation, that every male child should be taught some trade, the Apostle Paul had learned that of a tent-maker (Acts xviii. 3). It was not the weaving of the fabric of goats-skin, which, for the most part, was probably done by women in his native Cilicia, but the construction of the tents themselves from the cloth. Yet we need not suppose that Paul confined himself to the use of this particular fabric; for, in that case, he would not have found ready occupation in all places (see Hemen's Der Apostel Paulus, p. 52.) [Paul.] This was the occupation also of Aquila, with whom Paul worked at Corinth, as a means of support (Acts xviii. 3). R. D. C. R.**

TERAH (**τεραθ): Ῥαθα, Ραθα in Jos.; Alex. Ῥαθα, exc. Gen. xii. 28: Therec). The father of Abram, Nahor, and Haran, and through them the ancestor of the great families of the Israelites, Ishmael, of Ishmaelites, Halifs, Moabites, and Ammonites (Gen. xxii. 21-32). The account given of him in the O.T. narrative is very brief. We learn from it simply that he was an idolater (Josh. xxiv. 2), that he dwelt beyond the Emiprates in Ur of the Chaldees (Gen. xi. 28), and that in the southwesterly migration, which from some unexplained cause he undertook in his old age, he went with his son Abram, his daughter-in-law Sarai, and his grandson Lot, "to go into the land of Canaan, and they came unto Haran, and dwelt there" (Gen. xi. 31). And finally, "the days of Terah were two hundred and five years: and Terah died in Haran" (Gen. xi. 32). In connection with this last-mentioned event a chronological difficulty has arisen which may be noticed here. In the speech of Stephen (Acts vii. 4) it is said that the further migration of Abram from Haran to the land of Canaan did not take place till after his father's death. Now as Terah was 205 years old when he died, and Abram

** The Sam. text and version make him 150, and avoid this difficulty.
was 75 when he left Haran (Gen. xii. 4), it follows that, if the speech of Stephen I is correct, at Abram's birth Terah must have been 130 years old; and therefore that the order of his sons — Abram, Nahor, Haran — given in Gen. xi. 25, 26, is not their correct point of age. [See Litt. ii. 1660, note a.]

Lord Arthur Harvey says (General, pp. 82, 83), "The difficulty is easily got over by supposing that Abram, though named first on account of his dignity, was not the eldest son, but probably the youngest of the three, born when his father was 130 years old — a supposition with which the marriage of Nahor with his elder brother Haran's daughter, Milcah, at the age of 49, is shrewdly in keeping. Between Abram and Lot, and the three generations from Nahor to Rebecca corresponding to only two from Abraham to Isaac, are in perfect harmony." From the simple facts of 'Terah's' life recorded in the O. T. has been constructed the entire legend of Abram which is current in Jewish and Arabian traditions. Terah the idolater is turned into a maker of images, and 'Ur of the Chaldees' is the original of the 'burnt' into which Abram was cast (comp. Ez. x. 2).

Rashi's note on Gen. xii. 28 is as follows: "In the presence of Terah his father; in the lifetime of his father. And the Midrash Hagedah says that he died beside his father, for Terah had complained of Abram his son, before Nimrod, that he had broken his images, and he cast him into a furnace of fire. And Haran was sitting and saying in his heart, If Abram overcome I am on his side, and if Nimrod overcome I am on his side. And when Abram was saved they said to Haran, On whose side art thou? He said to them, I am on Abram's side. So they cast him into the furnace of fire and he was burned; and this is [what is meant by] 'Ur Kasdim (Ur of the Chaldees)." In Bevisch's Riddles (Par. 17) the story is told of Abram being left to sell idols in his father's stead, which is repeated in Well's Biblical Legends, p. 49. The whole legend depends upon the ambiguity of the word 'זוע', which signifies 'to make' and 'to serve or worship,' so that Terah, who in the Biblical narrative is only a worshipper of idols, is in the Jewish tradition an image-maker; and about this single point the whole story has grown. It certainly was unknown to Josephus, who tells nothing of Terah, except that it was grief for the death of his son Haran that induced him to quit Ur of the Chaldees (Ant. i. 6, § 6).

In the Jewish traditions Terah is a prince and a great man in the palace of Nimrod (Jellinek, Beth ha-Midrash, p. 27), the captain of his army (Stefer Haggadot), his son-in-law according to the Arabs (Beer, Levi Abraham, p. 97). His wife is called in the Talmud ('Beqa Bethra, ed. 91 a) Ameleki, or Enachai, the daughter of Carnoeh. In the book of the Jubilees she is called Edna, the daughter of Areui, or Aram; and by the Arabs Adra (D'Heriot, ed. Abraham, p. 97). According to D'Heriot, the name of Abraham's father was Azar in the Arabic traditions, and Terah was his grandfather. Elmukin, quoted by Hottinger (Scylymus Orientale, p. 281), says that, after the death of Yama, Abraham's mother, Terah took another wife, who bore him Sarah. He adds that in the days of Terah the king of Babylon made wider scope of age. [See Litt. ii. 1680, note a.]

Haran, the brother of Terah, went out against him and slew him; and the kingdom of Babylon was transferred to Nineveh and Mosul. For all these traditions, see the book of Josuah, and the works of Hottinger, D'Heriot, Weil, and Beer above quoted. Philo (De Souanis) indulges in some strange speculations with regard to Terah's name and his migration. W. A. W.

**TERTIUS** (Στερτιος, θεραφίμ, το θεραφίνιν, το θεραφίνιν, κατοικία, είδωλα, ειλιττα, δόμησις, ἀρώπος ευγενέσσια, θεραφίνι, θεραφίνινι, ἀλειπτήρα, εἰδωλολατρία, εἰδωλολατρία), only in plural, images connected with magical rites. The origin of teraphim has been fully discussed in Walckenaer (iii. 1743 ff.), and it is therefore unnecessary here to do more than repeat the results there stated. The derivation of the name is obscure. In one case a single statue seems to be intended by the plural (1 Sam. xix. 15, 16). The teraphim carried away from Laban by Rachel do not seem to have been very small; and the image (if one be intended), hidden in David's bed by Michal to deceive Saul's messengers, was probably of the size of a man, and perhaps in the head and shoulders, if not lower, of human or like form; but David's sleeping-room may have been a mere cell without a window, opening from a large apartment, which would render it necessary to do no more than fill the bed. Laban regarded his teraphim as gods; and, as he was permitted to take them with him, God, in the natural course of things, would no more appear that they were used by those who added corrupt practices to the patriarchal religion.

Teraphim again are included among M'kah's images, which were idolatrous objects connected with heretical corruptions rather than with heathen worship (Judg. xvii. 3, 5, xviii. 17, 18, 20). Teraphim were counselled for oracular answers by the Israelites (Zech. x. 2; comp. Judg. xviii. 5, 6; 1 Sam. xv. 22, 25, xix. 13, 16, 1 LXX.; and 2 K. xxiii. 24), and by the Babylonians, in the case of Nebuchadnezzar (Ex. xx. 23). There is no evidence that they were ever worshipped. Though not frequently mentioned, we find they were used by the Israelites in the time of the Judges and of Saul, and until the reign of Josiah, who put them away (2 K. xxiii. 4), and apparently again after the Captivity (Ez. xii. 2).

**TERESH** (Σερις, θεραφίμ, θεραφίμινι, Gen.): com. in Vat. and Alex.: FA. third hand has Θεραφίς, Θεραφίς (Theres): One of the two eunuchs who guarded the doors of the palace of the king, and whose plot to assassinate the king was discovered by Mordecai (Esth. ii. 21, vi. 2). He was hanged. Josephus calls him Theodotes (Ant. xi. 6, § 4), and says that the conspiracy was detected by Barmabanzus, a servant of one of the eunuchs, who was a Jew by birth, and who revealed it to Mordecai. According to Josephus, the conspirators were crucified.

**TERTIUS** (Τερτιος, Teritus): The amanuensis of Paul in writing the Epistle to the Romans (Rom. xvi. 22). He was at Corinth, therefore, and Conon, the port of Corinth, at the time when the Apostle wrote to the Church at Rome. It is noticeable that Tertius interrupts the message which Paul sends to the Roman Christians, and inserts a greeting of his own in the first person singular (παρακολουθείν εὐχαριστίαν). Both that circumstance and the frequency of the name among the Romans seems to show that Tertius was a Roman, and was known to those whom Paul salutes at the close of the letter. Secundus (Acts xx. 4) is another instance of the familiar usage of the Latin ordinal
employed as proper names. The idle pedantry which would make him and Silas the same person because tertius and τρεῖτος mean the same in Latin and Hebrew, hardly deserves to be mentioned (see Wolf, Curæ Philologicae, tom. iii. p. 251). In regard to the actual practice of writing letters from dictation, see Leckier's utilitas, p. 180. [Epist.-E.] Nothing certain is known of Tertullus apart from this passage in the Roman. No credit is due to the writers who speak of him as bishop of Leonium (see Fabriicius, Lib. Evangelii, p. 118). H. B. H.

TERTULLUS (Τέρτοςλος), a diminutive form from the Roman name Tertius, analogous to Lucius from Lucius, Fabullus from Fabius, etc., "a certain orator" (Acts xxiv. 1) who was retained by the high-priest and Sanhedrin to accuse the Apostle Paul at Caesarea before the Roman Procurator Antonius Felix. [Paul.] He evidently belonged to the class of professional orators, multitudes of whom were to be found not only in Rome, but in other parts of the empire, to which they had betaken themselves in the hope of finding occupation at the tribunals of the provincial magistrates. Both from his name, and from the great probability that the proceedings were conducted in Latin (see especially Milman, Romana Lectures for 1827, p. 185, note), we may infer that Tertullus was of Roman, or at all events of Italian origin. The Sanhedrin would naturally desire to secure his services on account of their own ignorance both of the Latin language and of the ordinary procedure of a Roman law-court.

The oration of his speech is designed to conciliate the good will of the Procurator, and is accordingly overcharged with flattery. There is a strange contrast between the opening clause — ὁ τετράρχης τοῦ Ἰουδαίου ἔργα ἐπιτέλεσεν — and the brief summary of the Procurator's administration given by Tertullus (Hist. v. 9): "Antonius Felix per omnem saevitiam usque Hildinem, jus regium servill insignio exercent." (comp. Tac. Ann. xii. 54). But the commendations of Tertullus were not altogether unfounded, as Felix had really succeeded in putting down the rabid political usurpations. The difficulty is not very easy to determine whether St. Luke has preserved the oration of Tertullus entire. On the one hand we have the elaborate and artificial opening, which can hardly be other than an accurate report of that part of the speech; and on the other hand we have a narrative which is so very dry and concise, that if there were nothing more, it is not easy to see why the orator should have been called in at all. The difficulty is increased if, in accordance with the greatly preponderating weight of external authority, we omit the words in ver. 6-8, καὶ κατὰ τὸν ἑλέσθον ... ἐργαζόμεν ἐκείνη. On the whole it seems most natural to conclude that the historian, who was almost certainly an eye-witness, merely gives an abstract of the speech, giving however in full the most salient points, and these which had the most forcibly impressed themselves upon him, such as the oration, and the character ascribed to St. Paul (ver. 5).

The doubtful reading in ver. 6-8, to which reference has already been made, seems likely to remain an unsolved difficulty. Against the external evidence there would be nothing to urge in favour of the emended passage, were it not that the statement which remains after its removal is not merely extremely brief (its brevity may be accounted for in the manner already suggested), but abrupt and awkward in point of construction. It may be added that it is easier ὁ τετράρχης τοῦ Ἰουδαίου ἔργα ἐπιτέλεσεν (ver. 8) to the Tribune Lysias than to Paul. For arguments founded on the words καὶ κατὰ ... καὶ κατὰ (ver. 6) — arguments which are dependent on the continuance of the disputed words — see Lardner, Critical History of the Gospel History, b. i. ch. 2; Bis-

TETRARCH (τέταρτος), properly the sovereign or governor of the fourth part of a province. On the use of the title in the Isthmus, Galatia and Syria, consult the Dictiinary of Greek and Roman Antiquities, "Tetrarch," and the authorities there referred to. In the later period of the
TETRARCH

and under the empire, the Romans seem to have used the title (as also those of eumarch and kypherarch) to designate these tributary princes who were not of sufficient importance to be called kings. In the New Testament we meet with the designation, either actually or in the form of its derivative tetrarchia, applied to three persons:

1. Herod Antipas (Matt. xiv. 1; Luke iii. 1, 19, ix. 7; Acts xiii. 1), who is commonly distinguished as "Herod the tetrarch," although the title of "king" is also assigned to him both by St. Matthew (xiv. 9) and by St. Mark (vi. 14, 22 ff.). St. Luke, as might be expected, invariably adheres to the formal title, which would be recognized by Gentile readers. Herod is described by the best named Evangelist (ch. iii. 1) as a "tetrarch of Galilee," but his dominions, which were bequeathed to him by his father Herod the Great, embraced the district of Perea beyond the Jordan (Joseph. Antiq. xvii. 3, § 1): this bequest was confirmed by Augustus (Joseph. B. J. ii. 6, § 3). After the division of the kingdom of Herod, Antipas' tetrarchy was added by Caligula to the kingdom of Herod Agrippa I. (Ant. xviii. 7, § 2). [HEROD ANTIPAS.]

2. Herod Philip (the son of Herod the Great and Cleopatra, not the husband of Herodias), who is said by St. Luke (ii. 1) to have been a "tetrarch of Iturea, and of the region of Trachonitis." Josephus tells us that his father bequeathed to him Trachonitis, Trachonitis, and Paneas (Ant. xvii. 8, § 1), and that his father's bequest was confirmed by Augustus, who assigned to him Batanea, Trachonitis, and Auranitis, with certain parts about Jamnia belonging to the "house of Herod" (B. J. ii. 6, § 3). Accordingly the territories of Philip extended eastward from the Jordan to the wilderness, and from the borders of Perea northward to Lebanon and the neighborhood of Damascus. After the death of Philip his tetrarchy was added to the province of Syria by Tiberius (Ant. xviii. 4, § 6), and subsequently conferred by Caligula on Herod Agrippa I, with the title of king (Ant. xviii. 6, § 10). [HEROD PHILIP I.; HEROD AGrippa I.]

3. Lysanias, who is said (Luke iii. 1) to have been a "tetrarch of Abilene," a small district surrounding the town of Abila, in the fertile valley of the Batara or Chrysorrhous, between Damascas and the mountain-range of Anti-Libanis. [ABILENE.] There is some difficulty in fixing the limits of this tetrarchy, and in identifying the person of the tetrarch. [LYSANIUS.] We learn, however, from Josephus (Ant. xvii. 6, § 10, xix. 5, § 1) that a Lysanias had been tetrarch of Abila before the time of Caligula, who added this tetrarchy to the dominions of Herod Agrippa I, an addition which was confirmed by the emperor Claudius.

It remains to inquire whether the title of tetrarch, as applied to these princes, had any reference to its etymological significance. We have seen that it was at this time probably applied to petty princes without any such determinate meaning. But it appears from Josephus (Ant. xvii. 11, § 4; B. J. ii. 6, § 3) that the tetrarchies of Anti-

THANK-OFFERING

pas and Philip were regarded as constituting each a fourth part of their father's kingdom. For we are told that Augustus gave one half of Herod's kingdom to his son Archelaus, with the appellation of eumarch, and with a promise of the regal title; and that he divided the remainder into the two tetrarchies. Moreover, the revenues of Archelaus, drawn from his territory, which included Judea, Samaria, and Bithynia, amounted to 400 talents, the tetrarchies of Philip and Antipas producing 200 talents each. We conclude that in these two cases, at least, the title was used in its strict and literal sense.

W. B. J.

THADDÆUS (Θαδδαῖος; Thaddæus), a name in St. Mark's catalogue of the twelve Apostles (Mark iii. 18) in the great majority of MSS. In St. Matthew's catalogue (Matt. x. 3) the corresponding place is assigned to Θαδδαίον by the Vatican MS. (B), and to Λεβάνος by the Codex Bezae (D). The Received Text, following the first correction of the Codex Ephraemi (C)—where the original reading is doubtful—as well as several cursive MSS., reads Λεβάνος or ἔκκλησις Θαδ- δαίος. We are probably to infer that Λεβάνος alone, is the original reading of Matt. x. 3, and Θαδδαίος of Mark iii. 18.3 By these two Evangelists the tenth place among the Apostles is given to Lebæus or Thaddæus, the eleventh place being given to Simon the Canaanite. St. Luke, in both his catalogues (Luke vi. 15; Acts i. 13), places Simon Zelotes tenth among the Apostles, and assigns the eleventh place to "Thelema Iacabism." As the other names recorded by St. Luke are identical with those which appear (though in a different order) in the first two Gospels, it seems scarcely possible to doubt that the three names of Judas, Lebæus, and Thaddæus were borne by one and the same person. [JUDE; LEUÆUS.]

W. B. J.

THAHASH (Tha'hash; Tô-hôs; Tho'hus), Son of Nahor by his concubine Reumah (Gen. xxiv. 24). He is called Thaňáos by Josephus (Ant. i. 6, § 6).

THAMÁKH (Thamack; Samar. daughter) (Thahâkk): Thamae (Thamar). The children of Thamath3 were a family of Nethinim who returned with Zerubbabel (Ezr. ii. 53). The name elsewhere appears in the L. V. as TAMAI.

THAMÁMAR (Thama'mar). TAMAR I (Matt. i. 3).

THAMNATHA (Thamnatha; Thamnata). One of the cities of Judah fortified by Bochabeel after he had driven the Macedes over the Jordan (1 Macc. ix. 50). Thamnatha no doubt represents an ancient Thamnath, possibly the present Tînch, half-way between Jerusalem and the Mediterranean. Whether the name should be joined to Pharthath, which follows it, or whether they should be independent, is matter of doubt. [THANATHON.]

THANK-OFFERING, or PEACE-OFFERING (πρόθυσις, προύποιτος, or simply προύποιτος, and in Amos v. 22, ἴσπαρ : θυσία σαρπινός, σαρπινός, occasionally εἰσπραγχ : ἱστιν περιποίημα), reading in both places are sustained by Tischendorf in his eighth edition of the Greek New Testament.
The proper eucharistic offering among the Jews, in its theory resembling the **Meat-offerings**, and therefore indicating that the offering was already reserved to, and right belonged with, God. Its ceremonial is described in Lev. iii. The nature of the victim was left to the sacrificer: it might be male or female, of the flock or of the herd, provided that it was undeniably; the hand of the sacrificer was bid on its head, the fat burnt, and the blood sprinkled, as in the burnt-offering; of the ashes and the breast, and right shoulder, were given to the priest; the rest belonged to the sacrificer, to be eaten, either on the day of sacrifice, or on the next day (Lev. vii. 11-29, 31), except in the case of the firstlings, which belonged to the priest alone (xxii. 29). The setting of the flesh of the meat-offering was considered a partaking of the "table of the Lord," and on solemn occasions, as at the dedication of the Temple of Solomon, it was conducted on an enormous scale, and became a great national feast.

The peace-offerings, unlike other sacrifices, were not ordained to be offered in fixed and regular course. The meat-offering was regularly ordained as the eucharistic sacrificer; and the only constantly recognized and observed was that of the two firstlings brought at Pasch (Lev. xix. 19). The general principle of the peace-offering seems to have been, that it should be entirely spontaneous, offered as occasion should arise, from the feeling of the sacrificer himself; "if ye offer a sacrific of peace-offerings to the Lord, ye shall offer it at your own will" (Lev. xix. 5). On the first institution (Lev. vii. 11-17), peace-offerings are divided into "offerings of thanksgiving," and "vows or free-will offerings;" of which latter class the offering by a Nazarite, on the completion of his vow, is the most remarkable (Num. vi. 14). The very names of both divisions imply complete freedom, and show that this sacrifice differed from others, in being considered not a duty, but a privilege.

We find accordingly peace-offerings offered for the people on a great scale at periods of national solemnity or rejoicing: as at the first inauguration of the covenant (Ex. xxv. 4), at the first consecration of Aaron and of the Tabernacle (Lev. ix. 18), at the solemn reading of the Law in Canaan by Joshua (Josh. iv. 1, vi. 25), at the consecration of Solomon (1 Sam. viii. 15), at the bringing of the ark to Mount Zion by David (2 Sam. vii. 17), at the consecration of the Temple, and thrice every year afterwards, by Solomon (1 K. viii. 63, ix. 24), and at the great passover of Hezekiah (2 Chr. xxvii. 22). In two cases only (1 Sam. xxv. 26; 2 Sam. xxiv. 25) peace-offerings are mentioned as offered with burnt-offerings at a time of national sorrow and fasting. Here their force seems to have been precocious rather than eucharistic. [See SACRIFICE.]

A. B.


**THARA** (θαρά): Sheerah. A. B.

**THARSHISH** (thèr'fis) [prob. fortress, Dict.]: [Rom. θαρσίς: Vat. Alex.] θαρσίς: *Tharsis*. 1. In this more accurate form the translators of the A. V. have given in two passages (1 K. x. 22, xxv. 48) the name elsewhere presented as TARSUS. In the second passage the name is omitted in both MSS. of the LXX., while the Vulgate has in mori.

2. [([Rom. θαρσίς: Vat. Alex.] θαρσίς: *Tharsis*)] A Benjamite, one of the family of Bilhan and the house of Jedid (1 Chr. vii. 10 only). The variation in the Vatican LXX. (May) is very remarkable.

**THASSI** (θασσί): [Sin. θασσίς: Alex.] θασσί: *Thaissi*. The surname of Simon the son of Mattathias (1 Mac. ii. 27). [Mai. ib. b. 1711.] The derivation of the word is uncertain. Michaelis suggests τάξις, Chal. "the fresh grass springs up," i.e. "the spring is come," in reference to the tranquility first secured during the supremacy of Simon (Grimm, *Ad 1 Mac. ii. 3*). This seems far-fetched. Winer (Realeh. "Simon") suggests a connection with τάξις, *ferreus*, as Gratias (ad loc.) seems to have done before him. In Josephus (*Ant.* xii. 6, § 1) the surname is written *Matthias*, with various readings τάσσεσθαι, τάσσης.

B. F. W.

**THEATRE** (θεάτρον: theatre). For the general subject, see Dict. of Ant. pp. 995-998. For the explanation of the Biblical allusions, two or three points only require notice. The Greek term, like the corresponding English term, denotes the place where dramatic performances are exhibited, and also the scene of performance which is witnessed there. It occurs in the first or broad sense in Acts xix. 29, where it is said that the multitude at Ephesus rushed to the theatre, on the occasion of the excitement stirred up against Paul and his associates by Demetrius, in order to consider what should be done in reference to the charges against them. It may be remarked also that although the word does not occur in the original text or in our English version it that it was in the theatre at Cesarea that Herod Agrippa I gave audience to the Tyrian deputies, and was himself struck with death, because he heard so gladly the impious accusations of the people (Acts xxii. 21-23). See the remarkably confirmatory account of this event in Josephus (Ant. xix. 8, § 2). Such a use of the theatre for public assemblies is found also in the passage of Sallust known among the Romans, was a common practice among the Greeks. Thus Vater. Maxim. ii. 2: "Legati in theatrum, ut est concordiae Graeciae, introducunt." Justin xxii. 2: "Veluti reipublicae statum fundamenta in theatrum ad continentiam occuri justi." Corn. Nep. Tionel, § 2: "Veniunt in theatrum, cum libi concilium plebis haberetur." The other sense of the term "theatre" occurs in 1 Cor. iv. 9, where the Common Version renders: "God hath set forth us as Apostles last, as it were appointed to death: for we are made rather, {we are made, θεάτριον} εγερθησανς α επαναλήψεως το θεά των ματαιων, as in Timothy, Cranmer, and the Geneva version. But the latter would be now inappropriate, if it includes the idea of scorn or humiliation, since the angels look down upon the sufferings of the martyrs with a very different interest. Whether "theatre" denotes more here than to be an object of earnest attention (δείγμα), or refers at the same

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THEBES

H. B. 11.

* The taste for theatrical amusements was never strongly developed among the Jews, though some of their later rulers, especially the Herods, favored them, and established theatres in Palestine. Herod the Great introduced Greek actors at his court in Jerusalem, and gave him the scandal of the Jews, which is says in which Christians are viewed as running a race, and not the theatre or stage where the eyes of the spectators are fixed on them.

II.

THEBES (Τῆβαις, Δωμοτολο), απο Αιγύπτιος: in Jér. τον ἑαυτὸν τοῖς ἐκεί: Aristot., N. pop. 10 τούτος Ἀλεξανδρινός, Νο. Αμονος: A. V., No. the multitude of Νο. polybeans. A chief city of ancient Egypt, long the capital of the upper country, and the seat of the Heliopolitan dynasty, which ruled over all Egypt at the era of its highest splendor. Upon the monuments this city bears three distinct names — that of the Nome, a sacred name, and the name by which it is commonly known in profane history. Of the twenty Nomoi or districts into which Upper Egypt was divided, the fourth in order, proceeding northward from Nubia, was designated in the hieroglyphics as Ζούν — the Phthiakite of the Greeks — and Thebes appears as the "Zoonicity," the principal city or metropolis of the Zoon Nome. In history, the name Zou or Zoon was applied in common speech to a particular locality on the western side of Thebes.

The sacred name of Thebes was P'μοι, "the abode of Amon," which the Greeks reproduced in their Dionysos (Διός πάρις), especially with the addition the great θης μεγαλη, denoting that it was the chief seat of Jupiter-Amon, and distinguishing it from Dionysia the Less (Acts 19:13). No-Amon is the name of Thebes in the Hebrew Scriptures (Jer. xlv. 25; Nah. iii. 8). Ezekiel uses No simply to designate the Egyptian seat of Zeus, which the Septuagint translates by Dionysopolis (Ex. xxx. 14). Genesis defines this name by the phrase "portion of Amon," i.e. the possession of the god Amun, as the chief seat of his worship.

The name of Thebes in the hieroglyphics is explained under No-Amon.

The origin of the city is lost in antiquity. Niebuhr is of opinion that Thebes was much older than Memphis, and that "after the centre of Egyptian life was transferred to Lower Egypt, Memphis acquired its greatness through the ruin of Thebes." (Lecture on Ancient History, Lect. xvi.) Other authorities assign priority to Memphis. But both cities date from our earliest authentic knowledge of Egyptian history. The first allusion to Thebes in classical literature is the family passage of the Iliad (ix. 385-388): "Egyptian Thbes, where are vast treasures laid up in the houses: where are a hundred gates, and from each two hundred men go forth with horses and chariots." Homer—speaking with a poet's license, and not with the accuracy of a statistician — no doubt incorporated into his verse the gloating accounts of the Egyptian capital current in his time. Wilkinson thinks it conclusive against a literal understanding of Homer, that no traces of an ancient city wall can be found at any point as probable the suggestion of Diodorus Siculus that the "gates" of Homer may have been the propylaea of the temples: "Non centum portas habuisse urbem, sed multa et ingenium templum vestibula" (i. 45, 7). In the time of Diodorus, the city-wall, if any there was, had already disappeared, and the question of its existence in Homer's time was in dispute. But, on the other hand, to regard the "gates" of Homer as temple porches is to make these the barracks of the army, since from these gates the horsemen and chariots issue forth to war. The most universal custom of walking the cities of antiquity, and the poet's reference to the gates as pouring forth troops, point strongly to the supposition that the vast array of Thebes was surrounded with a wall having many gates.

Homer's allusion to the treasures of the city, and to the size of its standing army, numbering 20,000 chariots, shows the early repute of Thebes for wealth and power. Its fame as a great capital had crossed the sea when Greece was yet in its infancy as a nation. It has been questioned whether Herodotus is right in saying (Diod. v. 40), "Thebes was the second city of the Greeks," but says, "I went to Helipolis and to Thebes, expressly to try whether the priests of these places would agree in their accounts with the priests of Memphis." (Herod. ii. 37.) Afterwards he describes the features of the Nile valley, and the chief points and distances upon the river, as only an eye-witness would be likely to record them. He informs us that from Helipolis to Thebes is nine days sail up the river, the distance 4000 stadia . . . and the distance from the sea inland to Thebes 6120 stadia." (Herod. ii. 8, 9.) In chap. 29 of the same book he states that he ascended the Nile as high as Elephantine. Herodotus, however, gives no particular account of the city, which in his time had lost much of its ancient grandeur. He alludes to the temple of Jupiter there, with its ram-headed image, and to the fact that goats, never sheep, were offered in sacrifice. In the 1st century before Christ, Diodorus visited Thebes, and he devotes several sections of his general work to its history and appearance. Though he saw the city when it had sunk to quite secondary importance, he preserves the tradition of its early grandeur — its circuit of 140 stadia, the size of its public edifices, the magnificence of its temples, the number of its monuments, the dimensions of its private houses, some of them four or five stories high — all giving it an air of grandeur and beauty surpassing not only all other cities of Egypt, but of the world. Diodorus deplores the spoiling of its buildings and monuments by Cambyses (Diod. i. 45, 46). Strabo, who visited Egypt a little later — at about the beginning of the Christian era — thus describes (xiv. 816) the city under the name Dionsopolis: "Vestiges of its magnitude still exist which extend 80 stadia
Thebes

In length. There are a great number of temples, many of which Canbysses mutilated. The spot is at present occupied by villages. One part of it, in which is the city, lies in Arabi; another is in the country on the other side of the river, where i-th Memoiimun. Strabo here makes the Nile the dividing line between Libya and Arabi. The temples of Karnak and Luxor are on the eastern side of the river, where was probably the main part of the city. Strabo gives the following description of the twin colossi still standing upon the western plain: "Here are two colossal figures near one another, each consisting of a single stone. One is eminently like a human face, the other, like a lion's. From these the country conceives, producing Strabo. When skepticismrising, unobserved upon the chair, are fallen down - the effect, it is said, of an earthquake. It is believed that once a day a noise, as of a slight blow, issues from the part of the statue which remains in the seat, and on its base. When I was at those places, with Khins tallins, and numerous friends and soldiers about him, I heard a noise at the first hour of the day, but whether proceeding from the last, or from the colossus, or produced on purpose by some of those standing around the base, I cannot confidently assert. For, from the uncertainty of the cause, I am inclined to believe anything rather than that the stones disposed in that manner could send forth sound (xxvii. § 46). Simple, honest, skeptical Strabo! Eight centuries later, the present writer interrogated these same stones as to the ancient mystery of sound; and not at sunrise, but in the glaring noon, the statue emitted a sharp, clear sound like the ringing of a disc of brass under a sudden concussion. This was produced by a ragged urchin, who, for a few pistoles, champed up the knees of the "sacred Memnon," and there effectually concealing himself from observation, struck with a hammer a sonorous stone in the lap of the statue. Wilkinson, who was one of the first to describe this sounding stone, conjectures that the priests had a secret chamber in the body of the statue, from which they could strike it unobserved at the instant of surprise: thus producing in the cushions multitude the notion of an effigy of man, or even the whole body. To conceive, however, that such a trick, performed in open day, could have escaped detection, and we are therefore left to share the mingled wonder and skepticism of Strabo (see Wilkinson; also Thompson's Photographic Views of Egypt, Past and Present, p. 156)." 

Pliny speaks of Thebes in Egypt as known to fame as "a hanging city," i.e., built upon arches, so that an army could be led forth from beneath the city while the inhabitants above were wholly unconscious of it. He means also that the river flows through the middle of the city. But he questions the story of the arches, because "if this had really been the case, there is no doubt that Homer would have mentioned it, seeing that he has celebrated the hundred gates of Thes. Do not the two stories possibly explain each other? May there not have been near the river-line arches buildings used as barracks, from whose gateways issued forth 20,000 chariots of war?"

But, in the uncertainty of these historical allusions, the memorial of Thes. are the most reliable witnesses for the ancient grandeur of the city. These are found in almost equal proportions upon both sides of the river. The parallel ridges which skirt the narrow Nile valley upon the east and west from the northern limit of Upper Egypt, here sweep outward upon either side, forming a circular plain whose diameter is nearly ten miles. Through the centre of this plain flows the river, usually at this point about half a mile in width, but at the inundation overflowing the plain, especially upon the western bank, for a breadth of two or more miles. Thus the two colossal statues, which are several hundred yards from the bed of the low Nile, have accumulated about their bases alluvial deposit to the depth of seven feet.

The plan of the city, as indicated by the principal monuments, was nearly quadrangular, measuring two miles from north to south, and four from east to west. The two colossal statues, which are south of Luxor upon the eastern or Arabian side, and Qoornah and Medeueet Hasso upon the western or Libyan side. There are indications that each of these temples may have been connected with those facing it upon two sides by grand avenues, lined with sphinxes and other colossal figures. Upon the western bank there was almost a continuous line of temples and palaces for a distance of two miles, from Qoornah to Medeueet Hasso; and Wilkinson conjectures that from a point near the latter, perhaps in line of the colossal, the "Royal Street" ran down to the river, which was crossed by a ferry terminating at Luxor on the eastern side. The recent excavations and discoveries of M. Mariette in course of completing his plan may enable us to restore the ground-plan of the city and its principal edifices with at least proximate accuracy.

It does not enter into the design, nor would it fall within the limits of this article, to give a minute description of these stupendous monuments. Not only are verbal descriptions everywhere accessible through the pages of Wilkinson, Kneriek, and other standard writers upon Egypt, but the magnificently illustrated work of Lepsius, already completed, the companion work of M. Mariette, just referred to, and multiplied photographs of the principal ruins, are within easy reach of the scholar through the munificence of public libraries. A mere outline of the groups of ruins may be sufficient to convey to the initiated an idea of the size and grandeur. The magnificence of the western bank, the first conspicuous ruins are those of a palace temple of the nineteenth dynasty, and therefore belonging to the middle style of Egyptian architecture. It bears the name Menepthahemun, suggested by Champollion because it appears to have been founded by Menepthah (the Osire of Wilkinson), though built principally by his son, the great Rameses. The plan of the building is much obscured by mounds of rubbish, but some of the bas-reliefs are in a fine state of preservation. There are traces of a dromos, 128 feet in length, with sphinxes, whose fragments here and there remain. This building stands upon a slight elevation, nearly a mile from the river, in the now deserted village of old Qoornah.

Nearby a mile southward from the Menepthahemun are the remains of the combined palace and temple known since the days of Strabo as the Memnonium. An examination of its sculptures shows that this name was inaccurately applied, since the building was clearly erected by Rameses II. Wilkinson suggests that the title Memnon attached to the name of this king misled Strabo in his designation of the building. The general form of the Memnonium is that of a parallelogram in three main sections, the interior areas being successively narrower than the first court, and the whole ter
minating in a series of sacred chambers beautifully sculptured and ornamented. The proportions of this building are remarkably fine, and its remains are in a sufficient state of preservation to enable one to reconstruct its plan. From the first court or area, nearly 180 feet square, there is an ascent by steps to the second court, 140 feet by 179. Upon three sides of this area is a double colonade, and on the south side a single row of Osiride pillars, facing a row of like pillars on the north. The other columns are circular. Another ascent leads to the hall, 100 + 133, which originally had 48 huge columns to support its solid roof. Beyond the hall are the sacred chambers. The historical sculptures upon the walls and columns of the Memnonium are among the most finished and legal of the Egyptian monuments. But the most remarkable feature of these ruins is the gigantic statue of Rameses III, once a single block of syenite carved to represent the king upon his throne, but now scattered in fragments upon the floor of the first hall. The weight of this statue has been computed at 887 tons, and its height at 77 feet. By measurement of the fragments, the writer found the body 51 feet around the shoulders, the arm 11 feet 6 inches from shoulder to elbow, and the foot 10 feet 10 inches in length, by 4 feet 8 inches in breadth. This stupendous monolith must have been transported at least a hundred miles from the quarries of Assouan. About a third of a mile further to the south are the two colossal statues already referred to, one of which is familiarly known as "the vocal Memnon." The height of each figure is about 53 feet above the plain.

Proceeding again toward the south for about the same distance, we find at Medeinet Habu ruins upon a more stupendous scale than at any other point upon the western bank of Thebes. These consist of a temple founded by Thothmes I, but which also exhibits traces of the Phoenician architecture in the shape of pyramidal towers, gateways, colonnades and vestibules, inscribed with the memorials of the Roman era in Egypt. This temple, even with all its additions, is comparatively small; but adjacent to it is the magnificent

Plan of Memnonium

Hall of Columns in the Memnonium

A temple known as the southern Ramesesion the palace temple of Rameses III. The general plan of this building corresponds with those above described; a series of grand courts or halls adorned with columns, conducting to the inner pavilion of the king or sanctuary of the god. The second court is one of the most remarkable in Egypt for the massiveness of its columns, which measure 24 feet in height by a circumference of nearly 23. Within this area are the fallen columns of a Christian church, which once established the worship of the true God in the very sanctuary of idols and amid their sculptured images and symbols. This temple presents some of the grandest effects of the old Egyptian architecture, and its battle-scenes are a valuable contribution to the history of Rameses III.

Behind this long range of temples and palaces are the Liyan hills, which, for a distance of five miles, are excavated to the depth of several hundred feet for sepulchral chambers. Some of these are of vast extent—one tomb, for instance, having a total area of 22,217 square feet. A retired valley in the mountains now known by the name of Medmor seems to have been appropriated to the sepulchres of kings. Some of these, in the number and variety of their chambers, the finish of their sculptures, and the beauty and freshness of their frescoes, are among the most remarkable monuments of Egyptian grandeur and skill. It is from the tombs especially that we learn the manners and customs of domestic life, as from the temples we gather the records of dynasties and the history of battles. The preservation of these sculptured and pictorial records is due mainly to the dryness of the climate. The sacredness with which the Egyptians regarded their dead preserved these mountain catacombs from molestation during the long succession of native dynasties, and the sealing up of the entrance to the tomb for the concealment of the sarcophagi from human observation until its mummmied occupant should resume his long-suspended life, has largely secured the city of the dead from the violence of invaders and the ravages of time. It is from the adoraments of these subterranean tombs, often distinct and fresh as when prepared by the hand of the artist, that we derive our principal knowledge of the manners and customs of the Egyptians. Herodotus himself is not more minute and graphic than these silent but most descriptive walls. The illustration and confirmation which they bring to the sacred narrative, so we, discussed by Hengstenberg, Osborn, Poole, and others, is capable of much ampler treatment than it has yet received. Every incident in the pastoral and agricultural life of the Israelites in Egypt and in the exactions of their servitude, every art employed in the fabrication of the tabernacle in the wilderness, every allusion to Egyptian rites, customs, laws, finds some counterpart or illustration in this picture-history of Egypt; and whenever the Theban cemetery shall be thoroughly explored, and its symbols and hieroglyphics fully interpreted by science, we shall have a commentary of unrivalled interest and value upon the books of Exodus and Leviticus, as well as the later historical books of the Hebrew Scriptures. The art of photography is already contributing to this result by furnishing scholars with materials for the study of the pictorial and monumental records of Egypt.

The eastern side of the river is distinguished by
THEBES

the remains of Luxor and Karnak, the latter being of itself a city of temples. The main colonnade of Luxor faces the river, but its principal entrance looks northerly towards Karnak, with which it was originally connected by a dromos 6,000 feet in length, lined on either side with sphinxes. At this entrance are two gigantic statues of Rameses II, one upon each side of the grand gateway; and in front of these formerly stood a pair of beautifully wrought obelisks of red granite, one of which now graces the Place de la Concorde at Paris.

The approach to Karnak from the south is marked by a series of massive gateways and towers, which were the appendages of later times to the original structure. The temple properly faces the river, i.e. toward the northwest. The courts and propylaea connected with this structure occupy a space nearly 1,800 feet square, and the buildings represent almost every dynasty of Egypt, from Neosoutern I. to Ptolemy Euergetes I. Courts, pylons, obelisks, gates, statues, pillars, everything pertaining to Karnak, are on the grandest scale. Nearest the river is an area measuring 257 feet by 328, which once had a covered corridor on either side, and a double row of columns through the centre, leading to the entrance of the hypostyle hall, the most wonderful monument of Egyptian architecture. This grand hall is a forest of sculptured columns; in the central avenue are twelve, measuring each 66 feet in height by 12 in diameter, which formerly supported the most elevated portion of the roof, answering to the clerestory in Gothic architecture; on either side of these are seven rows, each column nearly 42 feet high by 9 in diameter, making a total of 134 pillars in an area measuring 170 feet by 330. Most of the pillars are yet standing in their original site, though in many places the roof has fallen in. A moonlight view of this hall is the most weird and impressive scene to be witnessed among all the ruins of antiquity — the Colosseum of Rome not excepted.

With our imperfect knowledge of mechanic arts among the Egyptians, it is impossible to conceive how the outer wall of Karnak — forty feet in thickness at the base, and nearly a hundred feet high — was built; how single blocks weighing several hundred tons were lifted into their place in the wall, or hewn into obelisks and statues to adorn its gates; how the massive columns of the Grand Hall were quarried, sculptured, and set up in mathematical order; and how the whole stupendous structure was reared as a fortress in which the memory of the civilization of the world, as it were petrified or fossilized in the very flower of its strength and beauty, might defy the desolations of war, and the decay of centuries. The grandeur of Egypt is here in its architecture, and almost every pillar, obelisk, and stone tells its historic legend of her greatest monarchs.

We have alluded, in the opening of this article, to the debated question of the priority of Thebes to Memphis. As yet the data are not sufficient for its satisfactory solution, and Egyptologists are not agreed. Upon the whole we may conclude that before the time of Memes there was a local sovereignty in the Thebaid, but the historical nationality of Egypt dates from the founding of Memphis. It is likely that the most ancient Memes and Thebes differed in their representations of early history, and that each sought to extol the glory of their own city. The history of Herodotus turns about Memphis as a centre; he mentions Thebes only incidentally, and does not describe or allude to one of its monuments — Ptolemies, on the contrary, is full in his description of the monuments of Thebes, and says little of Memphis. But the distinction of Upper and Lower Egypt exists in geological structure, in language, in religion, and in historical tradition' (Kenrick).

A careful digest of the Egyptian and Greek authorities, the Turin papyri, and the monumental tablets of Abydos and Karnak, gives this general outline of the early history of Egypt: That before Memphis was built, the nation was mainly confined to the valley of the Nile, and subdivided politically into several sovereignties, of which Thebes was one; that Memes, who was a native of This in the Thebaid, centralized the government at Memphis, and united the upper and lower countries; that Memphis retained its preeminence, even in the hereditary succession of sovereigns, until the twelfth and thirteenth dynasties of Manetho, when Dissolutely kings appear in his lists, who brought Thebes into prominence as a royal city; that when the Shepherd or Hyksos, a nomadic race from the east, invaded Egypt and fixed their capital at Memphis, a native Egyptian dynasty was maintained at Thebes, at times tributary to the Hyksos, and at times in military alliance with them; that, when the Hyksos were expelled, and Thebes became the capital of all Egypt under the resplendent eighteenth dynasty. This was the golden era of the city as we have already described it from its monuments. The names and deeds of the Thothmes and the Amenophis figure upon its temples and palaces, representing its wealth and grandeur in architecture, and its process in arms. Then it was that Thebes extended her sceptre over Libya and Ethiopia on the one hand, and on the other over Syria, Media, and Persia; so that the walls of her palaces and temples are crowded with battlescenes.
THEBES

in which all contiguous nations appear as captives or as suppliants. This supremacy continued until the close of the nineteenth dynasty, or for a period of more than five hundred years; but under the twentieth dynasty—the Diospolitan house of Ramesses numbering ten kings of that name—the glory of Thebes began to decline, and after the close of that dynasty the name no more appears in the lists of kings. Still the city was retained as the capital, in whole or in part, and the achievements of Shishonk the Bullsteater, of Tirhakah the Ethiopian, and other monarchs of celebrity, are recorded upon its walls. The invasion of Palestine by Shishonk is graphically depicted upon the outer wall of the grand hall of Karnak, and the names of several towns in Palestine, as well as the general name of "the land of the king of Judah," have been deciphered from the hieroglyphics. At the later invasion of Assur by Sennacherib, we find Tirhakah, the Ethiopian monarch of the Thebaid, a powerful ally of the Jewish king. But a century later, Ezekiel proclaims the destruction of Thebes by the arm of Babylon: "I will execute judgments in Nubia," he says, "and cut off the multitude of No, and Pharaoh, with their gods and their kings." The Persian invader completed the destruction that the Babylonians had begun; the hammer of Cambyses levelled the proud statue of Ramesses, and his torch consumed the temples and palaces of the city of the hundred gates. No-Amun, the shrine of the Egyptian Jupiter, "that was situate among the rivers, and whose rampart was the sea," sunk from its metropolitan splendor to the position of a mere provincial town; and, notwithstanding the spasmodic efforts of the Ptolemies to revive its ancient glory, became at last only the desolate and ruined sepulchre of the empire it had once embodied. It lies to-day a nest of Arab hovels amid crumbling columns and driftings sand.

* Three names of Thebes are made prominent in the hieroglyphic monuments of the city. The first is the sacerdotal name 𓇪𓊣𓊚𓎛𓏫𓏢𓎜𓏫 𓎠𓏫𓎚𓏫𓏥, the abode of Re. The second is 𓇨𓊣𓊚𓎛𓏫𓏢𓎜𓏫 𓏩𓏫𓎚𓏫𓏥, which corresponds even more exactly with the title 𓏩𓏫𓎚𓏫𓏥, which is found in the sallier Papyrus, No. Xl. Ill., showing that the Hebrew prophets used a well-known designation of the city. At Thebes Ammon was worshipped preeminently under the type of the sun.

A second designation of Thebes was the city of Ap-tu. Some have attempted to derive the name Thebes from this title, thus: "Tek-iptes, or more simply Tek-ipt, by contraction Typt, which the Greeks softened into Ṣebes. But this derivation is hypothetical, and at best it seems plain from the hieroglyphics that the name Ap-tu was given to but a single quarter of ancient Thebes, — a section of the eastern bank embracing the great temple of Karnak. The name Ap-tu has not been found upon any monument of the old empire.

There is a third designation, or perhaps more properly a representation, of the city in the hieroglyphics, from which it is conjectured that the Greeks derived its name. This capital is pictured as a martial city, thoroughly equipped, and armed with divine power for dominion over all nations. These symbols give the name Oε, which with the feminine article becomes Θέος or Θέβε, which appears in the Greek form Θῆβαι. Θεός and not Άπετ, was the city of Ammon, who dwelt in Ap-tu, which was probably the great temple of Karnak.

The foregoing is the substance of a monograph by Mons. F. Chatel, entitled Recherches sur le nom égyptien de Thébais, and is the latest contribution to the literature of the subject.

The explorations of M. Mariette-Bey, M. Dümichen, and others, have brought to light some curious memorials of Thebes that serve to illustrate its ancient history and renown, and to verify the surviving fragments of its literature. The Abbot papyrus relates to the conviction and punishment of a lord of robbers that in the reign of Ramesses IX. spoiled the necropolis of Thebes of treasures deposited in tombs of the priestesses of Ammon and in the royal sepulchres. In the vicinity of Gournah, M. Mariette has identified three of ten royal tombs named in the papyrus. This fixes definitely the quarter of the city referred to in the papyrus.

M. Mariette's excavations within the temple of Karnak have restored to the eye of scholars valuable inscriptions that had long been hidden under the sand. In particular he has restored as far as possible the famous Annals of Thothmes III., from the sanctuary which that monarch built in the centre of the great temple as a memorial of his victories. Under the date of each year of this inscription follows a narrative of the wars and expeditions of the year, which is followed by an enumeration of the spoils. The minute accuracy of these returns may be judged by an example of the tribute paid by Cush: gold, 154 pounds 2 ounces; slaves, male and female, 134; beef-cattle, young, 114; buffaloes, 365; total 419, e. These at once shed light upon ancient geography, and upon the Biblical and other accounts of the wars of Egypt in the East. From one hundred and fifteen names we inscribe Arabia, Cush, Ezlon, Gaza, Megiddo, Mesopotamia, Nineveh, Taanak, in the list of battle or conquest. In one inscription it is stated that the king set up a monument in Mesopotamia to mark the eastern boundary of Egypt.

The commerce of antiquity is also illustrated by these inscriptions. Cush returns a tribute of gold, silver, and cattle; the Rotemmon, ivory, cattle, horses, goats, metals, armor, precious woods; the Syrians, silver, iron, lapis-lazuli, and leather; an unknown people, precious vases, dates, honey, wine, fatima, perfumes, asses, and instruments of iron. Mention is made also of chariots ornamented with silver, and of shiploads of ivory, ebony, leopard-skins, etc. All this confirms the story of Herodotus touching the immense wealth and the vast military power of Thebes. Fifteen successive campaigns are here recorded in which the monarch himself carried his triumphant arms to the very heart of Asia. In some of these campaigns he marched through Cæde-Syria, and subdued the region of Lebanon. The entire inscription of Thothmes III. is translated in the Revue Archéologique, Nouvelle Série, vol. ii.

The inscription of Shishak upon the outer wall of Karnak in the same way illustrates the power and grandeur of Thebes, even when bordering upon its decline.

J. P. T.

THEBEZ (THEBES) [brightness]: Ṣebes. Quaera: Alex. Θεσσαλία, Θηβαί: Thebes. A place memorable for the death of the brave Abimelek.
THEOE, WILDERNESS OF THEOPHILUS

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Geh (Judg. ix. 50). After subduing a thousand of the Shechemites in the hold of Baal-berith by the smoke of green wood — an exploit which recalls the notorious feat of a modern French general in Algeria (Eccle. i. 9, 10) — he went off with his band to Thebes. The town was soon taken, all but one tower, into which the people of the place crawled, and which was strong enough to hold out. To this he forced his way, and was about to repeat the barbarous stratagem which had succeeded so well at Shechem, when the fragment of millstone descended and put an end to his turbulent career. The story was well known in Israel, and gave the point to a familiar maxim in the camp (2 Sam. xi. 21).

Thebes is not mentioned again in the Bible. But it was known to Eusebius and Jerome. In their day the village still bore its old name, and was situated "in the district of Neapolis," 13 Roman miles thencefrom, on the road to Scythopolis (Ossian, Θηβα). There it still is: its name survives. The village has been a rising ground to the left of the town, a thriving, compact, and strong-looking place, surrounded by immense woods of olives, and by perhaps the best cultivated land in all Palestine. It was known to hap-haparch in the 13th century (Zinz's Benjamin, ii. 425); and is mentioned occasionally by later travellers. But Dr. Robinson appears to have been the first to recognize its identity with Thebes (B. T. ix. 56). G.

THEOE, THE WILDERNESS OF THEOPHILUS (τὸν ἑρμανὸν Θεσκαί: desertæ Theosco). The wild, uncultivated pastoral tract lying around the town of Teboa, more especially to the east of it (1 Macc. xii. 31). In the Old Test. (2 Chr. xx. 21) it is mentioned by the term Μιλβας, which answers to the Greek Θεσκαν. Thebes is merely the Greek form of the name Teboa. G.

THELASAR (Θελασάρ) [hill of Assosia, Ges., Fürst]: ἰασάριν: Alex. Ωθαλσάταν. Thelaphs was a name given to the village on a rising ground to the left of the town, a thriving, compact, and strong-looking place, surrounded by immense woods of olives, and by perhaps the best cultivated land in all Palestine. It was known to hap-haparch in the 13th century (Zinz's Benjamin, ii. 425), and is mentioned occasionally by later travellers. But Dr. Robinson appears to have been the first to recognize its identity with Thebes (B. T. ix. 56). G.

THELERASAN (Θελεράσαν) [Phil. xiv. 36]. The Greek equivalent of the name Tel-Harsan. G.

THEMAN (Θημαν: Theman), Bar. iii. 22. [Temac.]


THEODOTUS (Θεοδότους [given by God]: Theodosius, Theodoros). An envoy sent by Nicanor to Judas Macc. c. e. c. 162 (2 Macc. xiv. 18).

B. F. W.

THEOPHILUS (Θεοφίλος [friend of God]). 1. The person to whom St. Luke inscribes his Gospel and the Acts of the Apostles (Luke i. 3; Acts i. 1). The important part played by Theophilus, as having immediately occasioned the composition of these two books, together with the influence of Scripture concerning him, has at once stimulated conjecture, and left the field clear for it. Accordingly we meet with a considerable number and variety of theories concerning him.

(1.) Several commentators, especially among the Fathers, have been disposed to doubt the personality of Theophilus, regarding the name either as that of a fictitious person, or as applicable to every Christian reader. Thus Origen (Hom. i. in Luc.) raises the question, but does not discuss it, his object being merely practical. He says that all who are beloved of God are Theophilus, and may therefore appropriately to themselves the Gospel which was addressed to Theophilus. Ephraem (Herm. ii. 349) addressed Theophilus as "the beloved of God," and addressed him "to the beloved Theophilus, the disciple of Christ." Salianus (Epist. iv. ad Salaminum) apparently assumes that Theophilus had no historical existence. He justifies the composition of a work addressed "to Ad Eclepa, Eclepas," under the name of Timotheus, by the example of the Evangelist St. Luke, who addressed his Gospel nominally to a particular name only, really to "the love of God," "a man sicut Theophilus vocatum amor, sic Timothei honor divinitatis exprimitur." Even Theophylact, who believes in the existence of Theophilus, takes the opportunity of moralizing upon his head, that πας δὲ ἄνθρωπος Θεοφίλος ἢ καὶ Κορνων κατὰ τῶν παθῶν ἀνδρεύει, Θεοφίλος ἢ καὶ ἄνθρωπος κατὰ τῶν παθῶν ἀνδρεύει. But it is clear that Theophilus is here merely a name

(2.) From the honorable epithet κρατίστας, applied to Theophilus in Luke i. 5, compared with the use of the same epithet as applied to Lysias and Tertullus severally to Felix, and by St. Paul to Festus (Acts xxiii. 26, xxiv. 3, xxvi. 25), it has been argued with much probability, but not quite conclusively, that he was a person in high official position. Thus Theophylact (Argum. in Luc.) conjectures that he was a Roman governor, or a person of senatorial rank, grounding his conjecture both on the use of the epithet κρατίστας and on the omission of the personal name (mut. est. Apost. i. 1) tells us that he was a governor, but gives no authority for the assertion. The traditional connection of St. Luke with Antioch has disposed some to look upon Antioch as the abode of Theophilus, and possibly as the seat of his government. Bengel believes him to have been an inhabitant of Antioch, "ut veteres testabant." The belief may partly have grown out of a story in the so-called Recognitision of St. Clement (iii. x.), which represents a certain nobleman of Antioch of that name to have been converted by the preaching of St. Peter, and to have dedicated his own house as a church, in which, as we are told, the Apostle fixed his episcopal seat. Bengel thinks that the omission of κρατίστας in Acts i. 21 proves that St. Luke was on more familiar terms with Theophilus than when he composed his Gospel.

(3.) In the Syrian Lexicon extracted from the Lexicon Heptaglotta of Castell, and edited by Michaelis (p. 913), the following description of Theophilus is quoted from Bar Bahad, a Syrian lexicographer of the 10th century: "Theophilus, prince cælorum et cælestium apud Alexand-
THEOPHILUS

THESSALONIANS

Briesses, qui eum illius "Egyptius Lucan rogatus, ut eiis Evangelium scriberet." In the inscription of the Gospel according to St. Luke in the Syriac version we are told that it was published at Alexandria. Hence it is inferred by Jacob Hase (Bibl. Brevisciss. Libri, iv. Fasc. iii. Diss. 4, quoted by Michaelis, Introd. to the N. T., vol. iii. ch. vi. § 4, ed. Munch) and by Heugel (Ordo Temporum, p. 196, ed. 2), that Theophilus was, as asserted by Bar Rahbil, a convert of Alexandria. This writer ventures to advance the startling opinion that Theophilus, if an Alexandrian, was no other than the celebrated Philo, who is said to have been the Hebrew name of Jedidiah (�\(\gamma\)\(\delta\)ί\(\delta\)ι). It hardly seems necessary to refute this theory, as Michaelis has refuted it, by chronological arguments.

(4.) Alexander Morris (All quodsum hoc Nor. Folk. Nota. in Luc. i. 1) makes the rather hazardous conjecture that the Theophilus of St. Luke is identical with the person who is recorded by Tacitus (Ann. ii. 55) to have been condemned for fraud at Athens by the court of the Areopagus. Grodinius also conjectures that he was a magistrate of Achaia baptized by St. Luke. The conjecture of Grodinius must rest upon the assertion of Jerome (an assertion which, if it is received, renders that of Alex. Morris possible, though certainly most improbable), namely, that Luke published his Gospel in the parts of Achaia and Bithynia (Jerome, Comm. in Matth. Proem.).

(5.) It is obvious to suppose that Theophilus was a Christian. But a different view has been entertained. In a series of Dissertations in the Bibl. Brevisciss. of which Michaelis gives a résumé in the section already referred to, the notion is presented that he was not a Christian is maintained by different writers, and on different grounds. Hase, one of the contributors, assumes, that he was a Roman governor, argues that he could not be a Christian, because no Christian would be likely to have such a charge entrusted to him. Another writer, Theodore Hase, believes that the Theophilus of Luke was no other than the deceased high-priest Theophilus the son of Ananus, of whom more will be said presently. Michaelis himself is inclined to adopt this theory. He thinks that the use of the word καρυάας in Luke i. 4, proves that Theophilus had an imperfect acquaintance with the facts of the Gospel (an argument of which Bishop Marsh very properly disposes in his note upon the passage of Michaelis), and further contends, from the ἐν ἵματι of Luke i. 1, that he was not a member of the Christian community. He thinks it probable that the Evangelist wrote his Gospel during the imprisonment of St. Paul at Caesarea, and addressed it to Theophilus as one of the heads of the Jewish nation. According to this view, it would be regarded as a sort of historical apology for the Christian faith.

In surveying this series of conjectures, and of traditions which are nothing more than conjectures, we must carefully to determine what is to be rejected than what we are to accept. In the first place, we may safely reject the Patriotic notion that Theophilus was either a fictitious person, or a mere personification of Christian love. Such a personification is alien from the spirit of the New Testament writers, and the epithet εὐπρεπής is a sufficient evidence of the historical existence of Theophilus. It does not, indeed, prove that he was a governor, but it makes it most probable that he was a person of high rank. His supposed connection with Antioc, Alexandria, or Achaia, rests on too slender evidence either to claim acceptance or to need refutation; and the view of Theodore Hase, although endorsed by Michaelis, appears to be incontestably negatived by the positive complication of the Third Gospel. The grounds alleged by Heugel for his hypothesis that Theophilus was not a Christian are not at all trustworthy, as consisting of two very disputable premises. For, in the first place, it is not at all evident that Theophilus was a Roman governor; and in the second place, even if we assume that at that time no Christian would be appointed to such an office (an assumption which we can scarcely venture to make), it does not at all follow that no person in that position would become a Christian. In fact, we have an example of such a conversion in the case of Sergius Paulus (Acts xii. 12). In the article on the GOSPEL OF LUKE (vol. ii. p. 1037 a), reasons are given for believing that Theophilus was "not a native of Palestine. . . . not a Roman senator, nor a private individual." But that he was a native of Italy, and perhaps an inhabitant of Rome, is probable from similar data. But all that can be conjectured with any degree of safety concerning him, comes to this, that he was a Gentle of rank and consideration, who came under the influence of St. Luke, or (not improbably) under that of St. Paul, at Rome, and was converted to the Christian faith. It has been observed that the Greek of St. Luke, which elsewhere approaches more nearly to the classical type than that of the other Evangelists, is purer and more elegant in the dedication to Theophilus than in any other part of his Gospel.

2. A Jewish high-priest, the son of Annas or Ananus, brother-in-law to Caiaphas (Annas; Caiaphas), and brother and immediate successor of Jonathan. The Roman Prefect Vitellius came to Jerusalem at the Passover (A. D. 37), and deposed Caiaphas, appointing Jonathan in his place. In the same year, at the feast of Pentecost, he came to Jerusalem, and deprived Jonathan of the high-priesthood, which he gave to Theophilus (Joseph. Ant. xvii. 4, § 3, xviii. 5, § 3). Theophilus was removed from his post by Herod Agrippa I., after the accession of that prince to the government of Judæa in 42, and it is asserted that he must have held that office about five years (Joseph. Ant. xix. 6, § 2). Theophilus is not mentioned by name in the New Testament; but it is most probable that he was the high-priest who granted a commission to Saul to proceed to Damascus, and to take into custody any believers whom he might find there. W. D. J.

THE'ERAS (Θεράς; [in ver. 41, Vat. omits: Thysa &c. Str. Theron]. The equivalent in 1 Esdr. iv. 41, 41, of the Syriac of the parallel passage in Ezra. Nothing whatever appears to be known of it.

THER'MELETH (Θερμέλη: Themelae), 1 Esdr. v. 36. The Greek equivalent of the name Tel-selah.

THESSALONIANS, FIRST EPISTLE TO THE. 1. The date of the epistle is made out approximately in the following way. During the course of his second missionary journey, probably in the year 52, St. Paul founded the Church of Thessalonica. Leaving Thessalonica he passed on to Berea. From Berea he went to Athens, and from Athens to Corinth (Acts xvi. 10-xvii. 18). With this visit to Corinth, which extends over a
period of two years or thereabouts, his second missionary journey closed, for from Corinth he returned to Jerusalem, paying only a brief visit to Ephesus on the way (xviii. 20, 21). Now it appears that, when this epistle was written, Silvanus and Timothy were in the Apostle’s company (1 Thess. i. 1; comp. 2 Thess. i. 1) — a circumstance which confines the date to the second missionary journey, for though Timothy was with him on several occasions afterwards, the nature of Silvanus’ appas for the last time in connection with St. Paul during this visit to Corinth (Acts xviii. 5, 7). The epistle then must have been written in the interval between St. Paul’s leaving Thessalonica and the close of his residence at Corinth, i.e., according to the received chronology within the years 52-54.

The following considerations however narrow the limits of the possible date still more closely. (1) When St. Paul wrote, he had already visited, and probably left Athens (1 Thess. iii. 1). (2) Having made two unsuccessful attempts to revisit Thessalonica, he had dispatched Timothy to obtain tidings of his converts there. Timothy had returned before the Apostle wrote (ii. 2, 6). (3) St. Paul speaks of the Thessalonians as “examples to all that believe” (i. 7). Timothy’s dispatching that “in every place their faith to Godward was spread abroad” (i. 1, 8) — language prompted indeed by the overflowing of a grateful heart, and therefore not to be rigorously pressed, but still implying some lapse of time at least. (4) There are several traces of a growth and progress in the condition and circumstances of the Thessalonian Church. Perhaps the mention of “rulers” in the church (v. 12) ought not to be advanced as proving this, since some organization would be necessary from the very beginning. But there is other evidence besides. Questions had arisen relating to the state of those who had fallen asleep in Christ, so that one or more of the ‘Thessalonian converts must have died in the interval (iv. 14-18). The storm of persecution which the Apostle had discerned gathering on the horizon had already burst upon the Christianss of Thessalonica (iii. 4, 7). Irregularities had crept in and sullied the infant purity of the church (iv. 4, v. 14). The lapse of a few months however would account for these changes, and a much longer time cannot well be allowed. For (5) the letter was evidently written by St. Paul immediately on the return of Timothy, in the fulness of his gratitude for the joyful tidings (iii. 6). Moreover, (6) the second epistle was also written before he left Corinth, and there must have been a sufficient interval between the two to allow of the growth of fresh difficulties, and of such communication between the Apostle and his converts as the earlier supposes. We shall not be far wrong, therefore, in placing the writing of this epistle early in St. Paul’s residence at Corinth, a few months after he had founded the church at Thessalonica, at the close of the year 52 or the beginning of 53. The statement in the subscription appearing in several MSS. and versions, that it was written from Athens, is a superficial inference from 1 Thess. iii. 1, in which Paul immediately on the return of Timothy, in the fulness of his gratitude for the joyful tidings, enunciates his views of critics who have assigned to this epistle a later date than the second missionary journey are stated and refuted in the Introductions of Keph (p. 23, etc.), and Lünemann § 3).

2. The epistles to the Thessalonians then (for the second followed the first after no long interval) were the earliest of St. Paul’s writings — perhaps the earliest written records of Christianity. They belong to that period which St. Paul elsewhere styles “the beginning of the Gospel” (Phil. iv. 15). They present the disciples in the first flush of love and devotion, yearning for the day of deliverance, and straining their eyes to catch the first glimpse of their Lord descending amidst the clouds of heaven, till in their feverish anxiety they forget the sober business of life, absorbed in this one engrossing thought. It will be remembered that a period of about two years intervened before the first group of epistles — those to the Corinthians, Galatians, and Romans — were written, and about twice that period to the date of the epistles of the Roman captivity. It is interesting therefore to compare the Thessalonian Epistles with the later letters, and to note the points of difference. These differences are mainly threefold. (1) In the general style of these earlier letters there is greater simplicity and less exuberance of language. The brevity of the opening salutation is an instance of this. “Paul . . . . to the Church of the Thessalonians in God the Father and the Lord Jesus Christ, grace and peace to you” (1 Thess. i. 1; comp. 2 Thess. i. 1). The closing benediction is correspondingly brief: “The grace of our Lord Jesus Christ be with you” (1 Thess. v. 28; comp. 2 Thess. iii. 18). And throughout the epistles there is much more evenness of style, words, are not accumulated in the same way, the syntax is less involved, parentheticals are not so frequent, the turns of thought and feeling are less sudden and abrupt, and altogether there is less intensity and variety than we find in St. Paul’s later epistles. (2) The antagonism to St. Paul is not the same. The direction of the attack has changed in the interval between the writing of these epistles and those of the next group. Here the opposition comes from Jews. The admission of the Gentiles to the hopes and privileges of Messiah’s kingdom on any condition is repulsive to them. They “forbid the Apostle to speak to the Gentiles that they might be saved” (ii. 16). A period of five years changes the aspect of the controversy. The opponents of St. Paul are now no longer Jews, so much as Judaizing Christians (Ewald, Jobes. iii. 249; Stendler, p. 14). The question of the admission of the Gentiles has been solved by St. Paul for the of heaven by storm.” But the antagonism to the Apostle of the Gentiles, having been driven from its first postition, entrenched itself behind a second barrier. It was now urged that though the Gentiles may be admitted to the Church of Christ, the only door of admission is the Mosaic covenant-rite of circumcision. The language of St. Paul, speaking of the Jewish Christians in this epistle, shows that the opposition to his teaching had not at this time assumed this second phase. He does not yet regard them as the disturbers of the peace of the church, the false teachers who by imposing a badge of ceremonial observances frustrate the free grace of God. He can still point to them as examples to his converts at Thessalonica (3. 14). The change indeed was imminent, the signs of the gathering storm had already appeared to his teaching (had not at this hitherto they were faint and indistinct, and had scarcely darkened the horizon of the Gentile churches. (3.) It will be no surprise that the doctrinal teaching of the Apostle does not bear quite the same aspect in these as in the later epistles. Many of the distinctive doctrines of Christianity which are inerparable connected with
THESSALONIANS.

First Epistle to the Thessalonians.

St. Paul's name, though implicitly contained in the teaching of these earlier letters—indeed they follow the design of the true conception of the Person of Christ—were yet not evolved and distinctly enunciated till the needs of the church drew them out into prominence at a later date. It has often been observed, for instance, that there is in the Epistles to the Thessalonians no mention of the characteristic contrast of faith and works: "that the word "justification" does not once occur; that the idea of dying with Christ and rising with Christ, so frequent in St. Paul's later writings, is absent in these. It was in fact the opposition of Judaising Christians, insisting on a strict ritualism, which led the Apostle somewhat later to dwell at greater length on the true doctrine of a saving faith, and the true conception of a godly life. But the time had not yet come, and in the epistles to the Thessalonians, as has been truly observed, the Gospel preached is that of the coming of Christ, rather than the cross of Christ. There are many reasons why the subject of the second advent should occupy a larger space in the earliest stage of the Apostolical teaching than afterwards. It was closely bound up with the fundamental fact of the Gospel, the resurrection of Christ, and thus it formed the climax of all the earlier teaching of the Church. It afforded the true satisfaction to those Messianic hopes which had drawn the Jewish converts to the fold of Christ. It was the best consolation and support of the infant church under persecution, which must have been most keenly felt in the first abandonment of worldly pleasures and interests. More especially, as telling of a righteous Judge who would not overlook humanity, it was essential to that call to repentance which must everywhere precede the direct and positive teaching of the Gospel. "Now He commands all men everywhere to repent, for He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, that He raised Him from the dead" (Acts xvi. 30, 31). 3. The occasion of this epistle was as follows: St. Paul had twice attempted to revisit Thessalonica, and both times had been disappointed. Thus prevented from seeing them in person, he had sent Timothy to inquire and report to him as to their condition (ii. 1-5). Timothy returned with.most favorable accounts, reporting not only their steady growth in Christian faith and practice, but also their strong attachment to their old teacher (iii. 6-10). The First Epistle to the Thessalonians is the outpouring of the Apostle's gratitude on receiving this welcome news. At the same time the report of Timothy was not unmixed with alarm. There were certain features in the condition of the Thessalonian Church which called for St. Paul's intense solicitude, to which he addresses himself in his letter. (1.) The very intensity of their Christian faith, dwelling too exclusively on the day of the Lord's coming, had been attended with evil consequences. On the one hand a practical inconvenience had arisen. In their feverish expectation of this great crisis, some had been led to neglect their ordinary business, as though the daily concerns of life were of no account in the immediate presence of so vast a change (iv. 11; comp. 2 Thess. i. 1, iii. 6, 11, 12). On the other hand a theoretical difficulty had been felt. Certain members of the church had died, and there was great anxiety lest they should be excluded from any share in the glories of the Lord's advent (iv. 13-18). St. Paul rebukes the irregularities of the former, and dissipates the fears of the latter. (2.) The flame of persecution had broken out, and the Thessalonians needed consolition and encouragement under their sore trial (ii. 14, iii. 2-4). (3.) An unhealthy state of feeling with regard to spiritual gifts was manifesting itself. Like the Corinthians at a later day, they needed to be reminded of the superior value of "prophesying," compared with other gifts of the Spirit which they excited at its coming (iv. 6, 29). (4.) There was the danger, which they shared in common with most of the churches, of relapsing into their old heathen profligacy. Against this the Apostle offers a word in season (iv. 4-8). We need not suppose however that Thessalonica was worse in this respect than other Greek cities.

4. Yet notwithstanding all these drawbacks, the condition of the Thessalonian Church was highly satisfactory, and the most cordial relations existed between St. Paul and his converts there. This honorable distinction it shares with the other great church of Macedonia, that of Philippi. At all times, and amidst every change of circumstance, it is to his Macedonian churches that the Apostle turns for sympathy and support. A period of long and friendly intercourse with these churches is followed by his Epistle to the Thessalonians and the Epistle to the Philippians, and yet no two of his letters more closely resemble each other in this respect. In both he drops his official title of Apostle in the opening salutation, thus appealing rather to their affection than to his own authority; in both he commences the body of his letter with hearty and indulgent sympathy, as if he and they were both the same spirit of confidence and warm affection breathe throughout.

5. A comparison of the narrative in the Acts with the allusions in this and the Second Epistle to the Thessalonians is instructive. With some striking coincidences, there is just that degree of diversity which might be expected between a writer who had borne the principal part in the scenes referred to, and a narrator who derives his information from others, between the casual half-expressed allusions of a familiar letter and the direct account of the professional historian. Passing over patent coincidences, we may single out one or two more subtle and delicate kind. It is suggested that there are points of reference against St. Paul and his companions at Thessalonica taken in the Acts: "All these do contrary to the decrees of Caesar, saying that there is another king, one Jesus" (xvii. 7). The allusions in the Epistles to the Thessalonians enable us to understand the ground of this accusation. It appears that the kingdom of Christ had entered largely into his oral teaching, and to this side of the scene was represented in a hostile light by St. Paul and his companions at Thessalonica. He had charged his new converts to await the coming of the Son of God from heaven, as their deliverer (i. 10). He had dwelt long and earnestly (προετοιμάσει και διεπαραγενέστερον) on the terrors of the judgment which would overtake the wicked (iv. 6). He had even explain'd at length the signs which would usher in the last day (2 Thess. ii. 5). Either from malice or in ignorance such language had been misrepresented, and he was accused of setting up a rival sovereign to the Roman emperor.

On the other hand, the language of these epistles diverges from the narrative of St. Luke on two or three points in such a way as to establish the inde-
PENDENCE OF THE TWO ACCOUNTS, AND EVEN TO REQUIRE SOME EXPLANATION. (1) THE FIRST OF THESE RELATES TO THE COMPOSITION OF THE CHURCH OF THESALONICA.

In the first epistle St. Paul addresses his readers distinctly as "gentiles" who had been led from idolatry to the Gospel (i. 9, 10). In the Acts we are told that "some of the Jews (i. e. proselytes) a great multitude, and of the chief women, but a few!" (xvii. 4). IF FOR 

SOME OF THE GENTILES, WE READ "SOME OF THE JEWISH WOMEN," THE PROSLEYTES AND GREEKS: THE DIFFERENCE IS NOT OBSERVED IN THE TEXTUAL EDITIONS, BUT ALTHOUGH INTERNAL PROBABILITIES ARE SOMEWHAT IN FAVOR OF THIS READING, THE ARGUMENT OF DIRECT EVIDENCE (NOW REINFORCED BY THE COI. SINAITICUS) IS AGAINST IT. BUT EVEN IF WE RETAIN THE COMMON READING, THE ACCOUNT OF ST. JUICE DOES NOT EXCLUDE A NUMBER OF BELIEVERS CONVERTED DIRECTLY FROM HEATHENISM INDEED, IF WE MAY ARGUE FROM THE PARALLEL CASE AT BEREAN (XVII. 12), THE "WOMEN" WERE CHIEFLY OF THIS CLASS, AND, IF ANY DIVERGENCE REMAINS, IT IS NOT GREATER THAN MIGHT BE EXPECTED IN TWO INDEPENDENT WRITERS, ONE OF WHOM, NOT BEING AN EYE-WITNESS, POSSESSED ONLY A PARTIAL AND INDIRECT KNOWLEDGE. BOTH ACCOUNTS ALIKE CONVEY THE IMPRESSION THAT THE GOSPEL MADE BUT LITTLE PROGRESS WITH THE JEWS THEMSELVES. (2)

In the epistle the persecutors of the Thessalonian Christians are represented as their fellow-countrymen, i.e., as heathens (μη τοις Ἰουδαίοις συμφωλοκέται, ii. 14), whereas in the Acts the Jews are regarded as the bitterest opponents of the faith (xvii. 5). THIS IS FAIRLY MET BY PALEY (HOMH PRR. IX. NO. 5), WHO POINTS OUT THAT THE JEWS WERE THE INSTIGATORS OF THE PERSECUTION, WHICH HOWEVER THEY WERE POWERLESS OF THEMSELVES TO CARRY OUT WITHOUT AID FROM THE HEATHENS. WE MAY THEREFORE LEAVE THE ACCOUNT OF THE NARRATIVE OF ST. PAUL WE MAY ALSO ADD, THAT THE EXPRESSION Ἰουδαίοι συμφωλοκέται NEED NOT BE RESTRICTED TO THE HEATHEN POPULATION, BUT MIGHT INCLUDE MANY HELLENIST HEATHENS WHO MIGHT HAVE BEEN CITIZENS OF THE FREE TOWN OF THESALONICA. (3) THE NARRATIVE OF ST. PAUL APPEARS TO STATE THAT ST. PAUL REMAINED ONLY THREE WEEKS AT THESALONICA (XVII. 2), WHEREAS IN THE EPISODE, THOUGH THERE IS NO MENTION OF THE LENGTH OF HIS RESIDENCE THERE, THE WHOLE LANGUAGE (i. 4, ii. 4-11) POINTS TO A MUCH LONGER PERIOD. THE LATTER PART OF THE ASSERTION SEEMS QUITE CORRECT; THE FORMER NEEDS TO BE MODIFIED. IN THE ACTS IT IS STATED SIMPLY THAT FOR THREE SABBATH DAYS (THREE WEEKS) ST. PAUL TAUGHT IN THE SYNAGOGUE. THE SILENCE OF THE WRITER DOES NOT EXCLUDE SUBSEQUENT LABOR AMONG THE GENTILE POPULATION, AND INDEED AS MUCH SEEMS TO BE IMPLIED IN THE SUCCESS OF HIS PREACHING, WHICH EXALTED THE JEWS AGAINST HIM. (4) THE NOTICES OF THE MOVEMENT OF SILAS AND TIMOTHIDES IN THE TWO DOCUMENTS DO NOT ACCORD AT FIRST SIGHT. IN THE ACTS ST. PAUL IS CONVEYED AWAY SECRETLY FROM BEREAN TO ESCAPE THE JEWS. ARRIVED AT ATHENS, HE SENDS TO SILAS AND TIMOTHIDES, WHOSE HE LEFT BEHIND AT BEREAN, URGING THEM TO JOIN HIM AS SOON AS POSSIBLE (XVII. 14-16). IT IS EVIDENT FROM THE LANGUAGE OF ST. PAUL THAT THE APOSTLE EXPECTS THEM TO JOIN HIM AT ATHENS. YET WE HEAR NOTHING MORE OF THEM FOR SOME TIME, WHEN AT LENGTH, AFTER ST. PAUL HAD PASSED ON TO CORINTH, AND SEVERAL INCIDENTS HAD OCCURRED SINCE HIS ARRIVAL THERE, WE ARE TOLD THAT SILAS AND TIMOTHIDES CAME FROM MACEDONIA (XVII. 5). FROM THE FIRST EPISTLE, ON THE OTHER HAND, WE GATHER THE FOLLOWING FACTS. ST. PAUL THERE TELLS US THAT THEY (μητρία, i.e. HIMSELF, AND PROBABLY SILAS) NO LONGER ABLE TO ENDURE THE SUSPENSE, "CONSENTED TO BE LEFT ALONE AT ATHENS, AND SENT TIMOTHIDES TO THESSALONICA (III. 1, 2). TIMOTHIDES RETURNED WITH GOOD NEWS (III. 4) (WHETHER TO ATHENS OR CORINTH DOES NOT APPEAR), AND WHEN THE TWO EPISTLES TO THE THESALONICANS WERE WRITTEN, BOTH TIMOTHIDES AND SILAS WERE WITH ST. PAUL (1 THESS. I. 1; 2 THESS. I. 1; COMP. 2 COR. I. 19). NOW, THOUGH WE MAY NOT BE PREPARED WITH PALEY TO CONSTRUCT AN UNDESIGNED COINCIDENCE OUT OF THESE MATERIALS, YET ON THE OTHER HAND THERE IS NO INSOLUBLE DIFFICULTY; FOR THE EVENTS MAY BE ARRANGED IN TWO DIFFERENT WAYS, EITHER OF WHICH WILL BRING THE NARRATIVE OF THE ACTS INTO ACCORDANCE WITH THE ALIENON OF THE EPISTLE. (5) TIMOTHIDES WAS DESPATCHED TO THESSALONICA, NOT FROM ATHENS, BUT FROM BEREAN, A SUPPOSITION QUITE CONSISTENT WITH THE APOSTLE'S EXPRESSION OF "CONSENTING TO BE LEFT ALONE AT ATHENS." IN THIS CASE TIMOTHIDES WOULD TAKE UP SILAS SOMEWHERE IN MACEDONIA ON HIS RETURN, AND THE TWO WOULD JOIN ST. PAUL IN COMPANY; NOT HOWEVER AT ATHENS, WHERE HE WAS EXPECTING THEM, BUT LATER ON AT CORINTH, SOME DELAY HAVING ARISEN. THIS EXPLANATION HOWEVER SUGGESTS THAT THE PROLAPSE "WE CONSENTED, WE SENT," SAID IN THE HEART OF "ΣΩΤΙΚΑΣΜΟΣ, ΕΠΙΤΥΧΩ ΜΕΝ," CAN REFER TO ST. PAUL ALONE. THE ALTERNATIVE MODE OF RECONCILING THE ACCOUNTS IS AS FOLLOWS: (6) TIMOTHIDES AND SILAS MAY HAVE JOINED THE APOSTLE AT ATHENS, WHERE WE LEARN FROM THE ACTS THAT HE WAS EXPECTING THEM. FROM ATHENS HE DESPATCHED TIMOTHIDES TO THESSALONICA, SO THAT HE AND SILAS (μητρία) HAD TO FOREGO THE SERVICES OF THEIR FELLOW-LABOR FOR A TIME. THIS MISSION IS MENTIONED IN THE EPISTLE, BUT NOT IN THE ACTS. SUBSEQUENTLY HE SENDS SILAS ON SOME OTHER MISSION, NOT RECORDED EITHER IN THE HISTORY OR THE EPISTLE; PROBABLY TO ANOTHER MACEDONIAN CHURCH, PHILIPPI FOR INSTANCE, FROM WHICH HE IS KNOWN TO HAVE RECEIVED CONTRIBUTIONS ABOUT THIS TIME, AND WITH WHICH THEREFORE AS HE WAS IN COMMUNICATION (2 COR. VI. 9; COMP. PHIL. IV. 14-16; SEE KOCH, P. 15). SILAS AND TIMOTHIDES RETURNED TOGETHER FROM MACEDONIA AND JOINED THE APOSTLE AT CORINTH. THIS LATER SOLUTION, IF IT ASSUMES MORE THAN THE FORMER, HAS THE ADVANTAGE THAT IT PRESERVES THE PROPER SENSE OF THE PHRASE "WE CONSENTED, WE SENT," FOR IT IS AT LEAST DOUBTFUL WHETHER ST. PAUL EVER USES THE PHRASE "THESSALONIAN" ALONE. THE SILENCE OF ST. PAUL MAY IN THIS CASE BE EXPLAINED EITHER BY HIS POSSESSIONING ONLY A PARTIAL KNOWLEDGE OF THE CIRCUMSTANCES, OR BY HIS PASSING OVER INCIDENTS OF WHICH HE WAS AWARE, AS UNIMPORTANT.

6. THIS EPISTLE IS FARTHER PRACTICAL THAN DOCTRINAL. IT WAS SUSPECTED RATHER BY PERSONAL FEELING, THAN BY ANY URGENT NEED, WHICH MIGHT HAVE FORMED A GREAT MULTITUDE OF PROSLEYTES CONVERTED TO THE CHRISTIAN FAITH, WOULD NATURALLY REGARD THEM AS HAVING BEEN ORIGINALLY HEATHENS, RATHER THAN JEWS. THEIR JUDAISM HAD BEEN BUT A TEMPORARY AND TRANSITIONAL STAGE; AND THIS ADDRESS IN THE EPISTLE IS ALSOGETHER CONSISTENT WITH THE FACT THAT THEY HAD BEEN PREPARED FOR CHRISTIANITY BY A PREVIOUS RECEPTION OF JUDAISM.
centre of unity, and impressed a distinct character on the whole. Under these circumstances we need not expect to trace unity of purpose, or a continuous argument, and any analysis must be more or less artificial. The body of the epistle, however, may conveniently be divided into two parts, the former of which, extending over the first three chapters, is chiefly taken up with a retrospect of the Apostle's relation to his Thessalonian converts, and an explanation of his present circumstances and feelings, while the latter, comprising the 4th and 5th chapters, contains some seasonable exhortations. At the close of each of these divisions is a prayer, commencing with the same words, "May God himself," etc., and expressed in somewhat similar language.

The following is a table of contents:—

Salutation (i. 1).
1. Narrative portion (i.-iii. 13).
   (1.) i. 2-10. The Apostle gratefully records their conversion to the Gospel and progress in the faith.
   (2.) ii. 1-12. He reminds them how pure and blameless was his life and ministry among them had been.
   (3.) ii. 13-16. He repeats his thanksgiving for their conversion, dwelling especially on the persecutions which they had endured.
   (4.) ii. 17-iii. 10. He describes his own suspense and anxiety, the consequent mission of Timothy to Thessalonica, and the encouraging report which he brought back.
   (5.) iii. 11-13. The Apostle's prayer for the Thessalonians.
   (1.) iv. 1-8. Warning against impurity.
   (2.) iv. 9-12. Exhortation to brotherly love and sobriety of conduct.
   (3.) iv. 13-v. 11. Touching the advent of the Lord.
   (a.) The dead shall have their place in the resurrection, iv. 13-18.
   (b.) The time however is uncertain, v. 1-3.
   (c.) Therefore must be watchful, v. 4-11.
   (5.) v. 16-22. Injunctions relating to prayer and spiritual matters generally.
   (6.) v. 23, 24. The Apostle's prayer for the Thessalonians.

The epistle closes with personal injunctions and a benediction (v. 25-28).

7. The external evidence in favor of the genuineness of the First Epistle to the Thessalonians is chiefly negative, but this is important enough. There is no trace that it was ever disputed at any age or in any section of the Church, or even by any individual, till the present century. On the other hand, the allusions to it in writers before the close of the 2d century are confessedly faint and uncertain—a circumstance easily explained, when we remember the character of the epistle itself, its comparatively simple diction, its silence on the most important doctrinal questions, and, generally speaking, the absence of any salient points to arrest the attention and provoke reference. In Clement of Rome there are some slight coincidences of language, perhaps not purely accidental (c. 38, κατά πάντα εἰσήγαγεν στόχευ, comp. 1 Thess. v. 18; ἰδον, συνείσεξεν σὺν ἤμιν διόν το σώμα ἐν X. 1. comp. 1 Thess. v. 23). Ignatius in two passages (Polyc. c. 1, and Ephes. c. 10) seems to be reminded of St. Paul's expression "άπελεπίσπιον συνεισέγαγε" (1 Thess. v. 17), but in both places Ignatius uses the word "άπελεπίσπιον," in which the similarity mainly consists, is absent in the Syriac, and is therefore probably spurious. The supposed references in Polycarp (c. iv. to 1 Thess. v. 17, and c. ii. to 1 Thess. v. 22) are also unsatisfactory. It is more important to observe that the epistle was included in the Old Latin and Syriac version, and it is found in the Canon of the Muratorian fragment, and that it was also contained in that of Marcion. Towards the close of the 2d century from Irenaeus downwards, we find this epistle directly quoted and ascribed to St. Paul.

The evidence derived from the character of the epistle itself is so strong that it may fairly be called irresistible. It would be impossible to enter into the question of style here, but the reader may be referred to the Introduction of Jowett, who has handled this subject very fully and satisfactorily. An equally strong argument may be drawn also from the matter contained in the epistle. Two instances of this must suffice. In the first place, the fineness and delicacy of touch with which the Apostle's regard towards his Thessalonian converts are drawn—his yearning to see them, his anxiety in the absence of Timothy, and his heartfelt rejoicing at the good news—are quite beyond the reach of the clumsy forgeries of the early Church. In the second place, the writer uses language which, however it may be explained, is certainly colored by the anticipation of the speedy advent of the Lord—language natural enough on the Apostle's own lips, but quite inconceivable in a forgery written after his death, when time had disappointed these anticipations, and when the revival or mention of them would serve no purpose, and might seem to discredit the Apostle. Such a position would be an anachronism in a writer of the 2d century.

The genuineness of this epistle was first questioned by Schrader (Apocel Paulus), who was followed by Baur (Paulus, p. 480). The latter writer has elaborated and systematized the attack. The arguments which he alleges in favor of his view have already been anticipated to a great extent. They are briefly contrived by Lienemann, and more at length and with great fairness by Joest. The following is a summary of Baur's arguments: (i.) He attributes great weight to the general character of the epistle, the difference of style, and especially the absence of distinctive Pauline doxologies—a peculiarity which has already been remarked upon and explained, § 2. (ii.) In the mention of the "wrath" overtaking the Jewish people (vi. 16), Baur sees an allusion to the destruction of Jerusalem, and therefore a proof of the later date of the epistle. The real significance of these words will be considered below in discussing the apocalyptic passage in the second epistle. (iii.) He urges the contradictions to the account in the Acts—a strange argument surely to be brought forward by Baur, who postulates and discredits the authority of the New Testament. The real extent and bearing of these divergences has been already considered. (iv.) He discovers references to the Acts, which show that the epistle was written later. It has been seen however that the coincidences are subtle and
Incidental, and the points of divergence and prin
decus contradictions, which Baur himself allows, and
indeed insists upon, are so numerous as to pre
clude the supposition of copying. Schleiermacher
(Lobd. v. N. T. p. 1)90 rightly infers the inde
pendence of the epistle on these grounds. (c.)
He supposes passages in this epistle to have been borrowed from the acknowledged letters of St.
Paul. The resemblances however which he points
out are not greater than, or indeed so great as,
those in other epistles, and bear no traces of imita
tion.

8. A list of the Patristic commentaries comprising
the whole of St. Paul’s epistles, will be found in the article on the Epistle to the Romans.

To this list should be added the work of Theodore of Mopsuestia, a portion of which containing the
shorter epistles from Galatians onward is preserved in a Latin translation. The part relating to the
Thessalonians is at present only accessible in the
compilation of Rabanus Maurus (where it is quoted
under the name of Ambrose), which ought to be
read with the corrections and additions given by
Donitz & Lachmann. Schenkel’s Commentary on
the Epistle to the Romans is attributed by Pitra to Hilary of Poitiers, but its true authorship was pointed out by
Hort (Journal of Class. and Sac. Phil., iv. p.
302). The portion of Cranmer’s Catena relating to
this epistle seems to be made up of extracts from
Chrysostom, Severianus, and Theodore of Mop
suestia.

For the more important recent works on the
whole of St. Paul’s epistles the reader may again be referred to the article on the Epistle to the Ro
mans. The notes on the Thessalonians in Meyer’s
Commentary are executed by Lüneburg (2d ed.,
1897). Of special annotators on the Thessalonian
epistles, the chief are, in Germany, Flatt (1829);
Pelt (1830), Schott (1834), and Koch (2d ed. 1855,
the First Epistle alone), and in England, Jewett
(2d ed. 1853) and Ellicott (2d ed. 1862).

I. B. L.

* On the critical questions relating to this epistle
the following writers deserve mention: W. Grewe,
Die Ehelckth d. Briefe an d. Thess. (against Baur);
R. A. Lipsius, Uber Zweck u. Verhältniss des
ersten Thessaloniecherb. ibid. 1854, pp. 905-
934 (comp. Lüneburg’s criticisms, in Meyer’s
Komment. Abth. x. p. 5 ff., 5th Aufl.); F. C. Baur,
Die beiden Briefe an d. Thess., ihre Aethet. u.
Beleucht. f. d. Lehre von d. Parousie Christi, in
Baur and Zeller’s Thed. Jahrh. 1856, xiv. 141-169,
reprinted in the 2d ed. of his Paulus (1867), ii.
341 ff.; Hilgenfeld, Die beiden Briefe an d. Thess.,
noch Inhalt u. Ursprung, in his Zeitschrif. f.
Wiss. Thed., 1862, v. 325-364; J. C. Laurent,
Notizen, Stuttgart, Gotha, 1856 (short several arti
les); Holzmann in Bunsen’s Bibelchrist, vii. 429-
434 (1869); and Reuss, Heek, and Davidson in
their respective Introductions. The so-called “Secondary Epistle to the Thessalonians” is regarded by
Baur, Hilgenfeld, Ewald, Laurent and Davidson as
the first written. Among the recent Commentaries
we may name J. C. K. Hofmann, Die heil.
Schrift. N. T. zusammenhängend niederge
Stett. i. (1862); and C. A. Wurcel and C. J.
Riegenlaub, Die beiden Briefe an die Thes.
Thiel x. of Lange’s Bibelvorsch (1864), translated
with large additions by Dr. John Lillie, in vol. vii.
of the Amer. ed. of Lange’s Commentary (N. Y.
1863), to which the reader is referred for a fuller
view of the literature pertaining to this epistle.

A. THESALONIANS, SECOND EPISTLE TO THE.

(The present attempt to have been written by Corinth not very long after the first, for Silvanus and Timotheus were still with
St. Paul (i. 1). In the former letter we saw chiefly
the outpouring of strong personal affection, occa
sioned by the renewal of the Apostle’s intercourse
with the Thessalonians, and the doctrinal and hor
toriary portions are there subordinate. In the sec
ond epistle, on the other hand, his leading theme is
dead correcting errors in the Church of Thessalonica. We notice two
points especially which call forth his rebuke. First,
it seems that the anxious expectation of the Lord’s
advent, instead of subsiding, had gained ground
since the writing of the first epistle. They now
looked upon this great crisis as imminent, and their
daily aecotions were neglected in consequence.
There were expressions in the first epistle which,
taken by themselves, might seem to favor this
view; and at all events such was falsely repre
sented to be the Apostle’s doctrine. He now
writes to soothe this restless spirit and quell their
apprehensions by showing that many things must
happen first, and that the end was not yet, refer
ning at first to his teaching in the Thessalonian
mation of this statement (ii. 1-12, iii. 6-12). Sec
ondly, the Apostle had also a personal ground of
complaint. His authority was not denied by any,
but it was tampered with, and an unauthorized use
was made of his name. It is difficult to ascertain
the exact circumstances of the case from casual and
indirect allusions, and indeed we may perhaps infer
from the vagueness of the Apostle’s own language
that he himself was not in possession of definite
information; but at all events his suspicions were
aroused. Designing men might misrepresent his
teaching in two ways, either by suppressing what
he actually had written or said, or by forging letters
and in other ways representing him as teaching
what he had not taught. St. Paul’s language hints in two different places at both these modes of
false dealing. He seems to have entertained
suspicious of this dishonesty even while he wrote the
first epistle. At the close of that epistle he
binds the Thessalonians by a solemn oath, “in
the name of the Lord,” to see that the epistle is
read “to all the holy brethren” (v. 27) — a charge
unintelligible in itself, and only to be explained by
supposing some misgivings in the Apostle’s mind.
Before the second epistle is written, his suspicions
seem to have been confirmed, for there are two pas
gages which allude to these misrepresentations of
his teaching. In the first of these he tells them in
vague language, which may refer equally well to
a false interpretation put upon his own words in
the first epistle, or to a supplemental letter forged
in his name, “not to be troubled either by spirit
or by word or by letter, as coming from us, as it
the day of the Lord were at hand.” They are not
to be deceived, he adds, by any one whatever means
he employs (κατα μηθενα τροπον, ii. 2, 3). In
the second passage at the close of the epistle he
says, “the salutation of Paul with mine own hand,
which is a token in every epistle: so I write.”
(ii. 17) — evidently a precaution against forgery.
With these two passages should be combined the
expression in iii. 14, from which we infer that
now entertained a fear of direct opposition: “It
any man obey not our word conveyed by our epistle, note that man.

It will be seen then that the teaching of the second epistle is corrective of, or rather supplemental to, that of the first, and therefore presupposes it. Moreover, the first epistle bears on its face evidence that it is the first outpouring of his affectionate yearnings towards his converts after his departure for Macedonia; while on the other hand the second epistle contains a direct allusion to a previous letter, which may suitably be referred to the first: "Hold fast the tradition which ye were taught either by word or by letter from me" (2i. 15). We can scarcely be wrong therefore in maintaining the received order of the two epistles. It is due however to the great names of Grotius and of Ewald (Jahrb. iii. p. 250; Schwabe, p. 16) to mention that they reverse the order, placing the second epistle before the first in point of time — on different grounds indeed, but both equally insufficient to disturb the traditional order, as it is by the considerations already adduced. 

(2.) This epistle, in the range of subject as well as in style and general character, closely resembles the first; and the remarks made on that epistle apply for the most part equally well to this. The structure also is somewhat similar, the main body of the epistle being divided into two parts in the same way, and each part closing with a prayer (ii. 16, 17, iii. 16: both commencing with aitò ἄνευ). The following is a table of contents:

The opening salutation (i. 1, 2).
1. A general expression of thankfulness and interest, leading up to the difficulty about the Lord's advent (i. 3-ii. 17).

(a.) The Apostle pours forth his thanksgiving for their progress in the faith; he encourages them to be patient under persecution, reminding them of the judgment to come, and prays that they may be prepared to meet it (i. 3-12).

(b.) He is thus led to correct the erroneous idea that the judgment is imminent, pointing out that much must happen first (ii. 1-12).

(c.) He prepares his thanksgiving and exhortation, and concludes this portion with a prayer (ii. 13-17).

2. Direct exhortation (iii. 1-16).

(a.) He urges them to pray for him, and confidently anticipates their progress in the faith (iii. 1-9).

(b.) He reproves the idle, disorderly, and disobedient, and charges the faithful to withdraw from such (iii. 6-15).

This portion again closes with a prayer (iii. 16).

The epistle ends with a special direction and benediction (iii. 17, 18).

(3.) The external evidence in favor of the second epistle is somewhat more definite than that which can be brought in favor of the first. It seems to refer to in one or two passages of Polycarp (iii. 15, in Polyc. e. 11, and possibly i. 4 in the same chapter; cf. Polyc. e. 3, and see Lardner, pt. ii. c. 6); and the language in which Justin Martyr (Dial. p. 336 n) speaks of the Man of Sin is so similar that it can scarcely be independent of this epistle. The second epistle, like the first, is found in the canons of the Syriac and Old Latin Versions, and in those of the Muratorian fragment and of the heretic Marcion; is quoted expressly and by name by Irenæus and others at the close of the second century, and was universally received by the Church. The internal character of the epistle too, in the former case, bears the strongest testimony to its Pauline origin. (See Jowett, i. 143.)

Its genuineness in fact was never questioned until the beginning of the present century. Objections were first started by Christ. Schmidt (Eidol. nos N. T. 1804). He has been followed by Schröder (Apostel Paulus, Kern (Tubing, Zeitschr. f. Theol. 1839, ii. p. 145), and Bour (Paulus der Apostel). De Wette at first condemned this epistle, but afterward withdrew his condemnation and frankly accepted it as genuine.

It will thus be seen that this epistle has been rejected by some modern critics who acknowledge the first to be genuine. Such critics of course attribute no weight to arguments brought against the first, such as we have considered already. The apocalyptic passage (ii. 1-12) is the great stumbling-block to them. It has been objected to, either as alluding to events subsequent to St. Paul's death, the Neronian persecution, for instance; or as betraying religious views derived from the Montanism of the second century; or lastly, as contradicting St. Paul's anticipations expressed elsewhere, especially in the first epistle, of the near approach of the Lord's advent. That there is no reference to Nero, we shall endeavor to show presently. That the doctrine of an Anti-christ did not start into being with Montanism, is shown from the allusions of Jewish writers even before the Christian era (see Bertholdt, Christ, p. 69; Gfrner, Jahrb. des Heils, pt. ii. p. 257); and appears still more clearly from the passage of Justin Martyr referred to in a former paragraph. That the language used of the Lord's coming in the second epistle does not contradict, but rather supplement the teaching of the first — postponing the day indeed, but still anticipating its approach as probable within the Apostle's lifetime — may be gathered both from expressions in the passage itself (e. g. ver. 7, "is already working"); and from other parts of the epistle (i. 8). The special objections to the epistle will scarcely command a hearing, and must necessarily be passed over here.

(4.) The most striking feature in the epistle is this apocalyptic passage, announcing the revelation of the "Man of Sin" (ii. 1-12); and it will not be irrelevant to investigate its meaning, bearing as it does on the circumstances under which the epistle was written, and illustrating this aspect of the Apostle's teaching. He had dwelt much on the subject; for he appeals to the Thessalonians as knowing this truth, and reminds them that he had told them these things when he was yet with them.

(1.) The passage speaks of a great apostasy which is to usher in the advent of Christ, the great judgment. There are three prominent figures in the picture, Christ, Antichrist, and the Restrainner. Antichrist is described as the Man of Sin, the Son of Perdition, as the Adversary who exalteth himself above all that is called God, as making himself out to be God. Later on (for apparently the reference is the same) he is styled the "mystery of lawlessness," "the lawless one." The Restraint is in one place spoken of in the masculine as a person
it and I shall have more to say about this subject in a future article.

II. Many different explanations have been offered of this passage. By one class of interpreters it has been referred to circumstances which passed within the circle of the Apostle's own experience, the events of his own lifetime, or the period immediately following. Others again have seen in it the prediction of a crisis yet to be realized, the end of all things. The former of these, the Prerestrians, have identified the "Man of Sin" with divers historical characters — with Caligula, Nero, Titus, Simon Magus, Simon son of Giora, the high-priest Ananias, etc., and have sought for a historical counterpart to the Restriiner in like manner. The latter, the Futurists, have also given various accounts of the Antichrist, the mysterious power of evil which is already working. To Protostrians, for instance, it is the Papacy; to the Greek Church, Mohammedanism. And in the same way each generation and each section in the Church has regarded it as a prophecy of that particular power which seemed to them and in their own time to be most fraught with evil to the true faith. A good account of these manifold interpretations will be found in Linnemann's Commentary on the Epistle. p. 294; Schlesius, ed. 11, 12. See also Alford, Proleg., (III.) Now in arbitrating between the Prerestrians and the Futurists, we are led by the analogy of other prophetic announcements, as well as by the language of the passage itself, to take a middle course. Neither is wholly right, and yet both are to a certain extent right. It is the special character of prophecy to speak of the distant future through the present and immediate. The persons and events falling within the horizon of the prophet's own view, are the types and representatives of greater figures and crises far off, and as yet but dimly visible. With this in view, and speaking of a delivery from the temporary oppression of Egypt or Babylon, spoke also of Messiah's kingdom. Thus our Lord himself, foretelling the doom which was even then hanging over the holy city, glanced at the future judgment of the world as typified and portrayed in this; and the two are so interwoven that it is impossible to disentangle them. Following this analogy, we may agree with the Prerestrians that St. Paul is referring to events which fell under his own cognizance; for indeed the Restriiner is said to be restraining now, and the mystery of iniquity is to be already working; while at the same time we may accept the Futurist view, that the Apostle is describing the end of all things, and that therefore the prophecy has not yet received its most striking and complete fulfillment. This commingling of the immediate and partial with the final and universal manifestation of God's judgments, characteristic of all prophecy, is rendered more easy in St. Paul's case, because he seems to have contemplated the end of all things as possibly, or even probably, near at hand; and therefore the particular manifestation of Antichrist, which he witnessed with his own eyes, would naturally be merged in and identified with the final Antichrist, in which the opposition to the Gospel will culminate.

(IV.) If this view be correct, it remains to inquire what particular adversary of the Gospel, and what particular restraining influence, St. Paul may have had in view. But, before attempting to approximate to an explanation, we may clear the way by laying down two rules. First, the imagery of the passage must be interpreted mainly by itself, and by the circumstances of the time. The symbols may be borrowed in some cases from the Old Testament; they may reappear in other parts of the New. But we cannot be sure that the same image denotes exactly the same thing in both cases. The language describing the Man of Sin is borrowed from some extent from the representation of Antitheta Epiaphones in the book of Daniel, but Antitheta cannot be meant there. The great adversary in the Revelation seems to be the Roman power; but it may be widely different here. There were even in the Apostolic age "many Antichrists;" and we cannot be sure that the Antichrist present to the mind of St. Paul was the same with the Antichrist contemplated by St. John. Secondly, in figurative passages it is arbitrary to assume that a person is denoted where we find a personification. Thus the "Man of Sin" here need not be an individual man; it may be a body of men, or a power, a spiritual influence. In the case of the Restriiner we seem to have positive ground for so interpreting it, since in one passage the heterer gender is used, "the thing which restrains" (ὁ τῆς ἡμετερίας), as if synonymous. (See Jowett's Essay on the Man of Sin, i. 178, rather for suggestions as to the mode of interpretation, than for the conclusion he arrives at.)

(V.) When we inquire then, what St. Paul had in view when he spoke of the "Man of Sin," and the Restriiner, we can only hope to get even an approximate answer by investigating the circumstances of the Apostle's life at this epoch. Now we find that the chief opposition to the Gospel, and especially to St. Paul's preaching at this time, arose from the Jews. The Jews had conspired against the Apostle and his companions at Thessalonian, and he only saved himself by secret flight. Thence he was forced to Berea, which he hurriedly left in the same way. At Corinth, where the Apostles to the Thessalonians were written, they persecuted him still further, raising a cry of treason against him, and bringing him before the Roman proconsul. These incidents explain the strong expressions he uses of them in these epistles: "They slew the Lord Jesus and the prophets, and persecuted the Apostles; they are hateful to God, the common enemies of mankind, whom the Divine wrath (ἡ ἀγέρπα) at length overtakes" (1 Thess. ii. 15, 16). With these facts in view, it seems on the whole probable that the Antichrist is represented especially by Judaism. With a prophetic insight the Apostle foresaw, as he contemplated the moral and political condition of the race, the approach of a great and overwhelming catastrophe. And it is not improbable that our Lord's predictions of the vengeance which threatened Jerusalem blended with the Apostle's vision, and gave a color to this passage. If it seem strange that "lawlessness" should be mentioned as the distinguishing feature of those whose vexed zeal for "the law" stimulated their opposition to the Gospel, we may appeal to our Lord's own words (Matt. xxiii. 28), describing the Jewish teachers: "within them are full of hypocrisy and lawlessness (δραματικά)". Corresponding to this view of the Antichrist, we
small probably be correct in regarding the Roman Empire as the restraining power, for so it was taken by many of the Fathers, though without altogether understanding its bearing. It was to Roman justice and Roman magistrates that the Apostle had recourse at this time to shield him from the enmity of the Jews, and to check their violence. At Philippi, his Roman citizenship extorted an ample apology for ill-treatment. At Thessalonica, Roman law secured him fair play. At Corinth, a Roman proconsul acquitted him of frivolous charges brought by the Jews. It was only at a later date under Nero, that Rome became the antagonist of Chris
tendom, and then she also in turn was falsely portrayed by St. John as the type of Antichrist.

Whether the Jewish opposition to the Gospel entirely exhausted St. Paul's conception of the "mystery of iniquity" as he saw it "already working" in his own day, or whether other elements did not also combine with this to complete the idea, it is impossible to say. Moreover at this distance of time and with our imperfect information, we cannot hope to explain the exact bearing of all the details in the picture. But following the guidance of his
testimony, we seem justified in adopting this as a probable, though only a partial, explanation of a very difficult passage. [Antichrist.] 5. A list of commentators has been given in the article on the First Epistle. J. B. L.

**THESAULONICA (Θεσσαλονίκη).** The original name of this city was Therma; and that part of the Macedonian shore on which it was situated ("Medusa flexu littoris sinus Thermae"), Plin. H. N. iv. 10; retained through the Roman period the designation of the Thracian Gulf. The history of the city under its earlier name was of no great note (see Herod. vii. 128 ff.; Thucyd. i. 61, ii. 28; Esch. De jfils, Leg. p. 31). It rose into importance with the decay of Greek nationality. Cassander the son of Antipater rebuilt and enlarged it, and named it after his wife Thessalonike, the sister of Alexander the Great. The first author in which the new appellation occurs is Polybius (xviii. 5). The name ever since, under various slight modifications, has been continuous, and the city itself has never ceased to be eminent. Solimani (though Adrianople may possibly be larger) is still the most important town of European Turkey, next after Constantinople.

Under the Romans, when Macedonia was divided into four governments, Thessalonica was made the capital of the second (Liv. xlv. 29); afterwards, when the whole was consolidated into one province, this city became practically the metropolis. Notices of the place now become frequent. Cleone was here in his exile (Phil. ii. 14-16); and some of his letters were written from hence during his journey to and from his own province of Cilicia. During the first Civil War it was the headquarters of the Pompeian party and the Senate (Dion Cass. xli. 29). During the second it took the side of Octavius (Pit. Brut. 46; Appian, B. C. iv. 118), whence apparently it reaped the honor and advantage of being made a "free city" (libera civitas, Plin. H. N. iv. 22, 23); a privilege which is commemorated on some of its coins. Strabo in the first century speaks of Thessalonica as the most populous city in Macedonia (μεγάλος τῶν ἀλλων εὐαρέστης), similar language to which is used by Lucian in the second century (Abb. 46).

Thus we are brought to St. Paul's visit (with Silas and Timothy) during his second missionary journey, and to the introduction of Christianity into Thessalonica. Three circumstances must here be mentioned, which illustrate in an important manner this visit and this journey, as well as the two Epistles to the Thessalonians, which the Apostle wrote from Corinth very soon after his departure from his new Macedonian converts. (1.) This was the chief station on the great Roman Road, called the Via Egnatia, which connected Rome with the whole region to the north of the Ægean Sea. St. Paul was on this road at Neapolis (Acts xvi. 11) and Philippi (xvi. 12-40), and his route from the latter place (xvii. 1) had brought him through two of the well-known minor stations mentioned in the Itineraries. [ΑΜΦΙΘΗΣΙΟΣ; ΑΠΩΛΟΛΙΝ] (2.) Placed second on this list, and in connection with other important Roman ways ("posita in gremio imperii Romanus," to use Cicero's words), Thessalonica was an invaluable centre for the spread of the Gospel. And it must be remembered that, besides its inland communication with the rich plains of Macedonia and with far more remote regions, its maritime position made it a great emporium of trade by sea. In fact it was nearly if not quite, on a level with Corinth and Ephesus in its share of the commerce of the Levant. Thus we see the force of what St. Paul says in his first epistle, shortly after leaving Thessalonica—ἀρ' ὑμῶν ἐκχύτηκα ὁ Κυρίος τού Καινίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καί ἐν τῇ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ (i. 8). (3.) The circumstance noted in Acts xvii. 1, that here was the synagogue of the Jews in this part of Macedonia, had evidently much to do with the Apostle's plans, and also doubtless with his success. Trade would inevitably bring Jews to Thessalonica: and it is remarkable that, ever since, they have had a prominent place in the annals of the city. They are mentioned in the seventh century during the Schatonic wars; and again in the twelfth by Eustathius and Benjamin of Tudela. In the fifteenth century there was a great influx of Spanish Jews. At the present day the numbers of residents in the Jewish quarter (in the southeast part of the town) are estimated at 10,000 or 20,000, out of an aggregate population of 60,000 or 70,000.

The first scene of the Apostle's work at Thessalonica was the Synagogue. According to his custom he began there, arguing from the Ancient Scriptures (Acts xvi. 2:); and the same general results followed, as in other places. Some believed, both Jews and proselytes, and it is particularly added, that among these were many influential women (ver. 4); on which the general body of the Jews, stirred up with jealousy, excited the Gentile population to persecute Paul and Silas (ver. 5-10). It is stated that the misinformations among the Jews continued for three weeks (ver. 2). Not that we are obliged to limit to this time the whole stay of the Apostles at Thessalonica. A flourishing church of Timothy is not mentioned in any part of the direct narrative of what happened at Thessalonica, though he appears as St. Paul's companion before at Philippi (Acts xvi. 12, and afterwards at Berea xvii. 14, 15); but from his subsequent mission to Thessalonica (I. Thess. i. 7; see Acts xviii. 5), and the mention of his name in the opening sentence of both epistles to the Thessalonians, we can hardly doubt that he had been with the Apostle through out.
was certainly formed there; and the epistles show that its elements were much more Gentile than Jewish. St. Paul speaks of the Thessalou

niots as having turned "from idols;" and he does not here, as in other epistles, quote the Jewish Scriptures. In all respects it is important to compare these two letters with the narrative in the Acts; and such references have the greater freshness from the short interval which elapsed between visiting the Thessalonians and writing to them. Such expressions as ευ θανατοὺς πολίτες (1 Thess. 1, 6), and ευ πολίτες ἄμφισσας (ib. 2), sum up the suffering and conflict which Paul and Silas and their converts went through at Thessalonica. (See also 1 Thess. ii. 14, 15, iii. 3, 4; 2 Thess. i. 4-7.) The persecution took place through the instrumentality of worthless idlers (των ἄχριστων ἄρχασ τινάς πουρασίων, Acts xvii. 5), who, instigated by the Jews, raised a tumult. The house of Jason, with whom the Apostles seem to have been residing, was attacked; they themselves were not found, but Jason was brought before the authorities on the accusation that the Christians were trying to set up a new King in opposition to the Emperor; a guarantee (ἐκ ὶ ἑαυτοῦ) was taken from Jason and others for the maintenance of the peace, and Paul and Silas were sent away by night southwards to Berea (Acts xvii. 5-10). The particular charge brought against the Apostles receives an illustration from the epistles, where the kingdom of Christ is prominently mentioned (1 Thess. ii. 12; 2 Thess. i. 5). So again, the doctrine of the Resurrection is conspicuous both in St. Luke's narrative (xvii. 3), and in the first letter (i. 10, iv. 14, 15). If we pass from these points to such as are personal, we are enabled from the epistles to complete the picture of St. Paul's conduct and attitude at Thessalonica, as regards his love, tenderness, and zeal, his care of individual souls, and his disinterest.

Of the first Christians of Thessalonica, we are able to specify by name the above-mentioned Jason (who may be the same as the Apostle's own kinsman mentioned in Rom. xvi 21), Demas (at least conjecturally; see 2 Tim. iv. 10), Gains, who shared some of St. Paul's perils at Ephesus (Acts xix. 25), Secundus (who accompanied him from Macedonia to Asia on the eastward route of his third missionary journey, and was probably concerned in the business of the collection; see Acts xx. 4), and especially Aristarchus (who, besides being mentioned here with Secundus, accompanied St. Paul on his voyage to Rome, and had therefore probably been with him during the whole interval, and is also specially referred to in two of the epistles written during the first Roman imprisonment. See Acts xxvii. 2; Col. iv. 10; Philom. 24; also Acts xix. 29, for his association with the Apostle at Ephesus in the earlier part of the third journey).

We must recur, however, to the narrative in the Acts, for the purpose of noticing a singular acca-
The Travellers to whom it is most important to refer, as having given full accounts of this place, are Clarke (Travels in Europe, etc., 1810–1823), Sir H. Holland (Travel in the Ionian Isles, etc., 1815), Coninxley (Voyage dans la Macedoine, 1821), and Leake (Northern Greece, 1835). An antiquarian essay on the subject by the Abbé Belley will be found in the Mémoires de l’Académie des Inscriptions, tom. xxxvii. Sect. Hist. pp. 121–146. But the most elaborate work is that of Tafel, the first part of which was published at Tubingen in 1825. This was afterwards reprinted as "Prolegomena" to the Dissertationes Thessalonicae et jacante Agro geographico, Berlin, 1839. With this should be compared his work on the "Via Egnatia." The Commentaries on the Epistles to the Thessalonians of course contain useful compilations on the subject. Among these, two of the most copious are those of Kosch (Berlin, 1849) and Lüneumann (Göttingen, 1850).

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**THEUDAS (Theod: Theudas: and probably (Πορφυρίος), the name of an insurgent mentioned in Gamaliel’s speech before the Jewish council (Acts v. 35–39) at the time of the arraignment of the Apostles. He appeared, according to Luke’s account, as the leader of about four hundred men, who, according to the apparent eagerness of his followers to lead the people astray by false doctrine, but to accomplish his designs by violence, he undertook a high conceit of himself (λέγεται εἰς τὸν τάξον): was slain at last (ἀποκρίθη), and his party was dispersed and brought to nothing (διεπλήθεσαν καὶ εὑρεστοῦ ἐπὶ οὐδὲν). Josephus (Ant. xx. 5, § 1) speaks of a Theudas who played a similar part in the time of Claudius, about A.D. 44, i. e., some ten or twelve years at least later than the delivery of Gamaliel’s speech; and since Luke places his Theudas, in the order of time, before Judas the Galilean, who made his appearance soon after the death of Archelaus, i. e., A.D. 6 or 7 (Jos. B. J. ii. § 1; Ant. xvii. 1, § 6, xx. 5, § 30), it has been charged that the writer of the Acts either fabricated the speech put into the mouth of Gamaliel, or has wrought into it a transaction which took place thirty years or more after the time when it is said to have occurred (see Zeller, Die Apostelgeschichte, pp. 132 ff.). Here we may protest at the outset against the injustice of hastily imputing to Luke so gross an error; for having established his character in so many decisive instances in which he has allied himself to the course of the Acts, to persons, places, customs, and events in sacred and profane history, he has a right to the presumption that he was well informed also as to the facts in this particular passage. Every principle of just criticism demands that, instead of distrusting him as soon as he goes beyond our means of verification, we should avail ourselves of the support of his authority, for the purpose of upholding his credibility which the conditions of the case will allow.

Various solutions of the difficulty have been offered. The two following have been suggested as especially commendable themselves by their fulfillment of every reasonable requisition, and as ap.
proced by learned and judicious men: (1.) Since Luke represents Thesus as having preceded Judas the Galilæan [see vol. ii. p. 1495], it is certain that he could not have appeared later, at all events, than the latter part of the reign of Herod the Great. The very year, now, of that monarch’s death was remarkably turbulent; the land was overrun by belligerent parties, under the direction of insurrectionary chiefs or fanatics. Josephus mentions but three of these disturbers by name; he passes over the others with a general allusion. Among those whom the Jewish historian has omitted to name, among them, the Theudas whom Luke mentions, as an example of unsuccessful innovation and insubordination, the name was not an uncommon one (Winer, Realb. ii. 609); and it can excite no surprise that one Theudas, who was an insurgent, should have appeared in the time of Augustus, and another, fifty years later, in the time of Claudius. As analogues to this supposition is the fact that Josephus gives an account of four men named Simon, who followed each other within forty years, and of three named Judas, within ten years, who were all instigators of rebellion. This mode of reconciling Luke with Josephus is affirmed by Lardner (Credibility, vol. i. p. 429). Bengel, Kist, Ohlhausen, August (de Temp. in Act. Apost. Rec. p. 185), Winer, and others, support it, which is a matter of much learning and ability. He argues that the Theudas referred to by Gamaliel is the individual who occurs in Josephus under the name of Simon (R. J. ii. 4, § 2; Ant. xvii. 10, § 6), a slave of Herod, who attempted to make himself king, and the confusion which attended the vacancy of the throne when that monarch died. He urges the following reasons for that opinion with regard to this Simon:—The last, and among those who disturbed the public peace at that time, would be apt to occur to Gamaliel as an illustration of his point. secondly, he is described as a man of the same lofty pretensions (καὶ τάμα ἐκτένεις παν διστασα — λέγων εἶνα τιν υπέρ τιν —); thirdly, he died a violent death, which Josephus does not mention as true of the other two insurgents: fourthly, he appears to have had comparatively few adherents, in conformity with Luke’s λάτετε περασσόμενοι: and, lastly, his having been originally a slave accounts for the twofold appellation, since it was very common among the Jews to assume a different name on changing their occupation or mode of life. It is very possible, therefore, that Gamaliel speaks of him as Thesus, because, having borne no valid name so long at Jerusalem, he was best known by it to the members of the Sanhedrin; and that Josephus, on the contrary, who wrote for Romans and Greeks, speaks of him as Simon, because it was under that name that he set himself up as king, and in that way acquired his foreign notoriety (see Fœd. Hist. v. 9).

There can be no objection to either of the foregoing suppositions: both are reasonable, and both must be disproved before Luke can be justly charged with having committed an anachronism in the passage under consideration. So impartial a witness as Josephus, the historian of the Jews (Geschichte der Israelticher, ii. Anh. p. 76), admits the reasonableness of such combinations, and holds, in this case to the credibility of Luke, as well as that of Josephus. The considerate Lardner (Credibility, vol. i. p. 481), therefore, could well say here, "It is impossible to say whether one Theudas himself may have misplaced the time of Thesus, instead of Luke, who is charged with that oversight. Calvin’s view that Judas the Galilæan appeared not after but before Thesus (μετά τοῦ θεοῦ: non super vel praebent), and that the examination of the Apostles before the Sanhedrim occurred in the time of Claudius (contrary to the manifest chronological order of the Acts), deserves mention only as a mark of the progress which has been made in Biblical exegesis since his time. Among other writers, in addition to those already mentioned, who have discussed this question or touched upon it, are the following: Wieseler, Chronologie der Apost. Zeitalters, p. 138; Neumer, Geschichte der Pflanzung, i. 73, 76; Guericke, Beiträge zur Kritik, ins T. Th., p. 90; A. Köhler, Herizg’s Real-Enzyk. xvi. 29-41; Baumgart, Apostelgeschichte, i. 114; Lightfoot, Holm. ii. 704; Biscove, History of the Acts, p. 428; and Wordsworth’s Commentary, ii. 26.

H. B. H.

THIEVES, THE TWO

The men who under this name appear in the history of the Crucifixion were robbers (Ἀπαράτα) rather than thieves (ἀπεταῖ), belonging to the lawless bands by which Palestine was at that time and afterwards infested (Jos. Ant. xvii. 10, § 8, xx. 8, § 10). Against these brigands every Roman procurator had to wage continual war (Jos. B. J. ii. 13, § 2). The parliament of the Good Samaritan shows how common it was for them to attack and plunder travellers even on the high-road from Jerusalem to Jericho (Luke x. 30). It was necessary to use an armed police to encounter them (Luke xxii. 52). Often, as in the case of Barabbas, their wild life was connected with a fanatical zeal for freedom, which turned the marauding attack into a popular insurrection (Mark xv. 7). For crimes such as these the Romans had but one sentence. Crucifixion was the penalty at once of the robber and the rebel (Jos. B. J. ii. 13, § 2).

Of the previous history of the two who suffered on Golgotha we know nothing. They had been tried and condemned, and were waiting their execution before our Lord was accused. It is probable enough, as the death of Barabbas was clearly expected at the same time, that they were among the σαρακαςαρατί who had been imprisoned with him, and had taken part in the inscription in which zeal, hate, and patriotism, and lust of plunder were mingled in wild confusion.

They had expected to die with Jesus Barabbas. [Comp. Barabbas.] They find themselves with one who bore the same name, but who was described in the superscription on his cross as Jesus of Nazareth. They could hardly fail to have heard something of his fame as a prophet, of his triumphal entry as a king. They now find Him sharing the
same fate as themselves, condemned on much the same charge (Luke xxiii. 5). They too would bear their crosses to the appointed place, while He smiled by the way. Their garments would be parted among the soldiers. For them also there would be the drugged wine, which He refused, to dull the sharp pain of the first phers of the Cross. They catch at first the prevailing tone of scorn. A king of the Jews who could neither save himself nor help them, whose followers had not even fought for him (John xiii. 30), was strangely unlike the many chieftains whom they had probably known claiming the same title (Jos. Ant. xxii. 10, § 8); strangely unlike the "notable prisoner" for whom they had not hesitated, it would seem, to incur the risk of bloodshed. But over one of them there came a change. The darkness which, at noon, was beginning to steal over the sky, awed him, and the Divine patience and silence and meekness of the sufferer touched him. He looked back upon his past life, and saw an infinite evil. He looked to the man dying on the cross beside him, and saw an infinite compassion. There indeed was one, unlike all other "kings of the Jews" whom the robber had ever known. Such a one must be all that He had claimed to be. To be forgotten by that king seems to him now the most terrible of all punishments: to take part in the triumph of his return, the most blessed of all hopes. The yearning prayer was answered, not in the letter, but in the spirit. To him alone, of all the myriad who had listened to Him, did the Lord speak of Paradise [comp. Paradisus], waking with that word the thoughts of a purer past and the hopes of an immediate rest. But its joy was to be more than that of fair groves and pleasant streams. "Thou shalt be with me." He should be remembered there.

We cannot wonder that a history of such wonderful interest should at all times have fixed itself on men's minds, and led them to speculate and ask questions which we have no data to answer. The simplest and truest way of looking at it has been that of those who, from the great Alexandrian thinker (Origen, in Hom. iii.) to the writer of the most popular hymn of our own times, have seen in the flying thief "the first great typical instance that the passion justified by faith within the deeds of the law." Even those whose thoughts were less deep and wide acknowledged that in this and other like cases the baptism of blood supplied the place of the outward sign of regeneration (Hilar. De Tr. Bapt. c. x.; Jerome, Ep. xiii.). The logical speculations of the Pelagian controversy overloaded, in this as in other instances, the clear judgment of Augustine. Maintaining the absolute necessity of baptism to salvation, he had to discuss the question whether the penitent thief had been baptized or not, and he oscillates, with melancholy indecision, between the two answers. At times he is disposed to rest contented with the solution which had satisfied others. Then again he ventures on the conjecture that the water which sprang forth from the pierced side had sprinkled him, and so had been a sufficient baptism. Finally, yielding to the inexorable logic of a sacramental theory, he rests in the assumption that he probably had been baptized before, either in his prison or before he entered on his robber-life (comp. De Animæ, i. 11, iii. 12; Seren. de Temp. 156; Retract. i. 26, iii. 18, 55).

The conjecture that a turn never took on the circumstances of the history. Bengel, usually acute, here oversteps the mark, and finds in the Lord's words to him, dropping all mention of the Messianic kingdom, an indication that the penitent thief was a Gentile, the impenitent a Jew, and that thus the scene on Calvary was typied of the position of the two Churches (Iwano N. T. in Luke xiiiii.). Instead, he perceives in the Lord the mark all the language of one who had all along listened with grief and horror to the revilings of the multitude, the burst of an indigation previously suppressed. The Apocryphal Gospels, as usual, do their best to lower the Divine history to the level of a legend. They follow the repentant robber into the unseen world. He is the first to enter Paradise of all mankind. Adam and Seth and the patriarchs find him already there bearing his cross. Michael the archangel had led him to the gate, and the fiery sword had turned aside to let him pass (Evron. N. c. ii. 10). Names were given to the two robbers. Demas or Diomas was the penitent thief, hanging on the right, Gestas the impenitent on the left (Evron. N. c. ii. 10; Nicolas. Josephus c. 3). The cry of entreaty is expanded into a long wordy prayer (Varr. Jos. i. 67), and the promise suffers the same treatment. The history of the Infancy is made prophetic of that of the Crucifixion. The holy family, on their flight to Egypt, come upon a band of robbers. One of them, Titus (the names are different here), has compassion, purchases the silence of his companion, Demasius, and the infant Christ prophesies that after thirty years Titus shall be excommunicated with him, and shall go before him into Paradise (Evron. Infrat. c. 23). As in other instances (comp. Macri), so in this, the fancy of inventors seems to have been fertile in names. Bede (Collect. gives Matha and Joca as those which prevailed in his time. The name given in the Gospel of Nicodemus has, however, kept its ground, and St. Diosibus takes his place in the legend of the Syrian, the Greek, and the Latin Churches.

All this is, of course, pedantic enough. The captious objections to the narrative of St. Luke as inconsistent with that of St. Matthew and St. Mark, and the inference drawn from them that both are more or less legendary, are hardly less puerile. Strachan (De Joe, ii. 519; Ewald, Christus, grch. v. 438) The obvious answer to this is that which has been given by Origen (Hom. 35 in Matt.), Chrysostom (Hom. 88 in Matt.), and others (Comp. Suer. a. P. 10). Both began by reviling. One was subsequently touched with sympathy and awe. The other explanation, given by Cyprian (De Passione Domini), Augustine (De Cons. intuit. iii. 163), and others, which forces the statement of St. Matthew and St. Mark into agreement with that of St. Luke by assuming a symphonic, or symposia, or commixtus, is, it believed, far less satisfactory. The technical word does but thinly veil the contradiction which this hypothesis admits but does not explain.

E. H. P.

THINNATHAH (থিন্নাথাহ): Thinnarthi. A town in the allotment of Damascus (Josh. xix. 43 only). It is named between Eon and Ekron. The name is the same as that of the residence of Samson's wife (inaccurately given in A. V. Timnah); but the position of that place which seems to agree with the modern Zerkeb, is not so suitable, being fully ten miles from Akko, the representative of Ekron. Timnah appears to have been almost as
common a name as Gilbeach, and it is possible that there may have been another in the allotment of Dan besides that represented by Tobiah.

THIBBE (Θιμήθη [Alex.] Θιμάθη). A name found only in Tob. i. 2, as that of a city of Naphthali which Tobit's ancestor had been carried captive by the Assyrians. The real interest of the name resides in the fact that it is maintained by some interpreters (Hiller, Comm. pp. 256, 947; Rehfeld, Patr. p. 1055) to be the place which had the glory of giving birth to Elijah the Tishbite.

This, however, is, at the best, very questionable, and derives its main support from the fact that the word employed in I K. xvii. 1 to denote the relation of Elijah to Gilbeach, if pointed as it now stands in the Received Hebrew Text, signifies that he was not a native of Gilbeach but merely a resident there, and was not in both the different and foreign district, but it is also possible to point the word so that the sentence shall mean "from Tishbi of Gilbeach," in which case all relation between the great Prophet and Thibbe of Naphthali at once falls to the ground. [See Tishbite.]

There is, however, a truly singular variation in the text of the passage in Tobit, a glance at which will show how hazardous it is to base any definite geographical conclusions upon it:

A.V. | Vulgate | LXX | Revised Greek Text | Vetus Latina
--- | --- | --- | --- | ---
Out of Thibbe which is at the right hand of that city which is called properly Naphthali in Gilbeach above Galilee of Abser. (Morgen, behind see above Abser. Kedesh of Naphthali in Gilbeach, Judg. iv. 6.]

* L. e. probably, Hazor.

Assuming that Thibbe, and not Thibbe, is the correct reading of the name, it has been conjectured (apparently for the first time by Keil, Comm. ober die Könige, p. 217) that it originated in an erroneous rendering of the Hebrew word 실phan, which word in fact occurs in the Hebrew version of the passage, and may be pointed in two ways, so as to mean either "from the inhabitants of," or "from Tishbi," i. e. Thibbe. The reverse suggestion, in respect of the same word in I K. xvii. 1, has been already alluded to. [Tishbite.]

This, but though very ingenious, and quite within the bounds of possibility, is at present a mere conjecture, since none of the texts support it, and there is no other evidence in its favor.

No name resembling Thibbe or Thibbe has been yet encountered in the neighborhood of Kedesh or Sejuf, but it seems impossible to suppose that the name of Shihul in Judg. xxi. 19 — can be more invention.

G.

THISTLE. [THOMAS AND THISTLED.]

THOMAS (Θωμᾶς: Thomas), one of the Apostles. According to Eusebius (H. E. i. 13) his real name was Judas. This may have been a mere confusion with Thaddæus, who is mentioned in the extract. But it may also be that Thomas was a twin.

The word 实phan, Thoma, a twin; and so it is translated in John xi. 16, xii. 2, ῥαθή: Thoma, of this name has grown the "tradition that he had a twin-sister Lydia (Petres Apos. p. 272), or that he was a twin-brother of our Lord (Thilo, Acts Thomas, p. 94); which last, again, would confirm his identification with Judas (comp. Matt. xiii. 55). He is said to have been born at Antioch (Petres Apos. p. 272). In the catalogue of the Apostles he is coupled with Matthew in Matt. x. 3, Mark iii. 18, Luke vi. 15, and with Philip in Acts i. 13.

All that we know of him is derived from the Gospel of St. John; and this amounts to three traits, which, however, so exactly agree together, that, slight as they are, they place his character before us with a precision which belongs to no other of the twelve Apostles, except Peter, John, and Judas Iscariot. This character is that of a man slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love for his Master.

The first trait is his speech when our Lord determined to face the dangers that awaited Him in Judea on his journey to Bethany. Thomas said to his fellow-disciples, "Let us also go (καλείτω) that we may die with Him" (John xi. 16). He entertained no hope of His escape — he looked on the journey as leading to total ruin; but he determined to share the peril. "Though He slay me, yet will I trust in Him." The second was his speech during the Last Supper. "Thomas saith unto Him, Lord, we know not whither thou goest, and how can we know the way" (xiv. 5)? It was the prosaic, incredulous doubt as to moving a step in the unseen future, and yet an eager inquiry to know how this step was to be taken.

The third was after the Resurrection. He was absent — possibly by accident, perhaps characteris-

* In Cant. vii. 4 [A. V. 3], it is simply ἑξῆς, exactly our "Twin." The frequency of the name in England is derived not from the Apostle, but from St. Thomas of Canterbury.
tionally—from the first assembly when Jesus and appeared. The others told him what they had seen. He broke forth into an exclamation, the terms of which convey to us at once the vehemence of his doubt, and at the same time the vivid picture that his mind retained of his Master’s form as he had last seen Him lifeless on the cross. “Except I see in my hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not, I cannot believe” (John xx. 25).

On the eighth day he was with them at their gathering, perhaps in expectation of a recurrence of the visit of the previous week; and Jesus stood amongst them. He uttered the same exclamation, “Peace be unto you;” and then turning to Thomas, as if this had been the special object of his appearance, uttered the words which convey as strongly the sense of condemnation and tender reproof, as those of Thomas had shown the sense of hesitation and doubt. “Bring thy finger hither [λάβε as if Himself pointing to his wounds] and see my hands; and bring thy hand and thrust it in my side.” He was habitually unbelieving (ἁμαρτάνοντας).” He answers to the words that Thomas had spoken to the ears of his fellow-disciples only; but it is to the thought of his heart rather than to the words of his lips that the Searcher of hearts answers. . . . Eye, ear, and touch, at once appealed to, and at once satisfied— the form, the look, the voice, the solid and actual body; and not the senses only, but the mind satisfied too: the knowledge that searches the very reins and the heart: the light that becometh to the end, infinite and eternal” (Arnold’s Sermon vi. 238).

The effect on Thomas is immediate. The conviction produced by the removal of his doubt became deeper and stronger than that of any of the other Apostles. The words in which he expressed his belief contain a further assertion of his Master’s Divine nature than is contained in any other expression used by Apostolic lips. "My Lord, and my God.” Some have supposed that κύριος refers to the human, ἄνθρωπος to the Divine nature. This is too artificial. It is more to the point to observe the exact terms of the sentence, uttered (as it were) in unexpressed voice. “It is then my Lord and my God!” And the word "my” gives it a personal application to himself. Additional emphasis is given to this declaration from its being the last incident narrated in the direct narrative of the Gospel (before the supplement of ch. xxii.), thus corresponding to the opening words of the prologue. “Thus Christ was acknowledged on earth to be what St. John had in the beginning of his Gospel declared him to be from all eternity; and the words of Thomas at the end of the 28th chapter do not repeat the truth which St. John had stated before in his own words at the beginning of the first” (Arnold’s Sermon vi. 401).

The answer of our Lord sums up the moral of the whole narrative: “Because” θνατxr3 he had seen me, Thomas last believed: blessed are they that have not seen me, and yet have believed” (xx. 29). By this incident, therefore, Thomas, “the Doubting Apostle,” is raised at once to the Theologian in the original sense of the word. “Ab eo dubitatum est,” says Augustine, “ne nobis dubitaretur.” It is this feature of his character which has been so much remarked in later ages, when for the first time its peculiar lesson became apparent. In the famous statue of him by Thorwaldsen in the church at Copenhagen, he stands, the thoughtful, meditative skeptic, with the rule in his hand for the due measuring of evidence and argument. This scene was one of the favorite passages of the English theologian who in this century gave so great an impetus to the progress of free inquiry combined with fervent belief, of which Thomas is so remarkable an example. Two discourses on this subject occur in Dr. Arnold’s published volumes of Sermons (v. 312, vi. 233). Amongst the last words which he repeated before his own sudden death (Life and Correspondence, 7th ed. p. 617) was the blessing of Christ on the faith of Thomas.

In the N. T. we hear of Thomas only twice again, once on the Sea of Galilee with the seven disciples, where he is ranked next after Peter (John xxii. 2), and again in the assemblage of the Apostles after the Ascension (Acts i. 13).

The close of his life is filled with traditions or legends; which, as not resting on Biblical grounds, may be briefly dispatched.

The earlier traditions, as believed in the 4th century (Eds. H. E. i. 13, i. 1: Socrat. H. E. i. 19), represent him as preaching in Parthia or Persia, and finally buried at Edessa (Socr. H. E. i. 18). Chrysostom mentions his grave at Edessa, as being one of the four genuine tombs of Apostles; the other three being Peter, Paul, and John (Hom. in Heb. 29). With his burial at Edessa agrees the story of his sending Thaddeus to Abgarus with our Lord’s letter (Eus. H. E. i. 13).

The later traditions carry him further East, and ascribe to him the foundation of the Christian church in Malabar, which still goes by the name of the Christians of St. Thomas; and his tomb is shown in the neighborhood. This, however, is now usually regarded as arising from a confusion with a later Thomas, a missionary from the Nestorians.

His martyrdom (whether in Persia or India) is said to have been occasioned by a lance; and is commemorated by the Latin Church on December 21, by the Greek Church on October 6, and by the Indians on July 1.

For these traditions and their authorities, see Butler’s Lives of the Saints, December 21. An apocryphal “Gospel of Thomas” (chiefly relating to the Infancy) published in Tischendorf’s Evangelia Apocrypha. The Apocryphal “Acts of Thomas” by Thilo (Codex Apocryphon) A. P. S.

THOMAS (Θωμᾶς; [Vat. Θωμᾶς])

THOMAS of TAMIH (1 Esdras v. 32).
THORN IN THE FLESH

THORNS AND THISTLES. There appear to be eighteen or twenty Hebrew words which point to different kinds of prickly or thorny shrubs, but the context of the passages where the several terms occur afford, for the most part, scarcely a single clue whereby it is possible to come to anything like a satisfactory conclusion with regard to their respective identifications. These words are variously rendered in the A. V. by "thorns," "briers," "thistles," etc. It was a hopeless task to enter into a discussion of these numerous Hebrew terms; we shall not therefore attempt it, but confine our remarks to some of the most important names, and those which seem to afford some slight indications as to the plants they denote.

1. *Abid (אبيد; אבד: *rihanus) occurs as the name of some spinous plant in Judges, ix. 14, 15, where the A. V. renders it by "bramble" (Marg. "thistle"), and in Ps. lxi. 9 (A. V. "thorns"). The plant in question is supposed to be Lycium Europaeum, or L. africum (box-thorn), both of which species occur in Palestine (see Strand, Flora Palestina. Nos. 124, 125). Dioscorides (i. 119) thus speaks of the *Palamos*: "The rhamnus, which some call *rhamnosus*, others *laevocladus*, the Romans white thorn, or *Ceratia*, and the Carthaginians *aviana*, is a shrub which grows around hedges; it has erect branches with sharp spines, like the *vulgus* (hawthorn?), but with small, oblong, thick soft leaves." Dioscorides mentions three kinds of rhamnus, two of which are identified by Sprengel, in his Commentary, with the two species of Lycium mentioned above. See also Helianthus su vetus, *Ps. Song, etc.* ii. ch. 78; Ramwell, Trav. Lib. iii. ch. 8; Prosper Alpinus, *De Plent. Egyp*. p. 21; Celsius, Hierob. i. 199. The Arabic name of this plant (أبيذ, ابيد) is identical with the Hebrew; but it was also known by the name of *Atrej (*أبرج).

*Lycium Europaeum* is a native of the south of Europe and the north of Africa; in the Grecian lands it is common in hedges (English Cytop. - *Lycium*) See also the passages in Deirou and Ramwoll cited above.

2. *Chidek* (חידק; *Cheikh, *χιδηκας: *spina, poliarius) occurs in Prov. xv. 19, "The way of the slothful is as an hedge of *Chidek*" (A. V. "thorns"), and in Mic. vii. 4, where the A. V. has "brier." The Alexand. LXX., in the former passage, interprets the meaning thus: "The ways of the slothful are strewed with thorns." Celsius (Hierob. i. 35), referring to the Heb. term to the Arabic *Chidek* (*حيدك*), is of opinion that some spinous species of the *Sodomium* is intended. The Arabic term clearly denotes some kind of *Sodomium*; either the S. melongena, var. excentranum, or the S. sodomaeum ("apple of Sodom"). Both these kinds are beset with prickles; it is hardly probable, however, that they are intended by the Heb. word.

Several varieties of the egg-plant are found in Palestine, and some have supposed that the famed Dead Sea apples are the fruit of the *S. sodomaeum* when sufferling from the attacks of some insect; but see on this subject V/ine or *Sodom*. The Heb. term may be generic, and intended to denote any thorny plant suitable for hedges.

3. *Chidek* (חידק: אֲבָדָא, אבָדָא, אָבָדָי, קאַדוֹף: *poliuros, pygon, spinis, tribulacae*), a word of very uncertain meaning which occurs in the sense of some thorny plant in L. xxxiv. 13; Hos. i. 6; Prov. xvii. 9; Cant. ii. 2; 2 K. iv. 9, the *chidek* of Lebanon sent to the cedar of Lebanon," etc. See also Job xxxi. 40: "Let *chidek* (A. V. "thistle")...
THORNS AND THISTLES

plants indicated by the Greek ἀπόκλισις and the Latin tribulus. Of the two kinds of land tribuli mentioned by the Greeks (Dioscorides, iv. 151), Theophrastus, Hist. Plant. vi. 7, § 5, one is supposed by Sprengel, Stackhouse, Roxle, and others, to refer to the Tribulus terrestris, Linnaeus, the other to the Poegonia Cretica; but see Schneider's Comment. on Theophrastus l.c., and Du Mollin (Flore Poetique Ancienne, p. 305), who identifies the tribulus of Virgil with the Centaurea calcitrapa, Linnaeus, ("star-thistle"). Ceilus (Hierob. ii. 128) argues in favor of the Poegonia Arctica, of which a figure is given in Shaw's Travels (Catal. Plant. No. 229), see also Forskal, Flor. Arabia, p. 88. It is probable that either the Tribulus terrestris, which, however, is not a spiny or thorny plant, but has spines on the fruit, or else the C. calcitrapa, is the plant which is more particularly intended by the word dardar.

Tribulus Terrestris.

neb' brings the banks of the Jordan, and flourishes on the marshy banks of the Lake of Tiberias; it forms either a shrub or a tree, and, indeed, is quite common all over the country. The Arabs have the terms Sijman, Sider, Dhal, Nabot, which appear to denote either varieties or different species of Pulinas and Zizyphus, or different states perhaps of the same tree; but it is a difficult matter to assign to each its particular significance. The Nativitis (חַלֵּית) of Is. vii. 19, iv. 13, probably denotes some species of Zizyphus. The "crown of thorns" which was put in derision upon our Lord's head just before his crucifixion, was probably composed of the thorny twigs of the neb' (Zizyphus Spina Christi) mentioned above; being sharpest everywhere, they could readily be procured. "This point," says Hasselquist (Trav. p. 288), was very suitable for the purpose, as it has many sharp thorns, and its flexible, plant, and round branches might easily be plaited in the form of a crown: and what, in my opinion, seems to be the greatest proof of, that the leaves much resemble those of ivy, as they are a very deep green. A Perhaps the enemies of Christ would have left a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calamity even in the punishment." Still, as Rosenmuller (Bibl. Bot. p. 291) remarks, "there being so many kinds of thorny plants in Palestine, all conjectures must remain uncertain, and can never lead to any satisfactory result." Although it is not possible to fix upon any one definite Hebrew word as the representative of any kind of "thistle," yet there can be no doubt this plant must be occasionally alluded to. Hasselquist (Trav. p. 290), noticed six species of Ormont (Orobus) and Cici (Zizyphus Spina Christi); this latter plant is the neb' of the Arabs, which grows abundantly in Syria and Palestine, both in wet and dry places; Dr. Hooker noticed a specimen nearly 40 feet high, spreading as widely as a good Quercus ilex in England. The

a Hasselquist must have intended to restrict the similarity here spoken of entirely to the color of the leaves; for the plants do not in the slightest degree resemble each other in the form of the leaves.

5. Shāmīr (שְׁמָיר), almost always found in connection with the word šulḥān (שְׁלֹחַ), occurs in several places of the Hebrew text; it is variously rendered by the LXX, χῆρας, χῆρας, δῆμος, δυνατοτητα, ἀγαθά. According to Abr. Al'awi, cited by Ceilus (Hierob. ii. 138), "the Saumur (سمير) of the Arabs is a thorny tree; it is a species of Sidra which does not produce fruit." No thorny plants are more conspicuous in Palestine and the Bible lands than different kinds of Rhamnus such as Rhamnus nestorius (Christ's Thorn), and Zizyphus Spina Christi; this latter plant is the neb' of the Arabs, which grows abundantly in Syria and Palestine, both in wet and dry places; Dr. Hooker noticed a specimen nearly 40 feet high, spreading as widely as a good Quercus ilex in England. The
are never cut up, but set on fire where they grow. They are cut up only for the lime-kiln." See also p. 342 for other scriptural allusions. 2 W. 11.

* THOROW, Ex. xiv. 16 (A. V.), in the ed. of 1611, the old form for "through." 11.

* THOROWOUT, originally in Num. xxviii. 29, but superseded by "throughout." 11.

* THOUGHT. The phrase "to take thought" is used in the A. V. (1 Sam. ix. 5; Matt. vi. 25), 27, 28, 31, 34, x. 19, and the parallel passages) in the sense of "to be anxious" (Gr. μεταρρύθμ. So often in the older English writers. A.

THRACIA (Ωπαίας, Φίλ). A Thracian horseman is incidentally mentioned in 2 Macc. xii. 35, apparently one of the body-guard of Gorgias, governor of Ilmeneus under Antiochus Epiphanes. Thrace at this period included the whole of the country within the boundary of the Strymon, the Danube, and the coasts of the Egean, Propontis, and Euxine — all the region, in fact, now comprehended in Bulgaria and Romelia. In the early times it was inhabited by a number of tribes each under its own chief, having a name of its own and preserving its own customs, although the same general character of ferocity and addiction to plunder prevailed throughout. Thucydides describes the limits of the country at the period of the Peloponnesian war, when Sitalces king of the Odrysae, who inhabited the valley of the Hebrus (Μύρικας), had acquired a predominant power in the country, and derived for that was for those days a large revenue from it. This revenue, however, seems to have arisen mainly out of its relations with the Greek trading communities established on different points of its seacoast. Some of the clans, even within the limits of his dominion, still retained their independence; but after the establishment of a Macedonian dynasty under Lyssimachus, the central authority became more powerful; and the wars on a large scale which followed the death of Alexander furnished employment for the martial tendencies of the Thracians, who found a demand for their services as mercenaries everywhere. Cavalry was the arm which the chiefly furnished, the rich pastures of Romelia abounding in horses. From that region came the greater part of Sitalces' cavalry, amounting to nearly 50,000.

The only other passage, if any, containing an allusion to Thrace, to be found in the Bible, is Gen. x. 2, where — on the hypothesis that the sons of Japhet, who are enumerated, may be regarded as the eponymous representatives of different branches of the Japhetic family of nations — Tilus has by some been supposed to mean Thrace; but the only ground for this identification is a fancied similarity between the two names. A stronger likeness, however, might be urged between the name Traas and that of the Tyres or Tyrsen, the ancestors of the Italian Etruscans, whom, on the strength of a local tradition, Herodotus places in Lydia in the ante-historical times. Strabo brings forward several facts to show that, in the early ages, Thracians existed on the Asiatic as well as the European shore; but this circumstance furnishes very little help towards the identification referred to.

a * On the Biblical names of thorn and thistle, see Dietrich's Abhandlungen fur Semitische Wortforschung, pp. 53-95 (Leips. 154).

THRESHOLDS, THE 3239 (Herodotus, i. 94, v. 3 ff; Thucydides, ii. 97-101, Tacitus, Annal. iv. 35; Horat. Sat. i. 6.) J. W. B.

THRA'CEAS (Θρακιας: Tharaces). Father of Apollonius (1). 2 Macc. iii. 5. [Απολλονίου]

* THREAD. [Handicraft, 6; Lace.]

THREE TAVERNS (Τρεις Ταβερνάς: Tres Tuberaria), a station on the Appian road, along which St. Paul travelled from Puteoli to Rome (Acts xviii. 15). The distances, reckoned southward from Rome, are given as follows in the Antiochene Itinerary: "to Acria, 16 miles; to Three Taverns, 17 miles; to Appi Forum, 10 miles;" and, comparing this with what is observed still along the line of road, we have no difficulty in coming to the conclusion that "Three Taverns" was near the modern Citerne. For details see the Dict. of Greek and Rom. Geog. ii. 1226 b, 1291 b.

Just at this point a road came in from Antium on the coast. This we learn from Cicero says of a journey from that place to his villa at Formiae (iii. ii. 12). There is no doubt that "Three Taverns" was a frequent meeting-place of travellers. The point of interest as regards St. Paul is that he met there a group of Christians who had in a previous group whom he had met at Appi Forum came from Rome to meet him in consequence of having heard of his arrival at Puteoli. A good illustration of this kind of intercourse along the Appian Way is supplied by Josephus (Ant. xvii. 12, § 1) in his account of the journey of the pretender Herod-Alexander. He landed at Puteoli (Hecatearchus) to gain over the Jews that were there; and when the report went about him that he was coming to Rome, the whole multitude of the Jews that were there went out to meet him, ascribing it to Divine Providence that he had so unexpectedly escaped." J. S. H.

THRESHING. [Agriculture, i. 43 ff.]

* THRESHING — FLOOR. [Agriculture; Ruth, Book of.]

THRESHOLD. 1. (See Gate.) 2. Of the two words so rendered in A. V., one, vulnum, seems to mean sometimes, as the Targum explains it, a projecting beam or corbel, at a higher point than the threshold properly so called (Ex. ix. 3, x. 4, 18).

THRESHOLDS, THE (Ἐρυθραίατοι: in transl. ωυαγαυριν: ωτώδες). This word, άρυθραίατος appears to be inaccurately rendered in Neh. xii. 25, though its real force has perhaps not yet been discovered. The "house of the Asuppim" (γίνεται άρυθραίατος), or simply "the Asuppim," is mentioned in 1 Chr. xxvi. 15, 17, as a part, probably a gate, of the enclosure of the "house of Jehohavah, i. e. the Tabernacle, as established by David — apparently at its S. W. corner. The allusion in Neh. xii. 25 is undoubtedly to the same place, as is shown not only by the identity of the name, but by the reference to David (ver. 24; compare 1 Chr. xxvi. 1). Asuppim is derived from a root signifying

a άρυθραίατος: adhærere: timor (see Gen. p. 1141.)
"to gather" (Gesenius, Thek. p. 131), and in the absence of any indication of what the "house of the Assyrum" was, it is variously explained by the lexicographers as a store-chamber (Gesenius), or a place of assembly (Fürst, Lehmann). The LXX. in 1 Chr. xxvi. have ἀλέας Ερειπίων: Vulg. dominum sanctorum concilium. On the other hand the Targum renders the word by ריעון, "a lintel," as if deriving it from ריעון.

The Hebrew term close applies to any elevated seat occupied by a person in authority, whether a high-priest (1 Sam. i. 9), a judge (1 Sa. xxiii. 5), or a military chief (Jer. i. 15). The use of a chair in a country where the usual postures were squattting and reclining, was at all times regarded as a symbol of dignity (2 K. iv. 19: Prov. ix. 14). In order to specify a throne in our sense of the term, it was necessary to add to close the notion of royalty; hence the frequent occurrence of such expressions as "the throne of the kingdom" terms ריעון and the Hophal form ריעוןו occur nowhere else. The king sat on his throne on state occasions, as when granting audiences (1 K. ii. 19, xxi. 10; Esth. v. 1), receiving honour (2 K. xi. 19), or administering justice (Prov. xx. 8). At such times he appeared in his royal robes (1 K. xxi. 10; Jon. iii. 6; Acts xii. 21). The throne was the symbol of supreme power and dignity (Gen. xxviii. 40), and hence was attributed to Jehovah both in respect to his heavenly abode (Ps. xi. 4, ciii. 19; Is. lix. 1: Acts vii. 49; Rev. iv. 2), or to his earthly abode at Jerusalem (Jer. iii. 17), and more particularly in the Temple (Jer. xviii. 12; Ez. xliii. 7). Similarly "to sit upon the throne" implied the exercise of regal power (Deut. xvii. 18; 1 K. xvi. 11; 2 K. xx. 30; Esth. v. 2), and "to sit upon the throne of another person," succession to the royal dignity (1 K. i. 13). In Neh. iii. 7, the term close is applied to the official residence of the governor, which appears to have been either on or near to the city wall.

W. L. B.

THUMMIM. [Urim and Thummim.]

THUNDER (ריעון). In a physical point of view, the most noticeable feature in connection with thunder is the extreme rarity of its occurrence during the summer months in Palestine and the adjacent countries. From the middle of April to the middle of September it is hardly ever heard. Robinson, indeed, mentions an instance of thunder in the early part of May (Researches, i. 430), and Russell in July (Alleppe, ii. 289), but in each case it is stated to be a most unusual event. Hence it was selected by Samuel as a striking expression of the Divine displeasure towards the Israelites: "Is it not wheat harvest to-day? I will call upon the Lord, and he shall send thunder and rain" (1 Sam. xii. 17). Rain in harvest was deemed as extraordinary as snow in summer (Prov. xxvi. 1), and Jeremiah asserts that he had never witnessed it in the latter part of June or in July (Comm. on Am. iv. 7): the same observations apply equally to thunder which is rarely unaccompanied with rain (Russell, i. 72, ii. 285). In the imaginative philosophy of the Hebrews, thunder was regarded as the voice of Jehovah (Job xxxvii. 2, 4, 5, xl. 9; Ps. xviii. 13, xix. 3-9; Is. xxx. 30, 31), who dwelt behind the thunder-cloud (Ps. lxvii. 7). Hence thunder is occasionally described in the Hebrew by the term "voices" (Ex. ix. 29, 28; 1 Sam. xii. 17). Hence the people in the Gospel supposed that the voice of the Lord was the sound of thunder (John xii. 29). Thunder was, to the mind of the Jew, the symbol of Divine power (Ps. xxix. 3, &c.), and vengeance (1 Sam. ii. 10; 2 Sam. xxii. 14; Ps. lxvii. 18; Is. xxxii. 6; Rev. viii. 5). It was either the sign or the instrument of his wrath on numerous occasions, as when the plague of hail in Egypt (Ex. xii. 19, 28), the shaking of the Hill of Phæacia by the Lord at the destruction of the Philistines (1 Sam. vii. 10), and when the Israelites demanded a king (1 Sam. xii. 17). The term thunder was transferred to the war-shout of a military leader (Job xxxix. 25), and hence Jehovah is described as "causing his voice to be heard" in the battle (Is. xxx. 30). It is also used as a superlative expression in Job xxxiv. 14, where the "thunder of his power" is contrasted with the "little portion," or rather the gentle whisper that can be heard. In Job xxxix. 19, "thunder" is a mistranslation for "a flowing mantle.

W. L. B.
Thyatira

Thyatira scarcely appears in history; and of the various inscriptions which have been found on the site, now called Ab Hisar, not one unequivocally belongs to earlier times than those of the Roman empire. The prosperity of the city seems to have received a new impulse under Vespasian, whose acquaintance with the East, previously to mounting the imperial throne, may have directed his attention to the development of the resources of the Asiatic cities. A bilingual inscription, in Greek and Latin, belonging to the latter part of his reign, shows him to have restored the roads in the domain of Thyatira. From others, between this time and that of Commodus, there is evidence of the existence of many corporate guilds in the city. Bakers, potters, tanners, weavers, robenakers, and dyers (of \( \betaαρες \)) are specially mentioned. Of these last there is a notice in no less than three inscriptions, so that dyeing apparently formed an important part of the industrial activity of Thyatira, as it did of that of Colossae and Laodicea. With this guild there can be no doubt that Lydia, the seller of purple stuffs (\( \tauαπαροευ\pi\alpha\lambda\)), from whom St. Paul met with so favorable a reception at Ephesus (Acts xvi. 14), was connected.

The principal deity of the city was Apollo, worshipped as the sun-god under the surname Tyrius. He was no doubt introduced by the Macedonian colonists, for the name is Macedonian. One of the three mythical kings of Macedonia, whom the genealogists placed before Perdiccas — the first of the Temenidae that Herodotus and Thucydides recognize — is so called; the other two being Caranus and Coma, manifestly impersonations of the chief and the tribe. The inscriptions of Thyatira give Tyrius, the titles of \( \pi\rho\omega\\nu\\tau\alpha\u03b1\u03be\u03a4\u03be\u03b1\u03b1\u03af\u03c1\) and \( \pi\rho\\alpha\u03b1\u03b1\u03b1\u03af\u03c1 \u03b9\u03b1\u03b1\u03b1\u03af\u03c1 \u03b1\u03b1\), and a special priesthood was attached to his service. A priestess of Artemis is also mentioned, probably the administratrix of a cult derived from the earlier times of the city, and similar in its nature to that of the Ephesian Artemis. Another superstition, of an extremely curious nature, which existed at Thyatira, seems to have been brought thither by some of the corrupted Jews of the dis
pursed tribes. A fane stood outside the walls, dedicated to Sambaztha — the name of the sibyl who is sometimes called C TABE — in the midst of an enclosure designated "the Chaldaeum's court" (γυναικίστα Ἰωάννας πρόστατος). This seems to lend an illustration to a passage in Rev. ii. 20, 21, which Græcis interprets of the wife of the bishop. The drawback against the commendation bestowed upon the angel of the Thyatirian church is that he tolerates "that woman, that Jezebel, who, professing herself to be a prophetess, teaches and seduces my servants into committing fornication and eating things offered to idols." Time, however, is given her to repent: and this seems to imply a form of religion which had become condemned from the admixture of foreign alloy, rather than one idolatrous ab initio. Now there is evidence to show that in Thyatira there was a great amalgamation of races. Latin inscriptions are frequent, indicating a considerable influx of Italian immigrants; and in some Greek inscriptions many Latin words are introduced. Latin and Greek names, too, are found accumulated on the same individuals, — such as Titus Antonius Alexianus Arignatus, and Julia Severina Stratonicus. But amalgamation of different races, in pagan nations, always went together with a syncretism of different religions, every relation of life having its religious sanction. If the sibyl Sambaztha was really a Jewess, leading her cult to this proceeding, and not disconscencened by the authorities of the Jewish-Christian church at Thyatira, both the censure and its qualification become easy of explanation.

It seems also not improbable that the imagery of the description in Rev. ii. 18, 6 ἐκείνη τοῦ ἁρπαγμοῦ αὐτῶν ὡς φάλαγγα πυρός, καὶ οἱ πόδες αὐτῶν ὡς χαλασμένα, may have been suggested by the current pagan representations of the tutelary deity of the city. See a parallel case at Smyrna. [SMYRNA.]

Besides the cults which have been mentioned, there is evidence of a dedication of Rome, of Hadrian, and of the imperial family. Games were celebrated in honor of Tyrimnas, of Hercules, and of the reigning emperor. On the coins before the imperial times, the heads of Bocchus, of Athenes, and of Cybele, are also found: but the inscriptions only indicate a cult of the last of these. (Strabo, xiii. c. 4; Pliny, H. N. v. 31; Liv. xxxvii. 8, 21, 44; Polybius, xvi. i., xxxii. 25; Steph- annus Byzant, sub v. θεάτερα; Bocchus, Inscript. Gev. Thyatir., especially Nos. 3484-3499; Suidas, v. Σαμβάζαθα; Albian, Var. Hist. xii. 35; Clinton, F. H. ii. 221; Hoffmann, Grieckenhund, ii. 1714.)

J. W. B.

THYINE WOOD (ἐλατὶς ἔλατος; ἐλατον θύμιον) occurs once only, namely, in Rev. xviii. 12, where the margin has "sweet (wood)." It is mentioned as one of the valuable articles of commerce that should be found no more in Babylonia (Rome), whose fall is here predicted by St. John. There can be little doubt that the wood here spoken of is that of the Thyra or Thymonia. Desfont., the Cutharvis qvadrivella of present botanists. This tree was much prized by the ancient Greeks and Romans, on account of the beauty of its wood for various ornamental purposes. It is the θυμών of Theophrastus (Hist. Plant. iii. 4, §§ 2, 6); the θύμιον θύμων of Dioscorides (i. 21). By the Romans this was called citrus, the wood "citrus." It is a native of Harlay, and grows to the height of 15 to 25 feet. Pliny (H. N. xiii. 15, says that the citrus is found abundantly in Mauritania. lie speaks of a mania amongst his countrymen for tables made of its wood; and tells us that when the Roman ladies were upholstered by their husbands for their extravagance in pearls, they retorted upon them their excessive fondness for tables made of this wood. Fabulous prices were given for tables and other ornamental furniture made of citrus wood (see Pliny, l. c.). The Greek and Roman writers frequently allude to this wood. See a number of references in Celsius, Hierob. ii. 25. The roof of the mosque at Cordova, built in the 9th cent., is of "thyine wood" (Loudon's Arboratum, iv. 2463). Lady Calkett says the wood is dark nut-brown, close grained, and very fragrant. The resin known by the name of Sandarach is the produce of this tree, which belongs to the cypress tribe (Cupressaceae), of the nat. order Conifera.

W. H.

TIBERIAS (Τηβη'ριας; Tiberias), a city in the time of Christ, on the Sea of Galilee; first mentioned in the New Testament (John vi. 1, 23, 24, 1), and then by Josephus (Ant. xvii., Bk. Jud. ii. 9, § 1), who states that it was built by Herod Antipas, and was named by him in honor of the emperor Tiberius. It was probably a new town, and not a restored or enlarged one merely; for "Rakath" (Jos. xix. 35), which is said in the Talmud to have occupied the same position, lay in the bay of Naphtali (if we insist on the boundaries as indicated by the clearest passages), whereas Tiberias appears to have been within the limits of Zebulun (Matt. iv. 13). See Winer Realta, ii. 619. The same remark may be made respecting Jerome's statement, that Tiberias succeeded to the place of the earlier Chinnereth (Onomasticon, sub voce): for this latter town, as may

\[ "It is highly balsamic and odoriferous, the resin, without preventing the corrosive action of insects as well as the influence of the air" \] (Loudon's Arb. i. c.).
be argued from the name itself, must have been further north than the site of Tiberias. The tenacity with which its Roman name has adhered to the spot (see infra) indicates the same fact; for, generally speaking, foreign names in the East applied to towns previously known under names derived from the native dialect, as e.g. Epiphania for Hannath (Jos. xix. 35), Palmyra for Talmud (2 Chr. viii. 4), Ptolemais for Akko (Acts xxi. 7), lost their foothold as soon as the foreign power passed away which had imposed them, and gave place again to the original appellations. Tiberias was the capital of Galilee from the time of its origin until the reign of Herod Agrippa II., who changed the seat of power back again to Sepphoris, where it had been before the founding of the new city. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to such an extent as to give offense to the stricter Jews. [HERODIAN.] Herod, the founder of Tiberias, had passed most of his early life in Italy and had brought with him thence a taste for the amusements and magnificent buildings, with which he had been familiar in that country. He built a stadium there, like that in which the Roman youth trained themselves for feats of rivalry and war. He erected a palace, which he adorned with figures of animals, "contrary," as Josephus says (I.iti. §§ 12, 13, 64), "to the law of our countrymen." The place was so much the less attractive to the Jews, because, as the same authority states (Ant. xviii. 2, § 3), it stood on the site of an ancient burial-ground, and was viewed, therefore, by the more scrupulous among them almost as a polluted and forbidden locality. Coins of the city of Tiberias are still extant, which are referred to the times of Tiberius, Trajan, and Hadrian.

The ancient name has survived in that of the modern Tiberiak, which occupies unquestionably the original site, except that it is confined to nar

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Town and Lake of Tiberias from the Southwest.
TIBERIAS

Promised Land, but they are greatly inferior in size and beauty to those seen in Egypt. The
climatic grows here profusely, almost rivalling that
flower so much admired as found on the neighboring
plain of Gennesaret. The people, as of old, draw their subsistence in part from the adjacent
lake. The spectator from his position here com-
mmands a view of almost the entire expanse of the
sea, except the southern part, which is cut off by
a slight projection of the coast. The precipices
on the opposite side appear almost to overhang the
water, but on being approached are found to stand
at some distance, so as to allow travellers to pass
to and from the water. The lofty Her-
mon, the modern Jebel ed-Sheikh, with its glisten-
ing snow-beads, forms a conspicuous object of the
landscape in the northeast. Many rock-tombs ex-
ist in the sides of the hills, behind the town, some of
them no doubt of great antiquity, and con-
structed in the best style of such monuments. The
climate here in the warm season is very hot and
unhealthy; but most of the tropical fruits, as in
other parts of the valley of the Jordan, become
tive, and, with industry, might be culti-
vated in great abundance and perfection. The
article on Gennesaret [vol. i. p. 895] should be
read in this connection, since it is the relation of
Tiberias to the surrounding region and the lake,
which gave to it its chief importance in the first
Christian age. The place is four and a half hours
from Nazareth, one hour from Meadelphia, probably
the ancient Medailla, and thirteen hours, by the
shortest route, from Baniyas or Caesarea Philippi.

It is remarkable that the Gospels give us no
information that the Saviour, who spent so much
of his public life in Galilee, ever visited Tiberias.
The nearer meaning of the expression, "He went
away beyond the sea of Galilee of Tiberias in
John vi. 1 (στηλαν της Ἱαλαμας της Της σεβητος)," is not that Jesus embarked from
Tiberias, but, as Meyer remarks, that He crossed
from the west side of the Galilean sea of Tiberias
to the opposite side. A reason has been assigned
for this singular fact, which may or may not ac-
count for it. As Herod, the murderer of John the
Baptist, resided most of the time in this city, the
Saviour may have kept purposely away from it, on
account of the danger and misery and jealousy and
espect of that ruler. It is certain, from
Luke xxiii. 8, that though Herod had heard of the
name of Christ, he never saw Him in person until
they met at Jerusalem, and never witnessed any of
his miracles. It is possible that the character of
the place, so much like that of a Roman colony,
may have been a reason why He who was sent
in the best sheep of the house of Israel, performed
so little labor in its vicinity. The head of the lake,
and especially the plain of Gennesaret, where
the population was more dense and so thoroughly Jew-
ish, formed the central point of his Galilcan in-
ustry. The feast of Herod and his courtiers, before
whom the daughter of Herodias danced, and in
fulfillment of the tetrarch's rash oath demanded
the head of the dauntless reformer, was held in all
probability at Tiberias, the capital of the province.
If, as Josephus mentions (Ant. xviii. 5, § 2), the
Baptist was imprisoned in the time of the castle of
Machærus beyond the Jordan, the order for his
execution could have been sent thither, and the
bloody trophy forwarded to the implacable Herodina
at the palace where she usually resided. Gams
(Johannes der Täufer in Gefängniss, p. 47, &c.)
suggests that John, instead of being kept all the
time in the same castle, may have been confined in
different places, at different times. [Machanus, Amer. ed.] The three passages already referred
to show the only ones in the New Testament which
mention Tiberias by name, namely, John vi. 1, and
xxi. 1 (in both instances designating the lake
on which the town was situated), and John vi.
23, where boats are said to have come from
Tiberias near to the place at which Jesus had
supplied miraculously the wants of the multitude.
Thus the lake in the time of Christ, among its
other appellations, bore also that of the principal
city in the neighborhood; and in like manner,
at the present day, Bahr Tiberiach, "Sea of Tibe-
riach," is almost the only name under which it
is known among the inhabitants of the country.
Tiberias has an interesting history, apart from its
strictly Biblical associations. It bore a conspicu-
oun part in the wars between the Jews and the Ro-
man empire, and its history in the lifetime of
Josephus, is perfectly contemporaneous with that of
Jerusalem, after a temporary sojourn at Jarmnia and
Sepphoris, became fixed there about the middle of
the 2nd century. Celebrated schools of Jewish learn-
ing flourished there through a succession of several
centuries. The Mishna was compiled at this place
by the great Rabbi Judah Hakkodesh (A. D. 190).
The Masora, or body of traditions, which trans-
mitted the readings of the Hebrew text of the Old
Testament, and preserved by means of the vowel
system the pronunciation of the Hebrew, originated
in a great measure at Tiberias. The place passed,
under Constantine, into the power of the Christians;
and during the period of the Crusades was lost and
won repeatedly by the different combatants. Since
that time it has been possessed successively by Per-
sians, Arabs, and Turks; and contains now, under
the Turkish rule, a mixed population of Moham-
medans, Jews, and Christians, variously estimated
at from two to four thousand. The Jews constit-
tute, perhaps, one fourth of the entire number.
They regard Tiberias as one of the four holy places
(Jerusalem, Hebron, Safed, are the others), in
which, as they say, prayer must be offered without
an abridgment of the ancient ceremonial. Tiberias
had a claim to be ranked among the most sacred
churches. One of their singular opinions is that the
Messiah when He appears will emerge from the
waters of the lake, and, landing at Tiberias, proceed
to Safed, and there establish his throne on the
highest summit in Galilee. In addition to the
language of the particular country, as Poland, Ger-
many, Spain, from which they or their families em-
grated, most of the Jews here speak also the Rabi-
bic Hebrew, and modern Arabic. a They occupy
a quarter in the middle of the town, adjacent to the
lake; just north of which, near the shore, is a
Latin convent and church, occupied by a solitary
Italian monk. Tiberias suffered terribly from the
great earthquake in 1837, and has not yet recovered
by any means from the effects of that disaster.
In 1852, the writer of this article (later travellers
report but little improvement) rode into the city
over the dilapidated walls; in other parts of them
not overthrown, rents were visible from top to
bottom, and some of the towers looked as if they
had been shattered by battering-rams. It is sup-
tent as at Tiberias. (See Tobler, Denkblatter aus Jeru-
alem, p. 254.)

a * Probably no place in the world is the He-
REW spoken as a vernacular language to such an ex-
H.
posed that at least seven hundred of the inhabitants were destroyed at that time. This earthquake was severe and destructive in other parts of Gaulles, it was a similar calamity no doubt, such as had left a strong impression on the minds of the people, to which is reference at the beginning of his prophecy, as forming a well-known epoch from which other events were reckoned. There is a place of interment near Tiberius, in which a distinguished Rabbi is said to be buried with 14,000 of his disciples around him. The grave of the Arabian philosopher Lohman, as Barchardt states, was pointed out here in the 14th century. Tae- mor's P.Tiberius (p. 125) mentions some of the foregoing facts, and others of a kindred nature. The later fortunes of the place are sketched somewhat at length in Dr. Robinson's Biblical Researches, iii. 267-274 (col. 1841). It is unnecessary to specify other works, as Tiberias lies in the ordinary route of travellers in the East, and will be found noticed more or less fully in most of the books of any completeness in this department of authorship.

Professor Stanley, in his Notices of some Localities, etc. (p. 193), has added a few charming touches to the admirable description already given in his Sin. and Pal. (308-82).

TIBERIAS, THE SEA OF (ἡ δαμασκανοῦ τῆς Τίβεριδος: more Tiberindis). This term is found only in John xxvi. 1, the other passage in which it occurs in the A. V. (Vul. vi. 1) being, if the original is accurately rendered, of the sea of Galilee, of Tiberias." St. John probably uses the name as more familiar to non-residents in Palestine than the indigenous name of the sea of Galilee," or "sea of Gennesaret," attuned no doubt by the same motive which has induced him so constantly to translate the Hebrew names and terms which he uses (such as Rabbi, Rabbiôni, Messias, Cephas, Siloam, etc.) into the language of the Gentiles.

[GENNESARET, SEA OF.] G.

TIBERIUS (τίβεριος: in full, Tiberius Claudius Nero), the second Roman emperor, successor of Augustus, who began to reign A. D. 14, and reigned until A. D. 37. He was the son of Titus Claudius Nero and Livia, and hence a nephew of Augustus. He was born at Rome on the 16th of November, b. c. 45. He became emperor in his fifty-fifth year, after having distinguished himself as a commander in various wars, and having evinced talents of a high order as an orator, and an administrator of civil affairs. His military exploits and those of Drusus, his brother, were sung by Horace (Carm. iv. 4, 14). He even gained the reputation of possessing the sterner virtues of the Roman character, and was regarded as entirely worthy of the imperial honors to which his birth and supposed personal merits at length opened the way. Yet on being raised to the supreme power, he suddenly became, or showed himself to be, a very different man. His subsequent life was one of inactivity, sloth, and self-indulgence. He was despotic in his government, cruel and vindictive in his disposition. He gave up the affairs of the state to the vilest favorites, while he himself wallowed in the very kennel of all that was low and degrading. The only pillage of his monstrous crimes and vices which can be offered is, that his duration of life, occasioned by his early domestic troubles, may have driven him at last to despair and insanity. Tiberius died at the age of seventy-eight, after a reign of twenty-three years. The ancient writers who supply most of our knowledge respecting him are Suetonius, Tacitus (who describes his character as one of studied dissimulation and hypocrisy from the beginning), Annal. u. vii.; Vell. Patern. i. 94, &c.; and Dion Cass. xvi.-xviii. The article in the Diet. of Gr. and Rom. Bion. (vol. iii. pp. 1117-1127) furnishes a copious outline of the principal events in his life, and holds him up in his true light as deserving the scorn and abhorrence of men. For an extended sketch of the character and administration of Tiberius, the reader is referred to Merivale's History of the Romans, iv. 170 ff., and v. 1 ff. (N. Y., 1865). It is claimed for Tiberius that the Jews in Palestine suffered much less during his reign from the violence and rapacity of the Roman governors, than during the reign of other emperors. He changed the rulers there only twice, alluding that as the governor who anticipates but a short harvest, makes the most of his term and extends as much as he is able in the shortest possible period ("Milmam's Hist. of the Jews, ii. 126).

The city of Tiberias took its name from this emperor. It will be seen that the Savior's public life, and some of the introductory events of the apostolic age, must have fallen within the limits of his administration. The memorable passage in Tacitus (Annal. xvi. 46) respecting the origin of the Christian sect, places the crucifixion of the Redeemer under Tiberius; "Elgo abelando rumori (that of his having set fire to Rome) Nero subditum reos, et questissimis penis affligit, quos per flagitia invos vulgos Christianos appellat. Auctor nonnul- minus ejus Christus Tiberio imperante per procuratorem Pontium Plautum supplicio affectus erat." The martyrdom of Stephen belongs in all probability to the last year, or last but one of this reign. In Luke iii. 1. he is termed Tiberius Caesar: John the Baptist, it is there said, began his ministry in the fiftieth year of his reign (ἐπετειλα). This chronological notation is an important one in determining the year of Christ's birth and entrance on his public vocation (Jesp. vol. ii. p. 188). Augustus admitted Tiberius to a share in the empire two or three years before his own death; and it is a question, therefore, whether the fiftieth year of which Luke speaks, should be reckoned from the time of the co-partnership, or from that when Tiberius began to reign alone. The former is the computation more generally adopted; but the data which relate to this point in the chronology of the Savior's life, may be reconciled easily with the one view or the other. Some discussion, more or less extended, in reference to this inquiry will be found in Kraft's Chronologie, p. 66; Scep's Leben Christi, i. 1, &c.; Friedlich's Leben Jesu Christi, p. 47, &c.; Eichard's Krönk, p. 184; Tischendorf's Synoptik, xvi.; Greswell's Dissertation, i. 534; Robinson's History of the Gospels, p. 181; Ellicott's Life of Christ, p. 106, note, Amer. ed.; Andrews's Life of our Lord, p. 24 ff.; and Wieseler's Beiträge zur richtigen Würdigung der Evangelien (1863), p. 177 ff.

TIBHATH (תבתה) [extensive, loral, First].

Mareβôth; Vat. Μαραβότης. Alex. Μαραββήθ; Thuboth, a city of Hadezer, king of Zobah (1 Chr. xviii. 8), which in 2 Sam. xviii. 8 is called Bezbah, probably by an accidental transposi-
tion of the first two letters. Its exact position is unknown, but if Aram-Zobah is the country between the Embrates and Cadeseria [see Syria], we must look for Tibnah on the eastern skirts of the Anti-Libanus, or of its continuation, the Jebel Shokodah and the Jebel Rieka.

G. R.

TIBNI (טִיבְנִי [intelligent, Fürst]: Θαμων [Vat. -res]: Θάμων). After Zimri had burnt himself in his palace, there was a division in the northern kingdom, half of the people following Tibni the son of Gham, and half following Omri. (1 K. xxvi. 21, 22). Omri was the chosen one of the asylum. Tibni was probably put forward by the people of Tirzah, which was then besieged by Omri, and his host. The struggle between the contending factions lasted four years (comp. 1 K. xvii. 23); but the only record of it is given in the few words of the historian: "The people that followed Omri prevailed against the people that followed Tibni the son of Gham, concerning the king's throne." The LXX. add that Tibni was bravely succoured by his brother Jerom, for they tell us, in a clause which Ewald pronounces to be undoubtedly genuine, "and Taminni and Jerom his brother died at that time; and Amri reigned after Taminni." W. A. W.

TIDAL (תִּדְלָל [splendido, renovam, Fürst]: Θαυγόλα: [Alex. Θαλγά, Θαλγά]: Θαθόλα). It is mentioned only in Gen. xiv. 1, 9. It there appears among the kings confederated with, and subordinate to, Chedorlomer, the sovereign of Elam, who leads two expeditions from the country about the mouth of the Tigris into Syria. The name, Tidal, is certainly an incorrect representation of the original. If the present Hebrew text is accepted, the king was called Thorgal; while, if the Septuagint more nearly represents the original, its name was Thorgal, or perhaps Thargal. This last rendering is probably to be preferred, as the name is then a significant one in the early Hebrew idiom of the lower Tigris and Lepartis country. Thorgal being "the chief" — βασιλεύς ὁ μέγας (μάγας ἀνακριτής) of the Persians. Thargal is called "king of nations" ( الخليجان, by which it is reasonable to understand that he was a chief over various nomadic tribes to whom no special tract of country could be assigned, since at different times of the year they inhabited different portions of Lower Mesopotamia. This is the case with the Arabs of these parts at the present day. Thargal, however, should from his name have been a Taurus.

TIGLATH-PILESER (טִכְלָת-פִּילֶשֶׁר [see below]: όλαγαθφελλασαρ; [Vat. also Άλαγαθ-

φελλασαρ, Θαλγαθφελλασαρ: Alex Άλαγαθ φελλασαρ: Theb-Methods). In 1 Chr. v. 26, and again in 2 Chr. xxvii. 20, the name of this king is written הָלֶשֶׁר, "Tiglath-pileseser;" but in this form there is a double corruption. The native word reads as Tiglat-pileser, for which the Tiglath-piles of 2 Kings is a fair equivalent. The signification of the name is some what doubtful. M. Oppert renders it, "Adorius [sit filio Zobadi]," and explains "the son of the Zobadi" as Via, or Hercules (Exposition Scientifique en Mesopotamie, ii. 532).

Tiglath Piles was the name of the Assyrian king mentioned in Scripture as having come into contact with the Israelites. He attacked Samaria in the reign of Pekah, on what ground we are not told, but probably because Pekah withheld his tribute, and, having entered his territories, "took Ion, and Ahbel-beth-marneh, and Janach, and Keledis, and Hazor, and Gilgal, and all the land of Naphtali, and carried them captive to Assyria." (2 K. xv. 29); thus "lighting the land of Zebulon and the land of Naphtali" (Is. lx. 1), the most northern, and so the most exposed portion of the country. The date of this invasion cannot at present be fixed; but it was, apparently, many years afterwards that Tiglath-piles made a second expedition into these parts, which had more import. He inflicted on them, and thereby on his former one. It appears, that after the date of his first expedition, whose league was formed between Rezin, king of Syria, and Pekah, having for its special object the humiliation of Judah, and intended to further generally the interests of the two allies. At first great successes were gained by Pekah and his confederate (2 K. xv. 37; 2 Chr. xxviii. 6-8); but, on their proceeding to attack Jerusalem itself, and to threaten Ahaz, who was then king, with deposition from his throne, which they were about to give to a pretender, "the son of Tabeel" (Is. xvii. 6), the Jewish monarch applied to Assyria for assistance, and Tiglath-piles, consenting to aid him, again appeared at the head of an army in these regions. He first marched, naturally, against Damascus, which he took (2 K. xvii. 9), raising it (according to his own statement) to the ground, and killing Rezin, the Damascus monarch. After this, probably, he proceeded to chastise Pekah, whose country he entered on the northeast, where it bordered on "Syria of Damascus." Here he overran the whole district to the east of Jordan, no longer "lightly affecting" Samaria, but fighting her for "more peacefully, by the way of the sea, in Gilead of the Gentiles" (Is. xix. 11). Carrying into captivity the Damascus, the Gadites, and the half tribe of Manassheh" (1 Chr. v. 28, who had previously held this country, and placing them in Upper Mesopotamia from Harran to about Nisibis (ibid.) Thus the result of this expedition was the absorption of the kingdom of Damascus, and of an important portion of Samaria, into the Assyrian empire; and it further brought the kingdom of Judah into the condition of a mere tributary and vassal of the Assyrian monarch.

Before returning into his own land, Tiglath-piles had an interview with Ahaz at Damascus. (2 K. xvi. 10). Here doubtless was settled the amount of tribute which Judaea was to pay annually: and it may be suspected that here too it was explained to Ahaz by his scribe that a cer-
TIGLATH-PILESER

Tigris

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Tiglath-Pileser. He appears to have succeeded Pul, and to have succeeded by Shalmanasser; to have been contemporary with Bichos, Pekah, and Ahaz: and therefore to have ruled Assyr a during the latter half of the eighth century before our era. From his own inscriptions we learn that his reign lasted at least seventeen years; that, besides warri ng in Syria and Samaria, he attacked Babylon, Media, Armenia, and the independent tribes in the upper regions of Mesopotamia, thus, like the other great Assyrian monarchs, warring along the whole frontier of the empire; and finally, that he was (probably) not a legitimate prince, but an usurper and the founder of a dynasty. This last fact is gathered from the circumstance that, whereas the Assyrian kings generally glory in their ancestry, Tiglath-Pileser omits all mention of his, not even recording his father's name upon his monuments. It accords neither with the statement of the apocryphal books (Isa. xiv. 24; Ezck. xiv. 1), and probably even in the earliest notation (in Ezech. Chron. Com. i. 4) and Herodotus (i. 355, that about this time, i.e. in the latter half of the eighth century B.C., there was a change of dynasty in Assyr a, the old family, which had ruled for 425 (526) years, being succeeded by another not long before the accession of Sennacherib. The authority of these two writers, combined with the monumental indications, justifies the conclusion in question. The founder of the Lower Dynasty, if the empire, the first monarch of the New Kingdom, was the Tiglath-Pileser of Scripture, whose date must certainly be about this time, and whose monuments show him to have been a self-elected sovereign. The exact date of the change cannot be positively fixed; but it is probably marked by the era of Nabonassar in Babylon, which synchronizes with B.C. 745. According to this view, Tiglath-Pileser reigned certainly from B.C. 747 to B.C. 739, and possibly a few years longer, being succeeded by Shalmanasser at least as early as B.C. 725. [SHALMANESER.] The circumstances under which Tiglath-Pileser obtained the crown have not come down to us from any ancient authority; but there is a tradition on the subject which seems to deserve mention. Alexander Polyhistor, the friend of Sylla, who had access to the writings of Berossus, related that the first Assyrian dynasty continued from Ninus, its founder, to a certain Belelus (Pul), and that he was succeeded by Beldaruns, a man of low rank, a mere vine-dresser (φοινικός), who had the charge of the gardens attached to the royal palaces. Berossus, he said, having acquired the sovereignty in an extraordinary way, fixed it in his own family, in which it continued to the time of the destruction of Nineveh (Fr. Hist. Gr. iii. 210). It can scarcely be doubted that Beldaruns here is intended to represent Tiglath-Pileser, Beldeear being in fact another mode of expressing the native Pul-ṭurian or Pul-lu-ṭur (Upptur), which the Hebrews represented by Pileser. Whether there is any truth in the tradition may perhaps be doubted. It bears too near a resemblance to the oral stories of Cyrus, Gyges Amasis, and others, to have in itself much claim to our acceptance. On the other hand, it harmonizes with the remarkable fact — unparallelled in the rest of the Assyrian records — that Tiglath-Pileser is absolutely silent on the subject of his ancestry, neither mentioning his father's name, nor making any allusion whatever to his birth, descent, or parentage.

Tiglath-Pileser's wars do not, generally, appear to have been of much importance. In Babylonia he took Sippara (Sepharvaim), and several places of less note in the northern portion of the country: but he does not seem to have penetrated far, or to have come into contact with Nabonassar, who reigned from B.C. 747 to B.C. 739 at Babylon. In Media, Armenia, and Upper Mesopotamia, he obtained certain successes, but made no permanent conquests. It was on his western frontier only that his victories advanced the limits of the empire. The destruction of Damascus, the absorption of Syria, and the extension of Assyrian influence over Judaea, are the chief events of Tiglath-Pileser's reign, which seems to have had fewer external triumphs than those of most Assyrian monarchs. Probably his usurpation was not endured quite without hesitation and domestic troubles or dangers acted as a check upon his expeditions against foreign countries.

No police or great building can be ascribed to this king. His slabs, which are tolerably numerous, show that he must have built or adorned a residence at Calah (Nimrud), where they were found; but, as they were not discovered in situ, we cannot say anything of the edifice to which they originally belonged. They bear marks of wanton defacement; and it is plain that the later kings purposely injured them; for not only is the writing often erased, but the slabs have been torn down, broken, and used as building materials by Esar-haddon in the great palace which he erected at Calah, the southern capital (see vol. i. p. 701 c). The dynasty of Sargon was hostile to the first two princes of the Lower Kingdom, and the result of their hostility is that we have far less monumental knowledge of Shalmaneser and Tiglath-Pileser than of various kings of the Upper Empire.

Tig.ris (Tigris) [see below]: Tigris, Tigris is used by the LXX. as the Greek equivalent of the Hebrew Hubbelot (חָבְבֵלָל); and occurs also in several of the apocryphal books, as in Tobit (vi. 1), Judith (i. 6), and Ecclesiasties (xxiv. 25). The meaning, and various forms, of the word have been considered under Hubbelot. It only remains, therefore, in the present article, to describe the course and character of the stream.

The Tigris, like the Euphrates, rises from two principal sources. The most distant, and therefore the true, source is the western one, which is in lat. 38° 10' N., long. 48° 20' nearly, a little to the south of the high mountain lake called Göy skeptical Göy skeptical, in the peninsula formed by the Euphrates where it sweeps round between Puhab and Pulka. The Tigris’ source is near the southwestern angle of the lake, and cannot be more than two or three miles from the channel of the Euphrates. The course of

a In the Assyrian Chronological Canon, of which there are four copies in the British Museum, all more or less fragmentary, the reign of Tiglath-Pileser seems to be reckoned at either 14 or 17 years. (See ASSYRIAN, No. 1812, p. 34.)
the Tigris is at first somewhat north of east, but after pursuing this direction for about 25 miles it makes a sweep round to the south, and descends by Arqoun Marsh upon Diarbeirk. Here it is altered a river of considerable size, and is bordered by a bridge of ten arches a little below that city (Niccolari, Visage en Arabia, p. 326). It then turns suddenly to the east, and flows in this direction, past Osma Kioti to Til, where it once more alters its course and takes that southerly direction, which it pursues, with certain slight variations, to its final junction with the Euphrates. At Osma Kioti it receives the southeastern or Eastern Tigris, which descends from Niphates (the modern Tabriq) with a course almost due south, and, collecting on its way the waters of a large number of streams, unites with the Tigris half-way between Diarbeirk and Til, in long. 41° north. The courses of the two streams to the point of junction are respectively 350 and 100 miles. A little below the junction, and before any other tributary of importance is received, the Tigris is 150 yards wide and from three to four feet deep. Near Til a large stream flows into it from the northeast, bringing with it almost as much water as the main channel ordinarily holds (Layard, Nimrud and Bablyon, p. 49). This branch rises near fully, in northern Kurdistan, and runs at first to the northeast, but presently sweeps round to the north, and then makes a bend to the south, and flows a distance of thirty-five miles through the deserts of Shobak and Bekban with a general westwardly course, crossing and recrossing the line of the 38th parallel, nearly to Sert, where it flows southwest and south to Til. From Til the Tigris runs southward for 20 miles through a broad, narrow, and deep gorge, at the end of which it emerges upon the comparatively flat but still hilly country of Mesopotamia, near Jericho. Through this it flows with a course which is south-southeast to Haifa, thence nearly south to Kibeh-Sherghat, and again south-southwest to Samarra, where the hills end and the river enters the great alluvium. The course is now more irregular. Between Samarra and Baghdad a considerable bend is made to the east; and, after the Shat-ul-Her is thrown off in left, the course begins to rise. From this point, the regular southeasterly course being only resumed a little above the 324 parallel, from which point the Tigris runs in a tolerably direct line to its junction with the Euphrates at Karwah. The length of the whole stream, exclusive of meanders, is reckoned at 1136 miles. It can be descended on rafts during the flood season from Diarbeirk, which is only 150 miles from its source; and it has been used by steamers of small draught nearly up to Mosul. From Diarbeirk to Samarra the navigation is much impeded by rapids, rocks, and shallows, as well as by artificial buoys or dams, which in ancient times were thrown across the stream, probably for purposes of irrigation. Below Samarra there are no obstructions; the river is deep, with a bottom of soft mud; the stream moderate; and it is very meandering. The average width of the Tigris in this part of its course is 200 yards, while its depth is very considerable.

Besides the three head-streams of the Tigris, which have been already described, the river receives, along its middle and lower course, no fewer than five important tributaries. These are the river of Arqoun, the river of the Kukur, the river Zab (Zob Art), the Lesser Zab (Zob Asfah), the Alivan, and the Diyala or ancient Gynis. All these rivers flow from the high range of Zagros, which shuts in the Mesopotamian valley on the east, and is able to sustain so large a number of great streams from its inexhaustible springs and abundant snows. From the west the Tigris obtains no tributary of the slightest importance, for the Shattan, which is said to have once reached it, now ends in a salt lake, a little below Tekrit. Its volume, however, is continually increasing as it descends, in consequence of the great bulk of water brought into it from the west, particularly by the Great Zab and the Diyala: and in its lower course it is said to be a larger stream and to carry a greater body than the Euphrates. At the time the river reaches Bagdad it is often extensively flooded, not, however, so much from the Tigris as from the overflow of the Euphrates, which is here poured into the eastern stream through a channel. Further down the river, in the territory of the Druze-Lords Arabs, between the 32° and 32° 15' north, it presents a series of small annual inundations on both banks. About the middle of May the Tigris begins to fall, and by midsummer it has reached its natural level. In October and November there is another rise and fall in consequence of the autumnal rains; but compared with the spring flood that of autumn is insignificant.

The Tigris is at present better fitted for purposes of traffic than the Euphrates (Layard, Nimrud and Bablyon, p. 475); but in ancient times it does not seem to have been much used as a line of trade. The Assyrians probably floated down it the timber which they wore in the habit of cutting in Ananaus and Lebanon, to be used for lumbering purposes in their capital: but the general line of communication between the Mediterranean and the Persian Gulf was by the Euphrates. See vol. i., p. 784. According to the historians of Alexander (Arrian, Exp., lI., vi. 7; comp. Strabo. xv. 3, § 4), the Persians purposely obstructed the navigation of the lower Tigris by a series of dams which they threw across from bank to bank between the embouchure and the city of Opis, and such trade as there was along its course proceeded by land (Strabo. lib. xi.). It is probable that the dams were in reality made for another purpose, namely, to raise the level of the waters for the sake of irrigation; but they would undoubtedly have also the effect ascribed to them, unless in the spring flood time, when they might have been swept away by boats descending the river. Thus there may always have been a certain amount of traffic down the stream; but up it trade would scarcely have been practicable at any time further than Samara or Tekrit, on account of the natural obstructions, and of the great force of the stream. The lower part of the course was opened by Alexander (Arrian, vii. 7); and Opis, near the mouth of the Diyala, became thenceforth known as a mart (Euripides), from which the neighboring districts drew theornament of India and merchandise (Strabo. xvi. 1, § 4). Seleucia, too, which grew up soon after Alexander, derived no doubt a portion of its prosperity from the facilities for trade offered by this great stream.
We find but little mention of the Tigris in Scripture. It appears indeed under the name of Huldekel, among the rivers of Eden (Gen. ii. 14), and is there correctly described as "running eastward to Assyria." But after this we hear no more of it, if we except one doubtful allusion in Nahum (ii. 13), where it is said to have been well known to the prophet Daniel, who had to cross it in his journeys to and from Susa (Shushan). With Daniel it is "the Great River" — יָבֹאַי הָרוֹנָן — an expression commonly applied to the Euphrates; and by its side he sees some of his most important visions (Dan. x. to xii.). No other mention of the Tigris seems to occur except in the apocryphal books; and there it is unconnected with any real history.

The Tigris, in its upper course, anciently ran through Armenia and Assyria. Lower down, from about the point where it enters on the alluvial plain, it separated Babylonia from Susiana. In the wars between the Romans and the Parthians, we find it constituting, for a short time (from A. D. 114 to A. D. 117), the boundary line between these two empires. Otherwise it has scarcely been of any political importance. The great chain of Zagros is the natural boundary between Western and Central Asia; and beyond this, the next defendable line is the Euphrates. Historically it is found that either the central power pushes itself westward to that river; or the power ruling the west advances eastward to the mountain barrier.

The water of the Tigris, in its lower course, is yellowish, and is regarded as unwholesome. The streams turning with frequent banks which are often of a large size (see Tobit vi. 2, and compare Estr.) xi. 14, § 8). Abundant water-fowl dwell on the waters. The banks are fringed with palm-trees and pomegranates, or clothed with jungle and reeds, the haunt of the wild bear and the lion.

The (most important notices of the Tigris to be found in the classical writers are the following: Strabo, xi. 14, § 8, and xvii. 1, §§ 9-13; Arrian, Exped. Alex. vii. 7; and Ptolemy, H. V. vi. 27. The best modern accounts are those of Col. Chesney, Empires Exploration, i. 16, etc., and Winer, Real-lexicon, ii. 622, 623; with which may be compared Layard, Niniveh and Babylon, 43-51, and 464-476; Lotius, Clitophon and Suse, 3-8; Jones in Transactions of the Geographical Society of London, vol. v.: in Journal of the Geographical Society, vol. iv.; and Rawlinson's Herodotus, i. 552, 553.)

TIKVAH (תִּקְוָה) [cowl, expectation; 1: cowl.] (Vat. Θεόκρας: Alex. Θεόκρας: Theoclistus.)
1. The father of Shalman the husband of the prophetess Huldah (2 K. xxii. 14). He is called Tikwathi in the A. V. of 2 Chr. xxxix. 22.
2. (Θεόκρας; Vat. F. A. Ekecou; Alex. Théocrou: Theoclistus.) The father of Jahnazh (Ezr. x. 15). In 1 Esdr. ix. 14 he is called Theokranes.

TIKVATH (תִּקְוָת) [obedience; Keri, תִּקְוָת; properly Tikkoth or Tikhoth; Θεόκρας: Vat. καθωλικά: Alex. Θεόκρας: Theoclistus.) Tikvai the father of Shalman (2 Chr. xxxix. 22).

TILE. For general information on the subject, see the articles BRICK, POTTERY, SEAL. The expression in the A. V. rendering of Luke v. 19 through the tilling," has given much trouble to expositors, from the fact that Syrian houses are in general covered, not with tiles, but with plaster or terraces. Some suggestions toward the solution of this difficulty have been already given. [Hosea, vol. ii. p. 191.] An additional one may here be offered. 1. Terrace-roofs, if constructed improperly, or at the wrong season of the year, are apt to crack and to become so saturated with rain as to be easily permeable. May not the roof of the house in which our Lord performed his miracle, have been in this condition, and been pierced, or, to use St. Mark's word, "broken up," by the beams of the paralytic? (Arnimoll, Tract. in Assia Mony, l. 171; Russell, Allegys, l. 35.)

2. Or may the phrase "through the tilling," be accounted for thus? Greek houses were often, if not always, roofed with tiles (Pollux, viii. 161; Vitruvius, iii. 3). Did not St. Luke, a native, probably, of Greek Antioch, use the expression "tiles," as the form of roof which was most familiar to himself and to his Greek readers without reference to the particular material of the roof in question? (Eusebius, C. E. e. 4; Jerome, Post. de Circu, and St. Mith. vol. vii. 4; Conpere and Howson, St. Paul, p. 357.) It may perhaps be worth remarking that houses in modern Antioch, at least many of them, have tiled roofs (Fisher, Trees in Syria, i. 19, vi. 56). [See House, note 6, i. 104, Amer. ed.]

TIL/GA TH/PILNE/SER (תִּילְגַ'א/פִּיל'נְסָר) [Rom. Συγκαφελλαζάω, Συγκαφελλαζάω: Val.] Θαληϕαλλαζάω, Θαληϕαλλαζάω: VAL. Συγκαφελλαζάω: Thebaphylalaro.) A variation, and probably a corruption, of the name ΤΙΛΓΑΘΠΙΛΝΕΣΡ. It is peculiar to the books of Chronicles, being found in 1 Chr. vi. 60; 2 Chr. xxvii. 29.

G.

TI L/LA G/E (Agriculture.)

TILON (תילון; Keri, תילון [perh. gift]; 'Ilo: Alex. Θεόκρας: Thôn.) One of the four sons of Shimon, whose family is reckoned in the genealogies of Judah (1 Chr. vi. 20).

TIMELUS (Τίμελος: Timoës.) The father of the blind man, Bar-timaeus, who was restored to sight by Jesus as he left Jericho (Mark x. 46). outerly is the Greek translation. On the circumstances of the writer, see PASTEURS (Amer. ed.).

TIMBREL, TABRET. By these words the A. V. translates the Heb. תִּקְוָת, which is derived from an imitative root occurring in many languages not immediately connected with each other. It is the same as the Arabic and Persian تَيْرَف, duff, which in Spanish becomes aduf, a tambourine. The root, which signifies to beat or strike, is found in the Greek τικανός of τίκανος. Lat. tympanum, R. tambour, Sp. tambor, Fr. tambour, Prov. tambor, Eng. tabor, zuinbad, timbrel, tambourine, A.S. dulfan, to strike, Eng. tap, and many others. In Old English tabor was used for
TIMBREL

any drum. Thus Rob. of Gloucester, p. 396 (d. Hearne, 1810): —

"Vor de trompes and of takear the Sarneens made there·
So gret noise, that Cristeumen al disturbed were."'

In Shakespeare's time it seems to have become an instrument of peace, and is thus contrasted with the drum: "I have known when there was no music with him but the drum and file: and now had he rather hear the taber and the pipe" (Much Ado, ii. 3). Taboret and tabawire are diminutives of taber; and denote the instrument now known as the tambourine; —

"Ur Minoes's whistling to his tabaret, Selling a laughtar for a cold meat's meat." — Hall, Sat. iv. 1, 78.

Taboret is a contraction of tabawire. The word is retained in the A. V. from Coverdale's translation in all passages except Is. xxx. 32, where it is omitted in Coverdale, and Ez. xxviii. 13, where it is rendered "beauty.

The Heb. taph is undoubtedly the instrument described by travellers as the "doff or did of the Arabs. It was used in very early times by the Syrians of Padan-aram at their merry-making (Gen. xxvi. 27). It was played principally by women (Ex. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6; Ps. lxvii. 25 [26]) as an accompaniment to the song and dance (comp. Jud. iii. 7), and appears to have been worn by them as an ornament (Jer. xxxi. 4). The taph was one of the instruments played by the young prophets whom Saul met on his return from Samuel (1 Sam. x. 5), and by the Levites in the Temple-band (2 Sam. vii. 5; 1 Chr. xii. 8). It accompanied the movement of feasts (Is. v. 12, xivv. 8), and the joy of triumphal processions (Judg. xi. 34; 1 Sam. xviii. 6), when the women came out to meet the warriors returning from victory, and is everywhere a sign of happiness and peace (Job xxxi. 12; Is. xxx. 32; Jer. xxxi. 4). So in the grand triumphal entry of God into His Temple described in strong figures in Is. lxvii., the procession is made up by the singers who marched in front, and the players on stringed instruments who brought up the rear, while round them all danced the young maidens with their tambrels (Ps. lxvii. 25 [26]).

The did of the Arabs is described by Russell (Alg. p. 94, 1st ed.) as "a hoop (sometimes with pieces of brass fixed in it to make a jingling) over which a piece of parchment is distended. It is beat with the fingers, and is the true tympanum of the ancients, as appears from its figure in several reliefs, representing the orgies of Bacchus and rites of Cybele."

The same instrument was used by the Egyptian dancing-women whom Hassephidus saw (Trov. p. 59, ed. 1766). In Barcley it is called tabor, and is made like a sieve, consisting (as bidore describes the tympanum) of a rim or thin hoop of wood with a skin of parchment stretched over the top of it. This serves for the bass in all their concerts, which they accordingly touch very artfully with their fingers, or with the knuckles or palms of their hands, as the time and measure require, or as force and softness are to be communicated to the several parts of the performance" (Shaw, Trov. p. 202).

TIMNAH

The tympanum was used in the feasts of Cybele (Her. iv. 76), and is said to have been the invention of Dionysus and Rhea (Eur. Bacch. 59). It was played by women, who beat it with the palms of their hands (Ovid, Met. iv. 29), and Juvena (Sat. iii. 64) attributes to it a Syrian origin: —

"Jan philem Syry in Tiberim defixit Orontes Fr Lingam, et nunc et emus et tibi tibiorem choridas Obilipos, neeun gentina tympana secum voxit."

In the same way the taber is said to have been introduced into Europe by the Crusaders, who adopted it from the Saracens, to whom it was peculiar (see Du Cange's note on De Joinville's Hist. du Roy Saint Louis, p. 61).

The author of Shilde Heygabrin (c. 2) gives the Greek 

as the equivalent of taph, and says it was a hollow basin of metal, beaten with a stick of brass or iron.

The passage of Ezekiel (xxviii. 13) is obscure, and appears to have been early corrupted. Instead of

they tabets, the Vulg. and Targum read

they beauty, which is the rendering adopted in Coverdale's and Cranmer's Bibles.

The LXX. seem to have read 

as in ver. 16. If the ordinary text be adopted, there is no reason for taking taph, as Jerome suggests, in the sense of the setting of a gem, "pola qua gemma contintur."

W. A. W.

TIM'NAH (טימ'נה) [perh. re-'stria
d or inaccessible]: Θαμαρ; [In 1 Chr. i. 39, Vat. corrupt: θαμαριν], 1. A concubine of Eliphas son of Esau, and mother of Amalek (Gen. xxxvi. 12; in 1 Chr. i. 36 named as a son of Eliphas): It may be presumed that she was the same as Timma, sister of Lotan, and daughter of Seir the Horite (Gen. xxxvi.) ver. 22, and 1 Chr. i. 39).

2. [In 1 Chr. Vat. θαμαριν: Alex. θαμάρα.]

A duke, or phylarch, of Edom in the last list in Gen. xxxvi. 40-45 (1 Chr. i. 54-54), where the dukes are named according to their families, after their places, by their names — according to their habitations: — where we may conclude, as in the case of Timnah, that Timna was also the name of a place or a district.

E. S. P.

TIM'NAH (טימ'נה) [lot. portion].

A name which occurs, simple and compounded, and with slight variations of form, several times, in the topography of the Holy Land. The name is derived by the lexicographers (Genessius, Simonis, Furst) from

same with the Rubh. Heb. taba, and Span. tabló, a kettle-drum. The instrument and the word may have come to us through the Saracens.

a Orig. iii. 81.
TIMNATH

a root signifying to "portion out, or di-ide;" but its frequent occurrence, and the analogy of the topographical names of other countries, would rather imply that it referred to some natural feature of the country.

1. (Afz'n, Ḥω'ar; [in 2 Chr. Vit. 20:18] Θωμανα; Alex. Ἰωάννα; G. Θωμαν). A place which formed one of the landmarks on the north boundary of the allotment of Judah (Josh. xv. 10). It was obviously near the western end of the boundary, being between Beth-shemesh and the "shoulder of Ekron." It is probably identical with the TIMNATHHAI of Josh. xix. 43, one of the towns of Dan, also named in connection with Ekron, and that again with the Timnath, or more accurately Timnathah, of Samson, and the Thamnatha of the Maccabees. Its belonging at that time to Dan would explain its absence from the list of the towns of Judah (Josh. xv.), though mentioned in describing the course of the boundary.

The modern representative of all these various forms of the same name is probably Ti'mnah, a village about two miles west of Ain Shenon (Beth-shemesh), among the broken undulating country by which the central mountains of this part of Palestine descend to the maritime plain. It has been shown in several other cases (Keilah, etc.) that this district contained towns which in the lists are enumerated as belonging to the plain. Timnah is probably another instance of the same thing, for in 2 Chr. xxviii. 18 a place of the same name is mentioned as among the cities of the Shephelah, which from its occurrence with Beth-shemesh, Gederoth, Gimzo, more or less in the neighborhood of Ekron, is probably the same as that just described as in the hills. After the Danites had deserted their original allotment for the north, their towns would naturally fall into the hands of Judah, or, of the Philistines, as the continuance struggle between them might happen to fluctuate.

In the later history of the Jews Timnath must have been a conspicuous place. It was fortified by Bcchecides as one of the most important military posts of Judaea (1 Macc. ix. 50), and it became the focus of the district or province, for it was called after its name, and was reckoned the fourth in order of importance among the fourteen into which the whole country was divided at the time of Vespasian's invasion (Joseph. B. J. iii. 3, § 5; see Phyn, v. 14).

Tibneh is now spoken of as a "deserted site" (Rob. ii. 16), and not a single western traveller appears to have visited it, or even to have seen it, though its position is indicated with tolerable certainty. [TIMNATH]

2. Θωμανά (in Alex. Ἰωάννα; Thamnith). A town in the mountain district of Judah (Josh. xv. 57). It is named in the same group with Maon, Ziph, and Carmel, which are known to have been south of Asher. It is, therefore, undoubtedly a distinct place from that just examined. [TIMNATH]

TIMNATH-SERAH

The form in which the translators of the A. V. incorrectly present two names which are certainly distinct, though it is possible that they refer to the same place.

1. TIMNATH (צִמְנָת). i. e. Timnah [lot. portion; Θωμανα; Θωμαναθ]. The scene of the adventure of Judah with his daughter-in-law Tamar (Gen. xxxviii. 12, 13, 14). There is nothing here to indicate its position. The expression "went up to Timnath" (ver. 12) indicates that it was on higher ground than the spot from which Judah started. But as we are ignorant where that was, the inference is of no value. It seems to have been the place where Judah's flocks were watered. There was a road to it (A. V. "way"). It may be identified either with the Timnath in the mountains of Judah, which was in the neighborhood of Carmel where Nabal kept his huge flocks of sheep; or with the Timnathah so familiar in the story of Samson's conflicts. In favor of the latter is the doubtful suggestion made under Ex. xxi and xxiv. that in the words translated "an open place" there is a reference to these two towns. In favor of the former is the possibility of the name in Gen. xxxviii. being not Timnath but Timnathas (as in the Vulgate), which is certainly the name of the Philistine place connected with Samson. More than this cannot be said.

The place is named in the specification of the allotment of the tribe of Dan, where the A. V. exhibits it accurately as TIMNATHHAI, and its name doubtless survives in the modern Tibneh which is said to lie below Zareek, about three miles to the S. W. of it, where the great Wady es-Sheer issues upon the plain.

2. TIMNATHHAI (צִמְנָתָה): Θωμανάδα (in Alex. Ἰωάννα; Θαμναθα; Thamnath). The residence of Samson's wife (Judg. xiv. 1, 2, 5). It was then in the occupation of the Philistines. It contained vineyards, bounded however by such savage animals as indicate that the population was but sparse. It was on higher ground than Askelon (xiv. 19), but lower than Zorah, which we may presume was Samson's starting-point (xiii. 25).

TIMNATH-HERES (צִמְנָתָה-הֶרֶס; portion of the vine, Gen.); Θαμναθαιρα; Ἰακωβίανσσα; Αλεξ. Ἰωάννακα δαί μανία; Θαμναθαιρα; Timnath Sera); The name under which the city and burial-place of Joshua, previously called TIMNATH-SERAH, is mentioned in Judg. ii. 9. The constituent consonants of the word are the same, but their order is reversed. The authorities differ considerably in their explanations. The Jews adopt Heres (Heres, or "oak," in modern Arabic) for the real meaning of the name; interpret it as meaning the sun; and see in it a reference to the act of making the sun stand still, which is to them the greatest exploit of Joshua's life. Others (as Fürst, i. 412), while accepting Heres as the original form, interpret it as "clay," and as originating in the character of the soil. Others again, like Tischendorf (Gesch. ii. 347, 348), and Bertheau (On Judges), take Sera to be the original form, and Heres an ancient but unintentional error. [TIMNATH-SERAH]
TIMONITE

to indicate that it was the tomb of the man who had caused the sun to stand still (Rashi, Comment. on both passages). Accordingly, they identify the place with Kefer cheva, which is said by Rabbi Jacob (Targum Yerushalmi, etc., p. 186), hap-Parchi (Asher's Benj. p. 434), and other Jewish travellers down to Schwarz in our own day (p. 151), to be about 5 miles S. of Shechem (Vat.) in the Shechem tract. No place with that name appears on the maps, the closest approach to it being Kefer-Ha'ovot, which is merely a nearly double that distance S. S. W. of Nabez. Wherever it be, the place is said by the Jews still to contain the tombs of Joshua, of Nun, and of Caleb (Schwarz, p. 151).

Another and more promising identification has, however, been suggested in our own day by Dr. Eli Smith (Jebel, Sucre, 1844). In his journey from Jifna to Mrisik-Yebbi, about six miles from the former, he discovered the ruins of a considerable town on a gentle hill on the left (south) of the road. Opposite the town (apparently at a distance) was a much higher hill, in the north side of which are several excavated sepulchres, which in size and in the richness and character of their decorations resemble the so-called "tombs of the Kings" at Jerusalem. The whole bears the name of Tilimah, and although without further examination it can hardly be affirmed to be the Tumah of Joshua, yet the identification appears probable. [Gaas, Amer. ed.]

Timnath-Serah and the tomb of its illustrious owner were shown in the time of Jerome, who mentions them in the Epistola Prophetae (§ 13). Beyond its being south of Shechem, he gives no indication of its position, but he dismisses it with the following characteristic remark, a fitting tribute to the simple self-denlial of the great soldier of Israel: "Satnque mirata est, quod distributor possidens sita montana et aspera delegisset."

TIMOTHEUS (Τιμότηθος). The name of Timon stands in the catalogue. Nothing further is known of him with certainty; but in the Synopsis of Vita et Morti Prophetarum Apostolorum et Discipulorum Domini, ascribed to Dorotheus of Tyre (Fuld, Patrum, iii. 149), we are informed that he was one of the seventy-two disciples (the catalogue of whom is a mere congeries of New Testament names), and that he afterwards became bishop of Bostra (? Dostra Arabum), where he suffered martyrdom in the circus. W. B. J.

TIMOTHY

1. A "captain of the Ammonites" (1 Mac. v. 8) who was defeated on several occasions by Judas Macabaeus, n. c. 164 (1 Mac. v. 6, 11, 34-44). He was probably a Greek adventurer (comp. Jos. Ant. xii. 8, § 1), who had gained the leadership of the tribe. Thus Josephus (Ant. xiii. 8, § 1, quoted by Grimm, on 1 Mac. v. 6) mentions one "Zeno, surround Cotylas, who was despot of Rabbah" in the time of Judahs Hyrcanus.

2. In 2 Mac. a leader named Timotheus is mentioned as having taken part in the invasion of Nicanor (b. c. 166: 2 Mac. viii. 50, ix. 3). At a later time he made great preparations for a second attack on Judas, but was driven to a stronghold, Gazzara, which was stormed by Judas, and there Timotheus was taken and slain (2 Mac. 14. 24-37).

It has been supposed that the events recorded in this latter narrative are identical with those in 1 Mac. v. 6-8, an idea rendered more plausible by the similarity of the names Jazer and Gazzara (in Lat. Gazzer, Jazar, Gazzara). But the name Timotheus was very common, and it is evident that Timotheus the Ammonite leader was not slain at Jazer (2 Mac. 14. 24) and Jazer was on the east side of Jordan, while Gazzara was probably the same as Gezer. [JAZZER; GAZZARA.]

It may be urged further, in support of the substantial accuracy of 2 Mac., that the second campaign of Judas against Timothaeus (1) (1 Mac. v. 27-44) is given in 2 Mac. xii. 2-24, after the account of the capture of Gazzara and the death of Timothaeus (2) there. Wernhorr assumes that all the differences in the narratives are blunders in 2 Mac. (De fide Lit. Macc. § lx.), and in this he is followed by Grimm (on 2 Mac. xx. 24, 52). But, if any reliance is to be placed on 2 Mac., the differences of place and circumstances are rightly taken by Patrius to mark different events (De Lit. Macc. § xxii. p. 250).

3. The Greek name of Timothy (Acts xvi. 1, xvi. 14, &c.) is. He is called by this name in the A. V. in every case except 2 Cor. i. 1, Philon. i, Heb. xiii. 23, and the epistles addressed to him. B. F. W.

TIMOTHY (Τιμόθεος [honor-ING God]): Timothaeus. The disciple thus named was the son of one of these mixed marriages which, though condoned by stricter Jewish opinion, and placing their offspring on all but the lowest step in the Jewish scale of precedence, were yet not uncommon in the later periods of Jewish history. The father's name is unknown: he was a Greek, i.e. a gentle by descent (Acts xvi. 1, 3). If in any sense a proselyte, the fact that the issue of the marriage did not receive the sign of the covenant would render it probable that he belonged to the class of half-converts, the so-called Proselytes of the Gate, not those of Righteousness [comp. Proselytes]. The absence of any personal allusion to the father in the Acts or Epistles suggests the inference that he must have died or disappeared during his son's infancy. The care of the boy thus devolved upon his mother Funee and her mother Lous (2 Tim. i. 5). Under their training his education was emphatically Jewish. "From a child he learnt (probably the LXX. version) to know fol. 84, in Lightfoot, Hor. Heb. in Matt. xxiii. 14; and the education of Timothy (2 Tim. iii. 15) may therefore have helped to overcome the prejudices which the Jews naturally have against him on this ground.
the Holy Scriptures" daily. The language of the Acts leaves it uncertain whether Lystra or Derbe were the residence of the devout family. The letter has been inferred, but without much likelihood, from a possible construction of Acts xx. 4, the former from Acts xxi. 1, 2 (comp. Neander, PfL. und Lett. i. 288; Alford and Huther, iv. loc.). In either case the absence of any indication of the existence of a synagogue makes this devout consistency more noticeable. We may think here, as at Philippi, of the few devout women going forth to their daily worship at some river-side oratory (Conybeare and Howson i. 211). The reading ἄγα μάρτυρα, in 2 Tim. iii. 14, adopted by Lachmann and Tischendorf, indicates that it was from them as well as from the Apostle that the young disciple received his first impression of Christian truth. It would be natural that a character thus fashioned should retain throughout something of a feminine piety. A constitution far from robust (2 Tim. v. 24), a worldly shrinking from opposition and responsibility (1 Tim. iv. 12-16, v. 20, 21, vi. 11-14; 2 Tim. ii. 1-7), a sensitiveness even to tears (2 Tim. i. 4), a tendency to an ascetic rigor which he had not strength to bear (1 Tim. v. 23), united, as it often is, with a temperament exposed to some risk from "youthful lusts" (2 Tim. ii. 22) and the softer emotion (1 Tim. ii. 2) — these may we well think of as characterizing the youth as they afterwards characterized the man.

The arrival of Paul and Barnabas in Lycaonia (Acts xiv. 6) brought the message of glad tidings to Timothy and his mother, and they received it with "unfeigned faith" (2 Tim. i. 5). If at Lystra, as seems probable from 2 Tim. iii. 11, he may have witnessed the half-united sacrifice, the half-finished martyrdom, of Acts xiv. 19. The preaching of the Apostle on his return from his short circuit prepared him for a life of suffering (Acts xiv. 22). From that time his life and education must have been under the direct superintendence of the body of elders (ibid. 21). During the interval of seven years between the Apostle's first and second journeys, we may guess up to manhood. His zeal, probably his asceticism, became known both at Lystra and Iconium. The mention of the two churches as united in testifying to his character (Acts xvi. 2), leads us to believe that the early work was prophetic of the latter that he had been already employed in what was afterwards to be the great labor of his life, as "the messenger of the churches," and that it was his tried fitness for that office which determined St. Paul's choice. Those who had the deepest insight into character, and spoke with a prophetic utterance, pointed to him (1 Tim. i. 18, iv. 14), as others had pointed before to Paul and Barnabas (Acts xiii. 2), as specially fit for the missionary work in which the Apostle was engaged. Personal feeling led St. Paul to the same conclusion (Acts xvi. 3), and he was solemnly set apart (the whole assembly of the elders laying their hands on him, as did the Apostle himself) to do the work and possibly to bear the title of Evangelist (1 Tim. iv. 14: 2 Tim. i. 6, iv. 5). A great obstacle, however, presented itself. Timothy, though inheriting, as it were, from the nother side (Wetstein, in loc.), and therefore reckoned as one of the seed of Abra- ham, had been allowed to grow up to the age of manhood without the sign of circumcision, and in this point he might be thought to be disclaiming the Jewish blood that was in him, and choosing to take up his position as a heathen. Had that been his real position, it would have been utterly inconsistent with St. Paul's principle of action to urge on him the necessity of circumcision (1 Cor. vii. 19; Gal. ii. 3, 9). A soul like this, that of a negligent, almost of an apostate Israelite; and, though circumcision was nothing, and uncircumcision was nothing, it was a serious question whether the scandal of such a position should be allowed to frustrate all his efforts as an Evangelist. The fact that no offense seems to have been felt hitherto is explained by the prominence of the Gentile element in the churches of Lycaonia (Acts xiv. 27). But his wider work would bring him into contact with the Jews, who had already shown themselves so ready to attack, and then the scandal would come out. They might tolerate a heathen, as such, in the synagogue or the church, but an uncircumcised Israelite would be to them a horror and a portent. With this view to the loss of the only sacrifice of principle, the Apostle, who had refused to permit the circumcision of Titus, "took and circumcised" Timothy (Acts xvi. 5); and then, as consciences of inconsistency, went on his way distributing the decrees of the council of Jerusalem, the great charter of the freedom of the Gentiles (ibid. 4). Henceforth Timothy was one of his most constant companions. Not since he parted from Barnabas had he found one whose heart so answered to his own. If Barnabas had been as the brother and friend of early days, he had now found one whom he could claim as his own true son by a spiritual parentage (1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2). They and Sil- vanus, and probably Luke also, journeyed to Philip- pi, and (Acts xvi. 22) and there the already young Evangelist was conspicuous at once for his filial devotion and his zeal (Phil. ii. 22). His name does not appear in the account of St. Paul's work at Thessalonica, and it is possible that he remained some time at Philippi, and then acted as the messenger by whom the members of that church sent what they were able to give for the Apostle's wants (Phil. iv. 15). He appears, however, at Berea, and remains there when Paul and Silas are obliged to leave (Acts xvii. 14), going on afterwards to join his master at Athens (1 Thess. iii. 2). From Athens he is sent back to Thessalonica (ibid.), as having special gifts for comforting and teaching. He returns from Thessalonica, not to Athens but to Corinth; and his name appears united with St. Paul's in the opening words of both the letters written from that city to the Thessalonians (1 Thess. i. 1; 2 Thess. i. 1). Here also he was apparently active as an Evangelist (2 Cor. i. 19), and on him, probably, with some exceptions, devolved the duty of baptizing the new converts (1 Cor. i. 14). Of the next five years of his life we

a Comp. the elaborate dissertation, De praecocis episcopis, by Bodinus, in which he shows, vol. ii. 303, that the scenes of the ordination

b Conybeare and Howson ii. 289 as the probable scene of the ordination of Timothy, though the record of the Acts of the Apostles (xv. 29) leaves the matter undecided.

c Dr. Wordsworth infers from 2 Cor. ix. 11, and Acts xvii. 16, that the letter which Barnabas carried in support of the Apostle from the Macedonian churches, and thus released him from his continuous labors as a tent-maker.
TIMOTHY

have no record, and can infer nothing beyond a continuance of his active service as St. Paul's companion. When we next meet with him it is as being sent on in advance when the Apostle was contemplating the long journey which was to include Macedonia, Achaia, Jerusalem, and Rome (Acts xix. 22). He was sent to "bring," the churches into remembrance of the ways of the Apostle (1 Cor. iv. 17). We trace in the words of the "father" an anxious desire to guard the son from the perils which, to his eager but sensitive temperament, would be so exact trying (1 Cor. xvi. 10).

His route would take him through the churches which he had been instrumental in founding, and this would give him scope for exercising the gifts which were afterwards to be displayed in a still more responsible office. It is probable, from the passages already referred to, that, after accomplishing the special work assigned to him, he returned by the same route, and met St. Paul according to a previous arrangement (1 Cor. xvi. 11), and was thus with him when the second epistle was sent to the Church of Corinth (1 Cor. xiv. 19).

He returns with the Apostle to that city, and joins in messages of greeting to the disciples whom he had known personally at Corinth, and who had since found their way to Rome (Rom. xvi. 21). He forms one of the company of friends who go with St. Paul to Philippi and then sail by themselves, waiting for his arrival by a different ship (Acts xx. 6-6). Whether he continued his journey to Jerusalem, and what became of him during St. Paul's two years' imprisonment, are points on which we must remain uncertain.

The language of St. Paul's address to the elders of Ephesus (Acts xx. 17-35) renders it unlikely that he was then left there with authority. The absence of his name from Acts xxvii. in like manner leads to the conclusion that he did not share in the perilous voyage to Italy. He must have joined him, however, apparently soon after his arrival in Rome, and was with him when the epistles to the Philippians, to the Colossians, and to Philemon were written (Phil. i. 1, ii. 19; Col. i. 1; Phil. i. 1). All the indications of this period point to incessant missionary activity. As before, so now, he is to provide the teaching and exhortation of the Apostle, inspecting, advising, reporting (Phil. i. 19-23), caring especially for the Macedonian churches as no one else could care. The special messages of greeting sent to him at a later date (2 Tim. iv. 21), show that at Rome also, as elsewhere, he had gained the warm affection of those among whom he ministered. Among those most eager to be thus remembered to him, we find, according to a fairly supported hypothesis, the names of a Roman noble (Tudens), of a future bishop of Rome (Linus), and of the daughter of a British king (Claudia) (Williams, Claudius and Paulus; Conybeare and Howson, ii. 501; Alford, Excursus in Greek Text iii. 104). It is interesting to think of the young Evangelist as having been the instrument by which one who was surrounded by the fathomless impurity of the Roman world was called to a higher life, and the names which would otherwise have appeared only in the four epistles of St. James (1: 22, iv. 13, v. 8, xi. 53) raised to a perpetual honor in the salutations of an apostolic epistle.

Assuming the genuineness and the later date of the two epistles addressed to him (comp. the following article), we are able to put together a few notices as to his later life. It follows from 1 Tim. i. 3 that he and his master, after the release of the latter from his imprisonment, revisited the pros- consular Asia, that the Apostle then continued his journey to Macedonia (Acts xx. 3) and thence the disciples hurried, half-hastily, even weeping at the separation (2 Tim. i. 4), at Ephesus, to check, if possible, the outgrowth of heresy and licentiousness which had sprung up there. The time during which he was thus to exercise authority as the delegate of an Apostle—a true apostolic rather than a bishop—was of uncertain duration (1 Tim. iii. 14). The position in which he found himself might well make him anxious. He had to rule presbyters, most of whom were older than himself (1 Tim. iv. 12), to assign to each a stipend in proportion to his work (ibid. v. 17), to receive and decide on charges that might be brought against them (ibid. v. 19, 20), to regulate the almsgiving and the brotherhoods of the Church (ibid. v. 3-10), to ordain presbyters and deacons (ibid. iii. 1-13). There was the risk of being entangled in the disputes, prejudices, covetousness, sensuality of a great city. There was the risk of injuring health and strength by an overstrained asceticism (ibid. iv. 4, v. 27).

Leaders of rival sects were there—Hymenaeus, Philetus, Alexander—to oppose and thwart him (1 Tim. i. 20; 2 Tim. ii. 17, iv. 14, 15). The position in which he found himself might well have caused a sharper, firmer, more critical, and at the same time more tender-minded treatment of him than he had ever seen. If the times were harsher, it was for a reason; if the charge of Paul's aged had been made known, with the object of winning for him the love and confidence of his flock. The time during which he was thus called to exercise authority was a time of great danger, and a time of great opportunity as well. We may believe that he was thus called to be the instrument of that kindling of a thousand fires which was to spread the light of the Christian to every corner of the earth.
TIMOTIY

The warnings, should follow each other in rapid and
rehearse the occasion (1 Tim. i. 18, iii. 15, iv. 14, v. 21, vi. 11). In the second epistle to this
deep personal feeling utterings itself yet more fully.
The friendship of fifteen years was drawing to a
close, and all memories connected with it throng
upon the mind of the old man, now ready to be
offered, the blameless youth (2 Tim. iii. 15), the
holy household (ibid. i. 5), the solemn ordination
(ibid. ii. 3). In the second part of the letter
the last recorded words of the Apostle express the
earnest hope, repeated yet more earnestly, that he
might see him once again (ibid. iv. 9, 21). Timo-
theus is to come before winter, to bring with him
the cloak for which in that winter there would be
need (2 Tim. iv. 13). We may hazard the con-
jecture that he reached him in time, and that the
last hours of the teacher were soothed by the
presence of the disciple whom he loved so truly.
Some writers have even seen in Heb. xiii. 23 an
indication that he shared St. Paul's imprisonment
and was released from it by the death of Nero
(Conybeare and Howson, ii. 502; Neander, Pfl.
und Litt. i. 552). Beyond all this is apochryphal
and uncertain. He continues, according to the
old traditions, to act as Bishop of Ephesus (Acts,
II. E. iii. 14), and dies a martyr's death under
Domitian or Nerva (Nepos. H. E. iii. 11). The
great festival of Artemis (the καταψυκτής of that
godless) led him to protest against the license and
fruity which accompanied it. The mob were raised
to fury, and put him to death with clubs (comp.
Polyocrates and Simeon Metaphr. in Hesychius's
Acts Structurae, Jan. 24). Some later critics —
Schliermacher, Mayerhoff — have seen in him
the author of the whole or part of the Acts (Oblhausen,
Commentar. ii. 612).
A somewhat startling theory as to the inter-
vening period of his life has found favor with
Calhoun (s. v. Timotheus), Tillemont (ii. 147),
and others. If he continued, according to the received
tradition, to be bishop of Ephesus, then he, and no
other, must have been the "angel" of that church
to whom the message of Rev. ii. 1—7 was ad-
dressed. It may be urged, as in some degree
confirming this view, that both the praise and the
blame of that message are such as harmonize with
the impressions as to the character of Timotheus
derived from the Acts and the Epistles. The
reputation of Ephesus, the abhorrence of the deeds of
the Nicolaists, the unwearied labor, all this belongs to
"the man of
God" of the Pastoral Epistles. And the fault is
no less characteristic. The strong language of St.
Paul's entreaty would lead us to expect that the
temptation of such a man would be to fall away
from the glow of his "first love," the zeal of his
first faith. The promise of the Lord of the
Churches is in substance the same as that implied
in the language of the Apostle (2 Tim. ii. 4—6).
The conjecture, it should be added, has been
passed over unnoticed by most of the recent
commentators on the Apocalypse (comp. Alland
and Wordsworth, in loc.). Trench (Seven Churches of
Asia, p. 64), contrasts the "angel" of Rev. ii.
and iii. to Timotheus as an "earlier angel," who, with
the generation to which he belonged, had passed
away when the Apocalypse was written. It must
be remembered, however, that at the time of
St. Paul's death, Timotheus was still younger,
probably not more than thirty-five, that he might,
therefore, well be living, even on the assumption of
the later date of the Apocalypse, and that the
tradition (colleges gregantium) place his death after
that date. Bengel admits this, but urges the objection that he was not the bishop of any single
diocese, but the superintendent of many churches.
This however may, in its turn, be traversed, by
the answer that the death of St. Paul may have
made a great difference in the work of one who had
litherto been employed in travelling as his repre-
sentative. The special charge committed to him in
the Pastoral Epistles might not unnaturally
give fixity to a life which had previously been
wandering.
An additional fact connected with the name of
Timotheus is that two of the treaties of the Pseudo-
Dionysius the Areopagite are addressed to him (De
Incarnatione, Ccl. i. 1; comp. Le Nourry, Diserti,
c. ix., and Hallois, Quoest. iv. in Maguin's edition).
E. H. P.

TIMOTIIY, EPISTLES TO. — Authority
The question whether these epistles were written
by St. Paul was one to which, till within the last
half-century, hardly any answer but an affirmative
one was thought possible. They are reckoned among
the Pauline Epistles in the Muratorian Canon and
the Epistola Ignatia, and the Epistle to the Pastoral
Epistles places them among the ἀγωγιάσματα of the N. T.,
and, while recording the doubts which affected the
Second Epistle of St. Peter and the other ἀποκά-
γώμενα, knows of none which affect these. They
are cited as authoritative by Tertullian (De Prescr.
c. 25; ad Hieron. i. 7), Clement of Alexandria
Strom. ii. 11), Irenæus (Adv. Haer. iv. 6, § 3,
ii. 14, § 8). Parallelisms, implying quotation, in
some cases with close verbal agreement, are found
in Clem. Rom. 1 Cor. c. 20 (comp. 1 Tim. i. 8);
Ignat. ad Magn. c. 8 (1 Tim. i. 4); Polycarp, c. 4
(comp. 1 Tim. vi. 7, 8); Theophilus of Antioch
ad Autol. iii. 126 (comp. 1 Tim. ii. 1, 2). There
were indeed some notable exceptions to this con-
sequence. The three Pastoral Epistles were all re-
jected by Marcellus (Tertull. adv. Marc. c. 21;
Iren. i. 29), Basilides, and other Gnostic teachers
(Hieron. Progn. in Timotheos). Tatian, while strongly
maintaining the genuineness of the Epistle to Titus,
denied that of the other two (Hieron. ib.). In
these instances we are able to discern a dogmatic
reason for the rejection. The sects which these
leaders represented could not but feel that they
were at variance with the teaching of the Pastoral
Epistles. Origen mentions some who excluded 2 Tim.
from the Canon for a very different reason.
The names of James and Jambres belonged to
an apocryphal history, and from such a history
St. Paul never would have quoted (Origen, Contra
in Mabh. 117).

The Pastoral Epistles have, however, been sub-
jected to a more elaborate scrutiny by the criticism of
Germany. The first doubts were uttered by J. C.
Schmidt. These were followed by the Schrift-
schreiiber of Schliermacher, who, assuming the
genuineness of 2 Tim. and Titus, undertook, on
that hypothesis, to prove the spuriousness of 1 Tim.
Bohler critics saw that the position thus taken was
untenable, that the three epistles must stand or
fall together. Eichhorn (Eul. iii.) and H. Weisse
(Fund. et. Epist.), denied the Pauline authorship of all three.
There was still, however, an attempt to maintain
their authority as embodying the substance of the
Apostle's teaching, or of letters written by him, on
the hypothesis that they had been sent forth after
his death by some over-seas provincial, who
TIMOTHY, EPISTLES TO

wished, under the shadow of his name, to attack the prevailing errors of the time (Eichhorn, ib.). One writer (Schatz, Evangel Hist. Crit. p. 324) ventures on the hypothesis that Luke was the writer. Ramm (Die sogenannten Pastoral-Briefe), here as elsewhere more daring than others, assigns them to no earlier period than the latter half of the second century, after the death of Polycarp in A. D. 155 (p. 152). On this hypothesis 2 Tim was the latest of the three, and probably by a different writer (pp. 72-74). They grew out of the state supplied by the Epistle to the Philippian, the writers, first of 2 Tim, then of Titus, and lastly of 1 Tim, aimed, by the insertion of personal incidents, messages, and the like, at giving to their compilations an air of verisimilitude (p. 70).

It will be seen from the above statement that the question of authorship is here more than usually important. There can be no solution as regards these epistles like that of an obviously dramatic and therefore legitimate personification of character, such as is possible in relation to the authorship of Ecclesiastes. If the Pastoral Epistles are not Pauline, the writer clearly meant them to pass as such, and the animus decipendi would be there in its most flagrant form. They would have to take their place with the Pseudo-Clementine Homilies, or the Pseudo-Igнатian Epistles. Where we now see the traces, full of life and interest, of the character of 'Paul the aged,' firm, tender, zealous, loving, we should have to recognize only the trysts, sometimes skilful, sometimes clumsy, of some unknown and dishonest controversialist.

Consequences such as these ought not, it is true, to lead us to suppress or distort one iota of evidence. They may well make us cautious, in examining the evidence, not to admit conclusions that are wider than the premises, nor to take the premises themselves for granted. The task of examining is rendered in some measure easier by the fact that, in the judgment of most critics, hostile as well as friendly, the three Pastoral Epistles stand on the same ground. The intermediate hypotheses of Schliechmann (supra) and Gréther (Ecol. in N. T.), which looks on Titus as genuine, 2 Tim. as uncertain, and 1 Tim. as altogether spurious, may be dismissed as individual eccentricities, hardly requiring a separate notice. In dealing with objections which take a wider range, we are meeting those also which are confined to one or two out of the three epistles.

The chief elements of the alleged evidence of spuriousness may be arranged under two styles, as it is urged, in different from that of the acknowledged Pauline Epistles. There is less logical continuity, a want of orioe and plan, subjects brought up, one after the other, abruptly (Schliechmann). Not less than fifty words, most of them striking and characteristic, are found in these epistles which are not found in St. Paul’s writings (see the list in Croiset, Recent andModern, App. I., and Huther’s Eichthei.). The formulas of salutation (χάριν, αἰεών, εἰρήνη), half-technical words and phrases, like εὐσεβίας and its cognates (1 Tim. i. 15, iii. 1, iv. 9; 2 Tim. ii. 11), the use of ἡγίσαμαι as the distinctive epithet of a true teaching, these and others like them appear here for the first time (Schlieferm. and Baur). Some of these words, it is urged, ϕασίνων, ἐκποίησεν, ὑποτελεύσας, διηγεῖσθαι, φῶς ἀποκριθεῖν, belong to the Gnostic terminology of the 2d century.

On the other side it may be said, (1) that there is no test so uncertain as that of language and style, thus applied; is it uncertain and nebulous? the fact that Schliechmanner and Neander find no stumbling-blocks in 2 Tim. and Titus, while they detect an un-Pauline character in 1 Tim. A difference like that which marks the speech of men divided from each other by a century may be conclusive against the identity of authorship, but short of that there is hardly any conceivable divergence which may not coexist with it. The style of one man is stereotyped, formed early, and enduring long. The sentences move after an unvarying rhythm; the same words recur. That of another changes, more or less, from year to year. As his thoughts expand they call for a new vocabulary. The last works of such a writer, as those of Bacon and of Burke, may be shrewd, redundant, figurative, while the earlier works are less meagre in expression by proportion as the man is a solitary thinker, or a strong assertor of his own will, will be tend to the former state. In proportion to his power of receiving impressions from without, of sympathizing with others, will be his tendency to the latter. Apart from all knowledge of St. Paul’s character, the alleged peculiarieties are but of little weight in the adverse scale. With that knowledge we may see in them the natural result of the intercourse with men in many lands, of that readiness to become all things to all men, which could hardly fail to show itself in speech as well as in action. Each group of his epistles has, in like manner, its characteristic words and phrases. (2.) If this is true generally, it is so yet more emphatically when the circumstances of authorship are different. The language of a bishop’s charge is not that of his letters to his private friends. The epistles which St. Paul wrote to the churches as societies, might well differ from those which he wrote, in the full freedom of open speech, to a familiar friend, to his own ‘true son.’ It is not strange that we should find in the latter a Luther-like vehemence of expression (c. g. κακωτάτας κατασκευασμένον, 1 Tim. iv. 2, διαπαραγόμενοι διαφωτισθείμενοι ἀνάκριτον τοῦ νόμου, 1 Tim. vi. 5, σπαραγόμενος ἀκριτάτατο.c 2 Tim. iii. 6), mixed sometimes with words that imply that few great men have been without, a keen sense of humor, and the capacity, at least, for satire (c. g. γραφῆς μέθοδος, 1 Tim. iv. 7: φίλοι μου καὶ πεπίστευσα, 1 Tim. v. 10: τετέλεσαν τὰ παρ' ἐμοί, 1 Tim. vi. 12, ἀγράφες ἀγάπης, 1 Tim. v. 12). These epistles, again, are detested to an amanuensis. These have every appearance of having been written with his own hand, and this can hardly have been without its influence on their style, rendering it less diffuse, the transitions more abrupt, the treatment of each subject more concise. In this respect it may be compared with the other two autograph epistles, those to the Titians and Philemon. A list of words given by Alford (iii. Proleg. c. v. i.) shows a considerable resemblance between the former of the two and the Pastoral Epistles. (4.) It may be added, that to whatever extent a forger of spurious epistles would be likely to form his style after the pattern of the recognized ones, so that
men might not be able to distinguish the counterfeit from the true, to that extent the diversity which has been dwelt on is, within the limits that have been above stated, not against, but for the genuineness of these epistles. (5.) Lastly, there is the positive argument that there is a large common element, both of thoughts and words, shared by these epistles and the others. The grounds of faith, the law of life, the tendency to digress and go off at a word, the personal, individualizing affectation, the free reference to his own sufferings for the truth, all these are in both, and by them we recognize the identity of the writer. The evidence can hardly be gathered at the limits of this article, but its weight will be felt by any careful student. The coincidences are precisely those, in most instances, which the forger of a document would have been unlikely to think of, and give but scanty support to the perverse ingenuity which sees in these resubbilances a proof of compilation, and therefore of spuriousness.

II. It has been urged (chiefly by Eichhorn, t. i. p. 315) against the reception of the Pastoral Epistles that they cannot be fitted in to the records of St. Paul's life in the Acts. To this there is a threefold answer. (1.) The difficulty has been enormously exaggerated. If the dates assigned to them must, to some extent, be conjectural, there are at least two hypotheses which can each suggest (i.e. which rest on) reasonably good grounds. (2.) If the difficulty were as great as it is said to be, the mere fact that we cannot fix the precise date of three letters in the life of one of whose ceaseless labors and journeys we have, after all, but fragmentary records, ought not to be a stumbling-block. The hypothesis of a release from the imprisonment with which the history of the Acts ends removes all difficulties; and if this be rejected (Baur, p. 67), as itself not resting on sufficient evidence, there is, in any case, a wide gap of which we know nothing. It may at least claim to be a theory which explains phenomena. (3.) Here, as before, the reply is obvious, that a man composing counterfeit epistles would have been likely to make them square with the acknowledged record of St. Paul's life.

III. The three epistles present, it is said, a more developed state of church organization and doctrine than that belonging to the lifetime of St. Paul. (1.) The rule that the bishop is to be "the husband of one wife" (1 Tim. iii. 2; Tit. i. 6) indicates the strong opposition to second marriages which characterized the 21st century (Baur, pp. 113-129). (2.) The "younger widows" of 1 Tim. v. 11 cannot possibly be literally widows. If they were, St. Paul, in advising them to marry, would be excluding them, according to the rule of 1 Tim. v. 9, from all chance of sharing in the church's bounty. It follows therefore that the word χήρας is used, as it was in the 21st century, in a wider sense, as denoting a consecrated life (Baur, pp. 42-49). (3.) The rules affecting the relation of the bishop and elders indicate a hierarchic development characteristic of the Petrine element, which became dominant in the Church of Rome in the post-Apostolic period, but foreign altogether to the genuine epistles of St. Paul (Baur, pp. 50-59). (4.) The term αἰτιτέρων is used in its later sense, and a formal procedure against the heretic is recognized, which belongs to the 21st century rather than the 1st. (5.) The upward progress from the office of deacon to that of presbyter, implied in 1 Tim. iii. 13, belongs to a later period (Baur, l. c.).

It is not difficult to meet objections which contain so large an element of mere arbitrary assumption. (1.) Admitting Baur's interpretation of 1 Tim. iii. 2 to be the right one, the rule which makes monogamy a condition of the episcopal office is very far removed from the harsh, sweeping censures of all second marriages which we find in Athenagoras and Tertullian. (2.) There is not a shadow of proof that the "younger widows" were not literally such. The χήρας of the Pastoral Epistles are, like those of Acts vi. i, ix, 39, women dependent on the alms of the church, not necessarily deserters, or engaged in active labor. The rule fixing the age of sixty for an individual is all the more conclusive against Baur's hypothesis. (3.) The use of ἔπισκοποι and μισθιστήρων in the Pastoral Epistles as equivalent (Tit. i. 5, 7), and the absence of any intermediate order between the bishops and deacons (1 Tim. iii. 1-8), are quite unlike what we find in the Ignatian Epistles and other writings of the 21st century. They are in entire agreement with the language of St. Paul (Acts xx. 17, 28; Phil. i. 1). Few features of these epistles are more striking than the absence of any high hierarchic system. (4.) The word αἰτιτέρων has its counterpart in the αἰτάσεις of 1 Cor. xi. 19. The sentence upon Hymenaeus and Alexander (1 Tim. i. 20) has a precedent in that of 1 Cor. v. 5. (5.) The best interpreters do not see in 1 Tim. iii. 9 any division from one office to another (comp. Ellicott, in loc., and Deacon). If it is there, the assumption that such a change is foreign to the Apostolic age is entirely an arbitrary one.

IV. Still greater stress is laid on the indications of a later date in the descriptions of the false teachers noticed in the Pastoral Epistles. These points it is said, unmistakably to Marcion and his followers. In the ἀντισιτίς τῆς Φαντασμοῦ γνώσεως (1 Tim. vi. 20) there is a direct reference to the treatise which he wrote under the title of Ἀντίσιτίτις, setting forth the contradiction between the Old and New Testament (Baur, p. 26). The "genealogies" of 1 Tim. i. 4, Tit. iii. 9, in like manner, point to the Ευαγγελία τῶν Βαλεντίνους and Άλεξάνδρουs (1 Tim. v. 16). The "women of the firstlings of the flock, who are taught and commanding to abstain from meats," fits in to Marcion's system, not to that of the Judaizing teachers of St. Paul's time (ibid., p. 24). The assertion that the "law is good" (1 Tim. i. 8) implies a denial, like that of Marcion, of its Divine authority. The doctrine that the "Resurrection was past already" (2 Tim. ii. 18) was thoroughly Gnostic in its character. In his eagerness to find tokens of a later date everywhere, Baur sees in the writer of these epistles not merely an opponent of Gnosticism, but one in part infected with their teaching, and appeals to the doxologies of 1 Tim. i. 17, vi. 15, and their Christology throughout, as having a Gnostic stamp on them (pp. 28-53).

Carefully elaborated as this part of Baur's attack has been, it is perhaps the weakest and most unpersuasive of all. The false teachers of the Pastoral Epistles are predominantly Jewish, ρωμαίοι διάκοις (1 Tim. i. 7), belonging altogether to a different school from that of Marcion, giving heed to "Jewish fables" (Tit. i. 14) and "disputes connected with the Law" (Tit. iii. 9). Of all manufactories of excesses few are more willful and fantastic than that which finds in ρωμαίοι διάκοι Antinomian teachers and in μαγιάς ρωμαίς Antinomian doctrine (Baur, p. 17). The natural suggestion that in Acts xx. 39, 31, St. Paul contemplates the rise and -
progress of a like perverse teaching, that in Col. ii. 8-23 we have the same combination of Judaism and a self-styled "prophet" (1 Tim. vi. 20) or φασιστας (Col. ii. 8), leading to a like false asceticism, is set aside summarily by the rejection both of the speech and its author. Even the denial of the Resurrection, we may remark, belongs as naturally to the mingling of a Sadducean element with an eastern mysticism as to the teaching of Marcion.

The self-contradictory hypothesis that the writer of 1 Tim. is at once the strongest opponent of the Gnostics, and that he adopts their language, need hardly be refuted. The whole line of argument, indeed, first misrepresents the language of St. Paul in these epistles and elsewhere, and then assumes the entire absence from the first century of even the germ of the teaching which characterized the second (comp. Neander, Pf. und Leit. i. p. 301; Heydenreich, p. 64).

Dote. — Assuming the two epistles to Timothy to have been written by St. Paul, to what period of his life are they to be referred? The question as it affects each epistle may be discussed separately.

First Epistle to Timothy. — The direct data in this instance are very few. (1.) i. 3, implies a journey of St. Paul from Ephesus to Macedonia, Timothy remaining behind. (2.) The age of Timothy is described as πεθυμός (iv. 12). (3.) The general resemblance between the two epistles indicates that they were written at or about the same time. Three hypotheses have been maintained as fulfilling these conditions.

(A.) The journey in question has been looked on as an unrecorded episode in the two years' work at Ephesus of Acts xix. 10.

(B.) It has been identified with the journey of Acts xx. 1, after the tumult at Ephesus.

On either of these suppositions the date of the epistle has been fixed at various periods after St. Paul's arrival at Ephesus, before the conclusion of his first imprisonment at Rome.

(C.) It has been placed in the interval between St. Paul's first and second imprisonments at Rome.

Of these conjectures, A and B have the merit of bringing the epistle within the limit of the authentic records of St. Paul's life, but they have scarcely any other. Against A, it may be urged that a journey to Macedonia would hardly have been passed over in silence either by St. Luke in the Acts, or by St. Paul himself in writing to the Corinthians. Against B, that Timothy, instead of remaining at Ephesus when the Apostle left, had gone on into Macedonia before him (Acts xix. 22). The hypothesis of a possible return is traversed by the fact that he is with St. Paul in Macedonia at the time when 2 Cor. was written and sent off. In favor of C as compared with A or B, is the internal evidence of the contents of the epistle. The errors against which Timothy is warned are present, dangerous, portentous. At the time of St. Paul's visit to Milevis in Acts xx., i.e., according to these hypotheses, subsequent to the epistle, they are still only looming in the distance (ver. 30). All the circumstances referred to, moreover, imply the prolonged absence of the Apostle. Discipline had become lax, heresies rife, the economy of the church disorderly. It was necessary to check the chief offenders by the sharp sentence of excommunication (1 Tim. vi. 20). Other churches called for his counsel and directions, or a sharp necessity took him away, and he hastens on, leaving behind him, with full delegated authority, the disciple in whom he most confides. The language of the epistle also has a bearing on the date. According to the hypotheses A and B, it belongs to the same periods as the previous passages and therefore to the latest, to the same group as Philippians and Ephesians: and, in this case, the differences of style and language are somewhat difficult to explain. Assume a later date, and then there is room for the changes in thought and expression which, in a character like St. Paul's, were to be expected as the years went by. The only objections to the position of iii., are — (1) the doubtfulness of the second imprisonment altogether, which has been discussed in another place (Paul), and (2), the "youth" of Timothy at the time when the letter was written (iv. 12). In regard to the latter, it is sufficient to say that, on the assumption of the later date, the disciple was probably not more than 34 or 35, and that this was young enough for one who was to exercise authority over a whole body of Bishop-presbyters, many of them older than himself (v. 1).

Second Epistle to Timothy. — The number of special names and incidents in the 2d epistle make the chronological data more numerous. It will be best to bring them, as far as possible, together, noticing briefly what other facts each connects itself, and to what conclusion it leads. Here also there are the conflicting theories of an earlier and later date, (A) during the imprisonment of Acts xxviii. 30, and (B) during the second imprisonment already spoken of.

(1.) A paring apparently recent, under circumstances of special sorrow (i. 4). Not decisive. The scene at Miletus (Acts xx. 37) suggests itself, if we assume A. The paring referred to in 1 Tim. i. 3 might meet B.

(2.) A general desertion of the Apostle even by the disciples of Asia (i. 15). Nothing in the Acts indicates anything like this before the imprisonment of Acts xxviii. 30. Everywhere in Acts xix. and xx., and not less the language of the Epistle to the Ephesians, speaks of general and strong affection. This, therefore, so far as it goes, must be placed on the side of B.

(3.) The position of St. Paul as suffering (i. 12), in bonds (ii. 9), expecting "the time of his departure" (iv. 6), forsaken by almost all (iv. 16). Not quite decisive, but tending to B rather than A. The language of the epistles belonging to the first imprisonment implies, it is true, bonds (Phil. i. 13, 19; Eph. iii. 1, vi. 29), but in all of them the Apostle is surrounded by many friends, and is hopeful, and confident of release (Phil. i. 25; Philen. 22).

(4.) The mention of Onesiphorus, and of services rendered by him both at Rome and Ephesus (i. 16-18). Not decisive again, but the tone is rather that of a man looking back on a past period of his life, and the order of the names suggests the thought of the administrations of Ephesus being subsequent to those at Rome. Possibly too the mention of "the household," instead of Onesiphorus himself, may imply his death in the interval. This therefore tends to B rather than A.

(5.) The abandonment of St. Paul by Demas (iv. 10). Strongly in favor of B. Demas was with the Apostle when the Epistle was written to the Colossians (Col. ii. 24) were written. 2 Tim. must therefore, in all probability, have been written after
TIMOTHY, EPISTLES TO

them; but, if we place it anywhere in the first imprisonment, we are all but compelled a by the mention of Mark, for whose coming the Apostle asks in 2 Tim. iv. 11, and who is with him in Col. iv. 10, to place it at an earlier age.

(6.) The presence of Luke (iv. 11). Agrees well enough with A (Col. iv. 14), but is perfectly compatible with B.

(7.) The request that Timothy would bring Mark (iv. 11). Seems at first, compared as above, with Col. iv. 14, to support A, but, in connection with the mention of Deinas, tendsdecidedly to B.

(8.) Mention of Tychicus as sent to Ephesus (iv. 12). Appears, as connected with Eph. vi. 21, 22, Col. iv. 7, in favor of A, yet, as Tychicus was continually employed on special missions of this kind, may just as well fit in with B.

(9.) The request that Timothy would bring the cloak and books left at Troas (iv. 13). On the assumption of A, the last visit of St. Paul to Troas would have been at least four or five years before, during which there probably have been opportunities enough for his regaining what he had lost. In that case, too, the circumstances of the journey present no trace of the haste and suddenness which the request more than half implies. On the whole, then, this must be reckoned as in favor of B.

(10.) a Alexander the coppersmith did me much evil. b greatly withstood our words. " (iv. 14, 15). The part taken by a Jew of this name in the uproar of Acts xix., and the natural connection of the χαλκοσάμι with the artisans represented by Demetrius, suggest a reference to that event as something recent and so far support A. On the other hand, the name Alexander was too common to make us certain as to the identity, and if it were the same, the hypothesis of a later date only requires us to assume what was probable enough, a renewed hostility.

(11.) The abandonment of the Apostle in his first defense (παραβολή), and his deliverance "from the mouth of the lion" (iv. 16, 17). Fits in as a possible contingency with either hypothesis, but, like the mention of Deinas in (5), most belong at any rate, to a time much later than any of the other epistles written from Rome.

(12.) a Erastus abode at Corinth, but Trophimus I left at Miletus sick. b I am sick. (iv. 20). Language, as in (9), implying a comparatively recent visit to both places. If, however, the latter were written during the first imprisonment, then Trophimus had not been left at Miletus but had gone on with St. Paul to Jerusalem (Acts xxi. 29), and the mention of Erastus as remaining at Corinth would have been superfluous to one who had left that city at the same time as the Apostle (Acts xx. 4).

(13.) a Hasten to come before winter. b Winter. Assuming A, the presence of Timothy in Phil. i. 1; Col. i. 1; Philem. 1 might be regarded as the consequence of this; but then, as shown in (5) and (7), there are almost insuperable difficulties in supposing this epistle to have been written before those three.

(14.) The salutations from Fabricius, Pudens, Linus, and Claudia. Without laying much stress on this, it may be said that the absence of these names from all the epistles, which, according to A belong to the same period, would be difficult to explain. It leaves it open to conjecture that they were converts of more recent date. They are mentioned too as knowing Timothy, and this implies, as at least probable, that he had already been at Rome, and that this letter to him was consequently later than those to the Philippian and Colossians.

On the whole, it is believed that the evidence preponderates strongly in favor of the later date, and that the epistle, if we admit its genuineness, is therefore a strong argument for believing that the imprisonment of Acts xxviii. was followed by a period first of renewed activity and then of suffering.

Places. — In this respect as in regard to time 1 Tim. leaves much to conjecture. The absence of any local reference but that in i. 3, suggests Macedonia or some neighboring district. In A and other MSS. in the Peshito, Ethiopic, and other versions, Laodicea is named in the inscription as the place whence it was sent, but this appears to have grown out of a traditional belief resting on very insufficient grounds, and incompatible with the conclusion which has been above adopted, that this is the epistle referred to in Col. iv. 16 as that from Laodicea (Theophyl. ix. 304.). The Coptic version with as little likelihood states that it was written from Athens (Huther, Einlclk). The Coptic epistle is free from this conflict of conjectures. With the solitary exception of Bützger, who suggests Cæsarea, there is a consensum in favor of Rome, and everything in the circumstances and names of the epistle leads to the same conclusion (ibid.).

Structure and Characteristics. — The peculiarities of language, so far as they affect the question of authorship, have been already noticed. Assuming the genuineness of the epistles, some characteristic features remain to be noticed.

(1.) The ever deepening sense in St. Paul's heart of the Divine Mercy, of which he was the object, as shown in the insertion of δόξα in the salutations of both epistles, and in the υπερεπίσκοπος 1 Tim. i. 3.

(2.) The greater abruptness of the second epistle. From this is to infer there is a more pronounced treatment of subjects currently thought out. All speak of strong overwhelming emotion, memories of the past, anxieties about the future.

(3.) The absence, as compared with St. Paul's other epistles, of Old Testament references. This may connect itself with the fact just noticed, that these epistles are not argumentative, possibly also with the request for the "books and parchments," which had been left behind (2 Tim. iv. 13). He may have been separated for a time from the εἰρήνη γραμματιστή, which were commonly his companions.

(4.) The conspicuous position of the "faithful sayings" as taking the place occupied in other epistles by the O. T. Scriptures. The way in which these are cited as authoritative, the variety of subjects which they cover, suggest the thought that in them we have specimens of the prophecies of the Apostolic Church which had most impressed themselves on the mind of the Apostle, and of the disciples generally. I Cor. xiv. shows how deep a reference he was likely to feel for such spiritual

a The qualifying words might have been omitted, but for the fact that it has been suggested that Deinas, having forsaken St. Paul, repeated and returned. Larder, vi. 368.)
TIN

TIN (τιντίς; kασσίτερον; stannum). Among the various metals found among the spoils of the Midianites, tin is enumerated (Num. xxxi. 24). It was known to the Hebrew metal-workers as an alloy of other metals (Is. i. 25; Ez. xxii. 18, 20). The markets of Tyre were supplied with it by the ships of Tarshish (Ez. xxxii. 12). It was used for pinnacles (Zech. iv. 10), and was so plentiful as to furnish the writer of Ecclesiastes (xviii. 18) with a figure by which to express the wealth of Solomon, whom he apostrophizes thus: "Thou didst gather gold as tin, and didst multiply silver as lead." In the Homeric times the Greeks were familiar with it. Twenty layers of tin were in Agamemnon's cuirass given him by Kingres (H. xi. 25), and twenty bosses of tin were upon his shield (H. xi. 34). Copper, tin, and gold were used by Hephaestus in welding the famous shield of Achilles (H. viii. 474). The fence round the vineyard in the device upon it was of tin (H. xvii. 541), and the oxen were wrought of tin and gold (ibid. 574). The greaves of Achilles, made by Hephaestus, were of tin beaten fine, close-fitting to the limbs (H. xiii. 512, xxi. 502). His shield had two folds or layers of tin between two outer layers of bronze and an inner layer of gold (H. xx. 271). Tin was used in ornamenting chariots (H. xiii. 503), and a cuirass of bronze overlaid with tin is mentioned in H. xiii. 501. No allusion to it is found in the Odyssey. The melting of tin in a smelting-pit is mentioned by Herodotus (i. 89). Tin is not found in Palestine. Whence, then, did the ancient Hebrews obtain their supply? "Only three countries are known to contain any considerable quantity of it: Spain and Portugal, Cornwall and the adjacent parts of Devonshire, and the islands of Junc, Captina, and Baune, in the Straits of Malacca." (Kenrick, Phœnicia, p. 212). According to Dioscorides (v. 43) there were tin-mines in the island of Ceylon, off the east coast of Arabia, but the metal was not exported. There can be little doubt that the mines of Britain were the chief source of supply to the ancient world. Mr. Cooley, indeed, writes very positively (Maritime and Island Discovery, i. 131): "There can be no difficulty in determining the country from which tin first arrived in Egypt. That metal has been in all ages a principal export of India; it is enumerated as such by Arrian, who found it abundant in the ports of Arabia, at a time when the supplies of Rome flowed chiefly through that channel. The tin-mines of Baune are probably the richest in the world; but tin was unquestionably brought from the West at a later period." But it has been shown conclusively by Dr. George Smith (The Cussiterides, Lond. 1862) that, so far from such a statement being justified by the authority of Arrian, the facts are all the other way. After examining the commerce of the ports of Abyssinia, Arabia, and India, it is abundantly evident that, "instead of its coming from the East to Egypt, it has been invariably exported from Egypt to the East." (p. 29.) With regard to the tin obtained from Spain, although the metal was found there, it does not appear to have been produced in sufficient quantities to supply the Phœnician markets. Posidonius (in Strab. iii. 147) relates that in the country of the Artabini, in the extreme N. W. of the peninsula, the ground was bright with silver, tin, and white gold (wrought with silver), which were brought down by the rivers; but the quantity thus obtained could not have been adequate to the demand. At the present day the whole surface bored for mining in Spain is little more than a square mile (Smith, Cussiterides, p. 46). We are therefore driven to conclude that it was from the Cussiterides, or tin districts of Britain, than the Phœnicians obtained the great bulk of this commodity (Sir G. C. Lewis, Hist. Sources of the Arts, p. 155), and that this was done by the direct voyage from Gades. It is true that at a later period (Strabo, iii. 147) tin was conveyed overland to Marseilles by a thirty days' journey (Fried. Sic. v. 2); but Strabo (iii. 175) tells us that the Phœnicians alone carried on this traffic in former times from Gades, concealing the passage from every one; and that on one occasion, when the Romans followed one of their vessels in order to discover the source of supply, the master of the ship ran upon a shoal, leading those who followed him to destruction. In course of time, however, the Romans discovered the passage. In Ezekiel, "the trade in tin is attributed to Tarshish, as 'the merchant for the commodity, without any mention of the place whence it was procured' (Cussiterides, p. 74); and it is after the time of Julius Caesar that we first hear of the overland traffic by Marseilles. Pliny (vi. 36) identifies the cussiteres of the Greeks with the plumbo album or convarium of the Romans, which is our tin. Stoman, he says, is obtained from an ore containing lead and silver and is the first to become melted in the furnace, and is the same which the Germans call Herk, and is apparently the meaning of the Hebr. bedil in Is. i. 25. The etymology of cussiteres is uncertain.
TIPHSAS

From the fact that in Sanskrit bhatra signifies 'hin,' an argument has been derived in favor of India being the source of the ancient supply of this metal, but too much stress must not be laid upon it. [LEAD.]

W. A. W.

TIPHSAS (θηφσας [forl.]; [in 1 K. Rom. Vat. omit: in 2 K. ἡφθαοι; [Alex. ἡφθαοι, ἡφθαος]: Thaphne, Theoper] is mentioned in 1 K. ix. 24 as the limit of Solomon's empire towards the Ephraims, and in 2 K. xvi. 16 it is said to have been attacked by Nebuchadnezzar, king of Babylon. Tiphass and all that were therein, and all the coasts thereof. It is generally admitted that the town intended, at any rate in the former passage, is that which the Greeks and Romans knew under the name of Thapsacus (θηφσαος), situated in Northern Syria, at the point where it was usual to cross the Euphrates (Strab. xvi. i. § 21). The name is therefore, reasonably enough, connected with θῆφσας "to pass over" (Winer, Redekerüechbuch, ii. 651), and is believed to correspond in meaning to the Greek ἀπόσας, the German fort, and our "fort."

Thapsacus was a town of considerable importance in the ancient world. Xenophon, who saw it in the time of Cyrus the younger, calls it "great and prosperous" (ἀρχαίαν εἰς ἱππακούσιον. Aene. i. 4, § 11). It must have been a place of considerable trade, the land-traffic between East and West passing through it, first on account of its fordway (which was the lowest of the Ephraims), and then on account of its bridge (Strab. xvi. i. § 22), while it was likewise the point where goods were both embarked for transport down the stream (Q. Curt. x. 1), and also disembarked from boats which had come up to it, to be convoyed on to their final destination by land (Strab. xvi. 3, § 4). It is a fair conjecture that Solomon's occupation of the place was connected with his efforts to establish a line of trade with Central Asia directly across the continent, and that Tadmor was intended as a resting-place on the journey to Thapsacus.

Thapsacus was the place at which armies marching east or west usually crossed the Great River. It was there that the Ten Thousand first learned the real intentions of Cyrus, and, consenting to aid him in his enterprise, passed the stream (Xen. Aene. i. 4, § 11). There too Darius Codomannus commenced his flight from Xerxes (Arr. Esp. Hist. i. 13); and Alexander, following at his leisure, made his passage at the same point (ibid. iii. 7). A bridge of boats was usually maintained at the place by the Persian kings, which was of course broken up when danger threatened. Even then, however, the stream could in general be forded, unless in the flood-season.6

It has been generally supposed that the site of Thapsacus was the modern Deir (D'Anville, Rossellini, Vaux, etc.). But the Ephraims expedition proved that there is no ford at Deir, and indeed showed that the only ford in this part of the course of the Ephraims is at Sarqish, 45 miles below Halil, and 163 above Deir (Ainsworth, Travels in the Track of the Ten Thousand, p. 70). This then must have been the position of Thapsacus. Here the river is exactly of the width mentioned by Xenophon (4 stades or 800 yards), and here for four months in the winter of 1841-1842 the river had but 20 inches of water (ibid. p. 72.

"The Ephraims is at this spot full of beauty and majesty. Its stream is wide, and its waters generally clear and blue. Its banks are now and level to the left, but undulate gently to the right. Previous to the approach at this point, the course of the river is smoother, but here it turns to the east, expanding more like an inland lake than a river, and quitting (as Xerxes has described it) the Palmyrene solitudes for the fertile Mydonion." (ibid.). A paved causeway is visible on either side of the Ephraims at Sarqish, and a long line of mounds may be traced, disposed, something like those of Nineveh, in the form of an irregular paralellogram. Those mounds probably mark the site of the ancient city.

G. R.

TIRAS (τηρᾶς [perh. longer, desire]: θηρᾶς; [Rom. in 1 Chr. Ὠρᾶς: Tiris]). The youngest son of Japheth (Gen. 2. 8). As the name occurs only in the ethnological table, we have no clue, as far as the Bible is concerned, to guide us to the identification of it with any particular people. Ancient authorities generally fixed on the Thracians, as presenting the closest verbal approximation to the name Jepheth. Act. i. 9, § 1; Jerome, in Gen. x. 2; Targums Pseudo-J. and Jerus. on Gen. i. 1; Targ. on 1 Chr. i. 5): the occasional rendering Persis probably originated in a corruption of the original text. The correspondence between Thrace and Tiras is not so complete as to be convincing; the gentle form φῆλει brings them nearer together, but the total absence of the ρ in the Greek name is observable. Granted, however, the verbal identity, no objection would arise on ethnological grounds to placing the Thracians among the Japhetic races. Their precise ethnic position is indeed involved in great uncertainty; but all authorities agree in their general Indo-European character. The evidence of this is circumstantial rather than direct. The language has disappeared, with the exception of the ancient names and the single word bois, which forms the termination of Meosuria, Selymbria, etc., and is said to signify "town" (Strab. vii. p. 319). The Thracian stock was represented in later times by the Galatae, and these again, still later, by the Dacians, which each of them inherited the name (Strab. vii. p. 392). But this circumstance throws little light on the subject; for the Dacian language has also disappeared, though fragments of its vocabulary may possibly exist either in Wallachian dialects or perhaps in the Albanian language (Die senneb., Or. Ethn. p. 683). If Griinm's identifications of the tribe with the Goths were established, the Teutonic affinities of the Thracians would be placed beyond question (Gesch. Duits. Spr. I. 178); but this view does not meet with general acceptance. The Thracians are associated in ancient history with the Paeonians (Strab. ix. 401), and the Paeonians, with whom they had many names in common (Strab. xiii. 300); in Asia Minor they were represented by the Bithynians (Herod. i. 28, vii. 53). These circumstances lead to the conclusion that they belonged to the Indo-European family, but do not warrant us in assigning them to any

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6 This is clear from the very name of the place, and is confirmed by modern researches. When the natives told Cyrus that the stream had acknowledged him as its king, having never been forded until his army waded through it, they calculated on his ignorance, or thought he would not examine too strictly into the groundwork of a compliment. (See Xen. Aene. i. 3, § 11).
particular branch of it. Other explanations have
been offered of the name Tirus, of which we may
notice the Agathus, the first part of the name
('Agathos') being treated as a liturgical term. In
Tirathites and the various tribes occupying
that Tyrus (Kalsch, Comn. p. 246); the river Ty-
ras, Damascus, with its cognominaustrians, the
Tirite (Havernick, Einl. ii. 231; Schult-
ness, Petrol. p. 194); and, lastly, the maritime
Tyrreni (Tuch, in Gen. l. c.).

W. L. B.

TIRATHITES. THE ( פֶּרֶטִיתֵי ) [From a
place as "gate," Ges.]; [Rom. Θυερωτίς : Vat. ]
Pathé: Alex. Apthtith: Correctus. One of the
three families of Scribes residing at Jahaz (1
Ch. xi. 55), the others being the Shemihites and
Shuahites. The possession is hopelessely obscure,
and it is perhapsimpossible to discover whose
these three families derived their names. The
Jewish commentators, playing with the names in
trew Semitic fashion, interpret them thus: " They
called them Tirathim, because their voices when
they sang resounded loud ( פֶּרֶטִיתֵי ) ; and Shumi-
hites because they made themselves heard ( פֶּרֶטִיתֵי)
in reading the Law."
The SHENIHITES having been inadvertently
omitted in their proper place, it may be as well to
give here the equivalents of the name ( פֶּרֶטִיתֵי)
שֶּמֶטַתֵי : Remants.

TIRE ( פֶּרֶטָה ) An ornamental head-dress worn
on festive occasions (Ex. xxiv. 17, 23). The term
 yarı is elsewhere rendered "goodly" (Ex. xxxix.
28); " bonnet " (Is. iii. 20; Ez. xi. 18); and "or-
nament " (Is. xli. 10). For the character of the
article, see HEAD-DRIESS.

TIRHAKAH ( פִּרְחַקָה ) [serb. brought
fifth, exiled, Sin.]: Qapd/x: [Vat. in 2 K.,
Qapd/x: Sin. Alex. in Is.. Qapd/x: Aethiopia].
Thirhu. King of Ethiopia. Cash (Barnes Alibi!
axio. i., the opponent of Semachoth (2 K. xix.
9; Is. xxvii. 9). While the king of Assyria was
warring against Libanus, in the south of Palestine, he heard
of Tirhakah's advance to fight him, and sent a
second time to demand the surrender of Jerusalem.
This was B. c. cir. 713, unless we suppose that the
expedition took place in the 24th instead of the
14th year of Hezekiah, which would bring it to
B. c. cir. 703. If it were an expedition later than
that of which the date is mentioned, it must have
ever been before B. c. cir. 698. Hezekiah's last
year. But if the reign of Manasseh is reduced to 55 years,
these dates would be respectively B. c. cir.
693, 683, and 678, and these numbers might have to be
slightly modified, the fixed date of the capture of
Samaria, B. c. 721, being abandoned.

According to Manetho's epitomists, Taros or
Tarakos was the third and last king of the XXVth
dynasty, which was of Ethiopians, and-reigned 18
(Mer.), or 20 (Ezra) years. [Stu.] From one of the
Apis-tablets we learn that a bull Apsis was born in
his 26th year, and died at the end of the 20th of
Pœanütches l. of the XXVth dynasty. Its life
exceeded 20 years, and no Apsis is stated to have
lived longer than 26. Taking that sum as the
most probable, we should date Tirhakah's accession
B. c. cir. 605, and assign him a reign of 55 years.
In this case we should be obliged to take the later
reckoning of the Biblical events, were it not for the
possibility that Tirhakah ruled over Ethiopia before
becoming king of Egypt. In connection with this
theory it must be observed, that an earlier Ethi-
opian of the same dynasty is called in the Bikl
( So. king of Egypt), while this ruler is called
Tirhakah, king of Ethiopia," and that a Pharaoh
is spoken of in Scripture at the period of the latter,
and also that Herodotus represents the Egyptian
opponent of Semachoth as Sethos, a native king,
who may however have been a vassal under the
Ethiopian.

The name of Tirhakah is written in hierogly-
phics TEHARKA. Sculptures at Thbes commemorate
his rule, and at Gebel-Berlek, or Napata, he
constructed one temple and part of another.
Of the events of his reign little else is known, and the
account of Megathenes (vp. Strabo, xv, p. 688),
that he invaded Sesostris as a warrior and reached
the Pillars of Herakles, is not supported by other
evidence. It is probable that at the close of his
reign he found the Assyrians too powerful, and
referred to his Ethiopian dominions.
R. S. P.

TIRHANAH ( פִּרְחַנָה ) [incitiation or for-
var, Ges.]: Qapd/x: Alex. Apzjdy: Thea-
comai. Son of Caleb ben-Hezron by his concubine
Manachah (1 Ch. ii. 48).

TIRIA ( פִּרְחָא ) [serf, Ges.]: Qapd/x: [Vat.
Zara]: Alex. Apzjdy: Thrin. Son of Jehdehel of
the tribe of Judah (1 Ch. iv. 16).

TIRSHATHA (always written with the ar-
ticle, פִּרְחָא see below): hence the LXX
give the word Ανθρωπατα [Alex. FA. Ανθρωπατα,
Vat. other forms] (Ezr. B. 64; Neh. vii. 60), and
Μωϋσεατα [Alex. FA. omit] (Neh. x. 1) [Vulg.
Moseba]. The title of the governor under the Persians,
derived by Gesenius from a Persian root signifying "storm," "severe." He
computes the title Stresthe, formerly
given to the magistrates of the free and imperial
cities of Germany. Compare also our expression,
"most dread sovereign.
"It is added as a title after the name of Nehemiah (Neh. vii. 9, 11 [Heb.
2]): and occurs also in three other places, Ezr. ii.
(ver. 63), and the repetition of that account in Neh.
ii. (vv. 65-70), where probably it is intended to
denote Zerubbabel, who had held the office before
Nehemiah. In the margin of the A. V. (Ezr. ii.
63; Neh. vii. 65, x. 1) it is rendered "governor;"
an explanation justified by Neh. xii. 26, where
"Nehemiah the governor," פִּרְחָא, pos-
sibly from the same root as the word we write Pa-
cha, or Pasha; occurs instead of the more usual
expression, "Nehemiah the Tirshatha."
This word, פִּרְחָא, is one of very common occurrence. It is
twice applied by Nehemiah to himself (vv. 14, 18),
and by the prophet Haggai (i. 1, ii. 21) to Ze-
rubbabel. According to Gesenius, it denotes the
prefect or governor of a province of less extent than
a satrapy. The word is used of officers and gov-
ernors under the Assyrian (2 K. xviii. 24; Is. xxxvii. 9), Babylonian (Jer.
ii. 57; Ezx. xxii. 6, 23; see also Ezr. v. 3, 11, vi. 7: Dan. iii. 2, 3, 27, vi.
7 [Heb. 8], Median (Jer. ii. 28), and Persian (Esth.
ii. 9, 18, 3) monarchies. And under this last we
find it applied to the rulers of the provinces bor-
der in Egypt (Ezra. viii. 30; Neh. ii. 7, 9, iii. 7), and to the governors of Judea, Zerubba-
bel and Nehemiah (compare Mal. i. 8). It is
found also at an earlier period in the times of Solo-
TIRZAH

The youngest of the five daughters of Zelophehad, whose case originated the law that in the event of a man dying without male issue his property should pass to his daughters (Num. xxv. 33; xxxiv. 2; Josh. xviii. 3). (Zelophehad)

TIRZAH (תִּירְצָה). [Delight]: Θερσά: Thersa). The name naturally points to a place called Tishbesh (Thirsa), or Tishba, or Tiszata, or Tiszathia, of which see Tirsatha, as distinguished from the Tirsathah from others of the same class, governors, captains, princes, rulers of provinces.

TISHBITE, THE (תישbite, the): [Gen.]: [Rom.]: [LXX.]: [Vulga.]: [A.].

The name Tirzah reappears as a royal city — the residence of Jeroboam I (1 K. xiv. 17) and of his successors, Baasha (xxi. 21, 32), Elah (xiv. 8, 9), and Zimri (ibid. 15). It contained the royal sepulchres of one (xvi. 6), and probably all the first four kings of the northern kingdom. Zimri was besieged there by Omri, and perished in the flames of his palace (ibid. 18). The new king continued to reside there at first, but after six years he removed to a new city which he built and named Shomron (Samaria), and which continued to be the capital of the northern kingdom till its fall. Once, and only once, does Tirzah reappear, as the seat of the conspiracy of Menahem ben-Gadi against the wretched Shallum (2 K. xxv. 14, 15); but as soon as his revolt had proved successful, Menahem removed the seat of his government to Samaria, and Tirzah was again left in obscurity. Its reputation for beauty throughout the country must have been widespread. It is in this sense that it is mentioned in the Song of Solomon, where the juxtaposition of Jerusalem is sufficient proof of the estimation in which it was held — "Beautiful as Tirzah, comely as Jerusalem" (Cant. vi. 4). The LXX. (Codd.) and Vulg. (sorit). do not, however, take tirzah as a proper name in this passage.

Eusebius (Onomast. Θερσάζ) mentions it in connection with Menahem, and identifies it with a "village of Samaritans in Baanea." There is, however, nothing in the Bible to lead to the inference that the Tirzah of the Israelite monarchs was on the east of Jordan. It does not appear to be mentioned by the Jewish topographers, or any of the Christian travellers of the Middle Ages, except Ptolemy, who places "Tersa on a high mountain, three leagues (cheta) from Samaria to the east" (Ptol. & Str. cap. vii.). This is exactly the direction, and very nearly the distance, of Tel-tirzah, a place in the mountains north of Nablus, which was visited by Dr. Robinson and Mr. Van de Velde in 1832 (Bibl. Res. iii. 392; Not. and Pol. iii. 934). The town is on an eminence, which towards the east is exceedingly lofty, though, being at the edge of the central highlands, it is more approachable from the west. The place is large and thriving, but without any obvious marks of antiquity. The name may very probably be a corruption of Tirzah: but beyond that similarity, and the general agreement of the site with the requirements of the narrative, there is nothing at present to establish the identification with certainty.

G.

Assuming, however, that a town is alluded to as Elijah's native place, it is not necessary to infer that it was itself in Gilgal, as Ephraimites, Adrie-
TITANS

This lexicographer pretends to have been in possession of some special information as to the situation of the place. He says (Lex. Hor. ed. Michaelis), "Urbs in tribu Gela, Jelua inter et Sarum." Jelua should be Jecbha (i.e. dog-eat-dog) and this strange lot of "confused" toponymy is probably taken from the map of Abrahamins, made on the principle of inserting every name mentioned in the Bible, known or unknown.

There is no doubt that this is the meaning of תינון, which in the A. V. is rendered by the general term "inhabitant," has really the special force of "resident" or even "stranger." This, and the fact that a place with a similar name is not elsewhere mentioned, has induced the conjectures and lexicographers, with few exceptions, to adopt the name "Tishbite" as referring to the place Θηβή in Naphtali, which is found in the LXX. text of Tobit i. 2. The difficulty in the way of this is the great uncertainty in which the text of that passage is involved, as has already been shown under the head of Θηβίς: an uncertainty quite sufficient to destroy any dependence on it as a topographical record, although it bears the traces of having originally been extremely minute. Benson (Bibl. crit., note i 1. xii.) suggests in support of the reading the "Tishbite from Tisba of Gilead" (which however he does not adopt in his text), that the place may have been purposely so described, in order to distinguish it from the town of the same name in Galilee.

TIITHE.

Without inquiring into the reason for which the number ten has so frequently preferred as a number of selection in the cases of tribute-offerings, both sacred and secular, voluntary and compulsory, we may remark that numerous instances of its use are found both in profane and also in Biblical history, prior to or independently of the appointment of the Levitical tithes under the Law. In Biblical history, the two prominent instances are—1. Abram presenting the tenth of all his property, according to the Syriac and Arabic versions of Heb. vii. and x. xarchi in his Con., but as the passages themselves appear to show, of the spoils of his victory, to Melchizedec (Gen. xiv. 20; Heb. vii. 2, 6; Joseph. Ant. i. 10, 30; Selden On Titles, c. 1). 2. Jacob, after his vision at Luz, devoting a tenth of all his property to God in case he should return home in safety (Gen. xxviii. 22). These instances bear witness to the antiquity of tithes, in some shape or other, previous to the Mosaic title-system. But numerous instances are to be found of the practice of heathen nations, Greeks, Romans, Carthaginians, Arabs, of applying tenths derived from property in general, from spoil, from consecrated goods, or from commercial profits, to sacred, and quasi-sacred, and also to fiscal purposes, namely, as consecrated to a deity, public.
seated as a reward to a successful general, set apart as a tribute to a sovereign, or as a permanent source of revenue. Among other passages, the following may be cited: 1. Macr. xi. 51; Howell, ii. 39. iv. 192, v. 77, vii. 132. ix. 81; Didot. Sec. v. 12, xi. 33, xx. 14; Paus. v. 10, § 2, x. 10, § 1; Ulysses. Hal. i. 19, 23; Justin, xviii. 7, xx. 3; Arist. Econ. ii. 2; Liv. v. 21; Polyb. ix. 39; Cic. Ver. iii. 3, 6, and (where titles of wine, oil, and "minute fruges," are mentioned), Pro Leg. Manil. 6; Plut. Ages. c. 10. p. 66; Selden, iii. xii. 14; Macrob. Sat. i. 14; Xen. Hell. i. 7, 10, iv. 3, 21; Tose. Inscr. Gr. p. 215; Gibson, vol. iii. p. 301, ed. Smith: and a remarkable instance of fruits tithe and offered to a deity, and a feast made, of which the people of the district partook, in Xen. Exp. Cypr. v. 3, 9, answering thus to the Hebrew poor man's tithe-feast to be mentioned below.

The first enactment of the Law in respect of title is the declaration that the tenth of all produce, as well as of flocks and cattle, belongs to Jehovah, and must be offered to Him. 2. That the tithe was to be paid in kind, or, if redeemed, with an addition of one fifth to its value (Lev. xxvii. 30-33). This tenth, called Teremeth, is ordered to be assigned to the Levites, as the reward of their service, and it is ordered further, that they are therefore not to sell these receipts, which is to be devoted to the maintenance of the high-priest (Num. xviii. 21-28).

This legislation is modified or extended in the book of Deuteronomy, i.e. from thirty-eight to forty years later. Commands are given to the people, — 1. to bring their tithes, together with their vintage and other offerings, i.e. first-fruits, to the closed centre of worship, the metropolis, there to be eaten in festive celebration in company with their children, their servants, and the Levites (Deut. xii. 5-18). 2. After warnings against idolatrous or virtually idolatrous practices, and the definition of clean as distinguished from unclean animals, among which latter class the swine is of obvious importance in reference to the subject of tithe, the legislator proceeds to stipulate that all the increase of the soil shall be tithe every year (ver. 17 seems to show that corn, wine, and oil alone are intended), and that these tithes with the firstfruits of the flock and herd are to be eaten in the metropolis. 3. But in case of distance, permission is given to convert the produce into money, which is to be taken to the appointed place, and there had out in the purchase of food for a festive celebration, in which the Levite is, by special command, to be included (Deut. xiv. 22-27). 4. Then follows the direction, that at the end of three years, i.e. in the course of the third and sixth years of the Sabbatical period, all the title of that year is to be gathered and laid up "within the gates," i.e. probably in some central place in each district, not at the metropolis: and that a festival is to be held, in which the stranger, the fatherless, and the widow, together with the Levite, are to partake (bibil. vv. 28, 29). 5. Lastly, it is ordered that after taking the tithe in each third year, "which is the year of tithing," an exemplary declaration is to be made by every Israelite, but he has done his best to fulfill the Divine command (Deut. xxvi. 12-14).5

From all this we gather, 1. That one tenth of the whole produce of the soil was to be assigned for the maintenance of the Levites. 2. That out of this the Levites were to dedicate a tenth to God, for the use of the high-priest. 3. That a title, in all probability a second title, was to be applied to festival purposes. 4. That in every third year, either this festival tithe or a third tithe was to be eaten in company with the poor and the Levites. The question arises, were there three tithes taken in this third year: or is the third tithe only the third under a different description? That there were two yearly tithes seems clear, both from the general tenor of the directions and from the LXX. rendering of Dent. xxvi. 12. But it must be allowed that the third tithe is not without support. 1. Josephus distinctly says that one tenth was to be given to the priests and Levites, one tenth was to be applied to feasts in the metropolis, and that a tenth besides those (τοιαύτη τίπος αυτων) was every third year to be given to the poor (Ant. iv. 8, § 8, and 22). Tobit says, he gave one tenth to the priests, one tenth he sold and spent at Jerusalem, i.e. converted according to Dent. xiv. 24, 29, and another tenth he gave away (Tobit i. 7, 8). 3. St Jerome says one tenth was given to the Levites, of which they gave one tenth to the priests (θεσαυρομενος); a second tithe was applied to festival purposes, and a third was given to the poor (προσθηκης) (Con. on Ezek. xlv. vol. i. p. 565). Spencer thinks there were three tithe. Jennings, with Meir, thinks there were only two complete tithes, but that in the third year an addition of some sort was made (Spencer, De Leg. Hebr. 727; Jennings, loc. cit. 183).

On the other hand, Mannheim says the third and fourth years' tithe was shared between the poor and the Levites, i.e. that there was no third tithe (De iher. Paup. vi. 4). Selden and Michaelis remark that the burden of three titles, besides the first-fruits, would be excessive. Selden thinks that the third year's title denotes only a different application of the second or festival tithe, and Michaelis, that it meant a surplus after the consumption of the festival tithe (Selden, De Titibus, c. 2, p. 13; Michaelis, Laws of Moses, § 192, vol. iii. p. 143, ed. Smith). Against a third tithe may be added Ruckard, Ant. Hebr. p. 550; Judah, Ant. § 389; Godwyn, Moses and Aaron, p. 136, and Carpozy, pp. 621, 622; Keil, Bibl. Arch. § 71, i. 337; Salzschütz, Hebr. Arch. t. 70; Winer, Redeb. s. v. Zehnme. Knobel thinks the title was never taken in full, and that the third year's title only meant the portion contributed in that year (Con. on Dent. xiv. 29, in Konvyn. Exeg. Handb.). Beadl thinks that for two years the title was left in great measure to free-will, and that the third year's title only was compulsory (Afterthiam. p. 446).

Of these opinions, that which maintains three separate and complete tithes imposes an excessive burden on the land, and not easily reconcilable with the other directions: yet there seems no reason for rejecting the notion of two yearly tithes, when we recollect the special promise of fertility to the soil, conditional on the observance of the command of the Law (Deut. xxviii. 2). There would thus be, 1. a yearly tithe for the Levites; 2. a second yearly tithe, and imposing an excessive burden on the land, which last would every third year be shared by the Levites.
with the poor. It is this poor man's title which Rabbinical writers may be observed as likely to be converted to the king's use under the royal dynasty (1 Sam. vii. 15, 17; Micht. Laws of Moses, vol. i. p. 239). Ewald thinks that under the kings the ecclesiastical title-system reverted to what he supposes to have been its original free-will character. It is plain that during that period the title-system partook of the general neglect into which the observance of the Law declined, and that Hezekiah, among his other reforms, took efficacious means to revive its use (2 Chr. xxxi. 5, 12). Similar measures were taken after the Captivity by Nehemiah (Neh. xii. 41), and in both these cases special officers were appointed to take charge of the stores and storehouses for the purpose. The practice of tithing especially for relief of the poor appears to have subsisted even in Israël, for the prophet Amos speaks of it, though in an ironical tone, as existing in his day (Am. iv. 4). But as any degeneracy in the national faith would be likely to have an effect on the title-system, we find complaint of neglect in this respect made by the prophet Malachi (iii. 8, 10). Yet, notwithstanding partial evasion or omission, the system itself was continued to a late period in Jewish history, and was even carried to excess by those who, like the Pharisees, esteemed exactness in observance of the Law (Heb. vi. 5-8; Matt. xxiii. 23; Luke xvii. 12; Josephus, Ant. xx. 9, § 2; Tit. c. 15).

Among details relating to the title payments mentioned by Rabbinical writers may be noticed:
(1.) That in reference to the permission given in case of distance (Deut. xiv. 24), Jews dwelling in Babylonia, Amman, Moab, and Egypt, were considered as subject to the law of title in kind (Koelos, iii. 9, 2, p. 555). (2.) In tithing sheep the custom was to inclose them in a pen, and as the sheep went out at the opening, every tenth animal was marked with a rod dipped in vermilion. This was the "passing under the rod." The Law ordered that no inquiry should be made whether the animal were good or bad, and that if the owner changed it, both the original and the changeling were to be regarded as devoted (Lev. xxvii. 32, 33; Jer. xxxiii. 13; R . v . c . 7; Godwyn, M. and A. p. 139, vi. 7). (3.) Cattle were tithed in and after August, corn in and after September, fruits of trees in and after January (Godwyn, p. 137, § 9); Buxtorf. Syn. Jud. c. xii. pp. 282, 283. (4.) "Corners" were exempt from tithe (Deut. i. 9). (5.) The general rule was that all edible articles not purchased, were tithable, but that produce not specified in Deut. xxiv. 23, were regarded as doubtful. Title of them was not forbidden, but was not required (Mausoccrh. i. 1; Democ. i. 1; Carpzov. App. Bibl. pp. 619, 620). H. W. P.

* TITLLE is the diminutive of ἀλίτης, the very least of a thing. It stands for the Greek ἀξίαν, the very least of a thing. It stands for the Greek κεφαν (Matt. v. 18; Luke xvi. 17), a little horn, denoting the slightly curved hooks attached to the head of the Hebrew letters, especially ל and נ, more noticeable in Hebrew manuscripts than in the ordinary printed Hebrew. It signified a letter or an entire copy to omit this appendage where it belonged. The ἂτο of the same connection was the Greek μουριν, or Hebrew גוות, the smallest letter.

a His birthplace may have been here; but this is quite uncertain. The name, which is Roman, proves nothing

of the Greek and Hebrew alphabets. It will be seen how strong, therefore, was the Saviour's assertion: "one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matt. v. 18.)

TITUS MANLIUS. [MANLIUS.]

TITUS (Titos; Titoz). Our materials for the biography of this companion of St. Paul must be drawn entirely from the notices of him in the Second Epistle to the Corinthians, the Galatians, and to Titus himself, combined with the Second Epistle to Timothy. He is not mentioned in the Acts at all. The reading Titus θαυσότος in Acts xvii. 7 is two premature for any inference to be drawn from it. Wiseman indeed lays some slight stress upon it (Chronol. des Apoc. Zeit. Gtt. 1848, p. 294), but this is in connection with a theory which needs every help. As to a recent hypothesis, that Titus and Timothy were the same person (H. King, Who was St. Titus? Dublin, 1853), it is certainly ingenious, but quite untenable.

Taking the passages in the epistles in the chronological order of the events referred to, we turn first to Gal. ii. 1, 3. We suppose the journey mentioned here to be identical with that (recorded in Acts xvi.) in which Paul and Barnabas went from Antioch to Jerusalem to the conference which was to decide the question of the necessity of circumcision to the Gentiles. Here we see Titus in close association with Paul and Barnabas at Antioch. He goes with them to Jerusalem. He is in fact one of the Twelve (Acts xxi. 2), who were deputed to accompany them from Antioch. His circumcision was either not insisted on at Jerusalem, or, if demanded, was firmly resisted (οὐδὲ ἐκκαινία τοῦ γενομένου). He is very emphatically spoken of as a gentile (Ἐλαχρός), by which is most probably meant that both his parents were Gentiles. Here is a double contrast from Timothy, who was circumcised by St. Paul's own directions, and one of whose parents was Jewish (Acts xvi. 1; 2 Tit. 1, 5, iii. 15). Titus would seem, on the occasion of the council, to have been specially a representative of the church of the uncircumcision.

It is to our purpose to remark that, in the passage cited above, Titus is so mentioned as apparently to imply that he had become personally known to the Galatian Christians. This, again, will combine with the previous circumcisions, namely, that of the Epistle to the Galatians and the Second Epistle to the Corinthians were probably written within a few months of each other (Galatians, Epistle to Titus), and both during the same journey. From the latter of these two epistles we obtain fuller notices of Titus in connection with St. Paul.

After leaving Galatia (Acts xi. 23), and spending a long time at Ephesus (Acts xix. 1-xx. 1), the Apostle proceeded to Macedonia by way of Troas. Here he expected to meet Titus (2 Cor. ii. 13), who had been sent on a mission to Corinth. In this hope he was disappointed (Troas), but in Macedonia Titus joined him (2 Cor. vii. 6, 7, 13-16). Here we begin to see not only the above-mentioned fact of the mission of this disciple to Corinth, and the strong personal affection which subsisted between him and St. Paul (ἐν τῇ παμφώτιον ἀδίκως, vii. 7), but also some part of the purport of the mission itself. It had reference to the immorality of Corinth rebuked in the first epistle, and to the effect of that first epistle on the offending church. We learn further that the mission was so far suc
a There is some danger of confusing Titus and the brother (2 Cor. xii. 18), i.e. the brethren of 1 Cor. xvi. 12, who (according to this view) took the first letter.
before in the discussion of the mission from Ephesos to Corinth.

The movements of St. Paul, with which these later instructions to Titus are connected, are considered elsewhere. [PAUL; TIMOTHY.] We need only observe here that there would be great difficulty in inserting the visits to Crete and Nicopolis in any of the journeys recorded in the Acts, to say nothing of the other objections to giving the epistle any date anterior to the voyage to Rome. [TITUS. EPISTLE TO.] On the other hand, there is no difficulty in arranging these circumstances, if we suppose St. Paul to have travelled and written after being liberated from Rome, while thus we gain the further advantage of an explanation of what Paul has well called the affinity of this epistle and the first to Timothy. Whether Titus did join the Apostle at Nicopolis we cannot tell. But we naturally connect the mention of this place with what St. Paul wrote at a great interval of time afterwards, in the last of the pastoral epistles (Titus i. 12; Dalmatia, 2 Tim. iv. 10) for Dalmatia. This, by no means, at the north of Nicopolis, at no great distance from it. [NICOPOLIS.] From the form of the whole sentence, it seems probable that this disciple had been with St. Paul in Rome during his final imprisonment: but this cannot be asserted confidently. The tradition which is simply the result of this passage might seem to imply some repriev for the capital, and we might infer from them the conclusion that Titus became a second Demas; but on the whole this seems a harsh and unnecessary judgment.

Whatever else remains is legendary, though it may contain elements of truth. Titus is connected by tradition with Dalmatia, and he is said to have been an object of much reverence in that region. This, however, may simply be a result of the passage quoted immediately above: and it is observable that of all the churches in modern Dalmatia (Neale's Ecclesiastical Notes on Dalm. p. 175) not one is dedicated to him. The traditional connexion of Titus with Crete is much more specific and constant, though here again we cannot be certain of the facts. He is said to have been permanent bishop in the island, and to have died there at an advanced age. The modern capital, Candia, appears to claim the honor of being his burial-place (Cave's Apostolic, 1716, p. 42). In the fragment, De Tit. i Acti Titii, by the lawyer Zeunus (Fabric. Col. Apis. N. T. ii. 831, 852), Titus is called Bishop of Gortyna: and on the old site of Gortyna is a ruined church, of ancient and splendid masonry, which bears the name of St. Titus, and where service is occasionally celebrated by priests from the neighboring hamlet of Metropolis (E. Pallisner, Remains in Crete, from a MS. History of Con- do by Cyprian Belli, p. 22). The cathedral of Mc- goho-Castello, in the north of the island, is also dedicated to this saint. Lastly, the name of Titus was the watchword of the Cretans when they were invaded by the Venetians and the Venetians themselves, after their conquest of the island, adopted him to some of the honors of a patron saint; for, as the response after the prayer for the deceased of Venice was "Sancte Marce, tu nos adjuna," so the response after that for the Duke of Candia was "Sancte Titia, tu nos adjuna" (Pashley's Travels in Crete, i. 6, 179)."

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α The day on which Titus is commemorated is January 4 in the Latin Calendar, and August 25 in the Greek.

We must not leave unnoticed the striking, though extravagant, panegyric of Titus by his successor in the see of C'rete, Andreas Cretensis (published, with Chrysostom, by L. Hieronymi, hist. Hier. Cre't. 1644). This panegyric has many excellent points: e. g. it incorporates well the more important passages from the Second Epistle to the Corinthians. The following are stated as facts. Titus is related to the Proconsul of the island: among his ancestors are Mnios and Klamathunios (οι ει Διαί). Early in life he obtains a copy of the Jewish Scriptures, and learns Hebrew in a short time. He goes to Judea, and is present on the occasion mentioned in Acts i. 15. His conversion takes place before that of St. Paul himself, but afterwards he attaches himself closely to the Apostle. Whatever the value of these statements may be, the following description of Titus (p. 156) is worthy of quotation: ὁ πρῶτος τῆς Κρήτης ἑκάστηρα ὑπελείπον τῆς ἀληθείας ὁ στέλει τῇ πίνουσι ἔρευναι οὐκ εὐφρενοῖς εἰκονισμοῖς ὡς ἀπίστως εἰλικριντος εὐφήμορος τῷ ὄρθοις τῇ Παλλίου ἀλήθείας ἀπήχυρας. J. S. II.

TITUS. EPISTLE TO. There are no specialties in this epistle which require any very elaborate treatment distinct from the other Pastoral letters of St. Paul. [TIMOTHY, EPISTLES TO]. If there were not genuine, it would be difficult confidently to maintain the genuineness of this. On the other hand, if the epistles to Timothy are received as St. Paul's, there is not the slightest reason for doubting the authorship of that to Titus. Amidst the various combinations which are found among those who have been skeptical on the subject of the pastoral epistles, there is no instance of the rejection of that before us on the part of those who have accepted the other two. So far indeed as these doubts are worth considering at all, the argument is more in favor of this than of either of those. Tatian accepted the Epistle to Titus, and rejected the other two. Origen mentions some who excluded 2 Tim., but kept 1 Tim. with Titus. Schleiermacher and Neander invert this process of doubt in regard to the letters addressed to Timothy, but believe that St. Paul wrote the present letter to Titus. Credner too believes it to be genuine, though he pronounces 1 Tim. to be a forgery, and 2 Tim. a compound of two epistles.

To turn now from opinions to direct external evidence, this epistle stands on quite as firm a ground as the others of the pastoral group, if not a firmer ground. Nothing can well be more explicit than the quotations in Irenæus, C. Herc. i. 16, 3 (see Tit. iii. 10), Clem. Alex. Strom. i. 350 (see i. 12), Tertull. De Prescr. Har. c. 6 (see iii. 10, 11), and the reference, also Adv. Marc. v. 21: to say nothing of earlier allusions in Justin Martyr, Dial. c. Tryph. 47 (see iii. 4), which can hardly be doubted, Theoph. Ad Autol. ii. p. 95, (see ii. 5), iii. 120 (see iii. 1), which are probable, and Clem. Rom. i. 20, 2 (see iii. 1), which is possible.

As to internal features, we may notice, in the first place, that the Epistle to Titus has all the characteristics of the other pastoral epistles. See, for instance, οὐκ ὁ δόγμα (iii. 8), δυσκινούσα διδακτική (i. 9, ii. 1, comparing i. 13, ii. 8), σωφρονίς, σφικτοίς, σωφρονίς (i. 8, ii. 5, 6, 12), σωφρός, σφικτοίς (Bar. i. 4, ii. 10, 11, 13, iii. 4, 6), ἄλληδρον ἄλληδρον (i. 14, comparing iii. 9), ἔμπρακτα (iii. 13), ἐνίβειμαι (i. 1), ἐξε (iii. 5; in i. 4 the word is doubtful). All this tends to show
that this letter was written about the same time and under similar circumstances with the other two. But, on the other hand, this epistle has marks in its phraseology and style which assimilate it to the general body of the epistles of St. Paul. Such may fairly be reckoned the following: κρήνηματι ὅ ἐπιστεύθη ἐγὼ (i. 3): the quotation from a heathen poet (i. 12); the use of αὐτόκεια (i. 11); the "going off at a word" (στιχίας ... ἐπιστεύσεως ... ii. 10, 11); and the modes in which the doctrines of the Atonement (Titus iii. 3-7) come to the surface. As to any difficulty arising from supposed indications of advanced hierarchical arrangements, it is to be observed that in this epistle πρεσβυτέροι and ἑπισκόποι are used as synonyms ("οἱ καταστάθησις πρεσβυτέροι ... διὶ γὰρ τῶν ἑπισκόπων ... i. 5, 7"); just as they are in the address at Miletus about the year 58 A. D. (Acts xx. 17, 28).

Concerning the contents of this epistle, something has already been said in the article on Titus. No very exact subdivision is either necessary or possible. After the introductory salutation, which has marked peculiarity (i. 1-4), Titus is instructed to appoint suitable presbyters in the Cretan Church, and specially such as shall be sound in doctrine and able to refute error (5-9). The Apostle then proceeds to a description of the whole character of the Cretans, as testified by their own writers, and the mischief caused by Judaising error among the Christians of the island (10-16). In opposition to this, Titus is to urge sound and practical Christianity on all classes (ii. 1-10), on the elder men (ii. 2), on the older women, and especially in regard to their influence over the younger women (3-5), on the younger men (6-8), on slaves (9, 10), taking heed meanwhile that he himself is a pattern of good works (ver. 7). The grounds of all this are given in the first seven verses of the Christian's self-denying and active piety (11, 12), in the glorious hope of Christ's second advent (ver. 13), and in the atonement by which He has purchased us to be his people (ver. 14). All which lessons Titus is to urge with fearless decision (ver. 15). Next, obedience to rulers is enjoined, with gentleness and forbearance towards all men (iii. 1, 2), these duties being again emphasized in the case of presbyters (vers. 3-7), and on the gift of new spiritual life and free justification (4-7). With these practical duties are contrasted those idle speculations which are to be carefully avoided (8, 9); and with regard to those men who are positively heretical, a peremptory charge is given (10, 11). Some personal allusions then follow (ii. 2, 3, 4, 5) expected at Crete, and on the arrival of either of them Titus is to hasten to join the Apostle at Nicopolis, where he intends to winter; Zenas the lawyer also, and Apollos, are to be provided with all that is necessary for a journey in prospect (12, 13). Finally, before the concluding messages of salutation, an admonition is given to the Cretan Christians, that they give heed to the duties of practical, used piety (14, 15). As to the time and place and other circumstances of the writing of this epistle, the following scheme of filling up St. Paul's movements after his first imprisonments will satisfy all the conditions of the case: We may suppose him (possibly after accomplishing his long-projected visit to Spain) to have gone to Ephesus, and taken voyages from thence, first to Macedonia and then to Crete, during the former to have written the First Epistle to Timothy, and to have been returning from his imprisonment before he went to Crete, being at the time of despatching it on the point of starting for Neopolis, to which place he went, taking Miletus and Corinth on the way. At Neopolis we may conceive him to have been finally apprehended and taken to Rome, whence he wrote the Second Epistle to Timothy. Other possible combinations may be seen in Birks (Herre Apostelbriefe, at the end of his edition of the Herre Paulusin, pp. 219-301), and in Wordsworth (Greek Testament, ii, pp. 418, 421). It is an undoubted mistake to endeavor to insert this epistle in any period of that part of St. Paul's life which is recorded in the Acts of the Apostles. There is in this writing nothing of that misunderstanding of different styles (as compared with the earlier epistles) which associates the Pastoral Letters with one another, and with the latest period of St. Paul's life; and it seems strange that such a letter as this should have been so strikingly observed by good scholars and exact chronologists, e. g. Archib. Evans (Script. Bong. iii, 327-333), and Wieseler (Chrom. des Apost. Zeit., pp. 332-355), who, after full and minute discussion of the style itself, are in thinking that this letter was written at Ephesus (between 1 and 2 Cor.), when the Apostle was in the early part of his third missionary journey (Acts xix.).

The following list of commentaries on the Pastoral Epistles may be useful for 1 and 2 Tim., as well as for Titus. Besides the general Patristic commentaries on all St. Paul's epistles (Chrysostom, Theodoret, Theophylact, Jerome, Bede, Alcuin, the Medialval (Eunomius, Eugenius, Aquinas), those of the Reformation period (Luther, Melanchthon, Calvin), the earlier Roman Catholic (Justinius, Cornelius a Lapide, Estius), the Protestant commentaries of the 17th century (Coccineus, Bonum, etc.), and the more recent German and French writers, to mention the whole Greek Testament (Rosenmuller, De Wette, Alford, Wordsworth, etc.), the following on the Pastoral Epistles may be specified: Daillé, Exposition (1 Tim. Gen. 1861, 2 Tim. Gen. 1859, Tit. Par. 1865); Heydenreich, Die Pastoralbriefe (Habdan. 1826, 1828); Flatt, Verk. über die Br. F. (2 Tim. u. 1. Tim. 1841); MacLen, Die Apostolischen Briefe (GHH); Estius, Ephesus, etc., after the Pastoralbriefe (Tub. 1856); Matthies, Erklärung der Pastoralbriefe (Greifsw. 1840); Huthcr (part. xi.) of Meyer's Commentary, Göt. 1830 (3d Auf. 1866); Wieseler (in continuation of Olshausen, Koenigshof, 1860), translated (with the exception of 2 Tim.) in Clark's Foreign Theology, Lib. (Edinb. 1851.) Trench, The First Letter to the Corinthians (ii. vi. of the Amer. ed. of Olshausen, N. Y. 1858), and especially Elliott (Pastoral Epistles, 2d ed., London, 1861), who mentions in his preface a Danish commentary by pp.oller, and one in modern Greek, Ζωοδοχος Ιπποτιδος, by Coray (Par. 1841). Besides these, there are commentaries on 1 Tim. and 2 Tim. by Mosheim (Hamb. 1755, 1855).
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(Lips. 1857, 1859), on 1 Tim. by Heeschmann (Tub. 1791), and Weischedel (Göt. 1810), on 2 Tim. by J. Barlow and T. Hall (Lond. 1862 and 1858), and by Blicher (Halm 1829), on Tit. by J. Taylor (Lond. 1868), Van Haven (Halm 1742), and Kuinem (Comment Theol. ed. Velthaus, Ruperti et Kuinem [p. 292 ff.]). To these must be added what is found in the Critical Notes, Supp. ii., v., viii., and a still fuller list is given in Barling’s Cyclopædia Bibliographica; Pr. ii. Subjects, pp. 155, 1555, 1574, S. H. * The earlier literature of the controversy on the genuineness of the Pastoral Epistles is referred to in the art. TIMOTHY, EPISLES TO. Among the more recent essays on the subject we may mention: C. F. Scharling, Die neuen Untersuchungen ab. die sogenannten Pastoralbriefe, aus dem Dänischen, Jena, 1846 (unpublished). Th. Radon, Die Argumente historisch, quibus recitac Epistolam Past. Origo Paulina impugnata est, a prize essay, Gotting, 1852 (reprints 1 Tim., with Lincke and Bleek, but delists 2 Tim. and Titus). W. Mangold, Die Erklärer der Pastoralbriefe, Marb. 1856. C. W. Otto, Die geschichtlichen Verhältnisse der Pastoralbriefe aufs Neu erstaut, Leipz. 1860, pp. xvii., 406, (defends the genuineness of the epistles, but weakens the arguments by denying the copyist’s release from his first imprisonment); comp. the review by Weiss, Theol. Stud. u. Krit., 1861, pp. 575-577, and Huther’s criticism in the 3d ed. of his Krit. exeg. Homiliocr. (1866). L. Rufflet, Saint Paul, ou, double expériences de Rome, Paris, 1869. Reuss, Geschichte der Schriften N. T. (4th Ausg. 1864), pp. 76 ff., 112 ff. (defends the genuineness of the epistles). Wieseler, art. Titus, in Th. u. T., die Briefe Pauli an. in Herzog’s Real-Encycl. vii. 276-342 (1866). Holzmann, in Bunsen’s Bibelwerk. viii. 486-512 (1866), reviewing the recent literature. Laurent, Neuest. Studien (1866), p. 104 ff., chiefly on the point of Paul’s release from his first imprisonment, which he maintains: so Ewald, Geschichte, vi. 620 f. 5th Ausg. It may be noted here that recent ex- aminations of the Alexandrine MS. show that the reading ἐν τῷ τῆς ἀδικίας in the Epist. of Clement of Rome to the Corinthians (e. 5) is unquestionable. See on the passage Lightfoot’s note, in his excellent edition of the epistle (1869). L. Meyer, in the 3d ed. of the art. De Wette’s Kurszef. exeg. Homiliocr. (3d. Thell v.), which contains the Pastoral Epistles, observes that, though formerly holding a pretty firm conviction of their spuriousness, renewed study has satisfied him of the unlikelihood or altogether too subjective char- acter of many of the objections to them, though he cannot yet feel that confidence in their genuineness which the recent commentators (Wieseler, Huther, Osterzee) express (Pref. p. x). Guericke, Neuest. Isagoge, 5th Ausl. (1868), pp. 350- 361, defends the genuineness of these epistles, as in his earlier works. Davidson, Intro. to the Study of the N. T. (Lond. 1868), ii. 144-195, repeats the arguments of the Tübingen school against them. To the list of commentaries on the Pastoral Epistles given above, we may add that of J. J. van Oosterzee, Thell xi. of Lange’s Bibliothek (2d Aufl. 1844), translated with additions by Dr. E. A. Washburn and Dr. E. Harwood, in vol. viii. of the Amer. ed. of Lange (N. Y. 1868). A.

TIZITE, THE [τίτιτις] [patr.]: Vat. and F.A. a leser: [Kou. Θαυρά]: Alex. Θαυρά: Thamiel). The designation of Joha, the brother of Jeduel and son of Shimri, one of the heroes of David’s army named in the supplementary list of 1 Chr. xii. 46. It occurs nowhere else, and nothing is known of the place or family it denotes.

TOBIAH [Thiia], Tobia, Tobiah: [Vat. Θοία]: [Alex. Θαού]: Thohoa. A Kohathite Levite, ancestor of Samuel and Heman (1 Chr. vi. 34 [19]). The name as it now stands may be a fragment of "Naahath" (comp. vs. 26, 34).

TOB-ADONIYAH [Ṭob-/wp̄bdnîyāh]: Tobadonias, [Vat. Tobadonias: Alex. Ṭob澳大利亚]: Tobadonias, 2 m., a. (Thadonias). One of the Levites sent by Jehoshaphat through the cities of Judah to teach the Law to the people (2 Chr. xvii. 8).

TOB, THE LAND OF [Ṭb]: [land of goodness, fruitful]: Ṭb Ṭeb: terra Teb. The place in which Jephthah took refuge when expelled from home by his half-brother (Judg. xi. 3); and where he remained, at the head of a band of free- booters, till he was brought back by the sheiks of Gilead.

The narrative implies that the land of Teb was not far distant from Gilead: at the same time, from the nature of the case, it must have lain out- towards the eastern deserts. It is undoubtedly mentioned again in 2 Sam. x. 6, 8, as one of the petty Aramean kingdoms or states which supported the Ammonites in their great conflict with David. In the Authorized Version the name is presented as Isiobai, i.e. Man of Teb, meaning, according to a common Hebrew idiom, the man of Gilead.

After an immense interval it appears again in the Maccabean history (1 Macc. v. 13). Tob or Tebie was then the abode of a considerable colony of Jews, numbering at least a thousand males. In 2 Macc. xii. 17 its position is defined very exactly as at or near Charax, 750 stade from the strong town Caspius, though, as the position of neither of these places is known, we are not there- by assisted in the recovery of Tob. [TOBIEH]

Polemy (Geogr. v. 19) mentions a place called Qoibba as lying to the S. W. of Zohah, and therefore possibly to the E. or N. E. of the country of Annonus proper. It is described as in Zobah, in the land of the Zobahites (Rodini, 332), the names of Tobieh and Tobiani occur.

No identification of this ancient district with any modern one has yet been attempted. The name Tell Dobah (Burekhait, Syrii, April 23) or, as it is given by the latest explorer of these regions, Tell Doba (Wetstein, Map), attached to a ruined site at the south end of the Leju, a few miles N. W. of Kantewa, and also that of ed-Dob, some twelve hours east of the mountain ed-Kuleib, are both suggestive of Tob. But nothing can be said, at present, as to their connection with it.

TOBIAH [Ṭb], Tobis, Tob凶手: [Vat. Tobis]: Tobia. L. The "children of Tobiah" were a family who returned with Zerubbabel, but were unable to prove their connection with Israel (Ezr. ii. 69; Neh. vii. 62).
The Greek form of the name Tobias. 1. (Tobias; Thobias, Thobitas,) The son of Tobit, and central character in the book of that name. [Tobit, Book of] 2. The father of Hyrcanus, apparently a man of great wealth and reputation at Jerusalem in the time of Seleucus Philopator (cir. n. c. 187). In the high priestly schism which followed afterwards [Menelaus], "the sons of Tobias" took a conspicuous part (Joseph. Ant. xii. 5, § 1). One of these, Joseph, who raised himself by intrigue to high favor with the Egyptian court, had a son named Hyrcanus (Joseph. Ant. xii. 4, § 2). It has been supposed that this is the Hyrcanus referred to in 2 Mac. iii. 11; and it is not impossible that, for some unknown reason (as in the case of the Maccabees), the whole family were called after their grandfather, to the exclusion of the father's name. On the other hand, the natural recurrence of names in successive generations makes it more probable that the Hyrcanus mentioned in Josephus was a nephew of the Hyrcanus in 2 Mac. (Comp. Ewald, Gesch. d. V. V. iv. 309; Grimm, adv Marce. i. e.).
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Latin MSS. It is styled Tobis, Liber Tobias, Libor Tobias (Saluator, p. 706), Tobit et Tobias, Liber outruiique Tobit (Fritzsche, Einl., § 1). The contents at the beginning differ greatly in Greek, Latin, Syriac, and Hebrew texts, which differ more or less from one another in detail, but yet on the whole are so far alike that it is reasonable to suppose that all were derived from one written original, which was modified in the course of translation or transcription. The Greek text is found in two distinct recensions. The one is followed by the MSS. of the LXX., and gives the oldest text which remains. The other is only fragmentary, and manifestly a revision of the former. Of this, one piece (1. ii. 2) is contained in the Cod. Simplicius = Cod. Fuld. August. And, another in three later MSS. (44, 106, 107, Holmes and Parsons; vi. 9-13; Fritzsche, Extr. Hebr. iv. 71-110). The Latin texts are also of two kinds. The common (Vulgata) text is due to Jerome, who formed it by a very hastily revised of the old Latin version with the help of a-headed copy, which was transcribed into Hebrew for him by an assistant who was master of both languages. The treatment of the text in this recension is very arbitrary, as might be expected from the description which Jerome gives of the mode in which it was made (comp. Tobit, § 1). It is of no critical value, for it is impossible to distinguish accurately the different elements which are incorporated in it. The anti-Hieronymian (Vetus Latina) texts are far more valuable, though these present considerable variations among themselves, as generally happens, and represent the revised and not the original Greek text. Salatier has given one text from these MSS. of the eighth century and added various readings from another MS., formerly in the possession of Christina of Sweden, which contains a distinct version of a considerable part of the book, i.-vi. 12 (Bibl. Lat. ii. 706). A third text is found in the quotations of the Speculum, published by Mai, Spec. c. Rom. ii. 21-23. The Hebrew versions are of no great weight. One, which was published by P. Faber (1542), after a Constantino-politan edition of 1547, is closely modeled on the common Greek text without being a servile translation (Fritzsche, § 4). Another, published by S. Munster (1542, etc.), is based upon the revised text, but is extremely free, and is rather an adaptation than a version. Both these versions, with the Syriac, are reprinted in Walde's Polyglot, and are late Jewish works of uncertain date (Fritzsche, L. c. Heng. ch. xvi. 4). The Syriac version is of a composite character. As far as ch. vii. 9 it is a close rendering of the common Greek text of the LXX., but from this point to the end it follows the revised text, a fact which is noticed in the margin of one of the MSS.

2. Contents. — The outline of the book is as follows. Tobit, a Jew of the tribe of Naphtali, who strictly observed the Law and remained faithful to the Temple, resided at Jerusalem (1. 4-8), was carried captive to Assyria by Shalmaneser. While in captivity he exercised himself to relieve his countrymen, who, his favorable position at court (ἀγαβάζεται, i. 13, "pursuer") enabled him to do, and at this time he was rich enough to lend ten talents of silver to a countryman, Gabel of Lages in Media. But when Sennacherib succeeded his father Shalmaneser, the fortune of Tobit was changed. He was accused of marrying the Jews whom the king had put to death, and was only able to save himself, his wife Anna, and his son Tobias, by flight. On the ac-

Tobit, BOOK OF

cession of Esarhaddon he was allowed to return to Nineveh, at the intercession of his nephew, Achil- itemes, and after his death he settled in the king's household (i. 22); but his zeal for his countrymen brought him into a strange misfortune. As he lay one night in the court of his house, being unclean from having buried a Jew whom his son had found strangled in the market-place, sparrows "mused warm dung into his eyes," and he became blind. Being thus disabled, he was for a time supported by Achilitemes, and after his departure (read "Eusebi", i. 106, by the labor of his wife. On one occasion he falsely accused her of stealing a kid which had been added to her wages, and in return she reproached him with the miserable issue of all his righteous deeds. Grieved by her taunts he prayed to God for help; and it happened that on the same day Sara, his kinswoman (vi. 10, 11), the only daughter of Raguel, also sought help from God against the reproaches of her father's household. For seven young men wedded to her had perished on their marriage night by the power of the evil spirit Asmodeus [Asmudus]; and she thought that she should "bring her father's old age with sorrow unto the grave" (vii. 10). So Raphael was sent to deliver both from their sorrow. In the mean time Tobit called unto the money which he had lent to the church, and despatched it to his wife and many wise counsellors, to reclaim it (iv.). On this Raphael (under the form of akinsman, Azarias) offered himself as a guide to Tobias on his journey to Media, and they "went forth both, and the young man's way with them," and Anna was comforted for the absence of her son (v.). When they reached theDigiteis, Tobias was commanded by Raguel to take "the heart, and liver, and gall of a fish, which leaped out of the river, and would have devoured him," and instructed how to use the first against Asmodeus, for Sara, Raphael said, was appointed to be his wife (vi.). So when they reached Ecatana they were entertained by Raguel, and in accordance with the words of the angel, Sara was given to Tobias in marriage that night, and Asmodeus was "driven to the utmost parts of Egypt," where "the angel bound him" (vii. viii.). After this Raphael recovered the loan from Gabriel (ix.), and Tobias then returned with Sara and half her father's goods to Nineve (x.). Tobit, informed by Anna of her son's approach, hastened to meet him, Tobias by the command of the angel applied the fish's gall to his father's eyes and restored his sight (x.). After this Raphael, addressing to both words of good counsel, revealed himself, and "they saw him no more" (xii.). On this Tobit expressed his gratitude in a fine psalm (xiii.); and he lived to see the long prosperity of his son (xiv. 1, 2). After his death Tobias, according to his instruction, returned to Ecatana, and "before he died he heard of the destruction of Nineve," of which "Jonas the prophet spake" (xiv. 14, 15).

3. Historical Character. — The narrative which has been just sketched, seems to have been received without inquiry or dispute as historically true till the rise of free criticism at the Reformation. Luther, while warmly praising the general teaching of the book (comp. § 6), yet expressed doubts as to its literal truth, and these doubts gradually gained a wide currency among Protestant writers. Bengel (Einl. § 5) has given a summary of alleged errors in detail (cf. g. i. 1, 2, of Nychothol., compared with 2 K. xx. 29; vi. 9, Lages, said to have been founded by Sel. Nicator), but the question turns rather upon
the general complexion of the history than upon minute objections, which are often captions and rather perversely anterior to the Hebrew document. This, however, is fatal to the supposition that the book could have been completed shortly after the fall of Nineveh (2. c. 660; Tob. xiv. 15), and written in the main some time before (Tob. xii. 21). The whole tone of the narrative bespeaks a later age; and above all, the doctrine of good and evil spirits is elaborated in a form which belongs to a period considerably posterior to the Babylonian Captivity. (Asmodeus, iii. 8, vv. 14, viii. 3; Raphael, xii. 15.) The incidents, again, are completely isolated, and there is no reference to them in any part of Scripture (the supposed parallels, Tob. iv. 16 || Matt. vii. 12; Tob. xii. 16-18 || Rev. xxi. 18, are more general ideas), nor in Josephus or Philo. An I though the extraordinary character of the details, as such, is no objection against the reality of the occurrences, yet it may be fairly urged that the character of the alleged miraculous events, when taken together, is alien from the general character of such events in the historical books of Scripture, while there is nothing exceptional in the circumstances of the persons as in the case of Daniel (Daniel, vol. i. 540), which might serve to explain this difference. As the groundwork it cannot certainly be concluded that the narrative is not simply history, and it is superfluous to inquire how far it is based upon facts. It is quite possible that some real occurrences, preserved by tradition, furnished the basis of the narrative, but it does not follow by any means that the elimination of the extraordinary details will leave behind pure history (so Igen). As the book stands it is a distinct, didactic narrative. Its point lies in the moral lesson which it conveys, and not in the incidents. The incidents furnish lively pictures of the truth which the author wished to inculcate, but the lessons themselves are independent of them. Nor can any weight be laid on the minute exactness with which apparently unimportant details are described (e. g. the genealogy and dwelling-place of Tobit, i. i., the marriage festival, vi. 18, 19, quoted by Igen and Wetze), as proving the reality of the events, for such particularity is characteristic of Eastern romance, and appears again in the book of Judith. The writer in composing his story necessarily observed the ordinary form of a historical narrative. 4. Original Language and Revisions. — In the absence of all direct evidence, considerable doubt has been felt as to the original language of the book. The superior clearness, simplicity, and accuracy of the LXX. text prove conclusively that this is nearer the original than any other text which is known, if it be not, as some have supposed (Galin and Fritzsche doubtfully), the original itself. Indeed, the arguments which have been brought forward to show that it is a translation are far from conclusive. The supposed contradictions between different parts of the book, especially the change from the first (i—iii. 6) to the third person (iii. 7—xiv.), from which Igen endeavored to prove that the narrative was made up of distinct Hebrew documents, carelessly put together, and afterwards rendered by one Greek translator, are easily explicable on other grounds; and the alleged mistranslations (iii. 6; iv. 19, etc.) depend rather on errors in interpreting the Greek text, than on errors in the text itself. The style, again, though harsh in parts, and far from the classical standard, is not more so than some books which were undoubtedly written in Greek (e. g. the Apocalypse); and there is little, if anything, in it which points certainly to the immediate influence of an Aramaic version. (i.e. παρα οι συγκρισης τω αλμως, comp. Eph. iii. 22; Jer. xlix. 22, on δεζερας; ii. 15, τα τι μω των ουνων μεν οπιοιοι διοινει; xiv. 3, προσιετον φοβεσθαι, etc.) To this it may be added that Origen was not acquainted with any Hebrew original (Ep. ad Afric. 13); and the Chaldee copy which Jerome used, as far as its character can be ascertained, was evidently a later version of the story. On the other hand, there is no internal evidence against the supposition that the Greek text is a translation. Some difficulties appear to be removed by this supposition (e. g. ix. 6); and if the consideration of the date and place of the composition of the book favor this view, it may rightly be admitted. The Greek offers some peculiarities in vocabulary: i. 6, πρατονομια, i.e. η παρας των κοινων, Deut. xvii. 1, αποτρεπτικαι: i. 21, ελεγουσα: ii. 3, στραγγαλοια, etc.; and in construction, xii. 7, ουκ αλατησαν η τη μεγαλοτητι: xii. 4, διακοινωνη των: vi. 13, προσευχηται (intrins.): vi. 6, εγειτην ετω. But these furnish no argument on either side. The various texts which remain have already been thoroughly examined. Of these, three varieties may be distinguished: (1) the LXX.: (2) the revised Greek text, followed by the Old Latin in the main, and by the Syriac in part; and (3) the Vulgate Latin. The Hebrew versions have no critical value. (1.) The LXX. is followed by A. V., and has beenalready characterized as the standard to which the others are to be referred. (2.) The revised text, first brought distinctly into notice by Fritzsche (End. § 5), is based on the LXX. Greek. It is at one time extended, and then compressed, with a view to greater fulness and clearness. A few of the variations in the first chapter will indicate its character: Ver. 2. ὄραξ, add. διότι δεμαυε λανω ες ἀρσετων Φογαρ: ver. 8, νη καθηκε, given at length των ορισκον ταις χαρις, a. τ. λ.; ver. 18, ἐν της Ιουδαιας, add. ἐν ημιας της των ιουδαιων, by ἐκ των των ουνων τω παλαισθης ἐκ την Βαλασσης μν ἐνδιαικησεις: ver. 22. οοικισχος, ἐρχοικοσχος. (3.) The Vulgate text was derived in part from a Chaldee copy which was translated by word of mouth into Hebrew for Jerome, who in turn dictated a Latin rendering to a secretary. (Pref. in Tob.: . . . . . . . Exegis et habrit Chaldeo sermonem conscriptum ad Latinum stylinum traduam . . . . . nec nisi desiderio vestro, non tamen noso studio . . . . . Et quia visima et Chaldeorum lingua sermone Hebræico, utrisque linguae peritissimam loquemque requinser reinsis dei laevae arbitrati, et quipquid ille melius Hebraicus verbis expressit, hoc ego, accedto notariis, sermonibus Latins expusi.) It is evident that in this process Jerome made some use of the Old Latin version, which he follows almost verbally in a few places: iii. 3—6; iv. 6, 7, 11, 23, etc.; but the greater part of the version seems to be an independent work. On the whole, it is more concise than the Old Latin; but it contains interpolations and changes, many of which mark the asceticism of a late age: ii. 12—14 (parallel with Job); iii. 17—23 (expansion of iii. 11); vi. 17 ff. (expansion of vi. 18); ix. 11, 12, xii. 19 (et quia acceptas eras Deum necesse sit ut tentatice probaret te). 5. Date and Place of Composition. — The data for determining the age of the book and the place where it was compiled are scanty and consequently
very different opinions have been entertained on these points. Eichhorn (Ebd., pp. 408 & 49) places the author of the time of Darius Hystaspis without fixing any further limit of age or country. Heil (Ebd., p. 311). Ewald (p. 233-238) fixes the composition in the far East, towards the close of the Persian period (cir. 350 B. C.). This last opinion is almost certainly correct. The superior and inferior limits of the date of the book seem to be defined with fair distinctness. On the one hand the detailed doctrine of evil spirits points closely to some time after the Babylonian Captivity; and this date is definitely marked by the reference to a new Temple at Jerusalem, "not like the first" (Tob. xiv. 5; comp. Ezr. iii. 12). On the other hand, there is nothing to show that the Jews were threatened with any special danger when the narrative was written (as in Judith), and the manner in which Media is mentioned (xiv. 4) implies that the Persian monarchy was still strong. Thus its date will fall somewhere within the period between the close of the work of Nehemiah and the invasion of Alexander (cir. B. C. 430-334). The contents of the book furnish also some clue to the place where it was written. Not only is there an accurate knowledge of the scenes described (Ewald, p. 233), but the incidents have a local coloring. The continual reference to uninspiring and the burial of the dead, and the stress which is laid upon the right performance of worship at Jerusalem by those who are afar off (i. 4), can scarcely be due to an effort of imagination, but must rather have been occasioned by the immediate experience of the writer. This would suggest that he was living out of Palestine, in some Persian city, perhaps Babylon, where his countrymen were exposed to the capricious cruelty of heathen governors, and in danger of neglecting the Temple-service. Clusions are also given of the presence of the Jews at court, not only in the history (Tob. i. 22), but also in direct counsel (xii. 7, μανθήσω βασιλεύς καλόν κράτος), which better suit such a position than any other (comp. xiii. 3). If these conjectures as to the date and place of writing be correct, it follows that we must assume the existence of a Hebrew or Chaldee original. And even if the date be brought much lower, to the beginning of the second century B.C., which seems to be the latest possible limit, it is equally certain that it must have been written in some Aramean dialect, as the Greek literature of Palestine belongs to a much later time; and the references to Jerusalem seem to show that the book could not have been composed in Egypt (i. 4, xiv. 5), an inference, indeed, which may be deduced from its general contents. As long as the book was held to be strict history it was supposed that it was written by the immediate actors, in accordance with the direction of the angel (xii. 20). The passages where Tobit speaks in the first person (i.-iii. 6, xiii.) were assigned to his authorship. The intervening chapters to Tobit or Tobias. The description of the close of the life of Tobit to Tobias (xiv. 1-11); and the conclusion of the second episode (xiv. 12-14), are assigned to Tobias himself. The history of the narrative is set aside, there is no trace of the person of the author.

6. History.—The history of the book is in the main that of the LXX. version. While the contents of the LXX., as a whole, were received as canonical, the book of Tobit was necessarily included without further inquiry among the books of Holy Scripture. [Canon.] The peculiar merits of the book contributed also in no small degree to gain for it a wide and hearty reception. There appears to be a clear reference to it in the Latin version of the Epistle of Polycarp (c. 10, alem.munm.de morte liberti, Tob. iv. 16, xii. 9). In a scheme of the Ophites, if there be no corruption in the text, Tobit appears among the prophets (Iren. i. 30, 11). Clement of Alexandria (Strom. II. 23, § 130, "etao brochoe tων γεγραμμενων ειρηματων, Tob. iv. 16) and Origen practically use the book as canonical; but Origen distinctly notices that neither Tobit nor Judith were received by the Jews, and rests a part of Tobit on the usage of the churches (Ep. ad Afric. 13, "Εραθίω της Τωβίας ό χρησταί ... διαλύσω της Τωβίας αις εκκλησια ... De Ord. 1, § 14, της του Τωβίου βιβλίων αντιλήψεων αι δι περίτοιος ως αι υπερθενθ. ...). Even Athanasius when writing without any critical regard to the Canon quotes Tobit as Scripture (Apoll. c. Arius, § 11, δι γεγραται, Tob. xii. 7); but when he gives a formal list of the sacred books, he absolutely excludes it from the Canon, and places it with other apocryphal books among the writings which were "to be read by those who were but just entering on Christian teaching, and desirous to be instructed in the rules of piety" (Ep. Fest. p. 1177, ed. Migne). In the Latin Church Tobit found a much more decided acceptance. Cyprian, Hilary, and Lucifer quote it as authoritative (Cypri. De Orat. Dom. 32; Hil. Pict. in Psal. exxix. 71; comp. Prov. in Ps. xxv. 6; Lucif. Psa Altar. i. p. 871). Augustine includes it with the other apocrypha of the LXX. among "the books which the Christian Church received" (De Doctr. Christ. ii. 8), and in this he was followed by the mass of the later Latin fathers [comp. CANON, vol. i. p. 564, &c.]. Ambrose in especial wrote an essay on Tobit, treating of the evils of usury, in which he speaks of the book as "prophetic" in the strongest terms (De Tobit, i. 1; comp. Hierem. vi. 4). Jerome however, followed by Rufinus, maintained the purity of the Hebrew Canon of the O. T., and, as has been seen, treated it very summarily (for later authorities see CANON). In modern times the moral excellence of the book has been rated highly, except in the heat of controversy. Luther pronounced it, if only a fiction, yet "a truly beautiful, wholesome, and profitable fiction, the work of a gifted poet. . . . A book useful for Christian reading " (ap. Fritzsche, Ebd. § 11). The same view is held also in the English Church. A passage from Tobit is quoted in the Second Book of Homilies as the teaching

a This is expressed still more distinctly in the Syonnon (p. 1127, C., ed. Pat. 1859): "Non sunt commissi ei hic [hier] quos quidem ante Salvatoris adventum constitut esse conscripsit, sed eos non receptavit a Judaeis recte tamen ejusdem Salvatoris ecclesia." The preference from which words are taken is also followed to quotations from Wisem. Ecclesiasticus, and Tobit.
of the Holy (Ghost) in Scripture" (Of Alenbeads, ii. p. 294, ed. Corrie); and the Prayer-book offers several indications of the same feeling of respect for the book. Three verses are retained among the sentences used at the Office (Tob. iv. 7-9); and the Preface to the Marriage Service contains a plain adaptation of Jerome's version of Tob, vi. 17 (H nauque qui conjungi sua susceptam ut Denua a te et a sua mente excitandam, et sae Bibilini its vacant, sicut eurus et multis quibus non est intellectus, hadet postulatam damnitionum super eos). In the Services Book of the Sarum Rite, a reference to the blessing of Tobias and Sara by Raphael was retained in the same service from the old office in place of the present reference to Abraham and Sarah; and one of the opening clauses of the Litany, introduced from the Sarum Breviary, is a reproduction of the Vulgate version of Tob. iii. 3 (Ne vindicantam summae de peccatis mea, neque reminiscantur delicta mea vel potentiam meam).

7. Religious Character. - Few profoundly can read the book in the i.xx text without ascertaining heartily to the favorable judgment of Luther on its merits. Nowhere else is there preserved so complete and beautiful a picture of the domestic life of the Jews after the Return. There may be symptoms of a tendency to formal righteousness of works, but as a whole, the book is as a mirror of the living faith. The devotion due to Jerusalem is united with definite acts of charity (i. 8-9) and with the prospect of wider blessings (xiii. 11). The giving of alms is not a mere scattering of wealth, but a real service of love (l. 16, 17, i. 1-7, iv. 7-11, 16), though at times the emphasis which is laid upon the duty is exaggerated (v. 4). It seems from the context that the one who was placed (xiii. 9, xiv. 10) of the special precepts one (iv. 15, ß μοτείν μηδείν παρέμερον) contains the negative side of the golden rule of conduct (Matt. vii. 12), which in this partial form is found among the maxims of Confucius. But it is chiefly in the exquisite tenderness of the portraiture of domestic life that the book excels. The parting of Tobias and Sara is one of the most beautiful scenes of Tob. (xv. 17-22), the affection of Raguel (vii. 4-8), the anxious waiting of the parents (x. 1-7), the son's return (ix. 4, xi.), and even the unjust suspicions of the sorrow of Tobit and Anna (ii. 11-14) are painted with a simplicity worthy of the best times of the patriarchs. Almost every family relation is touched upon with natural grace and affection: husband and wife, parent and child, kindness, near or distant, master and servant, are presented in the most varied action, and always with life-like power (iii. 13, 14, v. 17-22, vii. 16, viii. 4-8, x. 1-7, xi. 1-13, ii. 22, iv. 10, vii. 3-8, v. 14, 15, xii. 1-5, &c.). Prayer allows the whole conduct of life (iv. 19, vi. 17, viii. 5-8, &c.); and even in distress there is confidence that in the end all will be well (iv. 6, 14, 19), though there is no clear anticipation of a future personal existence (iii. 6). The most remarkable doctrinal feature in the book is the prominence given to the action of spirits, who, while they are conceived to be subject to the passions of men and material influences (Asmodeus), are yet not affected by bodily wants, and manifested only by their own will (Raphael, xii. 10). Powers of evil (Sarum, Raphael, Raguel, angelus Tobias juvenis . . . . a relationes gratae crudelitate affectua).
TOCHEN W. A.

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In... impossible... though... TheoL.,... Armenia... (Gen. xxvii.)... were... language... (Steph. Byz. s. c. "ARGVIA") that... the Phrygians... resemble the Phrygians in many respects in language (περὶ φωνῆς πολλά φωνήσων) tends in "the same direction." It is hardly necessary to understand the statement of Herodotus as implying more than a common origin of the two peoples; for, looking at the general westward progress of the Japhetic races, and on the central position which Armenia held in regard to their movements, we should rather infer that Phrygia was colonized from Armenia, than vice versa. The Phrygians were indeed reputed to have had their first settlements in Europe, and thence to have crossed into Asia (Herod. vii. 73), but this must be regarded as simply a retrograde movement of a section of the great Phrygian race in the direction of their original home. The period of this movement is fixed subsequently to the Trojan war (Strab. xiv. p. 980), whereas the Phrygians appear as an important race in Asia Minor at a far earlier period (Strab. vii. p. 921; Herod. vii. 8, 11). There can be little doubt but that they were once the dominant race in the peninsula, and that they spread westward from the confines of Armenia to the shores of the Egean. The Phrygian language is undoubtedly to be classed with the Indo-European family. The resemblance between words in the Phrygian and Greek tongues was noticed by the Greeks themselves (Plat. Cratyl. p. 410), and the inscriptions still existing in the former are decidedly Indo-European (Rawlinson's Herod. i. 696). The Armenian language presents many peculiarities which distinguish it from other branches of the Indo-European family; but these may be accounted for by the physical character of the country, and partly by the large amount of foreign admixture that it has experienced. In spite of this, however, no hesitation is felt by philologists in placing Armenian among the Indo-European languages (Pott, Elgna. Forsch. Introd. p. 32; Diec- 

Toch, in Geogr. p. 43). With regard to the ancient inscriptions at Van, some doubt exists as to some of them, but apparently not the most ancient, are thought to bear a Turanian character (Layard's Nin. and Bab. p. 402; Rawlinson's Herod. i. 652); but, even were this fully established, it fails to prove the Turanian character of the population, inasmuch as they may have been set up by foreign conquerors. The Armenians themselves have associated the name of Togarmah with their early history in that they represent the founder of their race, Haik, as a son of Thorosoon (Moses Chrenn. i. 4, §§ 9-11).

TOCHEN (Ţečen) [tosh, measure]: ΘΟΓΑΡΜΑ: Alex. Θυργαμά: Tochon. A place mentioned (1 Chr. iv. 32 only) amongst the towns of Simeon. In the parallel list of Josh. (xix. 7) there is nothing corresponding to Tochen. In the LXX, however, adds the name Tochlea between Rennim and Ether in the latter passage; and it is not impossible that this may be the remnant of a Tochon anciently existing in the Hebrew text, though it has been considered as an indication of Telem. G. TOGARMAM (Ţogarmam): ΘΟΓΑΡΜΑ: in 1 Chr. i. 6, Θογαρμα: Vat. in Ez., Θογαρμα, Θογαρμα] Thugrman). A son of Gomer, and brother of Ashkenaz and Riphath (Gen. x. 3). It has been already shown that Togarmah, as a geographical term, is connected with Armenia, and that the subsequent notices of the name (Ez. xxvii. 14, xxxvii. 6) accord with this view. [ARMENIA]. It remains for us to examine into the ethnology of the Armenians with a view to the position assigned to them in the Mosaic table. The most decisive statement respecting them in ancient literature is furnished by Herodotus, who says that they were Phrygian colonists, that they were armed in the Phrygian fashion, and were associated with the Phrygians under the same commander (Herod. vii. 73). The remark of Eudoxus (Steph. Byz. s. c. "ARGVIA") that the Armenians resemble the Phrygians in many respects in language (περὶ φωνῆς πολλά φωνήσων) tends in the same direction. It is hardly necessary to understand the statement of Herodotus as implying more than a common origin of the two peoples; for, looking at the general westward progress of the Japhetic races, and on the central position which Armenia held in regard to their movements, we should rather infer that Phrygia was colonized from Armenia, than vice versa. The Phrygians were indeed reputed to have had their first settlements in Europe, and thence to have crossed into Asia (Herod. vii. 73), but this must be regarded as simply a retrograde movement of a section of the great Phrygian race in the direction of their original home. The period of this movement is fixed subsequently to the Trojan war (Strab. xiv. p. 980), whereas the Phrygians appear as an important race in Asia Minor at a far earlier period (Strab. vii. p. 921; Herod. vii. 8, 11). There can be little doubt but that they were once the dominant race in the peninsula, and that they spread westward from the confines of Armenia to the shores of the Egean. The Phrygian language is undoubtedly to be classed with the Indo-European family. The resemblance between words in the Phrygian and Greek tongues was noticed by the Greeks themselves (Plat. Cratyl. p. 410), and the inscriptions still existing in the former are decidedly Indo-European (Rawlinson's Herod. i. 696). The Armenian language presents many peculiarities which distinguish it from other branches of the Indo-European family; but these may be accounted for by the physical character of the country, and partly by the large amount of foreign admixture that it has experienced. In spite of this, however, no hesitation is felt by philologists in placing Armenian among the Indo-European languages (Pott, Elgna. Forsch. Introd. p. 32; Diec-
TO LAD (תלד) [birth, generation]: [Vat.] Θαλακής; [Rom.] Alex. Θελάδ: Tholath. One of the towns of Simeon (1 Chr. iv. 29), which was in the possession of the tribe up to David's reign, probably to the time of the census taken by Josue. In the lists of Joshua the name is given in the fuller form of EL-TOLAD.

G.

TO LAITES, THE (תלאת [from TOLAD]): δ Θαλάτ [Vat. -ε]: Tholáte. The descendants of Tohan the son of Issachar (Num. xxvi. 23).

TOLIANES (Τολιανείς): Tolianes. To-lay, one of the porters in the days of Ezra (1 Esdr. iv. 25).

* TOLL. [Taxes; Tribute.]

TOMB: Although the sepulchral arrangements of the Jews have necessarily many points of contact with those of the surrounding nations, they are still on the whole — like everything else that people did — so essentially different, that it is most unsafe to attempt to elucidate them by appealing to the practice of other races. It has been hitherto too much the fashion to look to Egypt for the prototype of every form of Jewish art; but if there is one thing in the Old Testament more clear than another, it is the absolute antagonism between the two peoples, and the abhorrence of everything Egyptian that prevailed from first to last among the Jewish people. From the burial of Sarah in the cave of Machpelah (Gen. xxiii. 19) to the funeral rites prepared for Herod (Acts ix. 57), there is no mention of any sarcophagi, monuments, or monuments. No pyramid was raised as separate sepulchra of any individual king, and what is most to be regretted by modern investigators, no inscription or painting which either recorded the name of the deceased, or symbolized the religious feeling of the Jews towards the dead. It is true of course that Jacob, lying in Egypt, was embalmed (Gen. i. 2), but it was only in order that he might be brought to be entombed in the cave at Hebron, and Joseph, as a naturalized Egyptian and a ruler in the land, was embalmed; and it is also mentioned as something exceptional that he was put into a coffin, and was so brought by the Israelites out of the land, and laid with his forefathers. But those, like the burning of the body of Saul [see BURIAL], were clearly exceptional cases.

Still less were the rites of the Jews like those of the Pelasgi or Etruscans. With that people the graves of the dead were, or were intended to be, in very respect similar to the homes of the living. The locumus lay in his roles, the warrior in his armor, on the bed on which he had repose in life, surrounded by the furniture, the vessels, and the ornaments which had adorned his dwelling when alive, as if he were to live again in a new world, with the same wants and feelings as before. Besides this, no tall stile, and no sepulchral mound, has yet been found in the hills or plains of Judæa, nor have we any hint either in the Bible or Josephus of any such existing which could be traced to a strictly Jewish origin.

In very distinct contrast to all this, the sepulchral rites of the Jews were worked with the same simplicity that characterized all their religious observances. They were washed and anointed (Mark iv. 8, xvi. 1; John xix. 39, &c.), wrapped in a clean linen cloth, and borne without any funeral pomp to the grave, where it was laid without any ceremonial or form of prayer. In addition to this, with kings and great persons, there seems to have been a "great burning" (2 Chr. xvi. 14, xix. 2); a form of funeral which seems more suggested by sanitary exigencies than by any hankering after ceremonial pomp.

This simplicity of rite led to what may be called the distinguishing characteristic of Jewish sepulchres — the deep loculus, which, so far as is now known, is universal in all purely Jewish rock-cut tombs, but hardly known elsewhere. Its form will be understood by referring to the appended diagram, representing the forms of Jewish sepulchre.

No. 1.—Diagram of Jewish Sepulchre.

In the apartment marked A, there are twelve such loculi, about 2 feet in width by 3 feet high. These generally open on the level of the floor; when in the upper story, as at B, on a ledge or platform, on which the body might be laid to be anointed, and on which the stones might rest which closed the outer end of each loculus. The shallow loculus is shown in chamber B, but was apparently only used when sarcophagi were employed, and therefore, so far as we know, only during the Greco-Roman period, when foreign customs came to be adopted. The shallow loculus would have been singularly inappropriate and inconvenient, where an unembalmed body was haid out to decay — as there would evidently be no means of shutting it off from the rest of the catacomb. The deep loculus on the other hand was as strictly conformable with Jewish customs, and could easily be closed by a stone fitted to the end and luted into the groove which usually exists there.

This fact is especially interesting as it affords a key to much that is otherwise hard to be understood in certain passages in the New Testament. Thus in John xix. 39, Jesus says, "Take away the
stone," and (ver. 41) " they took away the stone without difficulty, apparently; which could hardly have not the case had it been such a rock as would be required to close the entrance of a cave. And ch. xx. 1, the same expression is used, " the stone is taken away," and though the Greek word in the other three Evangelists certainly implies that it was rolled away, this would equally apply to the stone at the mouth of the bethus, into which the Maries must have then stooped down to look in. In fact the whole narrative is infinitely more simple, and intelligible if we assume that it was a stone closing the end of a rock-cut grave, than if we suppose it to have been a stone closing the entrance or door of a hypogeum. In the latter case the stone to close a door—say 6 feet by 3 feet, could hardly have weighed less than 3 or 4 tons, and could not have been moved without machinery.

There is one catacomb—known as the "Tomb of the Kings"—which is closed by a stone rolling across its entrance; but it is only one, and the immense amount of contrivance and fitting which it has required is sufficient proof that such an arrangement was not applied to any other of the numerous rock-tombs around Jerusalem, nor could the traces of it have been obliterated had it not disappeared from the memory of the openers where they are natural caverns, and the ornamental form of their doorways where they are architecturally adorned, it is evident, except in this one instance, that they could not have been closed by stones rolled across their entrances; and consequently it seems only to be to the closing of the facade that these expressions can refer. But until a more careful and scientific exploration of these tombs is made than hath hitherto been given to the public, it is difficult to feel quite certain on this point.

Although, therefore, the Jews were singularly free from the pomps and vanities of terrestrial magnificence, they were at all stages of their independent existence an eminently burying people. From the time of their entrance into the Holy Land till their expulsion by the Romans, they seem to have attached the greatest importance to the possession of an undisturbed resting-place for the bodies of their dead, and in all ages seem to have shown the greatest respect, if not veneration, for the sepulchres of their ancestors. Few, however, of them care even to represent more of a rock-cut tomb, and the larger part, even all that are known, and all that are likely to be discovered, are not probably 500, certainly not 1000, rock-cut tombs in or about Jerusalem, and as that city must in the days of its prosperity have possessed a population of from 30,000 to 40,000 souls, it is evident that the bulk of the people must, then as now, have been content with graves dug in the earth and the more scientific tombs which by a temple or sepulchral place as near the holy places as their means would allow them obtaining a place. The bodies of the kings were buried close to the Temple walls (Ex. xiii. 7-9), and however little they may have done in their life, the place of their burial is carefully recorded in the Chronicles of the Kings, and the cause why that place was chosen is generally pointed out, as if that reason were the more important event, but the final judgment on the life of the king.

Tomb of the Patriarchs. — Turning from these considerations to the more strictly historical part of the subject, we find that one of the most striking events in the life of Abraham is the purchase of the field of Ephron the Hittite at Hebron, in which was the cave of Nachpehah, in order that he might therein bury Sarah his wife, and that it might be a sepulchre for himself and his children. His request to acquire the privilege of burying there at a gift when offered to him, shows the importance Abraham attached to the transaction, and his insisting on purchasing and paying for it (Gen. xxiii. 20), in order that it might be "made sure unto him for the possession of a burying-place." There he and his immediate descendants were hid 3700 years, and no doubt there their remains now exist; but no one in modern times has seen their remains, or been allowed to enter into the cave where they rest.

A few years ago, Signor Pierotti says, he was allowed, in company with the Pasha of Jerusalem, to ascend the steps to the iron grating that closes the entrance, and to look into the cave. What he seems to have seen was—that it was a natural cavern, untonched by the chisel and marbled by art in any way. Those who accompanied the Prince of Wales in his visit to the Mosque were not permitted to see even this entrance. All they saw was the round hole in the floor of the Mosque which admits light and air to the cave below. The same round opening exists at Nebi Samwil, the rock-cut tomb of the Prophet Samuel, and at the Prophet Samuel's tomb, and at Jerusalem there is a similar opening into the tomb under the Dome of the Rock. In the former it is used by the pious votaries to drop petitions and prayers into the tombs of patriarchs and prophets. The latter having lost the tradition of its having been a burying-place, the opening only now serves to admit light into the cave below.

Unfortunately none of those who have visited Hebron have had sufficient architectural knowledge to be able to say when the church or mosque which now stands above the cave was erected; but there seems no great reason for doubting that it is a Byzantine church erected there between the age of Constantine and that of Justinian. From such indications as can be gathered, it seems of the later period. On its floor are sarcophagi purporting to be those of the patriarchs; but, as is usual in eastern tombs, they are only cenotaphs representing those that stand below, and which are esteemed too sacred for the vulgar to approach.

Though it is much more easy of access, it is also much more difficult to ascertain the exact facts. Taking the age of the wall that incloses the sacred precincts of these tombs. From the account of Josephus (B. J. iv. 7), it does not seem to have existed in his day, or he surely would have mentioned it; and such a monument could hardly fail to have been of warlike importance in those troubled times. Besides this, we do not know of any such inclosure enclosing any tombs or sacred place in Jewish times, nor can we conceive any motive for so subduing these graves.

There are not any architectural mounds about this wall which would enable an archaeologist to approximate its date; and if the beveling is assumed to be a Jewish arrangement (which is very far from being exclusively the case), on the other hand it may be contended that no buttressed wall of Jewish masonry exists anywhere. There is in fact nothing known with sufficient exactness to decide the question, but the probabilities certainly tend towards a Christian or Saracenic origin for the whole structure both internally and externally.

Aaron died on the summit of Mount Hor (Num. xx. 28, xxxii. 39). and we are led to infer he was
buried there, though it is not so stated; and we have no details of his tomb which would lead us to suppose that anything existed there earlier than the Mohammedan Kubb which now covers the hill overlooking Petra, and it is at the same time extremely doubtful whether that is the Mount Hor where the high-priest died.

Moses died in the plains of Moab (Deut. xxxiv. 6), and was buried there, "but no man knew where he was buried" (Josh. xxi. 33). His sepulchre is carefully concealed, as being the only instance in the Old Testament of a sepulchre being concealed, or of one being admitted to be unknown.

Joshua was buried in his own inheritance in Thinnath-Serah (Josh. xxi. 35), and Samuel in his own house at Ramah (1 Sam. xix. 19), an expression which we may probably interpret as meaning in the garden attached to his house, as it is scarcely probable it would be the dwelling itself. We know, however, so little of the feelings of the Jews of that age on the subject that it is by no means improbable but that it may have been in a chamber or locus attached to the dwelling, and which, if closed by a stone carefully cemented into its place, would leave nothing to the imagination of posterity. Joshua (1 K. ii. 34) was also buried "in his own house in the wilderness." In fact it appears that from the time when Abraham established the burying-place of his family at Hebron till the time when David fixed that of his family in the city which bore his name, the Jewish rulers had no fixed or favorite place of sepulture. Each was buried on his own property, or where he died, without much caring either for the sanctity or convenience of the place chosen.

Tomb of the Kings. — Of the "extensive twain of Judah who reigned at Jerusalem from 1048 to 590 B.C., eleven, or exactly one half, were buried in one hypogeeum in the city of David." The names of the kings so lying together were David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Ahaziah, Amaziah, Jehoram, and Josiah, together with the good priest Jehoiada. Of all these it is merely said that they were buried "in the sepulchres of their fathers" or "of the kings" in the city of David, except of two — Asa and Hez- ekiah. Of the first it is said (2 Chron. xiv.), "they buried him in his own sepulchre which he had made for himself in the city of David, and laid him in the bed (locus?)," which was filled with "sweet odors and divers spices prepared by the apothecaries' art, and they made a very great burning for him." It is not quite clear, however, from this, whether this applies to a new chamber attached to the older sepulchre, or to one entirely distinct, though in the same neighborhood. If Hezekiah it is said (2 Chron. xxxii. 33), they buried him in "the chiefest or highest of the sepulchres of the sons of David," as if there were several apartments in the hypogeum, though it may merely be that they excavated for him a chamber or above the others, as we find frequently done in Jewish sepulchres.

Two more of these kings (Jehoram and Josiah) were buried also in the city of David, "but not in the sepulchres of the kings." The first because of the sore diseases of which he died (2 Chron. xx. 21); the second apparently in consequence of his dis- poses and (2 Chron. xxiv. 25); and one king, Uzziiah (2 Chron. xxvi. 23), was buried with his fathers in "the field of the burial of the kings," because he was a leper. All this evinces the extreme care the Jews took in the selection of the burying-places of their kings, and the importance they attached to the record. It should also be borne in mind that the highest honor which could be bestowed on the good priest Jehoiada (2 Chron. xxiv. 16) was that "they buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward his House."

The passage in Neh. iii. 16, and in Ez. xliii. 7, 9, together with the reiterated assertion of the books of Kings and Chronicles that these sepulchres were situated in the city of David, have no doubt but that they were on Zion [see JERUSALEM], or the Eastern Hill, and in the immediate proximity of the Temple. They were in fact certainly within that insecure now known as the "French Area;" but if it is asked on what exact spot, we must pause for further information before a reply can be given. This area has been so altered by Roman, Christian, and Moslem, during the last eighteen centuries, that, till we can explore freely below the surface, much that is interesting must be hidden from us. It is quite clear, however, that the spot was careful, if not scientifically, by the whole of the Jewish period, inasmuch as the sepulchres were again and again opened as each king died: and from the tradition that Herod and Herod opened these sepulchres (Jos. xiii. 8, § 4; xvii. 7, § 1). The accounts of these last openings are, it must be confesssed, somewhat apocryphal, resting only on the authority of Josephus; but they prove at least that he considered there could be no difficulty in finding the place. It is very improbable, however, from what we know of the extreme simplicity of the Jewish sepulchral rites, that any large sum should have been buried in David's tomb, and have escaped not only the Persians invaders, but their own successors. For it would be a wondrous habitation, and in the time of their extremest need. It is much more probable that Hyrcanus borrowed the treasure of the Temple, and invented this excuse; whereas the story of Herod's descent is so like that told more than 1,000 years afterward, by Benjamin of Tudela, that both may be classed in the same category. It was a secret transaction, if it took place, regarding which rumor might fashion whatever wondrous tales it pleased, and no one could contrive to test their truth by having a look at it (Jos. xvii. 7, § 1) in front of the tomb may have been a fact within the cognizance of Josephus, and would at all events serve to indicate that the sepulchre was rock-cut, and its site well known.

So far as we can judge from this and other indications, it seems probable there was originally a natural cavern in the rock in this locality, which may afterward been improved by art, and in the sides of which loculi were sunk, in which the bodies of the eleven kings and of the good high-priest were laid, without sarcophagi or cofins, but surrounded with linen clothes with the spices, as the manner of the Jews is to bury it (John xix. 40).

Besides the kings above enumerated, Manasseh was, according to the book of Chronicles (2 Chr. xxxiii. 20) buried in his own house, which the book of Kings (2 K. xxvi. 18) explains as the "garden of his own house, the garden of Uzza," where his son Amon was buried, also, it is said, in his own sepulchre (ver. 29), but we have nothing that would enable us to indicate where this was: and Ahaz, the
wicked king, was, according to the book of Chronicles (2 Chr. xxviii. 27) "buried in the city, even in Jerusalem, and they brought him not into the sepulchres of the kings of Israel." The fact of these three last kings having been idolaters, though one reformed, and their having all three been buried apparently in the city, proves what importance the Jews attached to the locality of the sepulchre, but also tends to show that burial within the city, or the inclosure of a dwelling, was not so repulsive to their feelings as is generally supposed. It is just possible that the rock-cut sepulchre under the western wall of the present Church of the Holy Sepulchre may be the remains of such a cemetery as that in which the wicked kings were buried.

No. 2. — Plan of the "Tombs of the Prophets." From De Saulcy.

This, with many other cognate questions, must be relegated for further information; for up to the present time we have not been able to identify one single sepulchral excavation about Jerusalem which can be said with certainty to belong to a period anterior to that of the Maccabees, or, more correctly, to have been used for burial before the time of the Romans.

The only important hypogeum which is wholly Jewish in its arrangements, and may consequently belong to an earlier or to any epoch, is that known as the Tombs of the Prophets in the western flank of the Mount of Olives. It has every appearance of having originally been a natural cavern improved by art, and with an external gallery some 140 feet in extent, into which twenty-seven deep or Jewish loculi were placed. Other chambers and loculi have been commenced in other parts, and in the passages there are spaces where many other graves could have been located, all which would tend to show that it had been disused before completed, and consequently was very modern; but be this as it may, it has no architectural markings — no sarcophagi or shallow loculi, nothing to indicate a foreign origin, and may therefore be considered, if not an early, at least as the most essentially Jewish of the sepulchral excavations in this locality — every other important sepulchral excavation being adorned with architectural features and details betraying most unmistakably their Greek or Roman origin, and fixing their date consequently as subsequent to that of the Maccabees; or in other words, like every other detail of pre-Christian architecture in Jerusalem, they belong to the 140 years that elapsed from the advent of Pompey till the destruction of the city by Titus.

Greek-Roman Tombs. — Besides the tombs above enumerated, there are around Jerusalem, in the valleys of Hinnom and Jehoshaphat, and on the plateau to the north, a number of remarkable rock-cut sepulchres, with more or less architectural decoration, sufficient to enable us to ascertain that they are of nearly the same age, and to assert with very tolerable confidence that the epoch to which they belong must be between the introduction of Roman influence and the destruction of the city by Titus. The proof of this would be easy if it were not that, like everything Jewish, there is a remarkable absence of inscriptions which can be assumed to be integral. The excavations in the Valley of Hinnom with Greek inscriptions are comparatively modern, the inscriptions being all of Christian import and of such a nature as to render it extremely doubtful whether the chambers were sepulchral at all, and not rather the dwellings of ascetics, and originally intended to be used for this purpose. These, however, are neither the most important nor the most architectural — indeed none of those in that valley are so remarkable as those in the other localities just enumerated. The most important of those in the Valley of Hinnom is that known as the

### Diagram

No. 2. — Plan of the "Tombs of the Prophets." From De Saulcy.
Retreat-place of the Apostles,"—It is an unfinished excavation of extremely late date, and many of the others look much more like the dwellings for the living than the resting-places of the dead.

In the village of Siloea there is a monolithic cell of singularly Egyptian aspect, which De Sanlely (Voyage autour de le Mer Morte, ii. 306) assumes to be a chapel of Solomon's Egyptian wife. It is probably of very much more modern date, and is more Assyrian than Egyptian in character; but as he is probably quite correct in stating that it is not sepulchral, it is only necessary to mention it here in order that it may not be confounded with those that are so. It is the more worthy of remark as one of the great difficulties of the subject arises from travellers too readily assuming that every cutting in the rock must be sepulchral. It may be so in Egypt, but it certainly was not so at Cyrene or Petra, where many of the excavations were either temples or domestic establishments, and it certainly was not universally the case at Jerusalem, though our information is frequently too scanty to enable us always to discriminate exactly to which class the cutting in the rock may belong.

The principal remaining architectural sepulchres may be divided into three groups.

First, those existing in the valley of Jehoshaphat, and known popularly as the Tombs of Zechariah, of St. James, and of Absalom. Second, those known as the Tombs of the Judges, and the so-called Jewish tomb about a mile north of the city.

Third, that so-called as the Tombs of the Kings, about half a mile north of the Damascus Gate.

Of the three first-named tombs the most southern is known as that of Zechariah, a popular name which there is not even a shadow of tradition to justify. It consists of a square solid basement, measuring 18 feet 6 inches each way, and 23 feet high to the top of the cornice. On each face are four engaged Ionic columns between which, and these are surmounted, not by an Egyptian cornice, as is usually asserted, but by one of purely Assyrian type, such as is found at Khorsabad (woodcut No. 4). As the Ionic or voluted order came also from Assyria, this example is in fact a more pure specimen of the Ionic order than any found in Europe, where it was always used by the Greeks with a quasi-Doric cornice. Notwithstanding this, in the form of the volutes—the egg-and-dart molding on the outside, the flute on the inside, and every detail—No. 4—Section of Styl.—it is so distinctly Roman in style as to be confounded with the tomb that it is impossible to assume that it belongs to an earlier age than that of their influence.

Above the cornice is a pyramid rising at rather a sharp angle, and hewn out of the solid rock. It may further be remarked that only the outward face, or that fronting Jerusalem, is completely finished, the other three being only blocked out (De Sanlely, ii. 303), a circumstance which would lead us to suspect that the works may have been interrupted by the fall of Jerusalem, or some such catastrophe, and this may possibly account for there being no sepulchre on its rear, if such be really the case.

To call this building a tomb is evidently a misnomer, as it is absolutely solid—hewn out of the living rock by cutting a passage round it. It has no internal chambers, nor even the semblance of a doorway. From what is known of the explorations carried on by M. Renan about Byblos, we should expect that this tomb, properly so called, would be an excavation in the passage behind the monolith—but none such has been found, probably it was never looked for—and that this monolith is the stèle or indicator of that fact. If it is so, it is very singular, though very Jewish, that any one should take the trouble to carve out such a monument without cutting an inscription or symbol on it to mark its destination or to tell in whose honor it was erected.

The other, or so-called Tomb of Absalom, figured in vol. i. p. 17, is somewhat larger, the base being about 21 feet square in plan, and probably 23 or 24 to the top of the cornice. Like the other, it is of the Roman Ionic order, surmounted by a cornice of Ionic type, but between the pillars and the cornice a triglyph, unmistakably of the Roman Doric order, is introduced, so Roman as to be in itself quite sufficient to fix its epoch. It is by no means clear whether it had originally a pyramidal top like its neighbor. The existence of a square blocking above the cornice would lead us to suspect it had not; at all events, either at the time of its excavation or since then, this tomb, properly so called, would be a very peculiar termination erected, raising its height to over 60 feet. At the time this was done a chamber was excavated in the base, we must assume for sepulchral purposes, though how a body could be introduced through the narrow hole above the cornice is by no means clear, nor, if inserted, how disposed of in the very narrow loculi that exist.

The great interest of this excavation is that immediately in rear of the monolith we do find just such a sepulchral cavern as we should expect. It is called the Tomb of Jehoshaphat, with about the same amount of discrimination as governed its nomenclature of the others, but is now closed by
of a verandah with two Doric pillars in antis, which may be characterized as belonging to a very late Hellenistic order rather than a Roman example. Behind this screen are several apartments, which in another locality we might be justified in calling a rock-cut monastery appropriated to sepulchral purposes, but in Jerusalem we know so little that it is necessary to pause before applying any such designation. In the rear of all is an apartment, apparently unfinished, with three shallow loculi meant for the reception of sarcophagi, and so indicating a post-Jewish date for the whole or at least for that part of the excavation.

The hypogeum known as the Tombs of the Judges is one of the most remarkable of the catacombs around Jerusalem, containing about sixty deep loculi, arranged in three stories; the upper stories with ledges in front to give convenient access, and to support the stones that closed them; the lower flush with the ground; \(^{9}\) the whole, consequently, so essentially Jewish that it might be of any age if it were not for its distance from the town, and its architectural character. The latter, as before stated, is identical with that of the Tomb of Jehoshaphat, and has nothing Jewish about it. It might, of course, be difficult to prove this, as we know so little of what Jewish architecture really is; but we do know that the pediment is more essentially a Greek invention than any other part of their architecture, and was introduced at least not previously to the age of the Cypselidae, and this peculiar form not till long afterwards, and this particular example not till after an age when the defaced ornament of the Tomb of Absalom had become possible.

The same remarks apply to the tomb without a name, and merely called "a Jewish Tomb." In this neighborhood, with beveled faces over its façade, but with late Roman Doric details at its angles, sufficient to indicate its epoch; but there is nothing else about these tombs requiring special mention.

Tombs of Herod. — The last of the great groups enumerated above is that known as the Tombs of the Kings — Kebrar es-Sultan — or the Royal Tombs, so called because of their magnificence, and also because that name is applied to them by Josephus, who in describing the third wall mentions them (B. J. v. 4, § 2). He states that "the wall reached as far as the Tower Psephinus, and then extended till it came opposite the Monuments (anepitheuma) of Helena. It then extended further to a great length till it passed by the Sepulchral
Cavern of the Kings," etc. We have thus first the Tower Psephinus, the site of which is very tolerably ascertained on the ridge above the Pool of Bethesda. The entrance to the Monument of Herod, and then at some distance eastward these Royal Caverns.

They are twice again mentioned under the title of 'Ερωδίου μνημείων. First, when Titus, approaching from the north, ordered the ground to be cleared from Scopus — which is tolerably well known — up to those Monuments of Herod (B. J. v. 3, § 2); and lastly in the description of the circumstance (B. J. v. 12, § 2), where they are mentioned after passing the Monument of Ananus and Pompey's Camp, evidently on the ridge where Psephinus afterwards stood, and on the north of the city.

These three passages refer so evidently to one and the same place, that no one would probably ever have doubted — especially when taken in conjunction with the architecture — but that these caverns were the tombs of Herod and his family, were it not for a curious contradiction of himself in the works of Josephus, which has led to considerable confusion. Herod died at Jericho, and the most probable account (Ant. viii. 8, § 5) would lead us to suppose (it is not so stated) that his body was brought to Jerusalem, where the funeral procession was formed on a scale and with a magnificence which would have been impossible at such a place as Jericho without long previous preparation: and it then goes on to say, "and so they went eight stadia to [the] Herodium, for there, by his own command, he was to be buried" — eight stadia, or one mile, being the exact distance between the royal palace and these tombs.

The other account (B. J. i. 33, § 9) repeats the details of the procession, and nearly in the same words, but substitutes 240 for 8, which has led to the belief that he was buried at Jebel Furbel, where he had erected a palace 60 stadia south of Jerusalem, and 170 from Jericho. Even then the procession must have passed through Jerusalem, and this hardly would have been the case without its being mentioned; but the great difficulty is that there is no hint anywhere else of Herod's intention to be buried there, and the most extreme improbability that he should wish to be interred so far from the city where all his predecessors were laid. Though it would be unprecedented, to alter the text in order to meet any particular view, still when an author makes two statements in direct contradiction the one to the other, it is allowable to choose the most conformable with probability; and this, added to his assertion that Herod's tombs were in this neighborhood, seems to settle the question.

The architecture (wood-cut No. 8) exhibits the same ill-understood Roman or primitive arrangement as are found in all these tombs, mixed with bunches of grapes, which first appear on Macedonian coins, and foliage which is local and peculiar, and, so far as anything is known elsewhere, might be of any age. Its connection, however, with that of the Tombs of Jehovahhat and the Judges fixes it to the same epoch.

The entrance doorway of this tomb is below the level of the ground, and concealed, as far as anything can be said to be so which is so architecturally adorned; and it is remarkable as the only instance of this quasi-concealment at Jerusalem. It is closed by a very curious and elaborate contrivance of a rolling stone, often described, but very clumsily answering its purpose. This also is characteristic of its age, as we know from Pausanias that the structural marble monument of Queen Helena of Adiabene was remarkable for a similar piece of misplaced ingenuity. Within, the tomb consists of a vestibule or entrance-chall about 20 feet square, from which three other square apartments open, each surrounded by deep benches. These again possess a peculiarity not known in any other tomb about Jerusalem, of having a square apartment either beyond the head of the loculus on one side: as, for instance (wood-cut No. 9), A A have their inner chambers A' A' within, but B and C, at n' n', on one side.

What the purpose of these was it is difficult to guess, but at all events it was not Jewish. But perhaps the most remarkable peculiarity of the hypogeum is the sarcophagi chamber, in which two sarcophagi were found, one of which was brought home by De Saulcy, and is now in the Louvre. It is of course quite natural that a Roman king who was buried with such Roman pomp should have adopted the Roman mode of sepulture; and if this and that of St. James are the only sarcophagi chambers at Jerusalem, this alone should settle the controversy; and all certainly tends to make it more and more probable that this was really the sepulture of Herod.

If the sarcophagus now in the Louvre, which came from this chamber, is that of Herod, it is the most plausible illustration that has yet come to light of a theory which has recently been forcing itself on the attention of antiquarians. According to this new view, it is not necessary that furniture, or articles which can be considered as such, must always follow the style of the architecture of the day. They must have done so always in Egypt, in Greece, or in the Middle Ages; but might have deviated from it at Rome, and may probably have done so at Jerusalem, amongst a people who had no art of their own, as was the case with the Jews. The disorder in fact may not have been more offensive to them than the Louis Quatorze furniture is to us, with which we adorn our classical and Gothic buildings with such cosmopolitan impartiality. If this is so, the sarcophagi may have been made for Herod. If this hypothesis is not tenable, it may belong to any age from the time of the Macedons to that of Justinian, most probably the latter, for it certainly is not Roman, and has no connection with the architecture of these tombs.

Be this as it may, there seems no reason for
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Doubting but that all the architectural tombs of Jerusalem belong to the age of the Romans, like everything that has yet been found either at Petra, Baalbec, Palmyra, or Damascus, or even among the stone cities of the Haran. Throughout Syria, in fact, there is no important architectural example which is anterior to their day; and all the specimens which can be called Classical are strongly marked with the impress of the peculiar forms of Roman art.

Tomb of Helena of Adiabene. — There was one other very famous tomb at Jerusalem, which cannot be passed over in silence, though not one vestige of it exists — for the simple reason that though Queen Helena of Adiabene was converted to the Jewish faith, she had not so fully adopted Jewish feelings as to think it necessary she should be buried under ground. On the contrary, we are told that she with her brother were buried in the pyramids which she had ordained to be constructed at a distance of three stadia from Jerusalem " (Ant. xx. 4, § 7). This is confirmed by Pausanias (viii. 16), who, besides mentioning the marble door of very apocryphal mechanism which closed its entrance, speaks of it as a Taphos in the same sense in which he understands the mausoleum at Heliopolis to have been a structured tomb, which he could not have done if this were a cave, as some have supposed.

The specification of the locality by Josephus is so minute that we have no difficulty in ascertaining whereabouts the monument stood. It was situated outside the third wall, near a gate between the Tower Psephinus and the Royal Caverns (E. J. v. 22, and v. 4, § 2). These last are perfectly known, and the tower with very tolerable approximate certainty, for it was placed on the highest point of the ridge between the hollow in which the Birkeet Ma'nilia is situated and the upper valley of the Kedron; they were consequently either exactly where marked on the plan in vol. ii. p. 1312, or it may be a little more to the eastward.

They remained sufficiently entire in the 4th century to form a conspicuous object in the landscape, to be mentioned by Eusebius, and to be remarked by those who accompanied St. Paula (Euseb. ii. 12: Hieron. Epist. Panae) on her journey to Jerusalem. There is no difficulty in forming a tolerably distinct idea of what the appearance of this remarkable monument must have been, if we compare the words descriptive of it in the various authors who have mentioned it with the contemporary monuments in the Valley of Jehoshaphat. If we place together in a row three such monuments as the Tomb of Zechariah, or rather two such, with the monument of Absalom between them, we have such an edifice as will answer to the Pyramid of Josephus, the Taphos of Pausanias, the Sedié of Eusebius, or the Mausoleum of Jerome. But it need hardly be added, that not one of these expressions applies to an underground excavation. According to this view of the matter, the entrance would be under the Central Cippus, which would thus form the ante-room to the two lateral pyramids, in one of which Helena herself reposed, and in the other the remains of her brother.

Since the destruction of the city by Titus, none of the native inhabitants of Jerusalem have been in a position to indulge in much sepulchral magnificence, or perhaps had any taste for this class of display; and we in consequence find no rock-cut hypogeum, and no structural monuments that arrest attention in modern times. The people, however, still cling to their ancient cemeteries in the Valley of Jehoshaphat with a tenacity singularly characteristic of the East. The only difference being, that the erection of the Wall of Agrippa, which now forms the eastern boundary of the Haram Area, has pushed the cemetery further toward the Kedron, or at least cut off the upper and mold part of it. And the contraction of the city on the north has enabled the tombs to approach nearer the limits of the modern town than was the case in the days when Herod the Great and
Helena of Adiabene were buried "on the side... of the north." The only remarkable exception to this assertion is that splendid Mausoleum which Constantine erected over what he believed to be the tomb of Christ, and which still exists at Jerusalem, known to Moslems as the Dome of the Rock; to Christians as the Mosque of Omar.

The arguments for its authenticity have already been sufficiently insisted upon in the article JERUSALEM, in the second volume; and its general form and position shown in the wood-cut, p. 1316. It will not, therefore, be necessary to go over this ground again. Externally its appearance was very much altered by the repairs of Suleiman the Magnificent, when the city had returned to the possession of the Moslems after the retreat of the Crusaders, and it has consequently lost much of its original Byzantine character; but internally it remains much as it was left by its founder; and is now—with the exception of a few Indian tombs—the most magnificent sepulchral monument in Asia, and is, as it ought to be, the most splendid Christian sepulchre in the world. J. F.

On this subject one may see also Ordinance Survey Jerusalem, pp. 61-70 (Lond. 1869); Remarks of Tombs in Jerusalem, by C. G. W. Wilson, in Quarterly Statement of the Palestine Explor. Fund, accompanied by drawings (Lond. 1869); Toiber, Denkblätter aus Jerusalem, pp. 609-655, and Dritte Wanderung nach Palästina, pp. 344-352; Sepp, Jerusalem u. die blt, Lond., i. 217 ff.; Rev. George Williams, Holy City, more especially in regard to tombs in and around Jerusalem, iii. 129 ff.; and in this Dictionary, Jerusalem, ancient and modern.

TONGUES, CONFUSION OF. The unity of the human race is most clearly implied, if not positively asserted, in the Mosaic writings. The general declaration, "So God created man in his own image, ... male and female created He them" (Gen. i. 27), is limited as to the mode in which the act was carried out, by the subsequent narrative of the creation of the procreative Adam, who stood alone on the earth amidst the beasts of the field, until he pleased Jehovah to create "an helper for him" out of the very substance of his body (Gen. ii. 22). From this original pair sprang the whole antediluvian population of the world, and hence the author of the book of Genesis conceived the unity of the human race to be of the most rigid nature—not simply a generic unity, nor again simply a specific unity (for unity of species may not be inconsistent with a plurality of original centres), but a specific based upon a numerical unity, the species being nothing else than the enlargement of the individual. Such appears to be the natural meaning of the first chapters of Genesis, when taken by themselves—much more so when read under the reflected light of the New Testament; and not only do we meet with references to the historical fact of such an origin of the human race—e. g. in St. Paul's declaration that God "hath made of one blood every nation of men to dwell on all the face of the earth" (Acts xvii. 26)—but the same is evidently implied in the numerous passages which represent Jesus Christ as the counterpart of Adam in respect to the universal of his connection with the human race. Attempts have indeed been made to show that the idea of a plurality of original pairs is not inconsistent with the Mosaic writings; but there is a wide distinction between a view not inconsistent with, and a view drawn from, the words of the author: the latter is founded upon the facts he relates, as well as his mode of relating them; the former takes advantage of the weaknesses arising out of a concise or unmethodical style of composition. Even if such a view could be sustained in reference to the narrative of the original creation of man, it must inevitably fail in reference to the history of the separation of the world in the postdiluvian age; for whatever objections may be made to the historical accuracy of the history of the Flood, it is at all events clear that the historian believed in the universal destruction of the human race with the exception of Noah and his family, and consequently that the unity of the human race was once more reduced to one of a numerical character. To Noah the historian traces up the whole postdiluvian population of the world: "These are the three sons of Noah; and of them was the whole earth overspread." (Gen. ix. 19).

Unity of language is assumed by the sacred historian apparently as a corollary of the unity of race. No explanation is given of the origin of speech, but its exercise is evidently regarded as coeval with the creation of man. No support can be obtained in behalf of any theory on this subject from the first recorded instance of its exercise: ("Adam gave names to all cattle") for the simple reason that this notice is introductory to what follows: "but for Adam there was not found an help-meet for him" (Gen. ii. 20). It was not so much the intention of the writer to state the fact of man's power of speech, as the fact of the inferiority of all other animals to him, and the consequent necessity for the creation of woman. The proof of that inferiority is indeed most appropriately made to consist in the authoritative assignment of names, implying an act of reflection on their several natures and capacities, and a recognition of the offices which they were designed to fill in the economy of the world. The exercise of speech is thus most happily connected

* * * The author of this article has introduced into it two points which are distinct, the one which is connected with him, namely, that the Dome of the Rock, or the Mosque of Omar, and Constantine's Church of the Holy Sepulchre are identical; and that Mount Moriah, or the Eastern Hill, and Mount Zion, are identical; and, consequently, that the royal sepulchres of Judah were somewhere within the present Haram Area. The grounds of utter dissent from these views have been given by the writer of this in the article JERUSALEM, New p. 153 ff., Amer. ed. The assertion above, which is not at all consistent with the historical support, that the Wall of Agrippa now forms the eastern boundary of the Haram Area," contracting the ancient cemetery, is disproved by Capt. Warren's explorations, who finds no

substructions in Jerusalem more ancient and massive than portions of the Eastern Wall, layers of which remain in situ.

The Quarterly Statement No. V. of the Pal. Expl. Fund (pp. 245-251) contains an account, by Dr. Ch. Sandweiss, of the rock-tombs of el-Mdyyeh, a village near Lydda, and his research for identifying this site with Morin, and these tombs, known as Kubler el-Yahud, with the Macabean mausoleum. The suggestion appears quite plausible. [Moses, iii. 1939.]

* The force of the Apostle's statement is inadequately given in the A. V., which gives "for to dwell" as the result, instead of the direct object of the pronominal verb.
with the exercise of reflection, and the relationship between the inner act of the mind (λόγος ἐνθιάσεως) and the outward expression (λόγος προφορικός) is fully recognized. Speech being thus interwoven in man as a reflecting being, was regarded as handed down from father to son by the same process of imitation by which it is still perpetuated. Whatever divergences may have arisen in the antediluvian period, no notice is taken of them, intersuch as their effects were obliterated by the universal cataclysm of the Flood. The original unity of speech was preserved in Noah, and would naturally be retained by his descendants as long as they were held together by social and local bonds. Accordingly we are informed that for some time “the whole earth was of one language and the same words” (Gen. xi. 1), i.e. both the vocal sounds and the vocabularies were identical—an exhaustive, but not, as in the A.V., a tautological description of complete unity. Disturbing causes were, however, early at work to dissolve this twofold union of community and speech. The human family "endeavored to check the tendency to separation by the establishment of a great central edifice, and a city which should serve as the metropolis of the whole world. They attempted to carry out this project in the wide plain of Babylonia, a beauty admirably suited to such an object from the geographical and geographical features of the country. The project was defeated by the interposition of Jehovah, who determined at confound their language, so that they might not understand one another's speech."

Contemporaneously with, and perhaps as the result of, this confusion of tongues, the people were scattered abroad from thence upon the face of all the earth, and the nations, the language of each event, was preserved in the name Babel (= confusion). The ruins of the tower are identified by M. Oppert, the highest authority on Babylonian antiquities, with the basement of the great mound of Birn-Nunrûd, the ancient Borsippos.²

Two points demand our attention in reference to this narrative, namely, the degree to which the confusion of tongues may be supposed to have extended, and the connection between the confusion of tongues and the dispersion of nations.

1. It is unnecessary to assume that the judgment inflicted on the builders of Babel amounted to a loss, or even a suspension, of articulate speech. The desired object would be equally attained by a miraculous fore-stallment of these dialectical differences of language which are constantly in process of production, but which, under ordinary circumstances, require time and variations of place and habits to reach such a point of maturity that people are unable to understand one another's speech. The elements of the one original language may have remained, but so disguised by variations of pronunciation, and by the introduction of new combinations, as to be practically obliterated. Each section of the human family may have spoken a tongue unintelligible to the remainder, and yet containing a substratum which was common to all. Our own experience suffices to show how completely even dialectical differences render strangers unintelligible to one another; and if we further take into consideration the differences of habits and associations, of which dialectical differences are the exponents, we shall have no difficulty in accounting for the result described by the sacred historian.

2. The confusion of tongues and the dispersion of nations are spoken of in the Bible as contemporaneous events, "so the Lord scattered them abroad" is stated as the execution of the Divine counsel, "Let us confound their language." The divergence of the various families into distinct tribes and nations ran parallel with the divergence of speech into dialects and languages, and the result which is claimed on Genesis is posterior in historical sequence to the events recorded in the 11th chapter. Both passages must be taken into consideration in any disposition on the early fortunes of the human race. We propose therefore to inquire, in the first place, how far modern researches into the phenomena of language favor the idea that there was once a time when "the whole earth was of one speech and language"; and, in the second place, whether the ethnological views exhibited in the Mosaic table accord with the evidence furnished by history and language, both in regard to the special facts recorded in it, and in the general Scriptural view of a historical or more properly a gentile unity of the human race. These questions, though independent, yet exercise a remarkable influence on each other. The evolution of speech does not necessarily involve unity of race, nor yet vice versa, but each enhances the probability of the other, and therefore the arguments derived from language, physiology, and history, may ultimately furnish a cumulative amount of probability which will fall but little below demonstration.

A. The advocate of the historical unity of language has to encounter two classes of opposing arguments: one arising out of the differences, the other out of the resemblances of existing languages. On the one hand, it is urged that the differences are of so decisive and specific a character as to place the possibility of a common origin wholly out of the question; on the other hand, that the resemblances do not necessitate the théory of a historical unity, but may be satisfactorily accounted for on psychological principles. It will be our object to discuss the amount, the value, and the probable origin of the varieties exhibited by languages, with a view to meet the first class of objections. But before proceeding to this, we will make a few remarks on the second class, insufficient as these, if established, would nullify any conclusion that might be drawn from the other.

A psychological unity is not necessarily opposed to a gentle unity. It is perfectly open to any theorist to combine the two by assuming that the language of the one protoplast was founded on strictly psychological principles. But, on the other hand, a psychological unity does not necessitate a gentile unity. It permits of the theory of a plurality of protoplasts, who under the influence of the same psychological laws arrived at similar independent results. Whether the phenomena of language are consistent with such a theory, we think extremely doubtful; certainly they cannot furnish the basis of it. The whole question of the origin of the text, it interferes with the ulterior object for which the narrative was probably inserted, namely, to reconcile the manifold diversity of language with the idea of an original unity.

² See the Appendix to this article.
of language lies beyond the pale of historical proof, and any theory connected with it admits neither of being proved nor disproved. We know, as a matter of fact, that language is communicated from one generation to another solely by force of imitation, and that there is no play whatever for the inventive faculty in reference to it. But in what manner the substance of language was originally produced, we do not know. No argument can be derived against the common origin from analogies drawn outside the field. Aeschylus compares similarities of language with those of the cries of animals (v. Holden's 'Ital. to Greek,' ii. 278), he leaves out of consideration the important fact that language is not identical with sound, and that the words of a rational being, however originally produced, are perpetuated in a manner wholly distinct from that whereby animals learn to utter their cries. Nor does the internal evidence of language itself reveal the mystery of its origin; for though a very large number of words may be referred either directly or mediately to the principle of onomatopoeia, there are others, as, for instance, the first and second personal pronouns, which do not admit of such an explanation. In short, the farther we go back, the more difficult it becomes to reconcile the intimate connection existing between reason and speech, and words are so well expressed in the Greek language by the application of the term θρης to each, reason being nothing else than inward speech, and speech nothing else than outward reason, neither of them possessing an independent existence without the other. As we conceived reason to be the organ of language (as opposed to the organ of sense, unity involves questions connected with the origin of language, we can only say that in this respect it falls outside the range of our inquiry.

Reverting to the other class of objections, we proceed to review the extent of the differences observable in the languages of the world, in order to ascertain whether they are such as to preclude the possibility of a common origin. Such a view must necessarily be imperfect, both from the magnitude of the subject, and also from the position of the linguistic science itself, which as yet has hardly advanced beyond the stage of infancy. On the latter point we would observe that the most important links between the various language families may yet be discovered in languages that are eternally unexplored, or, at all events, unplaced. Meanwhile, no one can doubt that the tendency of all linguistic research is in the direction of unity. Already it has brought within the bounds of a well-established relationship languages so remote from each other in external guise, in age, and in geographical position as Sanscrit and English, Celtic and Greek. It has done the same for other groups of languages equally widely extended, but presenting less opportunities of investigation. It has recognized affinities between languages which the ancient Greek ethnologist would have classed under the head of "barbarian" in reference to each other, and even in many instances where the modern philologist has anticipated no relationship. The lines of research have been drawn anew, and favor the expectation that the various families may be combined by the discovery of connecting links into a single family, comprehending in its capacious bosom all the languages of the world. But should such a result never be attained, the probability of a common origin would still remain unshaken; for the failure would simply be due to the absence, in many classes and families, of that chain of historical evidence, which in the case of the Indo-European and Semitic families enables us to trace their progress for above 3,000 years. In many languages no literature at all, in many others no ancient literature exists, to supply the philologist with materials for comparative study: in these cases it can only be by laborious research into existing dialects that the original forms of words can be detected, amidst the intermixture and transmutation with time which has obscured them.

In dealing with the phenomena of language, we should duly consider the plastic nature of the material out of which it is formed, and the numerous influences to which it is subject. Variety in unity is a general law of nature, to which even the most stubborn physical substances yield a ready obedience. In the case of language it would be difficult to lay any bounds to the variety which we might a priori expect it to assume. For in the first place it is brought into close contact with the spirit of man, and reflects with amazing fidelity its endless variations, adapting itself to the expression of each feeling, the designation of each object, the working of each cast of thought or stage of reasoning power. Secondly, its sounds are subject to external influences, such as either the organ of speech, the result either of natural construction, of geographical position, or of habits of life and associations of an accidental character. In the third place, it is generally affected by the state of intellectual and social culture of a people, as manifested more especially in the presence or absence of a certain internal dialect, and in the processes of verbal and syntactical structure, which again react on the very core of the word, and produce a variety of sound-mutations. Lastly, it is subjected to the wear and tear of time and use, obliterating, as in an old coin, the original impress of the word, reducing it in bulk, producing new combinations, and occasionally leading to singular interchanges of sound and idea. The varieties, resulting from the modifying influences above enumerated, may be reduced to two classes, according as they affect the formal or the radical elements of language. On each of these subjects we propose to make a few remarks.

I. Widely as languages now differ from each other in external form, the raw material (if we may use the expression) out of which they have appeared to have been in all cases the same. A substratum of significant monosyllabic roots underlies the whole structure, supplying the materials necessary not only for ordinary predication, but also for what is usually termed the "growth" of language out of its primary into its more complicated forms. It is necessary to point this out clearly in order that we may not be led to suppose that the elements of one language are in themselves endowed with any greater vitality than those of another. Such a distinction, if it existed, would go far to prove a specific difference between languages, which could hardly be reconciled with the idea of their common origin. The appearance of vitality arises out of the manipulation of the roots by the human mind, and is not inherent in the roots themselves.

The proofs of this original equality are furnished by the languages themselves. Adopting for the present the treecold morphological classification into isolating, agglutinative, and inflecting languages, we shall find that in original element exists
in the one which does not also exist in the other.

With regard to the isolating class, the terms "monosyllabic" and "radical," by which it is otherwise described, are decisive as to its character. Languages of this class are wholly unsusceptible of grammatical mutations: there is no formal distinction between verb and noun, substantive and adjectival, preposition and conjunction: there are no inflections of case or personal termination of any kind, the bare root forms the sole and whole substance of the language. In regard to the other two classes, it is necessary to establish the two distinct points, (1) that the formal elements represent roots, and (2) that the roots both of the formal and the radical elements of the word are monosyllabic.

Now, it may be satisfactorily proved by analysis that all the component parts of 14th inflected and agglutinative languages are reducible to two kinds of roots, predicative and pronominal; the former supplying the material element of verbs, substantives, and adjectives; while each kind, but more particularly the pronominal, supply the formal element, or, in other words, the terminations of verbs, substantives, and adjectives. The full proof of these assertions would involve nothing less than a treatise on comparative grammar: we can do no more than adduce in the accompanying note a few illustrations of the various points to which we have adverted.

Whether the two classes of roots, predicative and pronominal, are further reducible to one class, is a point that has been discussed, but has not, as yet, been established (Bopp's Comparative Gram., § 105; Max Miller's Lectures, p. 289). We have further to show that the roots of agglutinative and inflecting languages are monosyllabic.

This is an acknowledged characteristic of the Indo-European family; monosyllabism is indeed the only

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1. That prepositions are reducible to pronominal roots may be illustrated by the following instances. The Greek τὸν and ὧν, with its cognates the German ab and our an, is derived from the demonstrative base an, whence also the Sanskrit या (Bopp, § 1000); या and यन are akin to the Sanskrit या and यन, secondary formations from the pronominal या (Bopp, § 880). The preposition which appears to spring from a predictable base is through, with its cognates through and throughout, which are referred to the verbal root tor (Bopp, 1018).

2. That conjunctions are similarly reducible may be illustrated by the familiar instances of ἀπό, quod, and "that," indifferently used as pronouns or conjunctions. The Latin su is connected with the pronom suici and su, together with the Sanskrit यादि, the relative base for (Bopp, § 194).

3. That the suffixes forming the inflections of verbs and nouns are nothing else than the relics of either predicative or pronominal roots, will appear from the following instances, drawn (1) from the Indo-European languages, and (2) from the Ural-Altaic languages. (1).

The *in* in *διὰ* is connected with the root whence the oblique cases of the personal pronoun *ἐγὼ*; the *ἐν* in *διὰ* is the remains of *ο̂*; and the *ἐν* in *ἐν* (for which an *o* is substituted in *διὰ*), represents the Sanskrit *tā*, which happens in another and in the oblique cases of the article (Bopp, §§ 424, 443, 459). So again, the *ν* in the nominative λόγος represents the Sanskrit pronominal root *sa*, and the *δ* of the neuter *νομος* and the Sanskrit *sas* (Schleicher, § 245); the genitive terminations of *κόσμος* (or  *κός*o), and hence  is the Sanskrit *κον*, another form of *κον* (Schleicher, § 252); the dative (or more properly the locative) *ν* or *π* is reducible to the demonstrative root *κον* (Schleicher, § 251), and the accusative *ν* (originally *νο̂*l) to a pronominal base, probably *ον*, which no longer appears in its simple form (Schleicher, § 249).

(2) In the Ural-Altaic languages, we find that the terminations of the verbs, gerunds, and participles are referable to significant roots; as in Turkish the active suffix *i* or *d* to a root signifying "to do" (Eydel, "Die einzelnen mute Türk. Suffixe," § 200), and in Manchurian *i* or *a* (Bopp, § 10). It is impossible to draw from the affix *i* to *τη* to "become," the affix of possibility *ή* to *καρε* to "to work," etc. (Pulezky, in Philol. Trans. 1859, p. 115).

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4. Monosyllabic substantives are not unusual in Hebrew, as in *מִצְבָּה* (Heb.; *Mittwoh*) and *אָבִּי* (Heb.; *Abi*). They are now often used as adverbs.

5. The Shemitic languages, including those that the Semitic languages actually ever existed in a state of monosyllabism is questioned by Renan, partly because the surviving monosyllabic languages have never emerged from their primitive condition, and partly because he conceives synthesis and complexity to be anterior in the history of language to analysis and simplicity (Hist. G.-u. 1 98-100). The first of these objections is based upon the assumption that languages are developed only in the direction of synthesis: but this, as we shall hereafter show, is not the only possible form of development, and it is just because the monosyllabic languages have adopted another method of perfecting themselves, that they have remained in their original stage. The second objection seems to involve a violation of the natural laws of development, and to be refuted by the actual fact of the continued existence of a language in the face of language for, though there is undoubtedly a tendency in language to pass from the synthetic to the analytical, it is no less clear from the elements of synthetic forms that they must have originally existed in an analytical state.
In the agglutinative class the relational elements are attached to the principal or predicative stem by a mechanical kind of junction, the individuality of each being preserved even in the combined state. In the inflecting class the junction is of a more perfect character, and may be compared to a chemical combination, the separate elements being thus fused together as to present the appearance of a single and indivisible word. It is clear that there exists no insuperable barrier to original unity in these differences, from the simple fact that every inflecting language must once have been agglutinative, and every agglutinative language once isolating.

If the predicative and relational elements of an isolating language be linked together, either to the eye or the ear, it is rendered agglutinative; if the material and formal parts are promiscuously used as one word, eliminating, if necessary, the sounds that resist incorporation, the language becomes inflecting.

(2) In the second place, it should be noted that these three classes are not separated from each other by any sharp line of demarcation. Clearly, there are many degrees of measurement which may be predicated of each other, but moreover each graduates into its neighbor through its bordering members. The isolating languages are not wholly isolating: they avow themselves of certain words as relational particles, though these still retain elsewhere their independent character; they also use composites, though not strictly compound words. The agglutinative are not wholly agglutinative: the Finnish and Turkish classes of the Ural-Altaic family are in certain instances inflectional, the relational adjunct being fully incorporated with the predicative stem, and having undergone a large amount of attrition for that purpose. Nor again are the inflecting languages wholly inflectional: Hebrew, for instance, abounds with agglutinative forms, and also avails itself largely of separate particles for the expression of relational ideas: our own language, though classed as inflectional, retains nothing more than the vestiges of inflection, and is in many respects as isolating and juxtapositional as any language of that class. While, therefore, the classification holds good with regard to the predominating and dissociated characters of the whole, it is possible to predetermine the elements of a specific nature. (3) But further, the morphological varieties of language are not confined to the exhibition of the single principle hitherto described. A comparison between the westerly branches of the Ural-Altaic on the one hand, and the Indo-European on the other, belonging respectively to the agglutinative and inflectional classes, will show that the quantitative amount of syn-
thesis is fully as prominent a point of contrast as the qualitative. The combination of primary and subordinate terms may be more perfect in the Indo-European, but it is more extensively employed in the Ural-Altaic family. The former, for instance, appends to its verbal stems the notions of time, number, person, and occasionally of interroga-
tion; the latter further adds suffixes indicative of negation, hypothesis, causativeness, reflexivity, and other similar ideas, whereby the word is built up tier on tier to a marvelous extent. The former appends to its substantial stems suffixes of case and number; the latter adds governing particles, rendering them post-positional instead of pre-positional, and combining them synthetically with the predicative stem. If, again, we compare the Semitic with the Indo-European languages, we shall find a truly morphological distinction of an equally diverse character. In the former the grammatical category is expressed by internal vowel-changes, in the latter by external suffixes. So marked a distinction has not unnaturally been constituted the basis of a classification, wherein the languages that adopt this system of internal flexion stand by themselves as a separate class, postulated as the isolated by either use terminations added for the same purpose, or which dispense wholly with inflectional forms (Bopp's Comp. Gr. i. 102). The singular use of preformative in the Coptic language is, again, a morphological peculiarity of a very decided character. And even within the same family, say the Indo-European, each language exhibits an idio-
synery in its morphological character, whereby it stands out apart from the other members with a decided impress of individuality. The inference to be drawn from the number and character of the differences we have noticed is favorable, rather than otherwise, to the theory of an original unity. Starting from the same common ground of monosyllabic roots, each language family has carried out its own special lines of development. But the pulse, the causes and nature of which must remain probably forever a matter of conjecture. We can perceive, indeed, in a general way, the adaptation of certain forms of speech to certain states of society. The agglutinative languages, for instance, seem to be specially adapted to the nomadic state by the promiscuity and division with which they connote the leading idea in each word, an arrangement whereby communication would be facilitated between tribes or families that associate only at intervals. We might almost imagine that these languages derived their impress of uniformity and solidarity from the monotonous steps of Central Asia, which have in all ages formed their proper habitat. So, again, the inflective class reflects cultivated thought and social organization, and its languages have hence been termed "state" or "political". Monosyllabism, on the other hand, is pronounced to be suited to the most primitive stage of thought and society, wherein the family or the individual is the standard by which things are regulated (Max Muh-
ero, in Philos. of Hist. i. 285). We should hesi-
tate, however, to press this theory without an adequate explanation of the differences observable in language-families. The Indo-European languages attained their high organization amid the same scenes and in the same nomad state as those wherein the agglutinative languages were nurtured, and we should be rather disposed to regard both the language and the higher social status of the former as the concurrent results of a higher mental organization. If from words we pass on to the varieties of syn-
tactical arrangement, the same degree of analogy will be found to exist between class and class, or between family and family in the same class; in other words, no peculiarity exists in one which does not admit of explanation by a comparison with others. The distribution of all grammatical forms in an isolating language necessitates a rigid classification of the words in a sentence according to logical principles. The same law prevails to a very great extent in our own Language, wherein the subject, verb, and object, or the subject, copula, and predicate, generally hold their relative positions in the order ex-
hibited, the exceptions to such an arrangement being easily brought into harmony with that general law.
In the agglutinative languages the law of arrangement is that the principal word should come last in the sentence, every qualifying clause or word preceding it, and being as it were sustained by it. The syntactical is thus the reverse of the verbal structure, the principal notion taking the precedence in the latter (Ewald, *Sprachleh.* Abb. ii. 29). There is in this nothing peculiar to this class of languages, beyond the greater uniformity with which the arrangement is adhered to: it is the general rule in the classical, and the occasional rare exception of the Teutonic languages. In the Semitic family the reverse arrangement prevails: the qualifying adjectives follow the noun to which they belong, and the verb generally stands first: short sentences are necessitated by such a collocation, and hence more room is allowed for the influence of emphasis in deciding the order of the sentence. In illustration of grammatical peculiarities, we may notice that in the agglutinative class adjectives qualifying substantives, or substantives placed in apposition with substantives, remain undeclined: in this case the process may be compared with the formation of compound words in the Indo-European languages, where the final member alone is inflected. So again the personal terminations of the nouns following a numeral may be parallelized with a similar usage in our own language, where the terms "a pound" or "a head" are used collectively after a numeral. We may again cite the peculiar manner of expressing the genitive in Hebrew. This is effected by one of the two following methods — placing the governing noun in the status construction, or using the relative pronouns following a numeral may be paralleled with a similar usage in our own language, where the terms "a pound" or "a head" are used collectively after a numeral. We may again cite the peculiar manner of expressing the genitive in Hebrew. This is effected by one of the two following methods — placing the governing noun in the status construction, or using the relative pronouns.

The following is an example of each case:

**Status Construction:**

1. **The noun in the genitive case:**
   - מַלְאוֹן (ma'le) — "the son of David"
   - רְעָיָה (r'ayah) — "the leader of the people"

2. **Relative pronouns:**
   - מַלְאַה (ma'lah) — "the daughter of David"
   - רְעִיָּה (r'iyah) — "the leader of the people"

The action of this law is as follows: The vowels are divided into three classes, which we may term **sharp**, **medial**, and **flat**: the first and the last cannot be considered as fully formed word, but all the vowels must be either of the two first, or of the two last classes. The suffix must always accord with the root in regard to the quality of its vowel-sounds, and hence the necessity of having double forms for all
operation of fixed laws of some kind or other, producing results of a uniform character; here too actual variety may not be inconsistent with original unity.

II. Before entering on the subject of the radical identity of languages, we must express our conviction that the time has not yet arrived for a decisive opinion as to the possibility of establishing it by proof. Let us briefly review the difficulties that beset the question. Every word as it appears in an organic language, whether written or spoken, is reposed in a system of affixes which are either arbitrary or conventional, and we have termed predictable and formal, the first being what is commonly called the root, the second the grammatical termination. In point of fact both of these elements consist of independent roots; and in order to prove the radical identity of two languages, it must be shown that they agree in both respects, that is, in regard both to the predictable and the formal roots. As a matter of experience it is found that the formal elements, consisting for the most part of pronominal bases, exhibit a greater tenacity of life than the others; and hence agreement of inflectional forms is justly regarded as furnishing a strong presumption of general radical identity. Even foreign elements are forced into the formal mode of expression, which they originally were not, and thus bear testimony to the original character of that language. But though such a formal agreement supplies the philologist with a most valuable instrument of investigation, it cannot be accepted as a substitute for complete radical agreement; this would still remain to be proved by an independent examination of the unpredictable elements. The difficulties connected with these latter are many and varied. Assuming that two languages or language-families are under comparison, the phonological laws of each must be investigated in order to arrive, in the first place, at the primary forms of words in the language in which they occur, and, in the second place, at the corresponding forms in the language which constitutes the other member of comparison, as done by Grimm for the Teutonic as compared with the Sanskrit and the classical languages. The genealogy of sound, as we may term it, must be followed up by a genealogy of significations, a mere outward accordance of sound and sense in two terms being of no value whatever, unless a radical affinity be proved by an independent examination of the cognate words in each case. It still remains to be inquired how far the ultimate accordance of sense and sound may be the result of onomatopoeia, of mere borrowing, or of a possible mixture of languages on equal terms. The final stage in etymological inquiry is to decide the limit to which comparison may be carried in the primitive strata of language—in other words, how far roots, as ascertained from groups of words, may be compared with roots, and reduced to yet simpler elements, or forms. Any theory described will of course invalidate the whole result. Even where the philologist is provided with ample materials for inquiry in stores of literature ranging over long periods of time, much difficulty is experienced in making good each link in the chain of agreements; and yet in such cases the diatetic varieties have been kept within some degree of restraint by the existence of a literary language, which, by impressing its authoritative stamp on certain terms, has secured both their general use and their external integrity. Where no literature exists, as is the case with the general mass of languages in the world, the difficulties are infinitely increased by the combined effects of a prolific growth of dialectic forms, and an absence of all means of keeping track of their progress. Whether under these circumstances we may reasonably expect to establish a radical unity of language, is a question which each person must decide for himself. Much may yet be done by a larger induction and a scientific analysis of languages that are yet comparatively unknown. The tendency hitherto has been to encourage the formation of large theoretical classes according as the elements of affinity have been recognized in underlying members. These limits may perhaps be still more enlarged by the discovery of connecting links between the language families, whereby the criteria of relationship will be modified, and new elements of internal unity be discovered amid the manifold appearances of external diversity.

Meanwhile we must content ourselves with stating the present position of the linguistic science in reference to this important topic. In the first place the Indo-European languages have been reduced to an acknowledged and well-defined relationship: they form one of the two families included under the head of "inflectional" in the morphological classification. The other family in this class is the (so-

gnus, and may have as true a genealogy as any other terms not bearing that character. For instance, the Hebrew šāmā' (שָׁמָּא) expresses in its very sound the notion of swallowing or gulping, the word consisting, as Renan has remarked (Le Livre IV), of a lingual and a gutural, representing respectively the tongue and the throat, which are chiefly engaged in the operation of swallowing. In the Indo-European lan-
guages we meet with a large class of words containing the same elements and conveying, more or less, the same meaning, such as śāma, šemūna, šemana, šemana, śēma, "hearken," and others. These words may have had a "common source, but, because they are onomatopoeic in their character, they are excluded as evidence of lingual affinity. This method of proof may be carried too far, though it is difficult to point out where it should stop. But even onomatopoeic words bear a specific character, and the names given in imitation of the notes of birds differ materially in different languages, which shows the perception of sounds with previously existing sounds or ideas. The subject is one of great interest, and may yet play an important part in the history of language.

a Grimm was the first to discover a regular system of displacement of sounds (lautverschiebung) pervading the Gothic and Low German languages as compared with Greek and Latin. According to this system, the Gothic substitutes aspirates for tenses (k for Gr. k or Lat. c, th for t, and f for p); tenses for medials (l for d, p for h, and k for g); and medials for aspirates (x for Gr. th or Lat. h, d for Gr. th, and b for Lat. f or Gr. ph). (Gesch. Deutsch. Spr. I, 283). We may illustrate the changes by comparing heart with kar or karōna; then with tran; fire with karōna; for with far; and so forth.

b It is a delicate question to decide whether in any given language the onomatopoeic words that may occur are original or derived. Numerous coincidences of sound and sense occur in different languages to which a common etymology is attached. Many of these words are onomatopoeic, on the ground that they are onomatopoeic. But evidently these may have been handed down from generation to generation, and from language to lan-

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Shemitic, but native between the Hebrew, Arabic, and Ethiopic languages are distinctive enough: but the connection between the Shemitic and the Egyptian is not definitely established. Some philologists are inclined to claim for the latter an independent position, intermediate between the Indo-European and Shemitic families (Bunsen's Phil. of Hist. I. 155 ff.). The ambiguities of the Semitic languages are explained by Prof. M. Müller, in one family named Turanian. It is conceded that the family bond in this case is a loose one, and that the agreement in roots is very partial (Lectures, pp. 290-292). Many philologists of high standing, and more particularly Potter (Ungleich, Mench. Russen, p. 392), deny the family relationship altogether, and break up the agglutinative languages into a great number of families. Certain it is that within the Turanian circle there are languages, such, for instance, as the Ural-Altaic, which show so close an affinity to each other as to be entitled to form a separate division, either as a family or a subdivision of a family: and this being the case, we should hesitate to put them on a parity of footing with the remainder of the Turanian languages. The Ugric group again differs so widely from the other members of the family as to make the relationship very dubious. The monosyllabic languages of south-eastern Asia are not included in the Turanian family by Prof. M. Müller (Lect. pp. 290, 320), apparently on the ground that they are not agglutinative; but as the Chinese appears to be connected radically with the Burmeis (Humboldts Forsch., p. 368), with the Tibetan (Ph. of Hist. i. 363-395), and with the Ural-Altaic languages (Schott in Abh. Ab. K. 1861, p. 172), it seems to have a good title to be placed in the Turanian family.

With regard to the American and the bulk of the African languages, we are unable to say whether they can be brought under any of the heads already mentioned, or whether they stand by themselves as distinct families. The former are referred by writers of high eminence to an Asiatic or Turanian origin (Bunsen, Phil. of Hist. ii. 111; Latham's Men and his Migrations, p. 186); the latter to the Shemitic family (Latham, p. 148).

a Several of the terms compared by him are onomatopoeic, as *parax* (prostrare), *patakk* (passare), and *kalip*, and in each of these cases the initial letter forms part of the onomatopoeia. In the other the initial letter in the Greek is radical, as in *ballein* (Pottr's Dict. i. ii. 272), *epispa* (i. 229), and *stalakos* (i. 155). In others again it is euphonic, as in *balle- leon*. Lastly, we are unable to say how *etap* and *etarp* with *kalip* compared with *epispa* and *stalakos*.

It shows the uncertainty of such analogies that the- nius compares *tarp* with *epispa*, and *kalip* (172) with *talar*, which Deltzehs compares with *kalip* (172). An attempt to establish a large amount of radical identity by means of a resolution of the Hebrew word into its component and significant elements may be seen in the Paitolag. Trans., for 1858, where, for instance, the *be* in the Hebrew *hakah* is compared with the Teutonic prefix *be*; the *dir* in *dirach* and *dirach* is compared to *chaphas* with the Welsh *caf* in *cafuros*.

b These groups are sufficiently common in Hebrew.

The problem that awaits solution is, whether the several families above specified can be reduced to a single family by demonstrating their radical identity. It would be unreasonable to expect that this identity should be coextensive with the vocabularies of the various languages: it would naturally be confined to such ideas and objects as are common to mankind generally. Even within this circle the difficulty of proving the identity may be infinitely enhanced by the absence of materials. There are indeed but two families in which these materials are found in anything like sufficiency, namely, the Indo-European and the Turanian; even these furnish us with no historical evidence as to the earlier stages of their growth. We find each, at the most remote literary period, already exhibiting its distinctive character of stem- and word-formation, leaving us to infer, as we best may, from these phenomena the processes by which they had reached that point. Hence there arises abundance of room for difference of opinion, and the extent of the radical identity will depend very much on the view adopted as to these earlier processes. If we could accept in its entirety the system of etymology propounded by the analytical school of Hebrew scholars, it would not be difficult to establish a very large amount of radical identity; but the system is too narrow: established as it is on the rational force of the initial letters, as stated by Deltzeh in his *Jubenra* (pp. 166, 173, note), still less the correspondence between these and the initial letters of Greek and Latin words (pp. 170-172). The striking uniformity of bsa]lymism in the verbal stems is explicable only on the assumption that a single principle underlies the whole; and the existence of groups of words differing slightly in form, and having the same radical sense, leads to the presumption that this principle was one not of composition, but of euphonom and practical convenience. This presumption is still further favored by an analysis of the letters forming the stems, showing that the third letter is in many instances a reduplication, and in others a liquid, nasal or a simple consonant as the initial, the medial, or the final letter. The Hebrew alphabet admits of a classification based on the radical character of the letter according to its position in the stem. The effect of composition would have been to produce, in the first place, a greater inequality in the length of the words.

We will take as an instance the following one: דָּבָּר, יְתָרְשָּׁר, וּכְאֹרְס, וְמַעְרָשָׁר, all conveying the idea of "dash" or "strike." Or, again, the following group, with the radical sense of apposition, דָּבָּר, מַעְרָשָׁר, וְאָרְשָׁר, etc. A classificatory lexicon of such groups would assist the etymological inquiry.

c Such a classification is attempted by Boetticher, in Bunsen, *Phil. of Hist.* ii. 551. After stating what he believes to be coextensive with the vocalizations or end of the root, he enumerates those which are always radical in the several positions: ב, for instance, in the beginning and middle, but not at the end; ג in the beginning only and ב in the middle and at the end, but not in the beginning; and ג, referred to as the vowel of the stem, or as the radical vowel only, is said to be correct, but we adduce it in illustration of the point above noticed.
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and, in the second place, a greater equality in the use of the various organic sounds.

After deducting largely from the amount of etymological correspondence based on the analytical texts, there still remains a considerable amount of radical identity which appears to be above suspicion. It is impossible to produce in this place a complete list of the terms in which that identity is manifested. In the subjoined note we cite some instances of agreement, which cannot possibly be explained on the principle of direct onomatopoeia, and which would therefore seem to be the common inheritance of the Indo-European and Semitic families. Whether this agreement is, as Renan suggests, the result of a keen susceptibility of the onomatopoetic faculty in the original tracers of the words (Hist. Gén. i. 464), is a point that can neither be proved nor disproved. But even if it were so, it does not follow that the words were not framed before the separation of the families. Our list of comparative words might be much enlarged, if we were to include comparisons based on the reduction of Semitic roots to a bisyllabic form. A list of such words may be found in Delitzsch's Jesuwar, pp. 177-180. In regard to pronouns and numerals, the identity is but partial. We may except the numeral *sesh and *shesh, for *six" and "seven," accord with the Indo-European forms; those representing the numbers from *one" to *five" are possibly, though not evidently, identical. With regard to the other language-families, it will not be expected, after the observations already made, that we should attempt the proof of their radical identity. The Urals-Altaic languages have been extensively studied, but are hardly ripe for comparison. Occasional resemblances have been detected in grammatical forms and in the vocabularies; but the value of these remains to be proved, and we must await the results of a more extended research into this and other regions of the world of language.

(8.) We pass on to the second point proposed for consideration, namely, the etymological views expressed in the Bible, and more particularly in the 10th chapter of Genesis, which records the dispersion of nations consequent on the Confusion of Tongues.

1. The Mosaic table does not profess to describe the process of the dispersion; but assuming that dispersion as a fait accompli, it records the ethnical relations existing between the various nations affeced by it. These relations are expressed under the guise of a genealogy; the ethnical character of the document is, however, clear both from the humane some of which are gentile in form, as Ludim, Japhite, etc., others geographical or local, as Mizraim, Salmon, etc.; and again from the formula, which concludes each section of the subject "after their families, after their tongues, in their countries, and in their nations" (vv. 5, 20, 31). Incidentally, the table is geographical as well as ethnological; but this arises out of the practice of designating nations by the countries they occupy. It has indeed been frequently surmised that the arrangement of the table is purely geographical, and this idea is to a certain extent favored by the possibility of explaining the names Shen, Ham, and Japheth on this principle: the first signifying the "high" lands, the second the "hot" or "low" lands, and the third the "breast," or undefined regions of the north. The three families may have been so located, and such a circumstance could not have been unknown to the writer of the table. But neither internal nor external evidence satisfactorily prove such to have been the leading idea or principle embodied in it; for the Japhetites are mainly assigned to the "isles" or maritime districts of the west and northwest, while the Semites press down into the plain of Mesopotamia, and the Hamites, on the other hand, occupy the high lands of Canaan and Lebanon. We hold, therefore, the geographical as subordinate to the ethnographical element, and avail ourselves of the former only as an instrument for the discovery of the latter.

The general arrangement of the table is as follows: The whole human race is referred back to Noah's three sons, Shem, Ham, and Japheth. The Semites are described last, apparently that the continuity of the narrative may not be further disturbed; and the Hamites stand next to the Semites, in order to show that these were more closely related to each other than to the Japhetites. The comparative degrees of affinity are expressed,
partly by coupling the names together, as in the cases of Elisah and Tarshish, Kittita and Dobath (ver. 4), and partly by representing a genealogical descent, as, when the nations just mentioned are said to be "sons of Javan." An inequality may be observed in the length of the genealogical lines, which in the case of Japheth extends only to one, in Ham to two, in Shem to three, and even four degrees. This inequality clearly arises out of the varying interest taken in the several lines by the author of the table, and by those for whom it was designed. We may lately observe, that the occurrence of the same name in two of the lists, as in the case of Lud (vv. 13, 22), and Sheba (vv. 7, 28), possibly indicates a fusion of the races.

The identification of the Biblical with the historical or classical names of nations, is by no means an easy task, particularly where the names are not subsequently noticed in the Bible. In these cases comparisons with ancient or modern designations are the only resource, and where the designation is one of a purely geographical character, as in the case of Riphat compared with Ripi muntus, or Mash compared with Masis mous, great doubt must exist as to the historic force of the name, as much as several nations may have successively occupied the same district. Equal doubt arises where names admit of being treated as appellatives, and so of being transferred from one district to another. Recent research into Assyrian and Egyptian records has in many instances thrown light on the Biblical titles. In the former we find Meshech and Tubal noticed under the terms Med, koi and Tophai, while Javan appears as the appellation of Cyprus, which the Assyrians first met with Greek civilization. In the latter the name Punt appears under the form of Pount, Hittite as Khita, Cushi as Kcsh, Canaan as Ammon, etc.

1. The Japhethite list contains fourteen names, of which seven represent independent, and the remainder affiliated nations, as follows: (i.) Gomer, connected ethnically with the Cannae, Cimmer (7), and Cypry; and geographically with Crema. Associated with Gomer are the three following: (a.) Ashkenaz, generally compared with the Akshun in Bithynia, but by Knobel with the tribe As, or Asyloss in the Caspiian district. On the whole we prefer Hasse's suggestion of a connection between this name and that of the Aksun, later the Encius Pontus. (b.) Riphat, the Ripi Montes, which Knobel connects etymologically and geographically with Carpathus Mons. (c.) Togarnath, undoubtedly Armenia, or a portion of it. (ii.) Magog, the Sephiros. (iii.) Madai, Medi. (iv.) Javan, the Ionians, as a general appellation for the Hellenic race, with whom he associated the four following: (a.) Elisah, the Javan, less probably identified with the district Elia. (b.) Tarshish, at a later period of Biblical history certainly identified with Tarctessa in Spain, to which, however, there are objections as regards the table, partly from the too extended area thus given to the Med. (c.) Kittita, the town of Citino in Cyprus. (d.) Dola-then, the Torethusi of Hylia and My sia: Dobath is sometimes compared. (e.) Tubal, the Tiberion in Pontus. (f.) Meshech, the Mochoi in the northwestern part of Armenia. (vii.) Tiras, perhaps

2. The Hamitic list contains thirty names, of which four represent independent, and the remainder affiliated nations, as follows: (b.) Cush, in two branches, the western or African representing Ethiopia, the Kesh or the old Egyptian, and the eastern or Asiatic being connected with the names of the tribe Cocei, the district Cisir, and the present Siwin or Khaziti. With Cush are associated: (a.) Sela, the Sela of Genesis in the south Arabia. (b.) Havilah, the district Khedah in the same part of the peninsula. (c.) Sabtah, the town Subath in Hadramaut. (d.) Raamah, the town Reuqam on the southeastern coast of Arabia, with whom are associated: (c.) Sela, a tribe probably connected ethnically or commercially with the one of the same name already mentioned, but located on the west coast of the Persian Gulf. (e.) Dedan, also on the west coast of the Persian Gulf, where the name perhaps still survives in the island Doda. (f.) Sabteca, perhaps the town Songabe on the coast of the Indian Ocean eastward of the Persian Gulf. (f.) Nimrod, a personal and not a geographical name, the representation of the eastern Cushites in Egyptian by the term enishi or tenishi, "northern district," converted by the Hebrews into Ammon. (g.) Naphthum, variously explained as the people of Nephthys, i.e. the northern coast district (Bechert), and as the worshippers of Pthath, meaning the inhabitants of Memphis. (h.) Pharaoh, Upper Egypt, the name being explained as meaning in the Egyptian "the south" (Knobel), (f.) Cashnem, Cu- sisis mous, Casiris, and Cosass, eastward of the Delta (Knobel); the Cokchians, according to Bochart, but this is unlikely. (f.) Caphtor, most probably the district about Cephas in Upper Egypt (CAPHTOR); the island of Crete according to many modern critics, Cappadocia according to the older interpreters. (g.) Phin, the Pint of the Egyptian Historian, meaning the Libyan (Poly.), the Canaan, the geographical position of which calls for no remark in this place. The name has been variously explained as meaning the "low" land of the coast district, or the "subjection" threatened to Canaan personally (Gen. ix. 25). To Canaan belong the following eleven: (a.) Sidon, the well-known town of that name in Phoenicia. (b.) Heth, or the Hites of Biblical history. (c.) The Ealanites, of Je- bus or Jerusalem. (d.) The Amorite frequently mentioned in Biblical history. (f.) The Gisgates, the same as the Ghasheshites. (f.) The Hivite, variously explained to mean the occupants of the "interior" (Kwall), or the dwellers in "villages" (Gesen.). (g.) The Arkbite, of Arc, north of Tri polis, meaning the Libyans (Poly.), the Canaan, or Sin or Sinjen, places in the Lebanon district. (f.) The Araudite of Aravos on the coast of Phoenicia. (f.) The Zemarite, of Simyros on the Euctheus. (h.) The Humathite, of Hamath, the classical Epi phania, on the Orontes.

3. The Shemitic list contains twenty-five names of which five refer to independent, and the remain-
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To allied tribes, as follows: (i.) Elam, the tribe Elamut and the district Elamut in Susiana. (ii.) Asshir, Assurin between the Tigris and the range of Zagros. (iii.) Arabhav, Aramabrittis in northern Assyria, with whom are associated: (o.) Sahal, a personal and not a geographical title, indicating a migration of the people represented by him; Sahal's son (o.) Eber, representing geographically the district Assur (v., easterly of) the Euphrates; and Eber's two sons (o.) Peleg, a personal name indicating a "division" of this branch of the Shemitic family, and (b.) Joktan, representing generally the inhabitants of Arabia, with the following thirteen sons of Joktan, namely: (a.) Amod, probably representing the tribe of Abmond near Mecca, whose leader was named Idhah, (a.) Eber, representing geographically the district Uiklah. The latter is identified by Knobel as the Semir in the southwest. (b.) Aham, doubtfully connected with the district Mad, eastward of Assurut in, and with the towns Meera and Malii. (f.) Sheba, the Sabii of southwestern Arabia, about Ma'ath. (a.) Ophir, probably Aube in the southern coast, but see article. (f.) Havilah, the district Khadid in the northwest of Yemen (a.t). Jobab, possibly the Tobilit of Ployn (yi, 7, § 24), for which Jobabite may originally have stood. (iv.) Lud generally compared with Lydia, but explained by Knobel as referring to the various aboriginal tribes in and about Palestine, such as the Amalies, Ephraims, Emins, etc. We cannot consider either of these views as well est. est. Lydia itself lay beyond the horizon of the Mosic table: as to the Shemitic origin of its population, conflicting opinions are entertained, to which we shall have occasion to advert hereafter. Knobel's view has in its favor the probability that the tribes referred to would be represented in the table; it is, however, wholly devoid of historical confirmation, while the connection of the Arabian tribes with the Arabian "Ambic" was one of the sons of Len of Laqar, the son of Shem. (v.) Amram, the general name for Syria and northern Mesopotamia, with whom the following are associated: (o.) Uz, probably the A'dah of Ployn. (b.) Hul, doubtful, but best connected with the name Halach, attaching to a district north of Lake Merom. (c.c) Geber, not identified. (d.) Maseh, Musian Mese, in the north of Mesopotamia.

There is yet one name noticed in the table, namely, Philitum, which occurs in the Hamitic division, but without any direct assertion of Hamitic descent. The terms used in the A. V. "out of whom (Casshmm) came Philitum" (ver. 11), would naturally induct a descent, but the Hebrew text only warrants the conclusion that the Philitines sojourned in the land of the Casdulm. Without mentioning this, we believe the intention of the author of the table to have been to affirm the Hamitic origin of the Philitines, leaving unmarked the particular branch, whether Casalhinis or

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Caphlustin, with which it was more immediately connected.

The total number of names noticed in the table including Philitum, would thus amount to 79, which was raised by pristic writers to 72. These totals afforded scope for numerical comparisons, and also for an estimate of the number of nationalities and languages to be found on the earth's surface. It is needless to say that the Bible itself furnishes no ground for such calculations, inasmuch as it does not in any case specify the numbers.

Before proceeding further, it would be well to discuss a question materially affecting the historical value of the Mosic table, namely, the period to which it refers. On this point various opinions are entertained. Knobel has endeavored to represent the commercial geography of the Phenicians assigns it to about 1200 n. c. (Fellner, pp. 4-9, 1, and Roman supports this view (Hist. Gen. i. 40) while others allow it no higher an antiquity than the period of the Babylonian Captivity (v. Bohlen's Gen. ii. 167; Winer, Rel. ii. 693). Internal evidence leads us to refer it back to the age of Abraham suffering no ground for such calculations, inasmuch as it does not in any case specify the numbers.

The Mosic table is supplemented by ethnological notices relating to the various divisions of the Terahite family. These belonged to the Shemitic division, being descended from Arphaxad, the son of Peleg, with whom the line terminates in the table. Gen. Sogu, and Nahor form the immediate links between Peleg and Terah (Gen. xi. 18-25), with whom began the movement that terminated in the occupation of Canaan and the adjacent districts by certain branches of the family. The original word opinion of its originator, there was an element which was another Ishmaelite war Joktan (Bohlin, Hist. 1. 336, note).
Whether supported Deut. 045, or, according to the Hebrew nomenclature, the Kasdim, were found in that neighborhood, is indicated by the name Chezèd as one of the sons of Nahor (Gen. xxii. 22), and possibly by the name Arphaxad itself, which, according to Ewald (Gench. i. 357), means "fortress of the Chaldees." In classical times we find the Kasdim still occupying the mountains adjacent to Arraphbathe, the Biblical Arphaxad, under the names Chabkai (Xen. Anab. iv. 3, § 1-4) and Kadagri or Kasdachi (Strab. xvi. p. 747), and here the name still has a vital existence under the form of Kasd. The name Kasdim is explained by Oppert as meaning "two rivers," and thus as equivalent to the Hebrew Naharaim and the classical Meopotamia (Eckh. Mon. Ges. ix. 137). We receive this explanation with reserve: but, as far as it goes, it favors the northern locality. The evidence for the antiquity of the southern settlement appears to be but small. In the tenses of Arphaxad, as well as in the Aramaic inscriptions until the 9th century B. C. (Rawlinson. L. 449), we therefore conceive the original seat of the Chaldees to have been in the north, whence they moved southward along the course of the Tigris until they reached Babylon, where we find them dominant in the 7th century B. C. Whether they first entered this country as mercenaries, and then conquered their employers, as suggested by Renan (Hist. G, i. 68), must remain uncertain: but we think the suggestion supported by the circumstance that the name was afterwards transferred to the whole Babylonian population. The sacral character of the Chaldees is certainly difficult to reconcile with this or any other hypothesis on the subject.

Returning to the Terachites, we find it impossible to define the geographical limits of their settlements with precision. They intermingled with the previously existing inhabitants of the countries intervening between the Red Sea and the Euphrates, and hence we find an Aram, an Uz, and a Chedeth among the descendants of Nahor (Gen. xxii. 21, 22), and a Dedan and a Sheha among those of Abraham by

* A connection between the names Terah and Terach-natia, Haran and Harran, is suggested by Renan.

Keturah (Gen. xxv. 3), and an Amalek among the descendants of Esau (Gen. xxvi. 12). Few of the numerous tribes which sprang from this stock attained historical celebrity. The Israelites must of course be excepted from this description; so also the Nabateans, if they are to be regarded as represented by the Nabathæi of the Bible, as to which there is some doubt (Quatremère, Mélanges, p. 59). Of the rest, the Medesites, Ammonites, Midianites, and Edomites are chiefly known for their hostilities with the Israelites, to whom they were close neighbors. The memory of the western migration of the Israelites was perpetuated in the name Hebrew, as referring to their residence beyond the river Euphrates (Josh. xix. 3).

Besides the nations whose origin is accounted for in the Bible, we find other early populations mentioned in the course of the history without any notice of their ethnology. In this category we may place the Horites, who occupied Edom before the descendants of Esau (Deut. ii. 12, 22); the Amalekites of the Sinaitic peninsula; the Zinjids and Zammunmim of Perea (Gen. xiv. 5; Deut. ii. 2, 24); the Midianites, and of the valley near Jerusalem named after them (Gen. xiv. 5; 2 Sam. v. 18); the Enlities eastward of the Dead Sea (Gen. xiv. 5); the Avims of the southern Phœnician plain (Deut. ii. 23); and the Amakims of southern Palestine (Josh. xi. 21). The question arises whether these tribes were Hamites, or whether they represented an earlier population which preceded the entrance of the Hamites. The latter view is supported by Knobel, who regards the majority of these tribes as Semites, who preceded the Cannanites, and communicated to them the Semitic tongue (Tol. loc. cit. pp. 294, 315).

No evidence can be adduced in support of this theory, which was probably suggested by the double difficulty of accounting for the name of Laod, and of explaining the apparent anomaly of the Hamites and Terachites speaking the same language. Still less evidence is there in favor of the Turanian origin, which would, we presume, be assigned to these tribes in common with the Cannanites proper, in accordance with a current theory that the first wave of population which overspread western Asia bore the Turanian branch of the human family (Hiss. des Herr. i. 645, note). To this theory we shall presently advert: meanwhile we can only observe, in reference to these fragmentary population traditions, that, as they intermingled with the Cannanites, they probably belonged to the same stock (comp. Num. xxii. 22; Judg. i. 10). They may perhaps have belonged to an earlier migration than the Cannanithes, and may have been subdued by the later comers: but this would not necessitate a different origin. The names of these tribes and of their abodes, as instanced in Gen. xiv. 5; Deut. ii. 23; Num. xxii. 22, bear a Semitic character (Ewald, Gench. i. 311), and the only objection to their Canaanithic origin arising out of these names would be the connection with Zammunim, which, according to Renan (Hist. G, p. 35, note), is formed on the same principle as the Greek Basileus, and in this case implies at all events a dialectical difference.

Having thus surveyed the ethnological statements contained in the Bible, it remains for us to inquire how far they are based on, or accord with, physiological or linguistic principles. Knobel maintains

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Having thus surveyed the ethnological statements contained in the Bible, it remains for us to inquire how far they are based on, or accord with, physiological or linguistic principles. Knobel maintains
that the threefold division of the Mosaic table is founded on the physiological principle of color; Shem, Ham, and Japheth representing respectively the red, black, and white complexions prevailant in the different regions of the then known world (Tödker, pp. 11-15). He confines etymological support for this view in respect to Ham ("=dark") and Japheth (="light"), but not in respect to Shem, and he adduces testimony to the fact that such differences of color were noted in ancient times. The red, black, and white complexions prevailant in the Mediterranean Phoenicians are well-defended Harv. by the Shemitic class of languages, and that any theory which obliterates this distinction must fail to the ground. The Hamitic type is most highly developed, as we might expect, in the country which was, per excellent, the land of Ham, namely Egypt; and whatever elements of original unity with the Shemitic type may be detected by philologists, practically the two were as distinct from each other in historical times, as any two languages could possibly be. We are not therefore prepared at once to throw overboard the linguistic element of the Mosaic table. At the same time we recognize the extreme difficulty of explaining the anomaly of Hamitic tribes speaking a Shemitic tongue. It will not suffice to say that these tribes were mixed with the Shemites; for again the correctness of the Mosaic table is vindicated by the differences of social and artistic culture which distinguish the Shemites proper from the Phoenicians and Cushites using a Shemitic tongue. The former are characterized by habits of simplicity, isolation, and adherence to patriarchal ways of living and thinking; the latter, on the contrary, are a mixed, frequently a commercial people; and the Cushites are identified with the massive architectural erections of Babylonia and South Arabia, and with equally extended ideas of empire and social progress.

The real question at issue concerns the language, not of the whole Hamitic family, but of the Canaanites and Cushites. With regard to the former, various explanations have been offered—such as Knobel's, that they required a Shemitic language from a prior population, represented by the Retinates, Zuzaun, Zambunmin, etc. (Tödker, p. 315); or Bunsen's, that they were a Shemitic race who had long sojourned in Egypt (Phil, of Hist. i. 191)—neither of which are satisfactory. With regard to the latter, there is an anomaly explaining the division of a Joktanid immigration superintended on the original Hamitic population, the result being a combination of Cushitic civilization with a Shemitic language (Kenan, i. 322). Nor is it unimportant to mention that peculiarities have been discovered in the Shemitic Semitic of Southern Arabia which suggest a close affinity with the Phoenician forms (Kenan, i. 318). We are not, however, without expectation that time and research will clear up much of the mystery that now envelops the subject. There are two directions to which we may hopefully turn for light, namely, Egypt and Babylon, with regard to each of which we make a few remarks.

That the Egyptian language exhibits many points of resemblance to the Semitic type is acknowledged on all sides. It is also allowed that the resemblances are of a valuable character, being observable in the pronouns, numerals, in aggregative forms, in the treatment of vowels, and other such points (Kenan, i. 84, 85). There is, not, however, an equal degree of agreement among scholars as to the directions to be drawn from these resemblances. While many recognize
them the proofs of a substantial identity, and hence regard Hamilton as an early stage of Semitism, others deny, either on general or on special grounds, the probability of such a connection. When we find such high authorities as Bunsen on the former side (Phil. of Hist. i. 186–189, ii. 3) and Renan (i. 80) on the other, not to mention a long array of scholars who have adopted each view, it would be presumption dogmatically to assert the correctness or the correctness of either. We can only point to the possibility of the identity being established, and to the further possibility that connecting links may be discovered between the two extremes, which may serve to bridge over the gulf, and to render the use of a Semitic language by a Hamitic race less of an anomaly than it at present appears to be.

Turning eastward to the banks of the Tigris and Euphrates, and the adjacent countries, we find ample materials for research in the inscriptions recently discovered, the examination of which has not yet yielded undisputed results. The Mosaic table places a Semitic population in Assyria and Elam, and a Cushitic one in Babylon. The probability of this being ethnically (as opposed to geographically) true depends partly on the language assigned to the table. There can be no question that at a late period Assyria and Elam were held by non-Semitic, probably Arayan conquerors. But if we carry the table back to the age of Abraham, the case may have been different; for though Elam is regarded as ethnologically identified with Iran (Renan, i. 41), this is not conclusive as to the Iranian character of the language in early times. The sufficient evidence is afforded by language that the basis of the population in Assyria was Semitic (Renan, i. 70; Knobel, pp. 154–156); and it is by no means improbable that the inscriptions belonging more especially to the neighborhood of Susa may ultimately establish the fact of a Semitic population in Elam. The presence of a Cushitic population in Babylon is an opinion generally held on linguistic grounds; and a close identity is said to exist between the old Babylonian and the Meder language, a Semitic tongue of an ancient type still living in a district of Badrwanat, in Southern Arabia (Renan, ii. G. ii. 60). In addition to the Cushitic and Semitic elements in the population of Babylonia and the adjacent districts, the presence of a Semitic element inferred from the linguistic character of the early inscriptions. We must here express our conviction that the ethnology of the countries in question is considerably clouded by the undefined use of the term Turanian, Syecthie, and the like. It is frequently difficult to decide whether these terms are used in a linguistic sense, or in an ethnic sense, or in an ethnic sense, or in an ethnic sense, or in an ethnic sense. The presence of a certain amount of Turanianism in the former does not involve its presence in the latter sense. The old Babylonian and Susian inscriptions may be more suggestive than the later ones, but this is only a proof of their belonging to an earlier stage of the language, and does not of itself indicate a foreign population; and it is evident that Babylonian inscriptions gradually into the Semitic, as asserted even by the advocates of the Turanian theory (Rawlinson's Herod., i. 442, 445), the presence of an ethnic Turanianism cannot possibly be inferred. Added to this, it is inexplicable how the presence of a large Semitic population in the Ashkenazian period, to which many of the Susian inscriptions belong, could escape the notice of historians. The only Syecthian tribes noticed by Herodatus in his review of the Persian empire are the Parthians and the Sace, the former of whom are known to have lived in the north, while the latter probably lived in the extreme east, where a memorial of them is still supposed to exist in the name Scethim, representing the ancient Sacatan. Even with regard to these, Syecthie may not mean Turanian; for they may have belonged to the Syecthians of history (the Skodets), for whom an Indo-European origin is claimed (Rawlinson's Herod., iii. 197). The impression conveyed by the supposed detection of so many heterogeneous elements in the old Babylonian tongue (Rawlinson, i. 412, 444, 616 notes) is not favorable to the general results of the researches.

With regard to Arabia, it may safely be asserted that the Mosaic table is confirmed by modern research. The Cushitic element has left memorials of its presence in the south in the vast ruins of Medinh and Susa (Renan, i. 318), as well as in the influence it has exercised on the Hararitic and Meder languages, as compared with the Hebrew. The Jok坦dian element forms the basis of the Arabian population, the Semitic character of whose language is highly probable, with regard to the Semitic element in the north, we are not aware of any linguistic proof of its existence, but it is confirmed by the traditions of the Arabs themselves. It remains to be inquired how far the Japhetic stock represents the linguistic characteristics of the Indo-European and Turanian families. Adopting the twofold division of the former, suggested by the names itself, into the eastern and western; and subdividing the eastern into the Indian and Iranian, and the western into the Celtic, Hellenic, Illyrian, Italian, Slavonian, and Lithuanian classes, we are able to assign Meder (Meder) and Tagaran (Aramaic) to the Iranian class; Javan (Javan) and Elahsh (Elahsh) to the Helenian; Gotom, conceptually to the Celtic; and Vandez, also conceptually, to the Illyrian. According to the old interpreters, Ashkenaz represents the Teutoonic class, while, according to Knobel, the Italian would be represented by Tarsilshi, whom he identifies with the Etrusci; the Slavonian by Magog; and the Lithuanian possibly by Tiris (pp. 96, 68, 130). The same writer also identifies Raphapth with the Gauls, and identifies the Scythians or the Scyths (pp. 108, 109) with the Scyths. Kitto is referred by him not improbably to the Cariani, who at one period were predominant on the islands adjacent to Asia Minor (p. 98). The evidence for these identifications varies in strength, but in no instance approaches to demonstration beyond the general probability that the main branches of the human family would be represented in the Mosaic table, we regard much that has been advanced on this subject as highly precarious. At the same time it must be conceded that the subject is an open one, and that as there is no possibility of proving, so also none of disproving, the correctness of these conjectures. Whether the Turanian family is fairly represented in the Mosaic table may be doubted by those who advocate the theory that the Hebrews, the Scythians would naturally employ Magog as the representative of this family; and even those who dissent from the Mongolian theory may still not unreasonably conceive that the title Magog applied broadly to all the nomadic tribes of Northern Asia, whether Indo-European or Turanian. Tubal and Meshech remain to be considered; Knobel identifies them respectively with the Iberians and the Ligurians (pp. 111, 119); and if
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The Finnish character of the Basque language was established; he would regard the Iberians as certainly, and the Ligurians as probably Turanian, the relics of the first wave of population which is supposed to have once overspread the whole of the European continent, and of which the Flum in the north, and the Basques in the south, are the sole surviving representatives. The Turanian character of the two Biblical races above mentioned has been other- 

The new fact of the unity of the human race, which underlies the Mosaic system. The chief and in many instances the only instrument at our command for ascertaining the relationship of nations is language. In its general results this instrument is thoroughly trustworthy, and in individual cases to which it is applied it furnishes a strong probative evidence; but its evidence, if unsupported by other means, is in many cases no proof of the consequence of the mueanest instances of adopted languages which have occurred within historical times. This drawback to the value of the evidence of language will not materially affect our present inquiry, inasmuch as we shall confine ourselves as much as possible to the general results.

The nomenclature of modern ethnology is not identical with that of the Bible, partly from the enlargement of the area, and partly from the general adoption of language as the basis of classification. The term Shemitic is indeed retained, not, however, to indicate a descent from Shem, but the use of languages allied to that which was current among the Israelites in historical times. Hamitic also finds a place in modern ethnology, but as subordinate to, or coordinate with, Shemitic. Japhetic is superseded mainly by Indo-European or Aryan. The various nations, or families of nations, which find no place under the Biblical titles are classed by certain ethnologists under the broad title of Turanian, while by others they are broken up into divisions more or less numerous.

The first branch of our subject will be to trace the extension of the Shemitic family beyond the limits assigned to it in the Bible. The most marked characteristic of this family, as compared with the Indo-European or Turanian, is its indelicacy. Henmed in both by natural barriers and by the superior energy and expansiveness of the Arvam and Turanian races, it retains to the present day the stipulations of early times. The only direction in which it has exhibited any tendency to expand has been about the shores of the Mediterranean, and even here its activity was of a sporadic character, limited to a single branch of the family, namely, the Phenicians, and to a single phase of expansion, namely, commercial colonies. In Asia Minor we find tokens of Shemitic presence in Cilicia, which

was connected with Phenicia both by tradition (Herod. vii. 90), and by language, as attested by existing inscriptions (Gesen, Mon. Picta, iii. 2: in Pumplia, Pisidia, and Lydia, parts of which were occupied by the Seleucidae (Pllin. vii. 24; Herod. i. 173), whose name bears a Shemitic character, and who are reported to have spoken a Shemitic tongue (Euseb. P cepv. ir. 9), a statement confirmed by the occurrence of other Shemitic names, such as Phoenicia and Cabilia, though the subsequent predominance of an Aryan population in these same districts is attested by the existing Lycian inscriptions: again in Caria, though the evidence arising out of the supposed identity of the names of the gods Osogo and Chrysaor with the Osuktss and Xwvrdpl of Synchroniathion is called in question (Renan, H. G. i. 40); and, lastly, in Lydia, where the descendants of Luš are located by many authorities, and where the prevalence of a Shemitic language is asserted by scholars of the highest standing, among whom we may specify Bunsen and Lassen, in spite of tokens of the contemporaneous presence of the Aryan element, as attested in the name Sirios, and in spite also of the historical notices of the Biblical ecclesiastic (Herod. i. 171). Whether the Shemitics ever occupied any portion of the plateau of Asia Minor may be doubted. In the opinion of the ancients the later occupants of Cappadocia were Syrians, distinguished from the mass of their race by a lighter hue, and hence termed Leucovolos (Strab. xii. p. 542); but this statement is traversed by the evidence of Aramassian affinities in the names of the kings and deities, as well as by the Persian character of the religion (Strab. xv. p. 733). If therefore the Shemitics ever occupied this district, they must soon have been brought under the dominion of Aryan conquerors (Diod. Sic. p. 44). The Phenicians were ubiquitous on the islands and shores of the Mediterranean: in Cyprus, where they have left tokens of their presence at Citium and other places; in Crete; in Malta, where they were the original settlers (Diod. Sic. v. 12); on the mainland of Greece, where their presence is attested by the name Caldeans; in Samos, Same, and Samothrace, which bear Shemitic names; in Ios and Tenedos, once known by the name of Phenice; in Sicily, where Panormus, Motya, and Segesta were occupied by Shemitic settlements; in Sardeia (Diod. Sic. v. 35); on the eastern and southern coasts of Spain; and on the north coast of Africa, which was lined with Phenecian colonies from the Syrtis Major to the Pillars of Hercules. They must also have penetrate deeply into the interior, to judge from Strabo's statement of the destruction of three hundred towns by the Pharnamites and Nigritians (Strab. xvii. p. 826). Still in none of the countries we have mentioned did they supplant the original population: they were conquerors and settlers, but no more than this. The bulk of the North African languages, both in ancient and modern times, though not Shemitic in the proper sense of the term, so far resemble

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a The total amount of the Shemitic population at present is computed to be only 30 millions, while the Indo-European is computed at 400 millions (Renan, i. 43, note).

b Eastward of the Tigre a Shemitic population has been supposed to exist in Afganistan, where the Pashto language has been regarded as bearing a Shemitic character. A theory consequently has been started that the people speaking it represent the ten tribes of Israel (Forster's Princip. Lenin, iii. 241). We believe the supposed Shemitic resemblance to be unfounded, and that the Pashto language holds an intermediate place between the Iranian and Indian classes, with the latter of which it possesses in common the lingual or cerebral sounds (Bedeutsch. d. Z. E. p 35).
that type as to have obtained the title of sub-
Shemitic. In the north the old Numidian language
appears, from the prevalence of the syllable M is in
the name Binsidh, etc., to be allied to the modern
Berber; and the same conclusion has been drawn
with regard to the Libyan tongue. The Berber,
in turn, together with the Tamurick and the great
body of the North African dialects, is closely allied
to the Coptic of Egypt, and therefore falls under
the title of Hamitic, or, according to the more usual
nomenclature, sub-Shemitic (Renan, H. G. i. 291, 292).
Southwards of Egypt the Semitie type is
reproduced in the majority of the Abyssinian lan-
guages, particularly in the Gheez, and in a less
marked degree in the Abbara, the Soho, and the
Galla; and Semitic influence may be traced along
the whole east coast of Africa as far as Mosambique
(Renan, i. 395-349). As to the languages of the
interior and of the south there appears to be a con-
flict of opinions, the writer from whom we have
just quoted denying any trace of resemblance to
the Semitic type, while Dr. Latham asserts very
confidently that connecting links exist between the
sub-Shemitic languages of the north, the Negro
languages in the centre, and the Caffio languages
of the south, even the Monaka language is not so isolated as has been generally supposed
(Men and his Migr., pp. 134-148). Bunsen sup-
ports this view as far as the languages north of the
equator are concerned, but regards the southern as
rather approximating to the Tunisian type (Phil.
of Hist. i. 178, ii. 29). It is impossible as yet to
form a decided opinion on this large subject.
A question of considerable interest remains yet
to be noticed, namely, whether we can trace the
Shemitie family back to its original cradle. In
the case of the Indo-European family this can be done
with a high degree of probability; and if an original
unity existed between these stocks, the domicile of
the one would necessarily be that of the other.
A certain community of ideas and traditions favors
this assumption, and possibly the frequent allusions
to the east in the early chapters of Genesis may contain a reminiscence of the direction in which
the principal abode by (Renan, H. G. i. 476). The
position of this abode we shall describe presently.
The Indo-European family of languages, as at
present constituted, consists of the following nine
classes: Indian, Iranian, Celtic, Itailian, Albanian,
Greek, Teutonic, Libyan and Saharan. Geo-
graphically, these classes may be grouped together
in two divisions—Eastern and Western—the former
comprising the two first, the latter the seven re-
main ing classes. Schleicher divides what we have
termed the Western into two—the southwest
European, and the north European—in the former
of which he places the Greek, Albanian, Itailian,
and Celtic, in the latter the Sa
tonian, Libyan,
and Teutonic (Compend. i. 5). Prof. M. Miiller
combines the Sa
tonian and Libyan classes in the
Windic, thus reducing the number to eight. These
classes exhibit various degrees of affinity to
each other, which are described by Schleicher in the
following manner: The earliest deviation from the
common language of the family was effected by
the Tavonian-Teutonic branch. After another in-
terval a second bifurcation occurred, which separated
what we may term the Graeco-Italo-Celtic branch
from the Arvyan. The former held together for a
while, and then threw off the Greek (including
probably the Albanian), leaving the Celtic and
Italian still connected: the final division of the two
latter took place after another considerable interval.
The first-mentioned branch—the Tavonian-
Teutonic—remained intact for a period somewhat longer
than that which witnessed the second bifurcation
of the original stock, and then divided into the
Teutonic and Tavonian-Lithuanian, which latter
finally broke up into its two component elements.
The Arvyan branch similarly held together for a
lengthened period, and then bifurcated into the
Italian and Iranian. The conclusion Schleicher
draws from these linguistic affinities is that the
more easterly of the European nations, the Shan-
tonians and Tavtons, were the first to leave the
common home of the Indo-European race: that they
were followed by the Celts, Italians, and Greeks;
and that the Indian and Iranian branches were the
last to undertake their migrations. We feel unable
to accept this conclusion which appears to us to
be based on the assumption that the antiquity of a
language is to be measured by its approximation to
Sanskrit. Looking at the geographical position of
the representatives of the different language-
classes, we should infer that the most westerly were
the earliest immigrants into Europe, and therefore
probably the earliest emigrants from the praevalent
seat of the race; and we believe this to be con-
formed by linguistic proofs of the high antiquity of
the Celtic as compared with the other branches of
the Indo-European family (Bunsen, Phil. of
Hist. i. 168).

The original seat of the Indo-European race was
on the plateau of Central Asia, probably to the
northwest of the Indus and Phratry, ranges. The
Indian branch can be traced back to the slopes of
Himalaya by the geographical allusions in the Vedic
hymns (M. Miiller's Lect. p. 201): in confirmation
of which we may adduce the circumstance that the
only tree for which the Indians have an appellation
in common with the western nations, is one which
in India is found only on the southern slope of that
range (Vatt. Phil. Forsch. i. 110). The westerly
progress of the Indian tribes is a matter of history,
and though we cannot trace this progress back to its
fountain-head, the locality above mentioned best
accords with the traditional belief of the Asiatic
Arvans, and with the physical and geographical
requirements of the case (Renan, H. G. i. 481).
The routes by which the various western branches
reached their respective localities, can only be con-
templated. We may suppose them to have success-
ively crossed the plateau of Iran until they reached
Armenia, whence they might follow either a north-
therly course across Caucasas, and by the shore of the
Black Sea, or a direct westerly one along the plateau
of Asia Minor, which seems declined by nature to be
the bridge between the two continents of Europe

a We use the qualifying expression "at present," partly because it is not improbable that new classes will be separated for, as far as the author is aware, not only has the division of the languages into class has been
affected by the discovery of the various new languages to which the title of "Asborne" was originally assigned, but the class of Sa
tonian is of one, and not of single languages. More-
over, in common usage, the term "class" does not necessarily carry the idea of a class.

b Professor M. Miiller adopts the termination -ic, in order to show that classes are intended. This appears unnecessary, and it is supposed that the termination is one of classes, and not ot single languages. More-
over, in common usage, the term "class" does not necessarily carry the idea of a class.
TONGUES, CONFUSION OF

and Asia. A third route has been surmised for a portion of the Celtic stock, namely, along the north coast of Africa, and across the Straits of Gibraltar into Spain (Bunsen, Ph. of H. l. 148), but we have little confirmation of this opinion beyond the fact of the early presence of the Celts in that peninsula, which is certainly difficult to account for.

The era of the several migrations are again very much a matter of conjecture. The original movements belong for the most part to the ante-historic age, and we can only guess at the period at which we first encounter the several nations. That the Indian Aryans had reached the mouth of the Indus at all events before 1000 B.C., appears from the Sanskrit names of the articles which Solomon imported from that country [India]. The presence of Aryans on the Scythian frontier is as old as the composition of the Moscou table; and, according to some authorities, is proved by the names of the confederate kings in the age of Abraham (Gen. xiv. 1; Renan, H. G. i. 61). The Aryan Modes are mentioned in the Assyrian annals about 900 B.C. The Greeks were settled on the peninsula named after them, as well as on the islands of the Jaspican, long before the dawn of historic times. The name of Rhynes, or Sarmatians, was insinuated in the case of the Brahms of the north. Not only this, but the Indian class of languages possesses a peculiarity of sound (the lingual or cerebral consonants) which is supposed to have been derived from this population, and to betoken a fusion of the competitors and the conquerors (Schréleher, Conspenol. i. 141). The languages of this early population are classed as Turanian (M. Müller, Lenz. p. 269). We are unable to find decided traces of Turanians on the plateau of Iran. The Saecs, of whom we have already spoken, were Sarmatians, and so were the Parthians, both by reputed descent (Justin, xii. 1) and by habits of life (Strab. xi. 513); but we cannot positively assert that they were Turanians, inasmuch as the name, which has been thrown out recently, was not the case of the Slokots, to Indo-Europeans. In the Caucasian district the Bernians and others may have been Turanians in early as in later times; but it is difficult to unravel the entanglement of races and languages in that district. In Europe there exists in the present day an undoubted Turanian population eastward of the Baltic, namely, the Finns, who have been located there certainly since the time of Tacitus (Germ. 46), and who probably at an earlier period had spread more to the southwards, but had been gradually thrust back by the advance of the Teutonic and Slavonic nations (Dietenbach, O. E. p. 269). There exists again in the south a population whose language (the Basque, or, as it is entitled in its own land, the Esquiar) presents numerous points of affinity to the Finnish in grammar, though its vocabulary is wholly distinct. We cannot consider the Turanian character of this language as fully established, and we are therefore unable to divine the ethnic affinities of the early Bernians, who are generally regarded as the progenitors of the Basques. We have already adverted to the view that the Finns and the Basques in the south are the surviving monuments of a Turanian population which overspread the whole of Europe before the arrival of the Indo-European. This is a mere theory which can neither be proved nor disproved. It would be difficult, if not impossible, to assign to the various subdivisions of the Indo-European stock their respective areas, or, where admixture has taken place, their relative proportions. Language and race are, as already observed, by no means coextensive. The Celtic race, for instance, which occupied Gaul, Northern Italy, large portions of Spain and Germany, and even penetrated across the Hellespont into Asia Minor, where it has been located, have been named the provinces of the former and the latter now represented linguistically by the insignificant populations among whom the Welsh and the Gaelic or Irish languages retain a lingering existence. The Italian race, on the other hand, which must have been well-nigh annihilated by or absorbed in the

* We must be understood as speaking of linguistic and ethnological proofs furnished by populations existing within historical times, without reference to the geological questions regarding to the antiquity of men.
overwhelming masses of the northern hordes, has imposed its language outside the bounds of Italy over the peninsulas of Spain, France, and Wallachia. But, while the races have so intermingled as in many instances to lose all trace of their original individuality, the broad fact of their descent from one or other of the branches of the Indo-European family remains unaffected. It is, indeed, impossible to affiliate all the nations whose names appear on the roll of history, to the existing divisions of that family. In consequence of the absence or the obscure condition of the morphological criteria, and, for instance, shall we place the languages of Asia Minor and the adjacent districts? The Phrygian approximates perhaps to the Greek, and yet it differs from it materially both in form and vocabulary (Rawlinson's Herod. i. 606); still more is this the case with the Lycaean, which appears to possess a vocabulary wholly distinct from its kindred languages (ibid. i. 618, 639-679). The Armenian is ranged under the Iranian division; yet this, as well as the language of the Caucasian Osset, whose indigenous name of Iv or Irmen seems to indicate for them the same relationship, are so distinctive in their features as to render the connection dubious. The languages prevalent in the mountainous districts, such as the Avar, the Abchas, and the Circassian (Hedenbach, O. E. p. 51.), passing toward the westward we encounter the Thracians, reputed by Herodotus (v. 3) the most powerful nation in the world, the Indians excepted; yet but one word of their language (briga = 'town') has survived, and all historical traces of the people have been obliterated. It is true that they are represented in later times by the Gete and the Daces, in turn connected with the Sarmatian branch. The remains of the Seythian language are sufficient to establish the Indo-European affinities of that nation (Rawlinson's Herod. iii. 266-295), but insufficient to assign to it a definite place in the family. The Seythians, as well as most of the nomad tribes associated with them, are lost to the eye of the ethnologist, having been either absorbed into other nationalities or swept away by the ravages of war. The Sarmatian can be traced down to the Izygys of Hungary and Podolicia, in which latter district they survived until the 18th century of our era (ibid. of Geog. lii. 8), and then they also vanished. The Albanian language presents a problem of a different kind; materials for research are not wanting in this case, but no definite conclusions have as yet been drawn from them: the people who use this tongue, the Skëphtarë as they call themselves, are generally regarded as the representatives of the old Illyrians, who, in turn, are said to have been closely connected with the Thracians (Strab. vii. 315; Justin. xi. 1.), and the name Pandi being found both in Illyria and on the shores of the Hellespont: it is not, therefore, improbable that the Albanian may contain whatever vestiges of the old Thracian tongue still survive (Hedenbach, O. E. p. 63.). In the Italian peninsula the Etruscan tongue remains as great an enigma as ever: its Indo-European character is supposed to be established, together with the probability of its being a mixed language (Husenien's Ph. of H. i. 85-88). The result of researches into the Umbrian language, as represented in the Eugubine tablets, the earliest of which date from about 490 B.C.; into the Sabellian, as represented in the tablets of Tellae and Antium; and into the Ocean, of which the remains are numerous, have decided their position as members of the Italic class (ibid. i. 90-94). The space cannot be allotted to the Messapian or Iapygian language, which stands apart from all neighboring dialects. Its Indo-European character is affirmed, but no ethno-linguistic conclusion can as yet be drawn from the scanty information afforded us (ib. i. 94). Lastly, within the Celtie area there are ethnological problems which we cannot pretend to solve. The Ligurians, for instance, present one of these problems: were they really a Celtic migration than the Celts? Their name has been referred to a Welsh original, but on this no great reliance can be placed, as it would be in this case a local (ze = continent) and not an ethnical title, and might have been imposed on them by the Celts. They evidently hold a posterior place to the Iberians, inasmuch as they are said to have driven a section of this people across the Alps into Italy. That they were distinct from the Celts is asserted by Strabo (ii. 128), but the distinction may have been no greater than exists between the British and the Celtic branches of that race. The admixture of the Celts and Iberians in the Spanish peninsula is again somewhat intricate question, which Dr. Latham attempts to explain on the ground that there is a pure race, the Kabyle (Elton. of Eur. p. 55). That such questions as these should arise on a subject which carries us back to times of hoar antiquity, forms no ground for doing the general conclusion that we can account ethnologically for the population of the European continent.

The Cimbri and Indo-European families cover all but an insignificant portion of the earth's surface: the large areas of northern and eastern Asia, the numerous groups of islands that line its coast and stretch the Pacific in the direction of South America, and again the immense continent of America itself, stretching well-nigh from pole to pole, remain to be accounted for. Historical aid is almost wholly denied to the ethnologist in his researches in these quarters; physiology and language are his only guides. It can hardly, therefore, be matter of surprise, if we are unable to obtain certain, or even a reasonable degree of probability, on this part of our subject. Much has been done; but far more remains to be done before the data for forming a conclusive opinion can be obtained. In Asia, the languages fall into two large classes—the agglutinative, and the agglutinative. The former are represented ethnologically by the Chinese, the latter by the various nations classed together by Prof. M. Müller under the common head of Turanian. It is unnecessary for us to discuss the correctness of his view in regarding these as representing two distinct stocks: the one aboriginal, the other foreign. Whether we accept or reject his theory, the fact of a gradation of linguistic types and of connecting links between the various branches remains unaffected, and for our present purpose the question is of comparatively little moment. The amissyllabic type apparently betokens the earliest movement from the common home of the human race, and we should therefore assign a chronological priority to the settlement of the Chinese in the east and southeast of the continent. The agglutinative languages fall geographically into two divisions, a northern and southern. The northern consists of a well-defined group, or family, designated by German ethnologists the Ural-Altaic...
it consists of the following five branches: (1.) The Tunisian, between lake Baikal, and the Tungusia (2.) The Mongolian, which prevails over the Great Desert of Gobi, and among the Kalmucks, wherever their nomad habits lead them on the steppes either of Asia or Europe, in the latter of which they are found about the lower course of the Volga. (3.) The Turkish, covering an immense area from the Mediterranean in the southwest to the Pacific Ocean in the north; it is spoken by the Osmanli, who form the governing class in Turkey; by the Nogai, between the Caspian and the Sea of Azov; and by various Caucasian tribes. (4.) The Samoiedic, on the coast of the Arctic Ocean, between the White Sea in the west and the river Anabar in the east. (5.) The Finnish, which is spoken by the Fins and Lapps; by the inhabitants of Esthonia and Livonia to the south of the Gulf of Finland; by various tribes about the Volga (the Tcheremenski and Mordvinians); and the Kama (the Votikes and Pernians); and, lastly, by the Magyars of Hungary. The southern branch is subdivided into the following four classes: (1.) The Tartarian, of the south of Hindostan. (2.) The Sino-Turkic, the northern district (Nepali and Bhotani), and the Hottentote languages of the Brahmaputra. (3.) The Tai, in Siam, Laos, Anam, and Pegu. (4.) The Malay, of the Malay peninsula, and the adjacent islands; the latter being the original settlement of the Malay race, whence they spread in comparatively modern times to the mainlands.

The early movements of the races representing these several divisions can only be divined by linguistic tokens. Prof. M. Müller assigns to the northern tribes the following chronological order: Tunisian, Mongolian, Turkish, and Finnish: and to the southern division the following: Tai, Malay, Bhotiya, and Tartarian (Ph. of H. ii. 481). Geographically it appears more likely that the Malay preceded the Tai, inasmuch as they occupied a more southerly district. The later movements of the European branches of the northern division can be traced historically. The Turkish race commenced their westerly migration from the neighborhood of the Altai range in the 1st century of our era. The Tartarian and the Tungusia, and the Volga: in the 11th and 12th the Turco-Mongols took possession of their present quarters south of Caucasus: in the 13th the Osmanli made their first appearance in Western Asia; about the middle of the 14th they crossed from Asia Minor into Europe; and in the middle of the 15th they had established themselves at Constantinople. The Turkish race is supposed to have been originally settled about the Urals, and thence to have migrated westward to the shores of the Baltic, which they had reached at a period anterior to the Christian era; in the 7th century a branch pressed southwards to the Danube, and founded the kingdom of Bulgaria, where, however, they have long since been subjugated to European tribes, who are the early representatives of the Hungarian Magyars, approached Europe from Asia in the 5th and settled in Hungary in the 9th century of our era. The central point from which the various branches of the Turanian family radiated would appear to be about lake Baikal. With regard to the ethnology of Oceania and America we can say little. The languages of the former were generally supposed to be connected with the Malay class (Bausen, Ph. of H. ii. 114), but the relations, both linguistic and ethnological, existing between the Malay and the black, or Negro, population, which is found on many of the groups of islands, are not well defined. The approximation in language is far greater than in physiology (Latham's Essays, pp. 213, 218; Garnett's Essays, p. 310), and in certain cases amounts to identity (Kennedy's Essays, p. 85); but the whole subject is at present unsolved in obscurity. The polymorphous races of North America are regarded as emanating from the Mongol stock (Bausen, Ph. of H. ii. 111), and a close affinity is said to exist between the North American and the Kamtschadal and Korean languages on the opposite coast of Asia (Latham, Mon and his Mige, p. 185). The conclusion drawn from this would be that the population of America entered by way of Behring's Straits. Other theories have, however, been broached on this subject. It has been conjectured that the chain of islands which stretches across the Pacific may have conducted a Malay population to South America; and, again, an African origin has been claimed for the Caribs of Central America (Kennedy's Essays, pp. 100-123).

In conclusion, we may safely assert that the tendency of all ethnological and linguistic research is to discover the elements of unity amidst the most striking external varieties. Already the myriads of the human race are massed together into a few large groups. Whether it will ever be possible to go beyond this and to show the historical unity of these groups, is more than we can undertake to say. But we entertain the firm persuasion that in their broad results these sciences will yield an increasing testimony to the truth of the Bible.


W. L. B.

APPENDIX. — TOWER OF BABEL.

The Tower of Babel forms the subject of a previous article [BAVIEL, TOWER OF]; but in consequence of the importance of the subject, in which the tower is mentioned in connection with the Confusion of Tongues, the eminent cuneiform scholar Dr. Oppert has kindly sent the following addition to the present article.

The history of the confusion of languages was preserved at Babylon, as we learn by the testimonies of classical and Biblical authors (Homer, Hesiod, Herodot, Estryn, Hist. Grec. ed. Dibot vol. iv.). Only the Chaldeans themselves did not admit the
Hebrew etymology of the name of their metropolis: they derived it from Babel, the door of E} (Kronos or Saturnus), whom Diodorus Siculus states to have been the planet most adored by the Babylonians.

The Talmudists say that the true site of the Tower of Babel was at Borsippa, the Greek Borsip, or Borsippa, the Babylonian name of this locality is Borsippa or Borsippa, which we explain by Tower of Tongues. The French expedition to Mesopotamia found at the Borsippa a clay cake, dated from Borsippa the 30th day of the 6th month of the 16th year of Nabonid, and the discovery confirmed the hypothesis of several travellers, who had supposed the Borsippa to contain the remains of Borsippa.

Borsippa (the Tongue Tower) was formerly a suburb of Babylon, when the old temple was merely restricted to the northern ruins, before the great exultation or the city, according to ancient writers, was the greatest that the sun ever warmed with its beams. Nebuchadnezzar included it in the great circumvallation of 480 stades, but it stood out of the second wall of 360 stades; and when the exterior wall was destroyed by Durian, Borsippa became independent of Babylon. The historical writers respecting Alexander, where it was a great sanctuary dedicated to Apollo and Artemis (Strab. xvi. 739; Stephens Byz. 

The temple consisted of a large substructure, a state (600 Babylonian feet) in breadth, and 75 feet in height, over which were built seven other stages of 25 feet each. Nebuchadnezzar gives notice of this building in the Borsippa inscription. He named it the temple of the Seven Lights of the Earth (a sky, the planets. The top was the temple of Nebo, and in the substructure (tayer) was a temple consecrated to the god Sin, god of the month. This building, mentioned in the East India House inscription (col. iv. l. 61), is spoken of by Herodotus (i. 181, &c.).

Here follows the Borsippa inscription: "Nabuchodonosor, king of Babylon, shepherd of peoples, who afflicts the inmutable affection of Merodach, the mighty ruler-exalting Neb; the saviour, the wise man who lends his ears to the orders of the highest god; the lieutenant without reproach, the roeper of the Pyramid and the Tower, eldest son of Nabopulassar, king of Babylon.

"We say: Merodach, the great master, has created me; he has imposed on me to reconstruct this building. Nebu, the guardian over the legs of the heaven and the earth, has charged my hands with the sceptre of justice.

"The Pyramid is the temple of the heaven and the earth, the seat of Merodach, the chief of the gods: the place of the oracles, the spot of his rest, I have adorned in the form of a cupula, with shining gold.

"The Tower, the eternal house, which I founded and built, I have completed its magnificence with silver, gold, other metals, stone, channelled bricks, sir, and pine.

"The first, which is the house of the earth's base, the most ancient monument of Babylon, I built and finished it: I have highly exalted its head with bricks covered with copper."

"We say for the other, that is, this edifice, the house of the Seven Lights of the Earth, the most ancient monument of Borsippa: A former king built it (200 years back 42 ages), but he did not complete its head. Since a remote time people had abandoned it, without order expressing their words. Since that time, the earthquake and the thunder had dispersed its sun-dried clay: the bricks of the casing had been split, and the earth of the interior had been scattered over the house. Merodach, the great lord, excelled my mind to repair this building; I did not change the site, nor did I take away the foundation-stone. In a fortunate month, an auspicious day, I undertook to build porticoes around the crude brick masses, and the casing of burnt bricks I adapted the circuits. I put the inscription of my name in the Kitho of the porticoes."

"I set my hand to finish it, and to exalt its head. As it had been in former times, so I founded; I made it: as it had been in ancient days, so I exalted its summit.

"Nebo, son of himself, ruler who exalts Merodach, be propitious to my works to maintain my authority. Grant me a life until the remotest time, a sevenfold progeny, the stability of my throne, the victory of my sword, the pacification of foes, the triumph over the hands! In the columns of thy eternal table, that fixes the destinies of the heaven and of the earth, bless the course of my days, inscribe the fecundity of my race.

"Imitate, O Merodach, king of heaven and earth, the father who beget thee: bless my buildings, strengthen my authority. May Nebuchadnezzar, the king-repairer, remain before thy face!"

This allusion to the Tower of the Tongues is the only one that has as yet been discovered in the cuneiform inscriptions. The story is a Sennacherib and not only a Hebrew one, and we have no reason whatever to doubt of the existence of the same story at Babylon.

The ruins of the building elevated on the spot where the story placed the tower of the dispersion of tongues, have therefore a more modern origin, but interest nevertheless by their tremendous appearance. Oppert.

a Expédition en Mesopotamie, i. 298. Compare also the trigonometrical survey of the river in the states.

b Mit ZI DA in syllabic characters.

c This manner of building is expressly mentioned by Philostratus (Apoll. Tyran. i. 25) as Babylonian.

d See Expédition en Mesopotamie, tom. i. p. 200.
TONGUES, GIFT OF

TONGUES, GIFT OF.—1. The history of a word which has been used to express some special, wonderful fact in the spiritual life of men is itself full of interest. It may be a necessary preparation for the study of the fact which the word represents. Παρασιμία, or γλώσσα, the word employed throughout the N. T. for the gift now under consideration, is used — (1) for the bodily organ of speech; (2) for a foreign word, imported and half naturalized in Greek (Acts ἄνθρωπος, ii. 2, § 14), a meaning which the words “gloss” and “glossary” preserve for us; (3) in Hellenistic Greek, after the pattern of the corresponding Hebrew word (וּלְשָׁנָה), for “speech” or “language” (Gen. x. 5; Dan. i. 4, &c.).

Each of these meanings might be the starting-point for the application of the word to the gift of tongues, and such accordingly has found those who have maintained that it is so. (A.) Ellicott and Bardill (cited by Bleek, Stow. u. Krit. 1824, p. 89.), and to some extent Bunsen (Hippolytus, i. 9), starting from the first, see in the so-called gift an inarticulate utterance, the cry as of a brute creature, in which the tongue moves while the lips refuse their office in making the sounds definite and distinct. (B.) Bleek himself (in supr. p. 33) adopts the second meaning, and gives an interesting collection of passages to prove that it was, in the time of the N. T., the received sense. He infers from this that to speak in tongues was to use unskillful, poetic language—that the speakers were in a high-strung excitement which showed itself in mystic figurative terms. In this view he has been particularly assisted by Ernst (Opruce, Thelos; see Morning Hetch, iv. 101) and Herder (Die Gibe der Sprache, pp. 47, 70), the latter of whom extends the meaning to special mystical interpretations of the O. T. (C.) The received traditional view starts from the third meaning, and sees in the gift of tongues a distinctly spiritual power.

We have to see which of these views has best to commend it. (A.), it is believed, does not meet the condition of answering any of the facts of the N. T., and errs in ignoring the more prominent meaning of the word in later Greek. (B.), though rare in some of its conclusions, and able, as far as they are concerned, to support itself by the authority of its own and of Christian (comp. Stow. u. Krit. ii. 8,”linguam esse quidquam loquatur obscuram et mysticam significationem”), appears faulty, as falling (1) to recognize the fact that the sense of the word in the N. T. was more likely to be determined by that which it bore in the LXX, than by its meaning in Greek historians or rhetoricians, and (2) to meet the phenomena of Acts ii. (C.) therefore commends itself, as in this respect, more clearly from the right point, and likely to lead us to the truth (comp. Olschewski, Stow. u. Krit. 1829, p. 538).a

II. The chief passages from which we have to draw our conclusion as to the nature and purpose of the gift in question, are—(1.) Mark xvi. 17; (2.) Acts ii. 1-13, x. 46, xiv. 8; (3.) Col. xiv. xiv. It deserves notice that the chronological sequence of these passages, as determined by the date of their composition, is probably just the opposite of that of the periods to which they severally refer. The first group is later than the second, the second than the third. It will be expedient, however, whatever modifications this fact may suggest afterward, to deal with the passages in their commonly received order.

III. The promise of a new power coming from the Divine Spirit, giving not only comfort and insight into truth, but fresh powers of utterance of some kind, is found in our Lord's teaching. The disciples are to take no thought what they shall speak for the Spirit of their Father shall speak in them (Matt. x. 19-20; Mark xiii. 11). The lips of Galilean peasants are to speak freely and boldly before kings. The only condition is that they are "not to premeditate"—to yield themselves altogether to the power that works on them. Thus they shall have given to them "a mouth and wisdom" which no adversary shall be able to "gain say or resist." In Mark xvi. 17 we have a more definite term employed: "They shall speak with new tongues" (καὶ ἐπιστρέφων). Starting, as above, from (C.), it can hardly be questioned that the obvious meaning of the promise is that the disciples should speak in new tongues which they had not learned as other men learn them. It must be remembered, however, that the critical questions connected with Mark xvi. 9-20 (comp. Meyer Tischendorf, Alford, in loc.) make it doubtful whether we have here the language of the Evangelist—doubtful therefore whether we have the quasi-"eppyphon" of the Lord himself, or the least approximation of some early transcriber to the contents of the section, no longer extant, with which the Gospel had originally ended. In this case it becomes possible that the later phenomena, or later thoughts respecting them, may have determined the language in which the promise is recorded. On either hypothesis, the promise determines nothing as to the nature of the gift, or the purpose for which it was to be employed. It was to be "a sign." It was not to belong to a chosen few only—to Apostles and Evangelists. It was to "follow them that believed"—to be among the fruits of the living intense faith which raised men above the common level of their lives, and brought them within the kingdom of God.

IV. The date of the day of Pentecost is, in its broad features, familiar enough to us. The days since the Ascension had been spent as in a ceaseless ecstasy of worship (Luke xxiv. 53). The 120 disciples were gathered together, waiting with eager expectation for the coming of power from on high—of the Spirit that was to give them new gifts of utterance. The day of Pentecost was come, which they, like all other Israelites, looked on as the witness of the revelation of the Divine Will given on Sinai. Suddenly there swept over them "the sound as of a rushing mighty wind," such as Ezekiel had heard in the visions of God by Chelbor (ii. xiii. 2) at all times the recognized symbol of a spiritual creative power (comp. Ez. xxxiii. 1-14; Gen. i. 2; 1 K. xix. 11; 2 Chr. v. 14; Ps. civ. 3, 4). With this there was another sign associated even more closely with their thoughts of the day of Pentecost. There appeared unto them "tongues like as of fire." Of old the brightness had been seen gleaming through the "thick cloud" (Ex. xix. 16), or "enfolding" the Divine glory (Ez. i. 4). Now the tongues were distributed (σπάφoς τῆς ἀνάξιας). Lighting upon each of

a Several scholars, we know, do not agree with us. We gave our reasons five years ago, and our antagonists have not yet refuted them.
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TONGUES, GIFT OF them. The outward symbol was accompanied by an inward change. They were filled with the Holy Spirit, as the Law and their Lord had been (Luke i. 15, iv. 1), though they themselves had as yet no experience of a like kind. They began to speak with other tongues as the Spirit gave them utterance. The narrative that follows leaves hardly any room for doubt that the writer meant to convey the impression that the disciples were heard to speak in languages of which they had no colloquial knowledge previously. The direct statement, "They heard them speaking, each man in his own dialect," the long list of nations, the words put into the lips of the hearers—these can scarcely be reconciled with the theories of Bleek, Herder, and Hunsen, without a wilful distortion of the evidence. What view are we to take of a phenomenon so marvelous and exceptional? What views have men actually taken? (1.) The prevalent belief of the Church has been, that in the Pentecostal gift the disciples received a supernatural knowledge of all such languages as they needed for their work as Evangelists. The knowledge was permanent, and could be used at their own will, as though it had been acquired in the common course of things. With this they went forth to preach to the nations. Differences of language were found as special points. Augustine thought that each disciple spoke in all languages (De Verb. Apost. chxxvi. 3); Chrysostom that each had a special language assigned to him, and that this was the indication of the country which he was called to evangelize (Hom. in Act. ii.). Some thought that the number of languages spoken was 70 or 75, after the number of the sons of Noah (Gen. x.), or the sons of Jacob (Gen. xlv.), or 120, after that of the disciples (comp. Baronius, Annal. i. 187). Most were agreed in seeing in the Pentecostal gift the antithesis to the confusion of tongues at Babel, the witness of a restored unity. "Penna linguarum diversitatem homines, dominus linguarum dispersias in munus populum colligit" (Grolius, in loc.).

Wholly different as this belief has been, it must be remembered that it goes beyond the data with which the N. T. supplies us. Each instance of the gift recorded in the Acts connects it, not with the work of teaching, but with that of praise and adoration—not with the normal order of men's lives, but with exceptional epochs in them. It came and went as the Spirit gave men the power of speaking in an other tongue— in this respect analogous to the other gift of prophecy with which it was so often associated (Acts ii. 16, 17, xix. 6)— and was possessed by them as a thing to be used this way or that, according as they chose. The speech of St. Peter which follows, like most of his speeches addressed to a Jerusalem audience, was spoken apparently in Aramaic. When St. Paul, who "spoke with tongues more than all," was at Lystra, there is no mention made of his using the language of Lyconia. It is almost implied that he did not understand it (Acts xiv. 11). Not one word in the discussion of spiritual gifts in 1 Cor. xii.—xiv. implies that the gift was used for this purpose. It had been, the Apostles would surely have told those who possessed it to go and preach to the only living nations of the heathen world, instead of disturbing the church by what, on this hypothesis, would have been a needless and offensive ostension (comp. Stanley, Corinithians, p. 201, 2d ed.). Without laying much stress on the tradition that St. Peter was followed in his work by Mark as an interpreter (παραπροφΗτης) (Papias, in Euscb. H. E. iii. 30), that even St. Paul was accompanied by Titus in the same character—quia non potuit divinorum sacramentum majestatem digno eucharistiae sermone explicare (Hieron, quoted by Euscb. in 2 Cor. iii. 1)—they must at least be excused for considering that the act nearest to the phenomenon did not take the same view of them as these have done who lived at a greater distance. The testimony of Irenaeus (Adv. Haer. vi. 6), sometimes urged in support of the common-view, in reality decides nothing, and, as far as it goes, tends against it (infra). Nor, it may be added, within the limits assigned by the presence of God to the working of the Apostolic Church, was such a gift necessary. Aramaic, Greek, Latin, the three languages of the inscription on the cross, were media of intercourse throughout the empire. Greek alone sufficed, as the N. T. shows us, for the Churches of the West, for Macedonia and Achaia, for Pontus, Asia, Phrygia. The conquests of Alexander and of Rome had made men digbytiter to an extent which has no parallel in history. (2.) Some interpreters, influenced in part by these facts, have seen their way to another solution of the difficulty by changing the character of the miracle. It lay not in any new power bestowed on the speakers, but in the impression produced on the hearers. Words which the Galilean disciples uttered in their own tongue were heard by those who listened as in their native speech. This view we had adopted by Gregory of Nyssa (De Spiri. Sanct.), discussed, but not accepted, by Gregory of

a The sign in this case had its starting-point in the traditional belief of Israelites. There had been it was said, tongues of fire on the original Pentecost (Schneckenburger, Ezecracy, p. 8, referring to Buxtorf, D. Spurg. and Philo, De Doctr.). The later Rabbis were not without their legends of a like "baptism of fire." Nicaenum ben Gorion and Judah ben Zaccai, men of great holiness and wisdom, went into an upper chamber to express the law, and the house began to be full of fire (Lightfoot, Hora... iii. 14); Schenkel, Hist. Rel. in Acts ii).

b It deserves notice that here also there are analogies in Jewish belief. Every word that went forth from the mouth of God on Sinai was said to have been dictated into the seventy languages of the sons of men (Wycliffe, Notes). There was also the "mode of the voice of God, was heard by every man in his own tongue (Schneckenburger, Briefer). So, as regards the power of speaking, there was a tradition that the great Rabbis of the Sanhedrin could speak all the seventy languages of the world.

c The first discussion whether the gift of tongues was bestowed "per sodum habitus" with which we are acquainted is found in Salmenius, De Ling. Hist. (quoted by Thilo, De Ling. Lingue, in Matthew's Theo... loc. 40), whose conclusion is in the negative. Even Calvin admits that it was not permanent (Comm. in loc.). Compare also Wesseln, in loc.; and Olshausen, Stat. u. Krit. 1829, p. 546.

d Dr. Stanley suggests to the Greek, as addressed to the Hellenistic Jews who were present in such large numbers (Eccurs. on Gift of Tongues, Corinithians, p. 290, 2d ed.) That St. Peter and the Apostles could speak a provincial Greek is probable enough; but in this instance the speech is addressed chiefly to the permanent at Jerusalem (Acts ii. 22, 23), and was likely, like that of St. Paul (Acts xvi. 40), to be spoken in their tongue. To most of the Hellenistic hearers this would be intelligible enough.
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Nathanael (Orat. xli.), and reproduced by Erasmus (in loc.). A modification of the same theory is presented by Schneckenburger (Biblurgia), and in part adopted by Olschanski (i. e.) and Neander (Philos. u. Leh. i. 15). The phenomenon of somnambulism, of the so-called mesmeric state, are referred to as analogous. The speaker was in support with his hearers; the latter shared the thoughts of the former, and so heard them, or seemed to hear them, in their own tongues.

There are, it is believed, weighty reasons against cold the earlier and later forms of this hypothesis. (1.) It is at variance with the distinct statement of Acts iv. 4, "They began to speak with other tongues." (2.) It at once multiplies the miracle, and degrades its character. Not the 120 disciples, but the whole multitude of many thousands, are in this case the subjects of it. The gift no longer connects itself with the work of the Divine Spirit, following on intense faith and earnest prayer, but is a mere physical prodigy wrought upon men who are altogether wanting in the conditions of capacity for such a supernatural power (Mark xvi. 17). (3.) It involves an element of falsehood. The miracle, on this view, was wrought to make men believe what was not actually the fact. (4.) It is altogether inapplicable to the phenomena of 1 Cor. xiv.

(5.) Critics of a negative school have, as might have been expected, given the easier course of rejecting the narrative altogether or in part. The statements do not come from an eye-witness, and may be an exaggerated report of what actually took place—a legend with or without a historical foundation. Those who recognize such a groundwork see in "the rushing mighty wind," the hurricane of the Spirit; in the "tongues like as of fire," the flashing of the electric fluid; in the "speaking with tongues," the loud screams of men, not all Galileans, but coming from many lands, overpowered by strong excitement, speaking in mystical, figurative, abrupt exclamations. They see in this the cry of the newborn Christ-embryo. (Bunsen, Hippolytus, i. 12; Pusey, in loc.; vi. the easier course of rejecting the narrative altogether or in part. From the position occupied by these writers, such a view was perhaps natural enough. It does not fall within the scope of this article to discuss in detail a theory which postulates the incredibility of any fact beyond the phenomenal laws of nature, and the falseness of St. Luke as a narrator.

(7.) What, then, are the facts actually brought before us? What inferences may be legitimately drawn from them?

(1.) The utterance of words by the disciples, in other languages than their own Galilean Aramaic, is, as has been said, distinctly asserted.

(2.) The words spoken appear to have been determined, not by the will of the speakers, but by the Spirit, which "gave them utterance." The outward tongue of flame was the symbol of the "burning fire" within, which, as in the case of the other prophets, could not be repressed (Jer. xx. 9).

(3.) The word used, ἀγαθοφωνεῖσθαι, not merely λαλεῖν, has in the LXX. a special though not an exclusive association with the oracular speech of true or false prophets, and appears to imply some peculiarity, perhaps musical, solemn intonation (comp. 1 Chr. xxv. 1; Ex. xiii. 9; Trumppr Gesammelte, l. v.; Grotius and Wetstein, in loc.: Andrews, Whitaker's Sermons, i.).

(4.) The "tongues" were used as an instrument, not of teaching but of praise. At first, indeed, there were none present to be taught. The disciples were by themselves, all sharing equally in the Spirit's gifts. When they were heard by others, it was as proclaiming the praise, the mighty and great works, of God (μακαρία). What they uttered was not a warning, or reproach, or exhortation, but a doxology (Stanley, i. e.: Raumgarten, Apostelgesch. § 3). When the work of teaching began, it was in the language of the Jews, and the utterance of tongues ceased.

(5.) Those who spoke them seemed to others to be under the influence of some strong excitement, as of a full of new wine. They were not as other men, or as they seemed to have been before; but it was recognized, indeed, that they were in a higher state, but it was one which, in some of its outward features, had a counterfeit likeness in the lower. When St. Paul uses—he in Eph. v. 18, 19 (παιδοποιεῖσθαι πνευματικά) the all but self-same word which St. Luke uses here to describe the state of the disciples (ἐκκλησίας πνευματικά άγιος), it is to contrast it with "they were drunk with wine," to associate it with "psalms and hymns, and spiritual songs."

(6.) Questions as to the mode of operation of a power above the common laws of bodily or mental life lead us to a region where our words should be "wary and few." There is the risk of seeming to reduce to the known order of nature that which is so far removed from it, and to subordinate all the narrative either altogether or in part. The statements do not come from an eye-witness, and may be an exaggerated report of what actually took place—a legend with or without a historical foundation. Those who recognize such a groundwork see in "the rushing mighty wind," the hurricane of the Spirit; in the "tongues like as of fire," the flashing of the electric fluid; in the "speaking with tongues," the loud screams of men, not all Galileans, but coming from many lands, overpowered by strong excitement, speaking in mystical, figurative, abrupt exclamations. They see in this the cry of the newborn Christ-embryo. (Bunsen, Hippolytus, i. 12; Pusey, in loc.; vi. the easier course of rejecting the narrative altogether or in part. From the position occupied by these writers, such a view was perhaps natural enough. It does not fall within the scope of this article to discuss in detail a theory which postulates the incredibility of any fact beyond the phenomenal laws of nature, and the falseness of St. Luke as a narrator.

(7.) The gift of tongues, the ecstatic burst of praise, is definitely asserted to be a fulfillment of the prediction of Joel ii. 28. The twice-repeated burden of that prediction is, "I will pour out my Spirit," and the effect on those who receive it is that "they shall prophesy." We may see therefore in this special gift that which is analogously, if not altogether, at least in part, the element of teaching is, as we have seen, excluded.

In 1 Cor. xiv. the gift of tongues and προφητεία (in this, the N. T. sense of the word) are placed in direct contrast. We are led, therefore, to look for that which answers to the Gift of Tongues in the other element of prophecy which is included in the O. T. use of the word; and this is found in the ecstatic praise, the burst of song, which appears under that name in the two histories of Saul (1 Sam. x. 5-13, xix. 20-24), and in the services of the Temple (1 Chr. xxxv. 3).

(8.) The other instances in the Acts offer essen-
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dullness of a formal ritual. The ecstasy of adoration which seemed to men madness, might be a refinement unappreciable to one who was weary with the subtle questionings of the intellect, to whom all familiar and intelligible words were fraught with recollections of controversial bitterness or the wanderings of doubt (comp. a passage of wonderful power as to this use of the gift by Edw. Irving, Morning Watch, v. p. 78).

The peculiar nature of the gift leads the Apostle into what appears, at first, a contradiction.

"Tongues are for a sign, not to believers, but to those who do not believe: yet the effect on unbelievers is not that of attracting but repelling. A meeting in which the gift of tongues was exercised without restraint, would seem to a heathen visitor, or even to the plain common-sense Christian (the ἴδιος, the man without a χάρισμα), to be an assembly of madmen. The history of the day of Pentecost may help us to explain the paradox. The tongues are a sign. They witness that the daily experience of men is not the limit of their spiritual powers. They disturb, startle, awaken, as τὸ ἔπαθλόντα (Chrysost. Hom. 56, in 1 Cor.); but they are not, and cannot be, the specialMarcionian demonstration of the understanding and the feelings. Therefore it is that, for those who believe already, prophecy is the greater gift. Five clear words spoken from the mind of one man to the mind and conscience of another, are better than ten thousand of these more startling and wonderful phenomena.

(5.) There remains the question whether these also were "tongues" in the sense of being languages, of which the speakers had little or no previous knowledge, or whether we are to admit here, though not in Acts ii., the theories which see in them only unusual forms of speech (Bleich), or miraculous ravings (Hansen), or all but inaudible whisperings (Wieseler, in Olshausen, in loc.). The question is not one for a dogmatic assertion, but it is believed that there is a preponderance of evidence leading us to look on the phenomena of Pentecost as representative. It must have been from them that the word τουγανεία derived its new and special meaning. The companion of St. Paul, and St. Paul himself, were likely to use the same kind of language: the same sense of the "gift that is not speech," as has been stated, leaves it hardly possible to look on the gift as that of a linguistic knowledge bestowed for the purpose of evangelizing.

(4.) The main characteristic of the "tongue" (now used, as it were, technically, without the epithet "new" or "other") is that it is unintelligible. The man speaks mysteries, prayers, blessings, greetings, in the tongue (Δυτικά) as equivalent to ἐν οἴνοις, 1 Cor. xiv. 16), but no one understands him (ἀκούει). He can hardly be said, indeed, to understand himself. The ἄγνωσα in him is acting without the cooperation of the νοησίς (1 Cor. xiv. 14). He speaks not to men, but to himself and to God (comp. Chrysost. Hom. 35, in 1 Cor.). In spite of this, however, the gift might and did constatve something of the building up of a man's own life (1 Cor. xiv. 4). This might be the only way in which some natures could be rescued out of the agony of a sensual life, or the
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recognition of the fatherhood of God (Rom. viii. 15; Gal. iv. 6). If we are to attach any definite meaning to the "tongues of angels" in 1 Cor. xiii. 1, it must be by connecting it with the words preserving human utterance, which St. Paul heard as in Paradise (2 Cor. xii. 1), and these again with the great Haliehah hymns of which we read in the Apocalypse (Rev. xix. 1-6; Stanley, L. E.; Ewald, Geschic. Isr. vi. 117). The retention of other words like Hesomas and Salloth in the worship of the Church, of the Greek formula of the Kyrie Eleison in that of the nations of the West, is an exemplification of the same feeling operating in other ways after the political power had ceased.

(6.) Here, also, as in Acts ii, we have to think of some peculiar intonation as frequently characterizing the exercise of the "tongues." The analogies which suggest themselves to St. Paul's mind are those of the pipe, the harp, the trumpet (1 Cor. xiv. 7, 8). In the case of one "singing in the spirit," (1 Cor. xiv. 15), but not with the understanding also, the strain of ecstatic melody must have been all that the listeners could perceive. To "sing and make melody" is specially characteristic of those who are filled with the Spirit (Eph. v. 19). Other forms of utterance less distinctly musical, yet not less mighty to "stir the minds of men, with power in the Holy Ghost," are also, "the form of a holy groanings" (Rom. viii. 15; Gal. iv. 6) and the "inarticulate groanings" (Rom. viii. 26) which are distinctly ascribed to the work of the Divine Spirit. To those who know the wonderful power of man's voice, as the organ of his spirit, the strange, unearthly charm which belongs to some of its less normal states, the influence even of individual words thus uttered, especially of words belonging to a language which is not that of our common life (comp. Hilary, Disc. Comn. in 1 Cor. xiv.) it will not seem strange that, even in the absence of a distinct impulse, and consciousness, the gift should take its place among the means by which a man "built up" his own life, and might contribute, if one were present to expand his utterances, to "edify" others also.

(7.) Connected with the "tongues," there was, as the words just used remind us, the corresponding power of interpretation. It might belong to any listener (1 Cor. xiv. 27). It might belong to the speaker himself when he returned to the ordinary level of conscious thought (1 Cor. xiv. 15). Its function, according to the view that has been here taken, must have been twofold. The interpreter had first to catch the foreign words, Aramaic or others, which had mingled more or less largely with what was uttered, and then to find a meaning and an order in what seemed at first to be without either, to follow the hottest flights and most intricate windings of the enraputured spirit, to trace the subtle associations which linked together words and thoughts that seemed at first to have no point of contact. Under the action of one with this insight the wild utterances of the "tongues" might become a treasure-house of deep truths. Sometimes, it would appear, not even this was possible. The power might be simply that of sound. As the pipe or harp, played bodily, the hand struck at random over the strings, but with no διαστορία, no musical interval, wanted the condition of distinguishable melody, so the "tongues," in their extremest form, passed beyond the limits of interpretation. There might be a strange audibility, or a strange sweetness as of "the tongues of angels," but what it meant was known only to God (1 Cor. xiv. 7-11).

VII. (1.) Traces of the gift are found, as has been said, in the epistles to the Romans, the Galatians, the Ephesians. From the Pastoral epistles, from those of St. Peter and St. John, they are altogether absent, and this is in itself significant. The life of the Apostle and of the Church has passed into a calmer, more normal state. Wide truths, abiding graces, these are what he himself lives in, and exhorts others to rest on, rather than exceptional καρποι of the Spirit, however marvelous. The "tongues" are already "ceasing" (1 Cor. xiii. 8), as a thing belonging to the past. Love, which even when "tongues" were mightiest, he had seemed to be above all gifts, has become more and more, all in all, to him.

(2.) It is probable, however, that the disappearance of the "tongues" was gradual. As it would have been impossible to draw the precise line of demarcation when the προφητεία of the Apostolic age passed into the διάκονοι πνευματικοί that remained permanent in the Church, so there must have been a time when "tongues" were still heard, though less frequently, and with less striking results. The testimony of Irenæus (adv. Haer. v. 6) that there were brethren in his time "who had prophetic gifts, and spoke through the Spirit in all kinds of tongues," though it does not prove, what it has sometimes been alleged to prove, the permanence of the gift in the individual, or its use in the work of evangelizing (Wordsworth on Acts ii), must be admitted as evidence of the existence of phenomena like those which we have met with in the church of Corinth. For the most part, however, the part which they had filled in the worship of the Church was supplied by the hymns and spiritual songs of the succeeding age. In the earliest of these, distinct in character from either the Hebrew psalms or the later hymns of the Church, marked by a strange mixture of mystic names, and half-coherent thoughts (such, e.g., as the hymn with which Clement of Alexandria ends his Παπάγωγος, and the earliest Sibylline verses), some have seen the influence of the ecstatic utterances in which the strong feelings of adoration had originally shown themselves (Nitzsch, Christ. Lehrb., ii. p. 268).

After this, within the Church we lose nearly all traces of them. The mention of them by Eusebius (Comm. in Ps. xlii.) is vague and uncertain. The tone in which Chrysostom speaks of them (Comm. in 1 Cor. xiv.) is that of one who feels the whole subject to be obscure, because there are no phenomena within his own experience at all answering to it. The whole tendency of the Church was to maintain reverence and order, and to repress all approaches to the ecstatic state. Those who yielded to it took refuge, as in the case of Tertullian (infir.), in sets outside the Church. Symptoms of what was then looked on as an evil, showed Anto.
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themselves in the 4th century at Constantinople — wild, inarticulate cries, words passionate but of little meaning, almost convulsive gestures — and were met by Chrysostom with the sternest possible reproof (Hom. in Is. vi. 2, ed. Migne, vi. 100).

VIII. (1.) A wider question of deep interest presents itself. Can we find in the religious history of mankind any facts analogous to the manifestation of the "tongues:" recognizing, as we do, the great gap which separates the work of the Spirit on the day of Pentecost from all others, both in its origin and its fruits, there is, it is believed, no reason for rejecting the thought that there might be like phenomena standing to it in the relation of foreshadowings, approximations, counterparts. Other ἄρχονται of the Spirit, wisdom, prophecy, help, governments, law or have analogies, in special states of men's spiritual life, at other times and under other conditions, and so may these. The three characteristic phenomena are, as has been seen, (1) an ecstatic state of partial or entire unconsciousness, the human will being, as it were, swayed by a power above itself; (2) the utterance of words in tones startling and inexplicable, but not conveying any distinct meaning; (3) the use of languages which the speaker at other times was unable to converse in.

(2.) The history of the O. T. presents us with some instances in which the gift of prophecy has accompaniments of this nature. The word includes something more than the utterance of a distinct message of God. Saul and his messengers came under the power of the Spirit, and he, lying on the ground all night, stripped of his kingly armor, and joining in the wild chant of the company of prophets, or pouring out his own utterances to the sound of their music (1 Sam. xix. 24; comp. Stanley, L. c.).

(3.) We cannot exclude the false prophets and diviners of He-rod from the range of our inquiry. As they, in their work, dress, predictions, were counterparts of those who truly bore the name, so we may venture to trace in other things that which is needed, more or less closely, what had accompanied the exercise of the Divine gift. And here we have distinct records of strange, mysterious intonations. The ventriloquist wizards (οἱ ἐγγαστήμων, ὁ ἐν τῇ καλλία φωναίσας) "proph. and master" (Is. viii. 20). The "voice of one who has a familiar spirit," comes low out of the ground (Is. xix. 4). The false prophets simulate with their tongues (ἐκδιάλαται προφητείαι γλάσσης, L.X.) the low voice with which the true prophets announced that the Lord had spoken (der. xiiiil. 31; comp. Gesen. Thes. s. v. ἰ.κ.κ.κ.).

(4.) The quotation is from St. Paul (1 Cor. xiv. 21) from Is. xviii. 11. "With men of other tongues (ἐν ἐτρομογέλάσσοις) and other lips will I speak unto this people," has a significance of which we ought not to lose sight. The common interpretation sees in that passage only a declaration that those who had refused to listen to the prophets should be taught a sharp lesson by the lips of aliens as a People. The word, omitted in its place, deserves a separate notice. It is used in the A. V. of Is. viii. 19, x. 14, as the equivalent of ἄγγελον, "to chirp" or to cry." The Latin pipio, from which it comes, is, like the Hebrew, onomatopoetic, and is used to express the calling cry of young chickens or infant children

In this sense it is used in the first of these passages for the low cry of the false soothsayers, in the second for that of birds whom the hand of the spoiler snatches from their nests. In Is. xxxvii. 14, where the same word is used in the Hebrew, the A. V. gives, "like a trance or a swallow, so did I chatter."
Wilderness."

An Englishman, John Lay, became first a convert and then a leader. The convivial exotic utterances of the sect drew down the ridicule of Shaftesbury (On Eubolism). Calamy thought it necessary to enter the lists against their pretensions (Cursit against the New Prophets). They gained a distinguished proselyte in Sir R. Bulkeley, a pupil of Bishop Fell's, with no inconceivable learning who occupied in their proceedings a position which reminds us of that of Henry Drummond among the followers of Irving (Bulkeley's Defence of the Prophets). Here also there was a strong contagious excitement. Nicholson, the Baxter of the sect, published a confession that he had found himself unable to resist it (Epochs of the New Prophets), though he afterwards came to look upon his companions as "enthusiastic impostors." What is specially noticeable is, that the gift of tongues was claimed by them. Sir R. Bulkeley declares that he had heard Lay repeat long sentences in Latin, and another speak Hebrew, though, when not in the Spirit, they were quite incapable of it (Nor- rutite, p. 92). The characteristic thought of all the revelations was, that they were the true children of prophecy. In the vocabulary of discovery, and when the patient returns to his usual state, to the healthy equilibrium and interdependence of the life of sensation and of thought (Abercrombie, Intellectual Powers, pp. 140-143; Winslow, Obseure Diseases of the Brain, pp. 357, 399, 574; Watson, Principles and Practice of Physic, i. 128). The medicinal belief that this power of speaking in tongues belonged to those who were possessed by evil spirits rests, obviously, upon like psychological phenomena (Peter Martyr, Loc. Communs., i. c. 10; Bayle, Diction. s. v. "Grandler").

IX. These phenomena have been brought together in order that we may see how far they resemble, how far they differ from those which we have seen reason to believe constituted the outward signs of the Gift of Tongues. It need not startle or "offend" us if we find the likeness between the true and the counterfeit greater, at first sight, than we expected. So it was at the churches of Corinth and of Asia. There also the two existed in the closest approximation; and it was to no outward sign, to no speaking with languages, or prediction of the future, that St. John called the "other" tongues, which he spoke, a "triumphant chant" (ibid., pp. 46, 81). The man over whom they exercised so strange a power, has left on record his testimony, that to him they seemed to embody a more than earthly music, tending to this belief that the "tongues" of the Apostolic age had been the archetypal melodies of which all the Church's chants and hymns were but faint, poor echoes (Oliphant's Life of Irving, ii. 238). To those who were without, on the other hand, they seemed an unendurable gibberish, the yells and groans of madmen (Newspapers of 1831, passim). Sometimes who occupied in their proceedings a position of known languages, Spanish, Italian, Greek, Hebrew, were mingled together in the utterances of those who spoke in the power (Baxter, Norrutite, pp. 133, 134). Sometimes it was but a jargon of mere sounds

"Witless."

The speaker was commonly unable to interpret what he uttered. Sometimes the office was undertaken by another. A clear and interesting summary of the history of the whole movement is given in Mrs. Oliphant's Life of Irving, vol. ii. Those who wish to trace it through all its stages must be referred to the seven volumes of the Morning Watch, and especially to Irving's series of papers on the Gifts of the Spirit, in vol. i., iv., and v. Whatever other explanation may be given of the facts, there exists no ground for imputing a deliberate imposture to any of the persons who were most conspicuous in the movement.

(9.) In certain exceptional states of mind and body the powers of memory are known to receive a wonderful and abnormal strength. In the delirium of fever, in the ecstasy of a trance, men speak in their old age languages which they have never heard or spoken since their earliest youth. The accent of their common speech is altered. Women, ignorant and untrained, repeat long sentences in Greek, Latin, Hebrew, which they had once heard, without in any degree, understanding or intending to remember them. In all such cases the marvelous power is exercised by the imposition of the Spirit on the person. When the patient returns to his usual state, to the healthy equilibrium and interdependence of the life of sensation and of thought (Abercrombie, Intellectual Powers, pp. 140-143; Winslow, Obseure Diseases of the Brain, pp. 357, 399, 574; Watson, Principles and Practice of Physic, i. 128). The medicinal belief that this power of speaking in tongues belonged to those who were possessed by evil spirits rests, obviously, upon like psychological phenomena (Peter Martyr, Loc. Communs., i. c. 10; Bayle, Diction. s. v. "Grandler").
TONGUES, GIFT OF TOPAZ

of the life of the human soul to manifest its operations most clearly. Precisely because we believe in the reality of the Divine work on the day of Pentecost, we may conceive of it as using this state as its instrument, not as introducing phenomena, in all respects without parallel, but as carrying to its highest point, what, if good, had been a foreboding of it, presenting the reality of what, if evil, had been the unbalanced and counterfeit of good. And whatever resemblances there may be, the points of difference are yet greater. The phenomena which have been described are, with hardly an exception, morbid; the precursors or the consequences of clearly recognizible disease. The gift of tongues was bestowed on men in full vigor and activity, preceded by no frenzy, followed by no exhaustion. The Apostles went on with their daily work of teaching and organizing the Church. The form which the new power assumed was determined partly, it may be, by deep-lying conditions of man's mental and spiritual being, within which, as self-imposed limits, the Spirit pointed from on high was pleased to work, partly by the character of the people for whom this special manifestation was given as a sign. New powers of knowledge, memory, utterance, for which education and habit could not at all account, served to wake men to the sense of a power which they could not measure, a Kingdom of God into which they were called to enter. Lastly, let us remember the old rule holds good, "By their fruits ye shall know them." Other phenomena, presenting approximate resemblances, have ended in a sick man's dreams, in a lowered frenzy, in the narrowness of a sect. They grew out of a passionate brooding over a single thought, often over a single word; and the end has shown that it was not well to seek to turn back God's order and to revive the long-barred past. The gift of the day of Pentecost was the starting-point of the long history of the Church of Christ, the witness, in its very form, of a universal family gathered out of all nations. But it was the starting-point only. The newness of the truth then presented to the world, the power of the first experience of a higher life, the long ago expectation in men's minds of the Divine kingdom, may have made this special manifestation, at the time, at once inevitable and fitting. It belonged, however, to a critical epoch, not to the continuous life of the Church. It implied a disturbance of the equilibrium of man's normal state. The high-wrought ecstasy could not continue, might be glorious and blessed for him who had it, a sign, as has been said, for those who had it not; but it was not the instrument for building up the church. That was the work of another gift, the prophecy which came from God, yet was addressed from the mind and heart of one man to the minds and hearts of his brethren. When the overflown fullness of life had pressed away, when "tongues" had ceased, and prophecy itself, in its irresistible power, had failed, they left behind them the lesson they were meant to teach. They had borne their witness, and had done their work. They had taught much, had been the ministry of the gift of all good gifts, "dividing to every man severally as He wills;" to recognize his inspiration, not only in the marvel of the "tongues," or in the burning words of prophets, but in all good thoughts, in the right

a It can hardly be doubted that the interpolated word "unknown," in the A. V. of 1 Cor. xiv., was the judgment in all things, in the excellent gift of Charity.

E. H. P.

TOPARCHY (Tōparchía). A term applied in one passage of the Septuagint (1 Mac. xi. 28) to indicate three districts to which elsewhere (x. 30, xi. 34) the name νομός is given. In all these passages the English Version employs the term "governments." The three "toparchies" in question were Apherena (Ἀφερήνα), Lydda, and Ramath. They had been detached from Samaria, Peræa, and Galilee respectively, some time before the war between Demetrius Soter and Alexander Balas. Each of the two belligerents endeavored to win over Jonathan, the Jewish High-Priest, to their side, by allowing him, among other privileges, the sovereign power over these districts without any payment of land-tax. The situation of Lydda is doubtless, for the toparchy Lydda, of which Pliny speaks (v. 14), is situated not in Peræa, but on the western side of the Jordan. Apherena is considered by Grattus to denote the region about Bethel, captured by Abijah from Jeroboam (2 Chr. xiii. 19). Ramath is probably the famous strong-hold, the desire of obtaining which led to the unfortunate expedition of the allied sovereigns, Aban and John Hyrcanus (1 K. xiv. 39).

The "toparchies" seem to have been of the nature of οὐγδία, and the passages in which the word τοπάρχος occurs, all harmonize with the view of that functionary as the υπερ, whose duty would be to collect the taxes and administer justice in all cases affecting the revenue, and who, for the purpose of enforcing payment, would have the command of a small military force. He would thus be the lowest in the hierarchy of a despotic administration to whom troops would be entrusted; and hence the taunt in 2 K. xvii. 34, and lxxxvi. 9: Πατριάρχησι το πρόεστον τοπάρχων ενδυναμουσίων, ταν διαλείψαν τον κυρίον μου τοις ἑαυτοίς; "How wilt thou resist a single toparch, one of the very few of. my lord's princes?" But the essential character of the toparch is that of a fiscal officer, and his military character is altogether subordinate to his civil. Hence the word is employed in Gen. xxii. 34, for the "officers over the land," who were instructed to buy up the fifth part of the produce of the soil during the seven years of abundance. In Dan. iii. 3, Theodotion uses the word in a much more extensive sense, making it equivalent to "satraps," and the English Version renders the original by "princes;" but the original word here is not the same as in Dan. iii. 27, and vi. 7, in every one of which cases a subordinate functionary is contemplated.

J. W. B.

TOPAZ (Τοπάζ). Pidōs: τοπαζōν: topazion. The topaz of the ancient Greeks and Romans is generally allowed to be our chrysolite, while their chrysolite is our topaz. [CHRYSOLOITE] Belleman, however, (Die Urvor und Thunmv, p. 39), contends that the topaz and the chrysolite of the ancients are identical with the stones denoted by these terms at the present day. The account which Pliny (H. N. xxxvii. 2.19) gives of the gems, the gift of the Magi, leads to the conclusion that that stone is our chrysolite; "the topazos," he says, "is still held in high estimation for its green tints." According to the authority of Jata, cited by Pliny, the topaz is derived from an island in the Red Sea called
TOPHEL (תֹּפֶד, Topheth). A place mentioned Jer. vii. 1, which has been probably identified with Tophah on a wady of the same name running north of Beersa towards the N. W. into the Ghur and S. E. corner of the Dead Sea (Robinson, ii. 570). This latter is a most fertile region, having many springs and rivulets flowing into the Ghur, and large plantations of fruit-trees, whence figs are exported. The bird Katzah, a kind of partridge, is found there in great numbers, and the steinbocks pastures in herds of forty or fifty together (Bunchehard, Holy Land, 405, 406).

H. H.

TOPHETH, and once TOPHET (תֹּפֶת, Tophet) [perh. abomination, a place abhorred, Diict.]. Generally with the article (2 K. xxvii. 10; Jer. vii. 31, 32, xix. 6, 13, 14). Three times without it (Jer. vii. 32, xix. 11, 12). Only once without it, but with an affix, תֹּפֶת, Topheth (Is. xxx. 33). In Greek, [Rom. and Vet. 2 K. and Jer. vii.] Tophèth. [Comp. in Jer. xix. 11] Topheth, and [Alex. in 2 K.] Ὠψθέθ (Steph. Lex. 166. Peregrinat. Bibl. Theos.); [for the LXX. in Is. xxx. 33 and Jer. xix. see below.] In the Vulgate, [Tophet.] Topheth. In Jerome, Tophet. It is not mentioned by Josephus.

It lay somewhere east or southeast of Jerusalem, for Jeremiah went out by the Sun Gate, or East Gate, to go to it (Jer. xix. 2). It was in "the Valley of the Son of Hinnom." (vii. 31), which is "by the end of the gate," and hence it was not identical with Hinnom, as some have written, except in the sense in which Paradise is identical with Eden, the one being part of the other. It was in Hinnom, and was perhaps one of its chief groves or gardens. It seems also to have been part of the king's gardens, and watered by Siloam, perhaps a little to the south of the present Birket el-

Hevrana. The name Tophet only occurs in the Old Testament (2 K. xxvii. 10; Is. xxx. 33; Jer. vii. 31), and it is never to be referred to, nor the Apocrypha. Jerome is the first who notices it: but we can see that by his time the name had disappeared, for he discusses it very much as a modern commentator would do, only mentioning a green and fruitful spot in Hinnom, watered by Siloam, where he assumes it was: "Delahunam Saul, in Greek, Σηκές, Σίκη, τον ήδυτιναν." (Vulg. 168.) If this be the case, we must conclude that the valley or gorge south of Jerusalem, which usually goes by the name of Hinnom, is not the Ge-Hinnom of the Bible — indeed, until comparatively modern times, that southern ravine was never so named. Hinnom by old writers, western and eastern, is always placed east of the city, and corresponds to what we call the "South of the Pyriform," along the southern bed and banks of the Kedron (Jerome, De Locis Hebr. and Comm. in Matt. x. 28: Ibn Batutah, Travels; Jahl Addin's History of the Temple; Felix Fabri), and was reckoned to be somewhere between the Potter's Field and the Fuller's Pool.

Tophet has been variously translated. Jerome says hibbitum, others hibebbis; others Menab; others place of burning or burying; others的通知ation (Jerome, Nollius, Gesenius, Bochart, Simonis, Thirring). The most natural seems that suggested by the occurrence of the word in two consecutive verses, in the one of which it is a verb, and in the other Tophet. (Is. xxx. 33). The Hebrew words are nearly identical, and Tophet was probably the king's "mines grove" or garden, denoting originally nothing evil or hateful. Certainly there is no proof that it took its name from the drums beaten to drown the cries of the burning victims that passed through the fire to Molech. As Chin. mard, the hibebeset, So Tophet is the ibebeset-grove or valley. This might be at first part of the royal garden, a spot of special beauty, with a royal villa in the midst, like the Phasia's palace at Shiloh, near Cairo. Afterwards it was defiled by idols, and polluted by the sacrifices of Baal and the fires of Molech. Then it became the place of abomination, the very gate or pit of hell. The plougs defiled it, and threw down its altars and high places, pouring into it all the filth of the city. Still it became the "abhorrence" of Jerusalem, for to it, primarily, though not exhaustively, the prophet refers:

They shall go forth and gaze
On the carcases of the transgressors against me;
For their worm shall not die,
And their fire shall not be quenched,
And they shall be an abhorrence to all flesh. (Is. xix. 24.)

In Kings and Jeremiah the name is "the Tophet," but in Isaiah (xxx. 33) it is Topheth; yet the places are probably the same so far, only in Isaiah's time the grove might be changing its name somewhat, and with that change taking on the symbolic meaning which it manifestly possesses in the prophet's prediction:

Set in order in days past has been Tophet;
Surely for the king it has been made ready.
He hath deepened, he hath widened it; a
The pile thereof, fire and wood, he hath multiplied.

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a Of the literal Tophet it is said, "They shall bury in Tophet, till there be no place" (Jer. vi. 32). Of the symbolical Tophet it is said above, "He hath widened and widened it."
Topheth

The breath of Jehovah, like a stream of broinstone, Doth set it on fire.

It is to be noticed that the LXX. translate the above passage in a peculiar way: τὸ ἄνεμον τὴν σεισιάν ἀπαντᾷ γὰρ, "that shall be required from of old," or perhaps "before the time;" but Jerome translates the LXX. as if their word had been ἀπαντώς (as ἀνεμός, as Procopius reads it), and not ἀπαντῶς "in unum dies diciōscipio," adding this comment: "Dicitur ad illum quod ab initio eclipse desert, regnum ssumo arbitrium spectans, mundum preparando sint Heckem et arenae simplicia." In that case the Alexandrian translators perhaps took ἀπαντώς for the second person singular masculine of the future of ἀπαντάω, to persuade or deceive. It may be noticed that Michaelis renders it thus: "Tophet ejus, q. d. regius ejus." In Jer. xix. 6, 15, the LXX. translate Tophet by δικαστήριον, δικαστήριον, which is not easily explained, except on the supposition of a marginal gloss having creep into the text instead of the proper name (see Jerome: and also Spald on the Greek version of Jer. iv. 31, and Notes on chaps. xix., xliii.)

In Jer. (vii. 32, xiv. 6) there is an intimation that both Tophet and Gehemmon were to lose their names, and to be called "the valley of slaughter." (Tophet, Genesis 25, 26-46.) Without venturing on the conjecture that the modern Deraw may be a relic of Harayol, we may yet say that this lower part of the Keshon is "the valley of slaughter," whether it ever bore here the name or not. It was not here, as some have thought, that the Assyrian was slain by the sword of the destroying angel. That slaughter seems to have taken place to the west of the city, probably on the spot afterwards called from the event, "the valley of the dead bodies" (Jer. xxxi. 46). The slaughter from which Tophet was to get its new name was not till afterards. In all succeeding ages, blood has flowed there in streams; corpses, buried and unburied, have filled up the hollows; and it may be that beneath the modern gardens and terraces there lie not only the debris of the city, but the houses and dust of millions,—Romans, Persians, Jews, Greeks, Crusaders, Moslems. What future days and events may bring is not for us to say. Perhaps the prophet's words are not yet exhausted.

Strange contrast between Tophet's first and last! Once the choice grove of Jerusalem's choicest valley; then the place of defilement and death and fire; then the "valley of slaughter!" Once the royal music-grove, where Solomon's singers, with voice and instrument, rejoiced the king, the court, and the city; then the temple of Baal, the high place of Molech, resounding with the cries of burning infants; then (in symbol) the place where is the wailing and gnashing of teeth. Once prepared for Israel's king, as one of his choicest villas; then degraded and defiled, till it becomes the place prepared for "the King," at the sound of whose voice the nations are to shake (Ez. xxxii. 16); and as Paradise and Eden passed into Babylonia, so Tophet and Ben Hinnom pass into Gehenna and the lake of fire. These scenes seem to have taken hold of Milton's mind: for three times over, within fifty lines, he refers to "the-opprobrious hill," the "hill

of scound," the "offensive mountain," and speaks of Solomon making his grove in the "pleasant valley of Hinnom, Tophet thence. And black Gehemmon called, the type of hell."

Many of the old travellers (see Felix Fabri, vol. i, p. 301) refer to Tophet, or Top as they call it, but they give no information as to the locality. Every vestige of Tophet — name and grove — is gone, and we can only guess at the spot; yet the references of Scripture and the present features of the locality enable us to make the guess with the same tolerable nearness as we do in the case of Gethsemane or Soqs.

B. B. 2

Torch. [Lamp; Lantern; Steel.]

Tor-ma-h (πυρός) [fixed, decided]: εἰρωτήριον: Alex. μετα εὑρέσας: chavm occurs only in the margin of LXX. ix. 31, as the alternative rendering of the Hebrew word which in the text is given as "privity." By a few commentators it has been conjectured that the word was originally the same with ARUMAH in ver. 41, — one or the other having been corrupted by the copists. This appears to have been first started by Kimchi. It is adopted by Junius and Tremellius; but there is little to be said either for or against it, and it will probably always remain a mere conjecture.

G.

Tortoise [ζωρ]. Tobál: ὁ σπάνιος κλάδος ὁ γράφησιν; crocodilus. The isib occurs only in Lev. xi. 29, as the name of some venomous animal. Beochart (Herb. ii. 432) with much reason refers the Heb. τοβάλ to the kindred Arabic akab (אכף), a "large kind of lizard," which, from the description of it as given by Bion, appears to be the Psephomus Scincus, or Monitor terrestris of Cuvier (R.

A. ii. 26). This lizard is the warm ehab-d of the Arabs, i.e. the land-warum, in contradistinction to the warm el-baker, i.e. the water-lizard (Monitor Niloticus). It is common enough in the deserts of Palestine and N. Africa. It is no doubt the spadonchus xeropogon of Herodotus (iv. 192). See also Dioscorides (ii. 71), who mentions it, or perhaps the Skincus officinalis, under the name of σκίνκος.

Geseum derives the Heb. word from ζωρ. "a to move slowly."

W. H.

Tou [τουλ]: Ewe: Alex: Θουλ: Theul. Tou, king of Hamath (1 Chr. xvii. 9, 10).

A. II. 26.
TOW.

Tower. For towers as parts of city-walls, or as strongholds of refuge for villages, see Fenced Cities, Jerusalem, ii. 1315-1322; and HANASHELL. Watch-towers or fortified posts in frontier or exposed situations are mentioned in Scripture, as the tower of Edom, etc. (Gen. xxxv. 21: Mic. iv. 8; Is. xxvi. 5, 8, 11; Hab. ii. 1; Jer. xvii. 2; Cant. vii. 4); the tower of Lebanon, perhaps one of David's "garrisons," utvide v. 2 S. viii. viii; Kammer, Pol. p. 29). Such towers or outposts for the defense of wells, and the protection of flocks and of commerce, were built by Uziah in the pasture-grounds (Mediat) (Dejeteet), and by his son Jotham in the forests (Chorephon) of Judah (2 Chr. xxvi. 10, xxvii. 4). Remains of such fortifications may still be seen, which, though not perhaps themselves of remote antiquity, yet very probably have succeeded to more ancient structures built in the same places for like purposes (Robinson, ii. 81, 85, 180; Roberts, Sketches, p. 95). Besides these military structures, we read in Scripture of towers built in vineyards as an almost necessary appendage to them (Is. v. 2; Matt. xxi. 35; Mark xii. 1). Such towers are still in use in Palestine in vineyards, especially near Jerusalem, and are used especially as lodges for the keepers of the vineyards. During the vintage they are filled with the persons employed in the work of gathering the grapes (Robinson, i. 215, ii. 81; Martineau, East. Lit., p. 474; De Sauley, Trav. i. 546).

* TOWER OF JABEEL. (Tongues, Confusion of.)

TOWNS-CLERK (γραμματεύς σειρού). The title ascribed in our Version to the magistrate at Ephesus who appended the mob in the theatre at the time of the tumult excited by Demetrius and his fellow-craftsmen (Acts xix. 35). The other primary English versions translate in the same way, except those from the Vulgate (Wydyll, the Rhenish), which render "scribe." A digest of Boeckel's views, in his Stadthaukungen, respecting the functions of this officer at Athens (there were three grades of the order there), will be found in Del. of Ant, p. 439 ff. The γραμματεύς or "town-clerk" at Ephesus was no doubt a more important person in that city than any of the public officers designated by that term in Greece (see Greswell's Dissertations, iv. 152). The title is preserved on various ancient coins (Weinstein, Nov. Test. ii. 586; Ackermann's Numismatic Illustrations, p. 53), which illustrate fully the rank and dignity of the office. It would appear that what may have been the original service of this class of men, namely, to record the acts and decrees of the state, and to read them in public, embraced at length, especially under the ascendency of the Romans in Asia Minor, a much wider sphere of duty, so as to make them, in some instances, in effect the heads or chiefs of the municipal government (Winer, Radecl. i. 649).

They were authorized to preside over the popular assemblies and submit votes to them, and are mentioned on marbles as acting in that capacity. In cases where they were associated with a superior magistrate, they succeeded to his place and discharged his functions when the latter was absent or had died. "On the subjugation of Asia by the Romans," says Baumstark (Paul's Encyclopaedia, iii. 494), "γραμματεῖς were appointed there in the character of governors of single cities and districts, who even placed their names on the coins of their cities, caused the year to be named from them, and sometimes were allowed to assume the dignity, or at least the name, of ἀρχιερέας." This writer refers as his authorities to Schwartz, Dissertatio de γραμματεσ, Magistretat Civitatam Aevi Proconsularis (Altorf, 1753); Van Dale, Dissertat. v. 425; Shemlick, De L'ta et First. Texam. i. 74. A good article on this topic will be found in the New Encyclopædia (U. S. V.), x. 144.

It is evident, therefore, from Luke's account, as illustrated by ancient records, that the Ephesian town-clerk acted a part entirely appropriate to the character in which he appears. The speech delivered by him, it may be remarked, is the model of a popular harangue. He argues that such excitement as the Ephesians excited was undeniably inauspicious as they stood above all suspicion in religious matters (Acts xix. 35, 39): that it was unjustifiable, since they could establish nothing against the men whom they accused (ver. 37); that if it was unnecessary, since other means of redress were open to them (ver. 38, 39); and, finally, if neither proper nor a sense of justice and anything, fear of the Roman power should restrained them from such illegal proceedings (ver. 40).

H. B. H.

TRACHONITIS (Τραχωνίτις). This place is mentioned only once in the Bible, Luke iii. 1. It is possible that Philip—was tetrarch of Ituraea, and Τραχωνίτις Χώρας— and it appears that this "Trachonite region," in addition to the little province of Trachonitis, included parts of Amurites, Galmaitis, and Batanea (Joseph. Ant., xvi. 7, 2, § 1, and ii. 4 § 4).

Trachonitis is, in all probability, the Greek equivalent for the Arameic Τραχωνίτης. The Tagmatai render the word ΤΡΑΧΩΝΙΤΗΣ in Pteu. iii. 14, by ΤΡΑΧΩΝΙΤΗΣ. According to Gesenius, ΤΡΑΧΩΝΙΤΗΣ signifies "a heap of stones," from the root ΤΡΑΧΩΝΙΤΗΣ, "to pile up stones." So ΤΡΑΧΩΝΙΤΗΣ or ΤΡΑΧΩΝΙΤΗΣ is a "ragged or stony...

a. 1. τοῖς, τοῖς, and τοῖς: εἵλοις: from θαλῆς, "search," "explore," a searcher or watcher; and hence the notion of a watch-tower. In Is. xxvii. 14, the tower of Ophel is probably meant (Neh. iii. 23; Jos. 198).

2. τοῖς, τοῖς, and τοῖς or τοῖς: τίραμεν: "tirare; from θαλῆς, "become great" (Gen. 24:5), med. sometimes as a proper name. (Mendel.)

3. τοῖς: τίραομαι: "beautify, beautify only once: "tower."" (Hab. ii. 1.)

4. ΤΡΑΧΩΝΙΤΗΣ: δόμος: domus: only in 2 K. v. 24 (Gebelyr.).

5. τοῖς, usually "corner," twice only: "tower." Zoph. i. 10; I. vi. 6: γωνίας: angulus.

6. ΤΡΑΧΩΝΙΤΗΣ: οἰκείωσα: "wax: "watch-tower." (Mendel.)

7. ΤΡΑΧΩΝΙΤΗΣ: ὀψιμία: "beau: only in poetry (Mendel.)

b. Such towers are numerous also at Bethlehem and form a striking feature of the landscape (Herodet, Illustrations of Scripture, p. 171 f.).

H.
TRACHONITIS

TRACT. — William of Tyre gives a curious etymology of the word Trachonitis: "Videtur autem soli vista tercynia dicta. Tractus enim dicuntur occulti et subterrami mentes, quibus ista regna abutunt." (Gest. Dei per Francos, p. 805). Be this as it may, there can be no doubt that the whole region abounds in caverns, some of which are of vast extent. Strabo refers to the caves in the mountains beyond Trachon (Geog. xvi.), and he affirms that some of them are so great that it would contain 100,000 men. The writer has visited some spacious caverns in Jebel Hawven, and in the interior of the Lejah.

The situation and boundaries of Trachonitis can be defined with tolerable accuracy from the notices in Josephus, Strabo, and other writers. From Josephus we gather that it lay south of Damascus, and east of Gaulanitis, and that it bordered on Anuranitis and Batanea (B. J. iv. 1, § 1; vi. 1, § 10, 17). Strabo says there were 10,000 Trachonites (Geog. xvi.). From Ptolemy we learn that it bordered on Batanea, near the town of Sucea (Geog. xvi.). In the Jerusalem Gemara it is made to extend as far south as Bostra (Lightfoot, Opp. ii. 473). Eusebius and Jerome, though they err in confounding it with Turena, yet the latter rightly defines its position, as lying between Bostra and Damascus (Onom. s. v.). Jerome also states that Kenath was one of its chief towns (Onom. s. v. "Canath").

From these data we have no difficulty in fixing the position of Trachonitis. It included the whole of the modern province called el-Lojeb (الملاجأ), with a section of the plain southward, and also a part of the western declivities of Jebel Hawrun. This may explain Strabo's two Trachons. The identity of the Lejeb and Trachonitis does not rest merely on presumptive evidence. On the northern border of the province are the extensive ruins of Massoura, where, on the door of a beautiful temple, Burckhardt discovered an inscription, from which it appears that this is the old city of Phoecea, and the capital of Trachonitis (αμφιορκώμενα Τραχώνων). Text. in Syr. 117). The Lejeb is bounded on the east by the mountains of Batanea (now Jebel Hawrun), on whose slopes are the ruins of Sucea and Kenath; on the south by Anuranitis (now Hawrun), in which are the extensive ruins of Bostra; on the west by Gaulanitis (now Judair) and Damascus. If all other proofs were wanting, a comparison of the features of the Lejeb with the graphic description Josephus gives of Trachonitis would be sufficient to establish the identity. The inhabitants, he says, "had neither towns nor fields, but dwelt in caves that served as a refuge both for themselves and their rocks. They had..." (Geog. xvi.), which this may be compared.

The notices of Trachonitis in history are few and brief. Josephus affirms that it was colonized by the son of Aram (Jud. ii. 8, § 4). His next reference to it is when it was held by Zenodorus the bandit-chief. Then its inhabitants made frequent raids, as their successors do still, upon the territories of Damascus (Ant. xv. 10, § 1). Augustus took it from Zenodorus, and gave it to Herod the Great, on condition that he should repress the robbers (Ant. xvi. 9, § 1). Herod bequeathed it to his son Philip, and his will was confirmed by Cæsar (B. J. ii. 6, § 8). This is the Philip referred to in Luke iii. 1. At a later period it passed into the hands of Herod Agrippa (B. J. iii. 3, § 5). After the conquest of this part of Syria by Cornelius Palma, in the beginning of the second century, we hear no more of Trachonitis (Burckhardt, Trav. in Syria, 110; Porter, Ilm. in Syria, 240-253; Journal. Geog. Soc. xxvii. 250-252.) Also, Porter, Guide Cities of Bashan, pp. 15, 93; and J. G. Wetstein, Reisebuch i. Ilm. in Syria u. die Trachoniten, p. 36. E. — H. J. L. P.

* TRADITION (παραδοσία, rendered once, in 1 Cor. xi. 2, "observances"). Primarily it denotes the act of delivering or transmitting, then the thing delivered; in the N. T. it has only the latter sense. It refers generally, if not always, to preceptive rather than to historical matters. Traditions may be either written or oral (2 Thess. ii. 15); and the term is perhaps used in Col. i. 14, so as to include even precepts of the canonical Scriptures. But the traditions alluded to by Christ in Matt. xv. and Mark vii. were probably for the most part oral; Josephus (Ant. xiii. 10, § 6) seems to imply this, and he furthermore distinguishes them from the Scriptures as being additions to, or explanations of the latter, handed down from the fathers. These were afterwards written in the Talmud. On the character of them, cf. Wetstein, Lightfoot and Schüttgen on Matt. vi. 2, 5, 20. [WASHING THE HANDS AND FEET: PHARISEES: SCHEHER.]

The authorship of traditions, according to the N. T., depends on their source. If they originated strictly with uninspired men, they were not authoritative, and might even be directly opposed to Divine commandments (Matt. xv. 6, Col. xi. 8). On the other hand παραδοσία which were derived from Christ or his apostles, were authoritative (1 Cor. xi. 2; 2 Thess. ii. 15). Here we may note also the frequent use of παραδοσία, said of injunctions or important communications delivered to the Christians (1 Cor. xi. 23, 25, 3; Acts xvi. 4; Rom. vii. 3; Col. ii. 4); and some of them bound to us by the oral tradition. But the whole substance of the Gospel is spoken of as thus delivered. And oral transmission is probably meant in most cases.

This suggests the inquiry, what traditional elements there are in the Bible itself. As regards the O. T., since the names of the authors of the historical books are not given and many of the histories cover a long period of time, there is no room for a bounded license in conjecturing how far the narratives are traditions reduced to writing a greater or less time after the occurrence of the events recorded. But the mention of histories now lost, made as early as Num. xxi. 14 ("the book of the wars of the Lord"); and especially in the books of Kings and Chronicles [KINOS] of annals of the several divisions, diminishes very much the probability of extensive resort to old traditions in the compilation of the histories. Where reference is made in one part of the O. T. to former events in the history of the people, we can generally find the events recorded in the earlier books. Cf. e.g. Jephthah's message to the Ammonites (Judg. xi.) with the
TRADITION

narrative in Num xx. and xxi., or Ps. Ixxxviii, with the history of the Exodus. It is more than doubtful whether we are to understand Mic. vi. 5-8 as containing a dialogue between Balaam and Balaam, preserved by tradition. This view, though advanced by Bishop Butler (Sermon on Balaam), and adopted in the article on Moab and by Stanley (Jewish Church, i. 212), is not generally accepted, and hardly seems to be suggested by the passage in Micah.

The time embraced in the N. T. histories does not allow much scope to tradition in the ordinary sense of the term. But if we take παράδοσις in the narrower sense in which the N. T. uses it, then it may be said that a considerable part of the historical books of the N. T. may be composed of traditions. The Gospel was at first preached, not written. What the apostles thus handed down was afterwards recorded by them or others. See Gospels; Westcott, Introduction, p. 212; and especially Luke i. 1 ff. Accordingly, the familiar passage Acts xx. 35, where Paul quotes a saying of Christ not elsewhere recorded, is strictly speaking no more a tradition than the other sayings of Christ which are found in the Gospels; for at that time when Paul used this language perhaps none, or not many, of the Gospels then were written. See Hackett, Acts, p. 343, and Introduction to Acts, p. 29. The same may be said of John viii. 11-12. This narrative, though belonging originally to none of the Gospels, was probably preserved in the recollection of the disciples and early incorporated into the text of John. See Meyer on this passage. Somewhat different is the case with the interpolation in John x. 3-4, which seems to be a tradition reflecting a popular belief, but for which John cannot be regarded as vouching. Still different is the tradition (John xxi. 23) respecting John's death, which is mentioned, only to be pronounced false. There are however a few instances of what seem to be traditions of longer standing. On 2 Tim. iii. 8 see JANES AND JANIBAS, and Westcott in loc. The phrase "a swan answered" in Heb. xi. 37 is doubtless founded on the tradition that Isaiah was thus put to death. On the dispute between Michael and the Devil, Jude 9, see MICHAEL: also De Wette and Huther in loc. Of a similar character is the quotation, in Jude 14, 15, from "Enoch, the seventh from Adam." On this see Enoch; Book of. The allusion in Jude 6 to the angels who kept not their first estate may also have been derived from the book of Enoch (xii. 4), though this again is probably derived from Gen. vi. 1-4 (on which see, besides the commentary, especially Kuritz, Die Ehen der Sibane Gottes, etc., in his Geschichte des Alten Bundes. 2 Pet. ii. 4 probably refers to the same thing. According to some, the verse may be an allusion to the famous tradition of the rock that the rock from which water sprang forth did actually follow the Israelites in their wanderings. But this, though a real Jewish tradition, cannot be proved to have existed before the time of Paul; and if it did, Paul does not indispose it,—at the most he only alludes to it. Cf. Neander and Meyer in loc. A more important instance of tradition is that respecting the mediation of angels in the giving of the Law. This is men-

TRANCE

TRANCE (ἐκποντισμός; exponemos). (1) In the only passage (Num xxiv. 16) in which this word occurs in the English of the O. T. there is, as the italics show, no corresponding word in Hebrew, simply בָּא אֶל, "falling," for which the LXX. gives ἐπὶ τούτῳ, and the Vulg. more literally qui collit. The Greek ἐκποντισμός is, however, used as the equivalent for many Hebrew words, signifying dread, fear, astonishment (Tommuni Concordant.). In the N. T. we meet with the word three times (Acts x. 10, xi. 5, xvii. 17), the Vulgate giving "excead" in the two former, "stupor mensis" in the latter. Luther uses "entzückt" in all three cases. The meaning of the Greek and Latin words is obvious enough. The ἐκποντισμός is the state in which a man has passed out of the usual order of his life, beyond the natural limits of consciousness and volition. "Excead," in like manner, though in classical Latin chiefly used as an euphemism for death, became, in ecclesiastical writers, a synonym for the condition of seeming death to the outer world, which we speak of as a trance. "Hanc videmus dicimus, exclamam sensum, et amnicライブ instar" (Tertull. de An. c. 45). The history of the English word presents an interesting parallel. The Latin "transitus" took its place also among the euphemisms for death. In early Italian "esser in transito," was to be as at the point of death, the passage to another world. Passing into French, it also, abbreviating itself to "trance," was applied, not to death itself, but to that which more or less resembled it (Diez, Roman. Worterbuch, s. v. "transito").

(2.) Used as the word is by Luke, in the physician," and, in this special sense, by him only, in the N. T., it would be interesting to inquire what precise meaning it had, and what the precise time of its use. From the time of Hippocrates, who uses it to describe the loss of conscious perception, it had probably borne the connotation which it has had, with shades of meaning for good or evil, ever since. Thus, Hesychius gives as the account of a man in an ecstasy, that he is ὁ ἐκποντισμός ὑπακοήν ἄποικος (Apologia) speaks of it as "a change from the earthly and carnal state and soul into a divine and spiritual condition both of character and life." Tertullian (l. c.) compares it to the dream-state in which the soul acts, but not through its usual instruments. Augustine (Confess. ix. 11) describes his mother in this state as "abstracta a presentis," and gives a description of like phenomena in the case of a certain Restitutus (de Civ. xvi. 29).

(3.) We may compare with these statements the answers obviously to that of later writers between pure and ecstatic catalyses (comp. Feistus, Εκπονημ. Μνημ. s. v. ἐκπονημείον).
more precise definitions of modern medical science.

There the ecstatic state appears as one form of catalepsy. In catalepsy pure and simple, there is a "sudden suspension of thought, of sensibility, of voluntary motion." "The body continues in any attitude in which it may be placed; there are no signs of any process of thought; the patient continues silent." In the ecstatic form of catalepsy, on the other hand, "the patient is lost to all external impressions, but wrapped and absorbed in some object of the imagination." The man is "out of the body." "Nervous and susceptible persons are apt to be thrown into these trances under the influence of what is called mesmerism. There is, for the most part, a high degree of mental excitement. The patient utters the most enthusiastic and fervid expressions or the most earnest warnings. The character of the whole trance is that of intense contemplative excitement. He believes that he has seen wonderful visions and heard singular revelations" (Watson, *Principles and Practice*, Lect. xxxix.; Copland, *Dict. of Medicine*, s. v. "Catalepsy").

The causes of this state are to be traced commonly to strong religious impressions; but some, though, for the most part, not the ecstatic phenomena of catalepsy are producible by the concentration of thought upon some object or of some vision upon a fixed point (Quot. Rec. xviii., pp. 510-522, by Dr. W. B. Carpenter; comp. *Unterg. und Themmm*), and, in some more exceptional cases, like that mentioned by Augustine (there, however, under the influence of sound, and imita- 

tis quod lamentosus compluvit hominis voce"; and that of Jerome of Cardam, *In *Revelation, vi.*, men have been able to throw themselves into a cataleptic state at will. [See Dr. W. A. Hammond on the *Physica und Physologia Spiritualis*, in the *N. A. Rec.* for April 1870; ex. 283-285, A.]

(4) Whatever explanation may be given of it, it is true of many, if not most, of those who have left the stamp of their own character on the religious history of mankind, that they have been liable to pass at times into this abnormal state. The union of intense feeling, strong volition, long-con- 

tinued thought (the conditions of all wide and last- 

ing influence), aided in many cases by the withdrawal from the lower life of the support which is needed to maintain a healthy equilibrium, appears to have been more than the "earthen vessel" will bear. The words which speak of "an ecstasy of adoration" are often literally true. The many visions, the journey through the heavens, the so-called ecstasy of Mohammed, were phenomena of this nature.

Of three great medieval teachers, St. Francis of Assisi, St. Thomas Aquinas, and Johnnes Scoto, it is recorded that they would fall into the ecstatic state, remain numerous, and that death, sometimes for a whole day, and then, returning to consciousness, speak as if they had drunk deep of divine mysteries (Galadmir, *Crit. Soc.* on Acts x. 10). The old traditions of Arius and Eumenides, the conflicts of Dunstan and Luther with the powers of darkness, the visions of Savon- 

re, and George Fox, and Swedenborg, and Deh- 

men, are generally analogous. Where there has been no extraordinary power to influence others, other conditions remaining the same, the phenomena have appeared among whole classes of men and women, and as far as the circumstances of their lives tended to produce an excursive susceptibility to religious or imaginative emotion. The history of monastic orders, of American and Irish revivals, gives countless examples. Still more noticeable is the fact that many of the *improvinciarii* of Italy are only able to exercise their gift when they are in a state of ecstatic trance, and speak of the gift itself as something without a (Copland, L. c.); while in strange contrast with their earlier history, and pointing perhaps to a national character that has become harder and less emotional, there is the testimony of a German physician (Frank), who had made catalepsy a special study, that he had never met with a single case of it among the Jews (Cop- 

land, L. c.).

(5) We are now able to take a true estimate of the trances of Biblical history. As in other things, so also here, the phenomena are common to higher and lower, to true and false systems. The nature of man continuing the same, it could hardly be that the awedness of the Divine presence, the ter- 

rors of Divine judgment, should leave it in the calm equilibrium of its normal state. Whatever magic or suggestion of a truth were involved, what- 

er ever gave him to whom it was revealed more power over the hearts of others, might well take its place in the Divine education of nations and individual men. We may not point to trances and ecstasies as proofs of a true Revelation, but still less may we think of them as at all inconsistent with it. Thus, though we have not the word, we have the thing in the "deep sleep" (Ez. xix., and, LXX.), the "hor- 

ror of great darkness," that fell on Abraham (Gen. xxx. 12). Baham, as if overcome by the constraining power of a Spirit mightier than his own, "sees the vision of God, falling, but with opened eyes" (Num. xxiv. 4). Saul, in like manner, when the wild chant of the prophets stirred the old depths of feeling, himself also "prophesied," and "fell down" (most, if not all, of his kingly clothing be- 

ing thrown off in the ecstasy of the moment), "all that day and all that night" (1 Sam. xix. 24). Sometimes there was in Jeremiah that made men say of him that he was as one that "is mad and makest himself a prophet" (Jer. xxix. 26). In Ezekiel the phenomena appear in more wonderful and awful forms. He sits motionless for seven days in the state of astonishment, till the word of the Lord comes to him (Ez. iii. 15). The "hand of the Lord" falls on him, and he too sees the "visions of God," and hears the voice of the Al- 

mighty, "whichareth between the earth and heaven," and passes from the river of Chebar to the Lord's house in Jerusalem (Ez. viii. 3).

(6) As other elements and forms of the pro- 

phetic work were revived in "the Apostles and Prophets" of the N. T., so also was this. More distinctly even than in the O. T. it becomes the medium through which men rise to see clearly what before was dim and doubtful, in which the mingled hopes and fears and perplexities of the waking state are dissipated at once. Though dif- 

ferent in form, the revelation to the same class of phe- 

nomena as the GIFT OF TONGUES, and is connected

a *Analogous to this is the statement of Aristotle *('Prot. c. 30) that the *skaphophanes* speak often in wild outbursts of poetry, and as the Sibyls and others who are inspired (Sibyll.).

b A fuller treatment of the whole subject than can be entered on here may be found in the chapter on *Les Mystiques in Man*, *La Magie et l'Alchimie*.
with visions and revelations of the Lord." In some cases, indeed, it is the chosen channel for such revelations. To the "trance" of Peter in the city, where all outward circumstances tended to bring the thought of an expansion of the Divine kingdom more distinctly before him than it had ever been brought before, we owe the indelible truth stamped upon the heart of Chri^n-Tendom, that God is no respecter of persons, that we may not fail any man "common or meek" (Acts x, xi). To the "trance" of Paul, when his work for his own people seemed utterly fruitless, we owe the mission which was the starting-point of the history of the Universal Church, the command which bade him "depart . . . far hence into the Gentiles" (Acts xxii. 17-21). Wisely for the most part did the Apostle draw a veil over these more mysterious experiences. He would not sacrifice to them, as others have often sacrificed, the higher life of activity, love, prudence. He could not explain them to himself. "In the body or out of the body" he could not tell, but the outer world of perception had passed away, and he had passed into a new world -"out of the third heaven" and had heard "unspeakable words" (2 Cor. xii. 1-4). Those trances too, we may believe, were not without their share in fashioning his character and life, though no special truth came distinctly out of them. United as they then were, but as they have seldom been since, with clear perceptions of the truth of God, with love wonderful in its depth and tenderness, with energy unceasing, and with that almost passing into "gaiety" they made him what he was, the leader of the Apostle band, emphatically the "master builder" of the Church of God (comp. Jowett, Fragment on the Character of St. Paul). E. H. P.

*TRANSFIGURATION.* The event in the earthly life of Christ which marks the culminating point in his public ministry, and stands midway between the temptation in the wilderness and the agony in Gethsemane. It is recorded, with very slight variations, by the Synoptists (Matt. xviii. 1-13; Mark ix. 2-13; Luke ix. 28-38), but is omitted by John, like many other events and miracles, as being already known from the gospel tradition.

1. The place mentioned by the Evangelists is "an high mountain," probably in Galilee, where the synoptical Gospels usually move, and where the events immediately preceding and succeeding occurred. The Lord was wont to withdraw to a mountain for prayer (Matt. xiv. 23; Luke xxi. 37; John vi. 15), and several of the greatest events in the history of revelation, from the legislation on Mount Sinai to the ascension from Mount Olivet, took place on mountains. An ancient tradition, first mentioned by Cyril of Jerusalem (Catech. xii. 16) about the middle of the fourth century, locates the Transfiguration on Mount Tabor, the highest in Galilee, which rises, like a truncated cone, 1310 Paris feet from the plain of Esdraelon, two hours and a quarter south of Nazareth, with an unbroken view to the sea of Galilee; but we may not believe the Transfiguration in the Old Testament (Judges iv. 6, 14, viii. 18; Ps. lxxxiv. 12; Jer. xiv. 18), though nowhere in the New. This tradition gained soon almost universal acceptance, while a earlier tradition, which places the event on the Mount of Olives near Jerusalem, stands isolated. It gave rise to the building of churches and monasteries on the summit of Tabor ("to correspond to the three tabernacles which Peter was not permitted to build"), and to the designation of the festival of the Transfiguration in the Greek Church, as Τὸ Θεαματικὸν. There is no evidence in favor of this tradition, but strong and decisive evidence against it; for the summit of Tabor was employed without intermission between the times of Antiochus the Great, 218 B. C., to the destruction of Jerusalem, A. D. 70, as a fortification, and hence unfit for quiet seclusion and meditation (Polybius v. 70; 6; Josephus, Ant. xvi. 6, 3; B. J. i. 8, 7, ii. 20, 6, iv. 18; comp. Ritter, Comparative Geography of Palestine, ii. 313, Eng. trans.: Robinson, Bibl. Rel. iii. 220-225; Herzog, Enzyk. art. Tabor; Truch, Studien in the gospels, p. 122). Modern commentators and critics favor Mount Hermon, the highest mountain-top in Canaanites, or one of the spurs of the Anti-Libanans. Hermon is the highest of all the Lebanon mountains, and was called Jebel es-Shikh, or the Sheikh's mountain.

2. As to the time, the Transfiguration probably took place in the night, because it could be seen to better advantage than in daylight, and Jesus usually went to mountains to spend there the night in prayer (Luke vi. 12, xxi. 37, xxii. 39; Matt. xiv. 23, 24). The apostles were asleep, and are described as having kept themselves awoke through the act of Transfiguration (Mark xvi. 13, Luke ix. 32), and they did not descend till the next day (Luke ix. 51).

3. The actors and witnesses. Christ was the central figure, the subject of the Transfiguration. Moses and Elijah appeared from the heavenly world, as the representatives of the Old Testament, the one of the Law, the other of Prophecy, to do homage to Him who was the fulfillment of both. They were the fittest persons to witness this anticipation of the heavenly glory, not only on account of their representative character, but also on account of their mysterious departure from this world; Moses having died on the mountain, as the rabbinical tradition has it, "of the kisses of Jehovah," in sight of the Holy Land, and out of sight of the world; Elijah having been translated alive from earth to heaven on chariots of fire. Both had endured, like Christ, a forty days' fast, both had been on the holy mount in the visions of God, and now they remained in the glories which He only had "solemnly to consign to his hands, once and for all, in a symbolical and glorious representation, their delegated and expiring power" (Alford). The recognition of the heavenly visitors by the disciples was probably by immediate intuition, and not by subsequent information.

Among the apostles, the three favorite disciples, Peter, James, and John, were the sole witnesses of the scene, as they were also of the raising of Jairus' daughter and of the agony in Gethsemane. Peter alludes to the event, in his second epistle (i. 16-18), where he speaks of having been an eye-witness of the majesty of the Lord Jesus when he was with Him on the holy mount and heard the heavenly voice of the Father declaring Him to be his beloved Son. John, the beloved, of Jesus, probably had in view this among other manifestations of his glory when he testified: "We beheld his glory, the glory as of the only begotten of the Father full of grace and truth" (John i. 14). And his brother James, as the protomartyr among the apostles, was the first to follow Him into that glory, of which the Transfiguration was a foretaste and a sure pledge.

4. The creed itself. The Transfiguration or
transfiguration, or, as the German divines call it, the glorification (Verkleinerung) consisted in a visible manifestation and effulgence of the inner glory of Christ's person, accompanied by an audible voice from heaven declaring Him to be the Son of God in whom the Father is well pleased. The expression used by Matthew and Mark, is that the Lord was transfigured (metamorphothesis). Luke, who wrote for Gentile readers, avoids this expression, perhaps (as Trench suggests), on account of the possible associations of the heathen mythology which would so easily attach themselves to it in the imagination of the Greeks, and he simply tells us "that the fashion of his countenance was altered as He prayed" (ἐγένετο τὸ εἶδος τοῦ προσώπου αὐτοῦ εὐφόρον). But it was not only his countenance which shone in supernatural splendor, even his mantle was white and gleaming," or as Mark, with his characteristic fondness for picturesque details, and borrowing one image from nature, and another from man's art, says, it "became shining, exceeding white as snow, such as no fuller on earth can whiten them." We have analogies in sculpture which may be used as illustrations. When Moses returned from the presence of Jehovah on Mount Sinai, the skin of his face shone (Ex. xxxiv. 29-35), which circumstance Hilary calls a figure of the Transfiguration. Stephen's face in view of his martyrdom shone like the face of an angel (Acts vi. 15). The human countenance is often lit up by joy, and the peace and blessedness of the soul, in moments of festive elevation, shine through it as through a mirror. In the case of Christ, the Transfiguration was the revelation and anticipation of his future state of glory which was concealed under the veil of his humanity in the state of humiliation. The cloud which overshadowed them was bright, or light-like, luminous (φαντασµάτισµον αὐτοῦ, of the same kind as the cloud at the ascension, or the clouds of heaven at the second advent of Christ (Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27), and symbolized the presence of God (Ex. xiv. 19, xix. 16; Is. xix. 1; Dan. vii. 13).

5. Different Explanations. — The event is described as a vision (βουκαία, Matt. xviii. 9). But this does not exclude its objective reality. It only places it above the sphere of sense and ordinary consciousness. It was an objective appearance, an actual visible visitation. The apostles saw the scene "in spirit" (comp. Acts x. 10; 1 Cor. xiv. 15; Rev. i. 10). They were in an ecstatic state of supernatural chiaroscuro, so to speak, "heavy with sleep," yet "keeping themselves awake throughout:" and Peter did "not know what he said," being only half conscious, overawed with fear and wonder, delighted so as to desire to be hold this glorious state yet "were afraid." (Mt. x. 11) The older orthodox writers describe it as a visible manifestation; some suppose that Moses and Elijah appeared in their own bodies; others that Moses, not yet having risen, assumed a foreign body resembling his former body (so Thomas Aquinas).

(6.) The rationalists resolve the transfiguration into a dream, or a meeting of Jesus with two secret disciples, on. whose account represents it as a pure myth, a poetical imitation of the description of Moses. Ex. xxiv. 1, xxxiv. 29 ff. (Reuss, in his Vie de Jesus, ignores the Transfiguration.) (d.) Ewald regards it as a rare occurrence, but with mythic embellishments. But the circumstantial agreement of the three Evangelists who narrate the event, its definite chronological date, its connection with what follows, and the reference to it by Peter, one of its witnesses (2 Pet. i. 16-18), as well as the many peculiar traits to which no parallel can be found in the transfiguration of Moses, refute the mythical hypothesis and confirm the historical character of the scene.

6. The significance of the Transfiguration. It was, as already remarked, a visible revelation of the hidden glory of the person of Christ in anticipation of his future state of exaltation, and at the same time a prophecy of the future glory of his people after the resurrection, when our mortal bodies shall be conformed to his glorified body (Phil. iii. 21). It served as a solemn inauguration of the history of the passion and final consummation of his work on earth. For, according to Luke's account, the Φοβος, the excessus of Christ, or, especially his death, the great mystery of the atonement for the sins of the world, and the following resurrection and return to the Father, was the topic of conversation between the two visitors from the other world with Jesus. The event bears a relation to the history of Christ's suffering, like that of his baptism in the river Jordan to his active ministry. On both occasions he was brought into contact with representatives of the Old Testament, and strengthened for his course by the solemn approval of the voice from heaven declaring him to be the well-beloved Son of the Father. The Transfiguration no doubt confirmed the faith of the three favorite disciples, and prepared them for the great trial which was approaching. It took away from them, as Leo the Great says (Sermon. xxiv.), the semblance of the cross. It furnished also to us all, a striking proof for the unity of the Old and New Testaments, for personal immortality, and the mysterious intercommunication of the visible and invisible worlds. Both meet in Jesus Christ: he is the connecting link between the O. and N. T., between heaven and earth, between the kingdom of grace and the kingdom of glory. It is very significant that, at the end of the scene, the disciples saw no man save Jesus alone. Moses and Elijah, the law and the promise, types and shadows pass away; the gospel, the fulfillment, of everything, is Christ. But Christ remains, the only one who can relieve the misery of earth and glorify our nature, Christ all in all.

The Transfiguration has given rise to one of the greatest works of art ever conceived by the genius of man, which is the best comment on this supernatural event. The picture under that name was the best work of Raphael, and was carried to his grave at his last breath. He died of the Transfiguration in his early manhood. The original is in St. Peter's at Rome, and has been multiplied in innumerable copies. It represents Christ soaring above the earth and swimming in glory, Moses with the tables of the Law on one hand, Elijah on the other, the three disciples with their characteristic features at their feet, gazing in a half-dreamy state at the central figure, the Sun of righteousness. But this picture, without that ideal peace, the painter represents in startling contrast the scene of the lunatic whose healing follows in the gospel narrative. So in our Christian experience we must ever descend from the heights of festive joy, and the foretaste of heaven which is granted us from time to time, to the hard work and misery of daily life, until we attain to final rest and to that.
TRIAL

In the trial of our Lord before Pilate, it was, in a legal sense, a trial for the offense ledge majestilis; one which, under the Julian Law, following out of that of the Twelve Tables, would be punishable with death (Luke xxiii. 38; John xit. 12, 13; Dig. iv. 1, 3).

2. The trials of the Apostles, of St. Stephen, and of St. Paul before the high-priest, were conducted according to Jewish rules (Acts iv. v. 27, vi. 12, xxii. 30, xxi. 1).

3. The trial it may be so called, of St. Paul and Sibas at Philippi, was held before the procurator, or, as they are called, στρατηγοί, praetors, on the charge of innovation in religion—a crime punishable with banishment or death (Acts xvi. 19, 22; Dict. of Antig. "Colonia," p. 318; Conybeare and Howson, i. 345, 353, 356).

4. The interrupted trial of St. Paul before the provincial Galilæa, was an attempt made by the Jews to establish a charge of the service of idols (Acts xviii. 12-17; Conybeare and Howson, i. 492-496).

5. The trials of St. Paul at Cesarea (Acts xxiv., xxv., xxvi.) were conducted according to Roman rules of judicature, of which the procurators Felix and Festus were the recognized administrators. (a.) In the first of these, before Felix, we observe the employment, by the plaintiffs, of a Roman advocate to plead in Latin. [Herald.] (b.) The postponement (ampliatio) of the trial after St. Paul's reply (Dict. of Antig. "Audit."") p. 647, (c.) The free custody in which the accused was kept, pending the decision of the judge (Acts xxiv. 23-26). The second formal trial, before Festus, was, probably, conducted in the same manner as the former one (Acts xxv. 7). (d.) The change of procurator presents two new features: (a.) the appeal, appellatio or provocatio, to Cæsar, by St. Paul as a Roman citizen. The right of appeal ad populam, or to the tribunes, became, under the Empire, transferred to the emperor, and, as a citizen, St. Paul availed himself of the right to which he was entitled, even in the case of a provincial governor. The effect of the appeal was to remove the case of once to the jurisdiction of the emperor (Conybeare and Howson, ii. 350; Dict. of Antig. "Appellatio," p. 107; Dig. xlix. 1, 4, 3). (k.) The conference of the procurator with "the council" (Acts xxv. 12). This council is usually explained to have consisted of the assessors, who sat on the bench with the procurator as consularii (Suét. Titi. 33; Dict. of Antig. "Asses- sor," p. 143; Græus, On Acts xxv.; Conybeare and Howson, ii. 358, 361). But besides the absence of any previous mention of any assessors (see below), the mode of expression ἀξιόλογοι ἀνεῖστα τῷ συμβαλων seems to admit the explanation of a conference with the deputies from the Senate (τῷ συμβαλλόν). St. Paul's appeal would probably be

TRESPASS-OFFERING. [Six-offering.]

TRIAL. Information on the subject of trials under the Jewish law will be found in the articles on JUDGES and SANDEHTEM, and also in Jesus Christ.

A few remarks, however, may here be added on judicial proceedings mentioned in Scripture, especially such as were conducted before the sages.

1. The trial of our Lord before Pilate was, in a legal sense, a trial for the offense _lege majestilis_; one which, under the Julian Law, following out of that of the Twelve Tables, would be punishable with death (Luke xxiii. 38; John xit. 12, 13; Dig. iv. 1, 3).

2. The trials of the Apostles, of St. Stephen, and of St. Paul before the high-priest, were conducted according to Jewish rules (Acts iv. v. 27, vi. 12, xxii. 30, xxi. 1).

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TRAP


A. TREE, 'tree' in Anglo-Saxon, was often used in early English in the sense of "wood" in general, as "vessels of tree" (Chancer), "cup of tree," and also specifically to denote something made of wood, particularly in a bar or beam, a meaning still preserved in the compounds _deod-tree, csrns-tree, chipped-tree._ It has the latter meaning, with a special application, in several passages of the A. V., e. g. Acts v. 30, "whom ye slew and hanged on a tree," rather, "whom ye slew by hanging him on a cross," literally, "on a beam of wood" (νῆσαζων); so Acts x. 39, xiii. 29; Col. iii. 13. (See Dr. Noye's note on Acts v. 30 in his Translation of the N. T.) In like manner the Geneva version reads, in reference to the proposed hanging of Mordecai, "Let them make a tree of fifty cubits high" (Esth. v. 14, comp. vi. 4, vii. 9, 10); and the cross in early English poetry is often called "Tristes tre." (Chancer), "God's tre," "the holy rode tre," or simply "the tree," as in the A. V., 1 Pet. ii. 24. Noah's ark is called in Wyche's version of Midr. x. 4, "a disposable tree," where the A. V. reads "a piece of wood of small value" (LXX. εἰς τὸ χνῶν.) A.
TRIBUTE

in the Latin language, and would require explanation on the part of the judge to the deputation of assessors, who had come into effect the inevitable result of the appeal, namely, the dismissal of the case so far as they were concerned. [APPEAL, Amer. ed.]

6. We have, lastly, the mention (Acts xix. 38) of a judicial assembly which held its session at Ephes- sus, in which occur the terms ἂγορᾶς (i.e. συμφο- νία) ἁγορᾶς, and ἀνθέωςτων. The former denotes the assembly, the latter, sitting of provincial citizens forming the conventus, out of which the procenium, ἄνθοςτων, selected "judges" to sit as his assis- sors. The ἄνθοςτων would thus be the judicial tribunal composed of the procenium and his assis- sors. In the former case, at Casarea, it is difficult to imagine that there could be any conventus and any provincial assessors. There the only class of men qualified for such a function would be the Roman officials attached to the procurator; but, in Proconsular Asia such assemblies are well known to have existed (Dict. of Antig: Provencia, pp. 956, 966, 967).

Early Christian practice discouraged resort to hecaton tribunals in civil matters (1 Cor. vi. 1).

H. W. P.


1. The chief Biblical facts connected with the payment of tribute have already been given under Taxes. A few remain to be added in connection with the word which in the above passage is thus rendered, inaccurately enough, in the L. A. V. The payment of the half-shekel (= halfsheker = two drachmas) was (as has been said) [TAXES], though resting on an ancient precedent (Ex.xxx. 13), yet, in its character as a fixed annual rate, of late origin. It was proclaimed according to Rabbinitic rules on the first of Adar, began to be collected on the 15th, and was due, at latest, on the first of Nisan (Mishna, Shekela, l. f. 7; Surenhusins, pp. 269, 281). It was applied to defray the general expenses of the Temple, the morning and evening sacrifice, the incense, wood, shew-bread, the red heifers, the scape-goat, etc. (Shekel, l. c. in Lightfoot, Hor. Heb. on Matt. xvii. 24). After the de- struction of the Temple it was sequestered by Vespasian and his successors, and transferred to the Temple of the Capitoline Jupiter (Joseph. B. J. vii. 6, § 6, viii. 2).

2. The explanation thus given of the "tribute" of Matt. xvii. 24, is beyond all doubt the true one. To suppose with Chrysostom, Augustine, Maklo- natus, and others, that it was the same as the tribute (κοῦνος) paid to the Roman emperor (Matt. xxii. 17), is at variance with the distinct statements of Josephus and the Mishna, and takes away the whole significance of our Lord's words. It may be questioned, however, whether the full significance of those words is adequately brought out in the popular interpretation of them. As explained by most commentators, they are simply an assertion by our Lord of his Divine Sonship, an implied rebuke of Peter for forgetting the truth which he had so recently confessed (comp. Wordsworth, Al- ford, and others): "Then are the children (κόπτε) free of traffic, and have not won the rights of the Son of the Living God, the Son of the Great King, of the Lord of the Temple, in whose honor men pay the Temple tribute: why, forgetting this, dost thou so hastily make answer as if I were an alien and a stranger? True as this exegesis is in part, it falls to account for some striking facts. (1) The plural, not the singular is used — "then are the children (κόπτε) free of traffic," as contrasted with a class of aliens. (2) The words of our Lord here must be interpreted by his lan- guage elsewhere. The "sons of the kingdom" are, as in the Hebrew speech of the O. T., those who belong to it, in the apostolic language "heirs of the kingdom (Matt. viii. 12, xiii. 38; Jam. ii. 8; Rom. viii. 17), "sons of God," "children of their Father in heaven" (1). The words would follow, "Give unto me for you and them," place the disciple as standing, at least in some degree, on the same ground as his Master. The principle in- volved in the words "then are the children free" extends to him also. Payment is made for both, not on different, but on the same ground.

3. A fuller knowledge of the facts of the case may help us to escape out of the tripe routine of commentators, and to rise to the higher and broader truth implied in our Lord's teaching. The Temple-rate, as above stated, was of comparatively late origin. The question whether the costs of the morning and evening sacrifice ought to be defrayed by such a fixed compulsory payment, or left to the free-will offerings of the people, had been a con- toted point between the Pharisees and Sadducees, and the former had carried the day after a long struggle and debate, lasting from the 1st to the 8th day of Nisan. So great was the triumph in the eyes of the whole party, that they kept the an- niversary as a kind of half festival. The Temple-rate question was to them what the Church-rate question has been to later Conservatives (Dost, Or- charch, etc. and Bttlhlehrer, p. 1. 213), and we have to remember this when we come to the narrative of St. Matthew. In a hundred different ways, on the questions of the Sabbath, of fasting, of unwashed hands and the like, the teaching of our Lord had been in direct antagonism to that of the Pharisees. The collectors of the rate, probably, from the nature of their functions, adherents of the Pharisees party, now come, half-expecting opposition on this point also. Their words imply that he had not as yet laid the rate for the current year. His life of con- stant wandering, without a home, might seem like an evasion of it. They ask tamely, "Will he be on this side, on point, with their Sadducean opponents and refuse to pay it altogether?" The answer of Peter, that of a man who looks on the payment as an essential part of his religion, is, "we have no idea of any higher principle, of any deeper truth, he answers at once, "His Master will of course pay what no other religious Israelite would refuse." The words of his Lord led him to the truth of which the Pharisees were losing sight. The offer- ings of the children of the kingdom should be free, and not compulsory. The Sanhedrim, by making the Temple-rate imply a claim of the Pharisees, were lowering, not raising the religious condition and character of the people. They were placing every Israelite on the footing of a "stranger," not on that of a "son." The true principle for all such offerings was that which St. Paul afterwards asserted, fol- lowing in his Master's footsteps, "not of necessity, for God loveth a cheerful giver." In proportion to the degree in which any man might claim the title of a Son of God, in that proportion was he "free" from this forced exac- tion. Peter, therefore, ought to have remembered that here at least, was one who, by his own co
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ession as the Son of the Living God, was ipso facto exempted.

4. The interpretation which has now been given leads us to see, in these words, a precept as wide and far-reaching as the yet more memorable one, "Render unto Caesar the things that be Caesar's, and unto God the things that be God's." Therefore, in lieu of sanctioning the compulsory payments which human policy has so often stumbled for the "cheerful giving," which alone God loves. But the words which follow condemn also the perversity which leads men to a spurious mortificatio in resisting such payments. "... lest we should offend them.... give unto them for me and thee." It is better to comply with the payment than to startle the weak brethren, or run counter to feelings that deserve respect, or lay an undue stress on a matter of little moment. In such quarrels, paradoxical as it may seem, both parties are equally in the wrong. If the quarrel is to find a solution, it must be by a mutual acknowledgment that both have been mistaken.

5. It is satisfactory to find that some interpreters at least, have drawn near to the true meaning of one of the most characteristic and pregnant sayings in the whole cycle of our Lord's teaching. Augustine (Questions Excerpt. lxxv.), though missing the main point, saw that what was true of the Lord and of Peter was true of all ("Sedator autem, cum pro se et Petri dixit, absolutus exercitare vindicta"). Jerome (ed. lat.) saw in the words a principle extending in some form or other to all believers ("Nos pro illius honore tribuna non reddimus, et quasi filii Regis a vestigibus immunes sumus"), though his words claim an exception which, if true at times of the Christian clergy, has never been extended to the body of Christian laity. Calvin, though adhering to the common explanation, is apparently determined chiefly by his dislike of the inferences drawn from the other explanation by Tipton on the one side, and Analogists on the other, as confining an exception from obedience in matters of taxation to the civil magistrate. Luther (Adnot. in Matt. xviii.) more boldly, while dwelling chiefly on the friendly plea to the Master, which the story represents as passing between the Master and the disciples, sets forth, with his usual acuteness, the true point. "Qui fit (this is his paraphrase of the words of Christ) mi Petre, ut a te petant, cum sis ille filius.... Vade et scito nos esse in aben regno regis et filios regis. Sunt filii summ regnum, in quo summus inespites. Filii regni suaves, sed non hujus regni mundani." Tindal (Marg. Note on Matt. xxi. 26) in like manner, extends the principle, "So is a Christian man free in all things.... yet payeth he tribute, and submitteth himself to all men for his brother's sake." E. H. P.

TRIBUTE-MONEY. [Taxes; Tribute.]

TRIPOLIS (ἡ Τριπόλις). The Greek name of a city of great commercial importance, which served at one time as a point of federal union for Aractus, Sidon, and Tyre. What its Phoenician name was is unknown; but it seems not impossible that it was Kadith, and that this was really the place occupied by Nemo of which Herodotus speaks (ii. 159, iii. 5). Kadith is the Greek form of the Syrian Kadadoth, "the holy," a name of which a

a "Et manus in ea dixit, fraternitate tibi efficiat semper quemvis inter Christianum et discordios suas."
tobacco, galls, and oil, grown in the lower parts of the mountain at the foot of which it stands; and performs, on a smaller scale, the part which was formerly taken by Tryphelis, and adapted for the propagation of the most fertile region (Diehl, Sie. xvi. 41; Strabo, xvi. c. 2; Vossius ad Melan. i. 12: Theophanes, Chronographiae, ad annum 6043).

J. W. B.

TROAS (Tryphelis). The city from which St. Paul first sailed, in consequence of a Divine intimation, to carry the Gospel from Asia to Europe (Acts xvi. 8, 11) — where he rested for a short time on the northward road from Ephesus (during the next missionary journey), in the expectation of meeting Titus (2 Cor. ii. 12, 13) — where on the return southwards (during the same missionary journey) he met those who had preceded him from Philippi (Acts xx. 5, 6), and remained a week, the close of which (before the journey to Assos) was marked by the raising of Eutychus from the dead during the protracted midnight discourse — where, after an interval of many years, the Apostle left (during a journey the details of which are unknown) a cloak and some books and parchments in the house of Carpus (2 Thm. iv. 13) — deserves the careful attention of the student of the New Testament.

The full name of the city was Alexandria Troas (I. xiv. xxxv. 42), and sometimes it was called simply Alexandria, as by Pliny (H. N. x. 34) and Strabo (xiii. p. 597), sometimes simply Troas (as in the N. T. and the Ant. Itin.). See Wesseling, p. 334.). The former part of the name indicates the period at which it was founded. It was first built by Antigonus, under the name of Antigonia Troas, and peopled with the inhabitants of some neighboring cities. Afterwards it was embellished by Lycurgus, and named Alexandria Troas. Its situation was on the coast of Mysia, opposite the S. E. extremity of the island of Tenedos.

Under the Romans it was one of the most important towns of the province of Asia. It was the chief point of arrival and departure for those who went by sea between Macedonia and the western Asiatic districts; and it was connected by good roads with other places on the coast, and in the interior. For the latter see the map in Leake's Asia Minor. The former cannot be better illustrated than by St. Paul's two voyages between Troas and Philippi (Acts xvi. 11, 12, xx. 6), one of which was accomplished in two days, the other in five. At this time Alexandria Troas was a colony with the Jas Helicona. This strong Roman connection can be read on its coins. The Romans had a peculiar feeling connected with the place, in consequence of the legend of their origin from Troy. Suetonius tells us that Julius Caesar had a plan of making Troas the seat of empire (Cas. 79). It may perhaps be inferred from the words of Horace (Carm. iii. 3, 57) that Augustus had some such dreams. And even the modern name Eski-Troas (or old Constantinople) seems to commemorate the thought which was once in Constantine's mind (Zosim. ii. 30: Zonar. xiii. 3), who, to use Gibbon's words, "before he gave a just preference to the situation of Byzantium, had conceived the design of erecting the seat of empire on this celebrated spot, from which the Romans derived their fabulous origin.

The ruins at Eski-Troas are considerable. The most conspicuous, however, especially the remains of the aqueduct of Herodes Atticus, did not exist when St. Paul was there. The walls, which may represent the extent of the city in the Apostle's time, include a rectangular space, extending above a mile from east to west, and nearly a mile from north to south. That which possesses most interest for us is the harbor, which is still distinctly traceable in a basin about 400 feet long and 200 broad. Descriptions in greater or less detail are given by Ptoecke, Chandler, Hunt (in Walpole's Memoirs), Clarke, Prokesch, and Fellows.

J. S. H.

TROGELLIUM. Sameos [which see] is exactly opposite the rocky extremity of the ridge of Mycale, which is called Trogelion in the N. T. (Acts xx. 15) and by Ptolemy (v. 2), and Trogelion by Strabo (xiv. p. 636). The channel is somewhat narrow. Strabo (l. c.) makes it about a mile broad, and this is confirmed by our Admixture Charts (1559 and 1555). St. Paul sailed through this channel on his way to Jerusalem at the close of his third missionary journey (Acts, l. c.). The navigation of this coast is intricate; and it can be gathered from Acts xx. 6, with subsequent notices of the days spent on the voyage, that it was the time of dark moon. Thus the night was spent at Trogelium. It is interesting to observe that a little to the east of the extreme point there is an anchorage, which is still called St. Paul's Port.

J. S. H.

TROOP, BAND. These words have a peculiar signification in many passages of the O. T., which is apt to be overlooked, and the knowledge of which throws a brighter light upon them. They are employed to represent the Hebrew word צְבָא, צְבָא, which has invariably the force of an irregular body of people, large or small, united not for the purpose of defense or regular aggression, like an army, but for the purpose of cruising and plundering. (See Deut. xi. 24; &c.; Ps. lxxvi. 6, 7; &c.; Jer. vi. 22; &c.; Hosea vi. 6; &c., &c.)

G. TROPHIMUS (Τροφίμως, a child). Of the three passages where this companion of St. Paul is mentioned, the first associates him very closely with Tychicus (Acts xx. 4), and the last seems in some degree to renew the association, and in reference to the same geographical district (2 Tim. iv. 20; see ver. 12), while the intermediate one separates him entirely from this connection (Acts xxii. 29).

From the first of these passages we learn that Trophimus, like Tychicus, was a native of Asia (Acts xx. 4), and that the two were among those companions who travelled with the Apostle in the course of the third missionary journey, and during part of the route which he took in returning from Miletus.
TRROUGHS

Macedonia toward Syria. From what we know concerning the collection which was going on at this time for the poor Christians in Judaea, we are disposed to connect these two men with the business of that contribution. This, as we shall see, suggests a probable connection of Trophimus with another circumstance.

Both he and Tychicus accompanied St. Paul from Macedonia as far as Asia (ἀπὸ Ἀσίας ἤκτειναι), but Tychicus seems to have remained there while Trophimus proceeded with the Apostle to Jerusalem. There he was the innocent cause of the tumult in which St. Paul was apprehended, and from which the voyage to Rome was ultimately resolved.

Certain Jews from the district of Asia saw the two Christian missionaries together, and supposed that Paul had taken Trophimus into the Temple (Acts xxii. 27-29). From this passage we learn two new facts, namely, that Trophimus was a Gentile, and that he was a native, not simply of Asia, but of Ephesus.

A considerable interval now elapses, during which we have no trace of either Tychicus or Trophimus; but in the last letter written by St. Paul, shortly before his martyrdom, from Rome, he mentions them both (Τοῖς Ἐφέσιοις δίδωμι τὸν μαθητὴν ὧν ἔχω tην πρόσωπον, 2 Tim. iv. 12: Τρόφιμος ἀπέστειλον ἐν Μιλησίῳ αὐτοῦ, 2 Tim. 4). From the last of these verses we learn that the Apostle had no long time before been in the Levant, that Trophimus had been with him, and that he had been left in infirm health at Miletus. Of the further details we are ignorant; but this we may say here, that while there would be considerable difficulty in accommodating this passage to any part of the recorded narrative previous to the voyage to Rome, all difficulty vanishes on the supposition of two imprisonments, and a journey in the Levant between them.

What was alluded to above as probable, is that Trophimus was one of the two brethren who, with Titus, conveyed the second epistle to the Corinthians (2 Cor. viii. 16-24). The argument is so well stated by Professor Stanley, that we give it in his words: "Trophimus was, like Titus, one of the few Gentiles who accompanied the Apostle; an Ephesian, and therefore likely to have been sent by the Apostle from Ephesus with the first epistle, or to have accompanied him from Ephesus now; he was, as is implied of this brother, the one where praise was in all the churches, well known; so well known that the Jews of Asia Minor at Jerusalem immediately recognized him; he was also especially connected with the Apostle on this very mission of the collection for the poor in Judæa. Thus far would appear from the description of him in Acts xxii. 29. From Acts xx. 4 it also appears that he was with St. Paul on his return from this visit to Corinth" (Stanley's Corinthians, 2nd edit. p. 492).

The story in the Greek Menology that Trophimus was one of the seventy disciples is evidently wrong; the legend that he was beheaded by Nero's orders is possibly true. J. S. H.

* TROUGHS. [Fountain: Well.]

* TROW (Luke xvii. 9) belongs to the period of

our English version, as synonymous with "think," "believe." It is from the A.-S. teócanian, to trust, altered of course to trővan in German. H.

* TRUE-BREAKERS. The Greek as rendered (ἀποκράτω) both in 2 Tim. iii. 3 and Rom. i. 61, means literally "without bittions," and as illusions accompanied truces or treaties, "without truces," i.e. making no truces, and hence im- placable.

R. K. C. E.

TRUMPET. [CORNET.]

TRUMPETS, FEAST OF (ἐἴλασσα, ἐλάσσα). Num. xxix. 1: ηицыα συναθροῖα: τὰς εἰλάσσας τὰς ταβοναρίας. Num. xxix. 24: μαρτυρίας σαλατιὰς: τὰς δεκατριάν μεμονυμένας τιμίους τιμίων (ἐλάσσας; in the Mishna ἐλάσσα, "the beginning of the year"); the feast of the new moon, which fell on the first of Tishri. It differed from the ordinary festivals of the new moon in several important particulars. It was one of the seven days of Holy Convocation. [FEASTS.] Instead of the mere blowing of the trumpets of the Temple at the time of the offering of the sacrifices, it was "a day of blowing of trumpets." In addition to the daily sacrifice and the evening sacrifice on the first of every month [New Moon], there were offered a young bullock, a ram, and seven lambs of the first year, with the accustomed meat-offerings, and a kid for a sin-offering (Num. xxix. 1-6). The regular monthly offering was thus repeated, with the exception of one young bullock.

It is said that both kinds of trumpet were blown in the Temple on this day, the straight trumpet (ἐἴλασσα) and the cornet (ἐλάσσα καὶ ἐλάσσα), and that elsewhere one, even a child, might blow a cornet (Rosenmuller, iv. 7; 2 Corrarp, p. 425: Ross. Hesch. i. 2; JUDEA, vol. ii. p. 1483, note e: Con- nert). When the festival fell upon a Sabbath, the trumpets were blown in the Temple, but not out of it (Rosh. Hesh. iv. 1).

It has been conjectured that Ps. lxxxvi., one of the songs of Asaph, was composed expressly for the Feast of Trumpets. The Psalm is used in the service for the day by the modern Jews. As the third verse is rendered in the LXX., the Vulgate, and the A. V., this would seem highly probable, "Blow up the trumpet in the new moon, the time appointed, on our solemn feast day." But the best authorities understand the word translated new moon (ἐἴλασσα) to mean full moon. Hence the psalm would more properly belong to the service for one of the festivals which take place at the full moon, the Passover, or the Feast of Tabernacles (Gen. Thes. v. v.; Rosenmüller and Hengsten- berg on Ps. lxxxvi.).

Various meanings have been assigned to the Feast of Trumpets. Maimonides considered that its purpose was to awaken the people from their spiritual slumber to prepare for the solemn humiliation of the Day of Atonement, which followed it within ten days. This may receive some countenance from Joel ii. 15, "Blow the trumpet (ἐἴλασσα) in Zion, sanctify a fast, call a solemn assembly."
Some have supposed that it was intended to introduce the seventh or Sabbatical month of the year, which was especially holy because it was the seventh, and because it contained the Day of Atonement and the Feast of Tabernacles (Fagius in Lec. xxiii. 24; Buxt. Syn. Jud. c. xxiv.). Thilo and some early Christian writers regarded it as a memorial of the giving of the Law on Sinai (Thilo, vol. v. p. 46, ed. Tauch.; Hill. in Ps. lxxix.; Theod. Quaest. xxxii. in Lec.). But there seems to be no sufficient reason to call in question the common opinion of Jews and Christians, that it was the festival of the New Year's Day, the first of Tisri, the month which commenced the Sabbatical year and the year of Jubilees. [Duches, ii. 1838 b.]

If the New Moon Festival was taken as the consecration of a natural division of time, the month in which the earth yielded the last ripe produce of the season, and began again to foster seed for the supply of the future, might well be regarded as the first month of the year. The fact that Tisri was the great month for sowing might thus easily have suggested the thought of commemorating on this day the finished work of Creation, when the sons of God shouted for joy (Job xxxviii. 7.). The Feast of Trumpets thus came to be regarded as the minimizing of the birthday of the world (Mishna, Rosh Hash. i. 1: Dupech., De FAST. HEB. ii. 13; Buxt. Syn. Jud. c. xxiv.).

It was an odd fancy of the Rabbis that on this day, every year, God judges all men, and that they pass before Him as a flock of sheep pass before a shepherd (Rosh Hash. i. 2). S. C.

TRYPHENA and TRYPHOSA (Τριφέννα και Τριφόσα [Τριφόσα; Volg. TRYPHENA and TRYPOSHA]). Two Christian women at Rome, who, among those that are enumerated in the conclusion of St. Paul's letter to that city, receive a special salutation, and on the special ground that they are engaged there in "labouring in the Lord." (Rom. xvi. 12). They may have been sisters, but it is more likely that they were fellow-deaconesses, and among the predecessors of that large number of official women who ministered in the Church of Rome at a later period (Euseb. Hist. Eccl. vi. 43); for it is to be observed that they are spoken of as 'the daughters of the church service' (τοις κοινωνιαῖς), while the salutation to Persis, in the same verse, is connected with past service (νηστίσα ἐκκοινωνια). We know nothing more of these two sister-workers of the apostolic time; but the name of these one of them occurs frequently, with other names familiar to us in St. Paul's Epistles, in the apocryphal Acts of Paul and Thecla. There Tryphena appears as a rich Christian widow of Antioch, who gives Thecla a refuge in her house, and sends money to Paul for the relief of the poor. (See Jones, On the Canon, ii. 371, 380.) It is impossible to discern any trace of probability in this part of the legend.

It is an interesting fact that the colobaria of "Caesar's household" in the Vigna Colonia, near Porta S. Sebastiana, contain the name Tryphena, as well as other names mentioned in this chapter, Philobosa and Julia (ver. 15), and also Amplias (ver. 8). Wardsworth's Tour in Italy (1862), ii. 73. J. S. H.

TRYPHON (Τριφών ἀμαρτωλός). A usurper of the Syrian throne. His proper name was Diodotus (Strabo. xvi. 2, 10; App. Syr. c. 68, and the surname Tryphon was given to him, or, according to Appian, adopted by him, after his accession to power. He was a native of Carmania, a fortified place in the district of Amaica, where he was brought up (Strab. l. c.). In the time of Alexander Balas he was attached to the court (App. l. c. διὸς τῶν βασιλέων: Diod. fr. xxi. ap. Mill. Hist. Gr. fr. 17, ἀπολογία: 1 Mac. x. 39, τῶν παρα 'Αλέξ:); but towards the close of his reign he seems to have joined in the conspiracy which was set on foot to transfer the crown of Syria to Ptolemy Philometor (1 Mac. x. 13; Diod. l. c.). After the death of Alexander Balas he took advantage of the unpopularity of Demetrius II. to put forward the claims of Antiochus VI., the young son of Alexander (1 Mac. x. 39; b. c. 140). After a time he obtained the support of Jonathan, who had been alienated from Demetrius by his ingratitude, and the young king was crowned (b. c. 144). Tryphon, however, soon revealed his real designs on the kingdom, and, fearing the opposition of Jonathan, he gained possession of his person by treachery (1 Mac. xii. 39-50), and after a short time put him to death (1 Mac. xiii. 23). As the way seemed now clear, he murdered Antiochus and seized the supreme power (1 Mac. xiii. 26, 32), which he exercised as far as he was able, with violence and rapacity (1 Mac. xiii. 34). His tyranny again encouraged the hopes of Demetrius, who was engaged in preparing an expedition against him (b. c. 141), when he was taken prisoner (1 Mac. xiv. 1-5), and Tryphon retained the throne (1 Mac. xxxvii. 1; Diod. Lyc. xxxii.) till Antiochus VI., the brother of Demetrius, drove him to Dora, from which he escaped to Orthosia in Phocis (1 Mac. xiv. 10-14; 37-39; b. c. 139). Not long afterwards, being hard pressed by Antiochus, he committed suicide, or, according to other accounts, was put to death by Antiochus (Strab. xiv. 3, 2; App. Syr. c. 68, Ἀντίοχος στρατιάς ἀποκτάει ἀπὸ τῶν πατέρων Αχαίας). Jos. Anti. xiii. 7, § 2) adds that he was killed at Amaica, the place where he made his headquarters (Strab. xiv. 2, 10). The authority of Tryphon was evidently very partial, as it appears from the growth of Jewish independence under Simon Maccabaeus; and Strabo describes him as one of the chief authors of Cilician piracy (xiv. 3, 2). His name occurs on the coins of Antiocles VI. (vol. i. p. 118), and he also struck coins in his own name. [ANTIOLCHES; DEMETRIUS.]

TRYPHENA and TRYPHOSA. [TRYPHENA and TRYPHOSA.]

TSEBAOTH. LORD OF

Coin of Tryphon.
where Rom. ζα σμαραγδ. Alex. τά σμαραγδά: TUBAL, but in Is. xvi. 19, Helel). In the ancient ethnological table of Genesis (xxxvi. 21) Tubal is reckoned with Javan and Meshech among the sons of Japheth (Gen. x. 5). The three are again associated in the enumeration of the sources of the wealth of Tyre: Javan, Tubal, and Meshech, brought slaves and copper vessels to the Phoenician markets (Ez. xxvii. 17). Tubal and Javan (Is. xvi. 19), Meshech and Tubal (Ez. xxvii. 21, xxviii. 2), and Tubal-Cabin (Is. xli. 21, xxxix. 1), are nations of the north (Ez. xxxiii. 19, xxxix. 2).

Josephus (Ant. i. 6, § 1) identifies the descendants of Tubal with the Iberians, that is, — not, as Jerome would understand it, Spaniards, but — the inhabitants of a tract of country, between the Caspian and Euxine Seas, which nearly corresponded to the modern Georgia. This approximates to the view of Bochart (Phlib. i. 12), who makes the Moschi and Tiberreni represent Meshech and Tubal. These two Colchian tribes are mentioned together in Herodotus on two occasions: first, as forming part of the 12th sestry of the Persian empire (iii. 34), and again as being in the army of Xerxes under the command of Arimanius the son of Doris (viii. 78). The Moschi and Tiberreni, moreover, were constantly intermarried, and ethnological names of Muskel and Tupali, in the Assyrian inscriptions" (Sir H. Rawlinson in Rawlinson's Hist. i. 555). The Tiberreni are said by the Scholiast on Apollonius Rhodius (ii. 1010) to have been a Sceytian tribe, and they as well as the Moschi are probably to be referred to that Turanian people, who in very early times spread themselves over the entire region between the Caspian and the Euxine, the Persian Gulf and the Caucasus (Rawlinson, Hist. i. 555). In the time of Sargon, according to the inscriptions, Ambris, the son of Khiliya, was hereditary chief of Tubal (the southern slopes of Taurus). He "had cultivated relations with the kings of Mirdak and Vararat (Meshech and Ararat, or the Moschi and Armeni) who were in revolt against Assyria, and this drew upon himself the hostility of the great king" (Tubal, i. 164, note 3). In former times the Tiberreni were probably more important, and the Moschi and Tiberreni, Meshech and Tubal, may have been names by which powerful heroes of Sceytians were known to the Hebrews. But in history we only hear of them as occupying the farther limits of their ancient settlements, and comprising merely a strip of coast along the Euxine. Their neighbors the Chaldaeans were in the same condition. In the time of Herodotus the Moschi and Tiberreni were even more closely connected than at a later period, for in Xenophon we find them separated by the Macedons and Messenians (Anab. v. 3, § 1; Plut. xvi. 4, § 1). When the two tribes became extinct the Tiberreni are extremely difficult to determine with any degree of accuracy. After a part of the 10,000 Greeks on their retreat with Xenophon had embarked at Cerasus (perhaps near the modern Kerosan Dv. Sa), the rest marched along the coast, and soon came to the boundaries of the Messenians (Anab. v. 4, § 2). They traversed the country occupied by this people in eight days and then came to the Chalybes, and after them to the Tiberreni. The eastern limit of the Tiberreni was therefore about 80 or 90 miles along the coast W. of Cerasus.

a Knobel connects these Iberians of the east coast, andrest, and considers the Tiberreni to have been a branch
TUBAL-CAIN

Two days' march through Tibareni brought the Greeks to Cotyora (Ptol. iv. 30). Now from C., Jasoninus to Ison, according to Arrian (Peripol. 10), the distance was 90 stadia, 90 more to Cotyora, and 60 from Cotyora to the river Melanthius, making in all a coast line of 240 stadia, or three days' march. Professor Rawlinson (Her. iv. 181) conjectures that the Tibareni occupied the coast between Cape Yason (Jasonium) and the River Melanthius (Mel i. 50, but if we follow Xenophon, we must place Ison as their western boundary, one day's march from Cotyora, and their eastern limit must be sought some 10 miles east of Mel i. 50, perhaps not far from the modern Aşir, which is 5½ hours from that river. The anonymous author of the Periploi of the Euxine says (339) that the Tibareni formerly dwelt west of Cotyora as far as Pomeonium, at the mouth of the Pomeonion chor. 14 miles east of Patara.

In the time of Xenophon the Tibareni were an independent tribe (Aub. vii. 8, § 29). Long before this they were subject to a number of petty chieftains which was a principal element of their weakness, and rendered their subjugation by Assuria more easy. Dr. Hickeis (quoted by Rawlinson, Herod. i. 589, note 1) has found as many as twenty-four kings of the Tibareni mentioned in the inscriptions. They are said by Apollonius Rhodius to have been rich in flocks (Arg. ii. 377). The traffic in slaves and vessels of copper with which the people of Tubal supplied the markets of Tyre (Ecclus. xxvii. 13) still further connects them with the Tubareni. It is well known that the regions bordering on the Pontus Euxinus furnished the most beautiful slaves, and that the slave traffic was an extensive branch of trade among the Cappadocians (Ptol. iv. 38, § 4; Hor. Ep. i. 6, 30; Pers. Sat. vi. 77; Mart. Ep. vi. 76, 176, &c.). The copper of the Mosynaei, the neighbors of the Tibareni, was celebrated as being extremely bright, and without any admixture of tin (Aris. De Mir. Aneccl., p. 92): and the Chalybes, who lived between these tribes, mined copper for the Cappadocians. We must not forget, too, the copper-mines of Chulvar in Armenia (Hamilton, Ar. Ins. ii. 175).

The Arabic Version of Gen. x. 2 gives Churbans and China for Nesheth and Tubal; in Eusebius (see Bechart) they are Illiria and Thessaly. The Talmudists (Tosefta, fol. 190, 2), according to Bechart, define Tubal as "the home of the Uniited (נֵּאֵבָּב)," whom he is inclined to identify with the Huns (Phylag. iii. 12). They may perhaps take their name from Oenoe, the modern Unioh, a town on the south coast of the Black Sea, not far from Cape Yason (Jasonium), and so in the immediate neighborhood of the Tibareni. In the Targum of R. Joseph on 1 Chr. (ed. Wilkinson) נֵּאֵבָּב is given as the equivalent of Tubal, and Wilkinson renders it by Bithynia. But the reading in this passage, as well as in the Targums of Jerusalem and of Jonathan on Gen. xx., is too doubtful to be followed as even a traditional authority.

W. A. W.

TUBAL-CAIN (תְּבָּלָכָּין) [see below]; G. الطبل: Tubbelân). The son of Lamech the Cainite by his wife Zillah (Gen. iv. 22). He is called "a fashioner of every cutting instrument of copper and iron." The Jewish legend of later times associates him with his father's song: "Jamech was blind," says the story as told by Rashi, "and Tubal-Cain was leading him; and he saw Cain, and he appeared to him like a wild beast, so he told his father to draw his bow, and he slew him. And when he knew that it was Cain his ancestor he smote his hands together and struck his son between them. So he slew him, and his wife withdrew from him, and he concludes them." In this story Tubal-Cain is the "young man" of the song. Rashi apparently considers the name of Tubal-Cain as an appellative, for he makes him director of the works of Cain for making weapons of war, and connects "Tubal" with תְּבָּלָכָּין, tâbél, to season, and so to prepare skillfully. He appears moreover to have pointed it תְּבָּלָכָּין, tâbél, which seems to have been the reading of the LXX and Josephus. According to the writer last mentioned (Ant. i. 2, § 2), Tubal-Cain was distinguished for his prodigious strength and his success in war.

The derivation of the name is extremely obscure. Hassel (Kantteckensungen, ii. 37, quoted by Knobel on Gen. iv. 22) identifies Tubal-Cain with Vulcan; and Bettmann (Mythol. i. 164) not only compares these names, but adds to the comparison the Telchites of Rhodes, the first workers in copper and iron (Strabo, iv. 654), and Dwalian, the demon smith of the Scandinavian mythology. Gesenius proposed to consider it a hybrid word, compounded of the Pers. تَبُلَت, iron slag, or scoria, and the Arabic مُلَت, musu, a smith; but this etymology is more than doubtful. The Scythian race Tubal, who were copper-smiths (Ecclus. xxvii. 13), naturally suggest themselves in connection with Tubal-Cain.

W. A. W.

TUBERIUS (טְבֶרְיוֹרִיס). The "Jews called Tuberiun" lived about Charax, 750 stadia from a strongly-fortified city called Caispis (2 Macc. xii. 17). They were doubtless the same who are elsewhere mentioned as living in the region of Toubou (A. V. Tophou), which name is probably the same with the Toun of the Old Testament.

* TUMULTI, Mark v. 38. [Mourning.]

* TURBANS. [Bonnets.]

TURPENTINE-TREE (περιμύδων, περιμυθός: terebinthus: terebinthus) occurs only once, namely, in the Apocrypha (Eccles. xxiv. 16), where wisdom is compared with the "terpentine-tree that stretcheth forth her branches." The περιμυδων or περιμυθός of the Greeks is the Pistacia terebinthus, terebinth-tree, common in Palestine and the East, supposed by some writers to represent the ἔμμι (מַז) of the Hebrew Bible. [O.A.] The terebinth, though not generally so conspicuous a tree in Palestine as one of the oaks, occasionally grows to a large size. See Robinson (D. R. ii. 222, 223), who thus speaks of it. "The Butam" ("the Arabic name of the terebinth") "is not an evergreen, as often represented, but its small lance-shape leaves fall in the autumn, and are renewed in the spring. The flowers are small, and followed by small oval berries, hanging in clusters from two to five inches long, resembling much those of the vine when the grape is just set. From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine,
TURTLE

with a agreeable odor like citron or jassamine, and a mild taste, and hardening gradually into a transparent gum. In Palestine nothing seems to be known of this product of the battu." The terebith belongs to the Nat. Order Amaranthaceae, the plants of which order generally contain resinous secretions.

W. H.

TURTLE. TURTLE-DOVE (קְרִיְבָא, kor: τρυγείρα: turtur: generally in connection with לְבַנְיָה, lably, dove). [Dove.] The name is phonetic, evidently derived from the plaintive cooing of the bird. The turtle-dove occurs first in Scripture in Gen. xv. 9, where Abram is commanded to offer it along with other sacrifices, and with a young pigeon (לְבַנְיָה, lably). In the Levitical law a pair of turtle-doves, or of young pigeons, are constantly prescribed as a substitute for those who were too poor to provide a lamb or a kid, and these birds were admissible either as trespass, sin, or burnt-offering. In one instance, the case of a Nazarite having been accidentally defiled by a dead body, a pair of turtle-doves or young pigeons were specially enjoined (Num. vi. 10). It was in accordance with the provision in Lev. xii. 6 that the mother of our Lord made the offering for her purification (Luke ii. 24). During the early period of Jewish history, there is no evidence of any other bird except the pigeon having been domesticated, and up to the time of Solomon, who may, with the sheep, have introduced other gallinaceous birds from India, it was probably the only poultry known to the ancients. To this day enormous quantities of pigeons are kept in dove cotes in all the towns and villages of Palestine, and several of the fancy races so familiar in this country have been traced to be of Syrian origin. The offering of two young pigeons must have been one easily within the reach of the poor, and the offerer was acquiesced according to that he had, and not according to that he had not. The admission of a pair of turtle-doves was perhaps a yet further concession to extreme poverty for, unlike the pigeon, the turtle, from its migratory nature and timid disposition, has never yet been kept in a state of free domestication; but being extremely numerous, and resorting especially to gardens for nidification, its young might easily be found and captured by those who did not even possess pigeons.

It is not improbable that the palm-dove (Turtur), which inhabits Tenea) may in some measure have supplied the sacrifices in the wilderness, for it is found in amazing numbers wherever the palm-tree occurs, whether wild or cultivated. In most of the cases of North Africa and Arabia every tree is the home of two or three pairs of these tame and elegant birds. In the crown of many of the date-trees five or six nests are placed together; and the writer has frequently, in a palm-grove, brought down ten brace or more without moving from his post. In such camps as Elin a considerable supply of these doves may have been obtained.

From its habit of pairing for life, and its fidelity for its mate, it was a symbol of purity and an appropriate offering (comp. Plim. Nat. Hist. x. 52). The regular migration of the turtle-dove and its return in spring are alluded to in Jer. viii. 7, "The turtle and the crane and the swallow observe the time of their coming;" and Cant. ii. 11, 12, "The winter is past . . . and the voice of the turtle is heard in our land." So Pliny, "Hyene nutis, a mere vocaulums," and Arist. Hist. Am. ix. 8, "Turtle doves spend the summer in cold countries, the winter in warm ones." Although elsewhere (viii. 5) he makes it hibernate (κοπαῖς). There is, indeed, no more grateful proof of the return of spring in Mediterranean countries than the voice of the turtle. One of the first birds to migrate northwards, the turtle, while other songsters are heard chiefly in the morning, or only at intervals, immediately on its arrival pours forth from every garden, grove, and wooded hill its melodiously yet soothing ditty, uneasingly from early dawn till sunset. It is from its plaintive note doubtless that David in Ps. lxiv. 19, pouring forth his lament to God, compares himself to a turtle-dove.

From the abundance of the dove tribe and their importance as an article of food, the ancients disdained to except species of Columba in their domestication, and probably of many others. Aristotle enumerates five species, which are not all easy of identification, as but four species are now known commonly to inhabit Greece. In Palestine the number of species is probably greater. Besides the rock-dove (Colombus livia, L.), very common on all the rocky parts of the coast and in the inland ravines, where it remains throughout the year, and from which all the varieties of the domestic pigeon are derived, the ring-dove (Columba palmaria, L.) frequents all the wooded districts of the country. The stock-dove (Columba oenas, L.) is as generally, but more sparingly distributed. Another species, allied either to this or to Columba livia, has been observed in the valley of the Jordan, perhaps Col. hannahi, Vig. Sec. Susis, vol. ii. p. 35. The turtle-dove (Turtur arietis, L.) is, as has been stated, most abundant, and in the valley of the Jordan an allied species, the palm-dove, or Egyptian turtle (Turtur arietis, Tenea), is by no means uncommon. This bird, most abundant among the palm-trees in Egypt and North Africa, is distinguished from the common turtle-dove by its ruddy chestnut color, its long tail, smaller size, and the absence of the collar on the neck. It does not migrate, but from the similarity of its note and habits, it is not probable that it was distinguished by the ancients. The large
Indian turtle (Turtur gobata, Linn.) has also been stated, though without authority, to occur in Palestine. Other species, as the well-known colored dove (Turtur visio, L.), have been incorrectly included as natives of Syria. H. B. T.

Tyrannus

*Tyrannus* (Greek, τύραννος). A companion of St. Paul on some of his journeys, and one of his fellow-laborers in the work of the Gospel. He is mentioned in five separate books of the New Testament, and in four cases explicitly, in the fifth very probably, he is connected with the district of Asia. (1.) In Acts xx. 4, he appears as one of those who accompanied the Apostle through a longer or shorter portion of his return-journey from the third missionary circuit. Here he is expressly called (with Tychicus) ἄστεως; but while 'Tychicus' went with St. Paul to Jerusalem (Acts xxii. 25), Tychicus was left behind in Asia, probably at Miletus (Acts xx. 15, 38). (2.) How Tychicus was employed in the interval before St. Paul's first imprisonment we cannot tell; but in that imprisonment he was with the Apostle again, as we see from Col. iv. 7, 8. Here he is spoken of, not only as 'a beloved brother,' but as 'a faithful minister and fellow-servant in the Lord;' and he is to be made known to the Colossians the present circumstances of the Apostle (καὶ κατ' ἑαυτὸν πάσα τὸ αἰτία), and so bring comfort to the Colossians themselves (τας τοποθετήσαι τὰς καρδίας ὑμῶν). From this we gather that diligent service and warm Christian sympathy were two features of the life and character of Tychicus. Colossae was in Asia; but from the fact that of Onesimus who is mentioned immediately afterwards, it is said, εἰς ἱερον ἐποιεῖτο, whereas Tychicus is not so styled, we naturally infer that the latter was not a native of that city. These two men were doubtless the bearers both of this letter and the following, as well as to Philemon. (3.) The language concerning Tychicus in Eph. vi. 21, 22, is very similar, though not exactly in the same words. And it is the more important to notice this passage carefully, because it is the only personal allusion in the epistle, and is of some considerable value as a subsidiary argument for its authenticity. If this was a circular letter, Tychicus, who bore a commission to Colossae, and who was probably well known in various parts of the province of Asia, would be a very proper person to see the letter duly delivered and read. (4.) The next references are in the Pastoral Epistles, the first in chronological order being Tit. iii. 12. Here St. Paul (writing possibly from Ephesus) says that it is probable he may send Tychicus to Crete, about the time when he himself goes to Nicopolis. (5.) In 2 Tim. iv. 12 (written at Rome during the second imprisonment), he says, 'I am herewith sending Tychicus to Ephesus.' At least it seems natural with Dr. Wordsworth, so to render τάξις τῶν, though Bp. Elliott's suggestion is also worth considering, that this mission may have been connected with the carrying of the first epistle. (See their notes on the passage.) However this may be, we see this disciple at the end, as we saw him at the beginning, connected locally with Asia, while also cooperating with St. Paul. We have no authentic information concerning Tychicus in any period previous to or subsequent to these five Scriptural notices. The tradition which places him afterwards as bishop of Unedon in Bithynia is apparently of no value. But there is much probability in the conjecture (Stanley's *Christianities*, 2d ed. p. 452), that Tychicus was one of the two 'brethren' (Trophimus being the other) who were associated with Titus (2 Cor. viii. 16-24) in conducting the business of the collection for the poor Christians in Judea. As arguments for this view we may mention the association with Trophimus, the probability that both were Ephesians, the occurrence of both names in the Second Epistle to Timothy (see 2 Tim. iv. 20), Chiefly geographical agreement with the circumstances of the third missionary journey, and the general language used concerning Tychicus in Colossians and Ephesians. [Asia] *Ephesus: Trophimus.*

J. S. H.

**Tyrannus** (Greek, τυραννος, tyrant). The name of a man in whose school or place of residence Paul taught the Gospel for two years, during his sojourn at Ephesus (see Acts xix. 9). The halls or rooms of the philosophers were called ἀμφιθέατρα among the later Greeks (Liddell and Scott, s. v.); and as Luke applies that term to the αὐλή or courtyard in this instance, the presumption is that Tyrannus himself was a Greek, and a public teacher of philosophy or rhetoric. He and Paul must have occupied the room at different hours; but whether he hired it out to the Christians or gave it to them after hours (as it is also the case he may have been friendly to them) is left uncertain. Meyer is disposed to consider that Tyrannus was a Jewish rabbi, and the owner of a private synagogue or house to teaching (ΤΥΡΑΝΝΟΣ). But, in the first place,
TYRE

ais Greek name, and the fact that he is not mentioned as a few or proselyte, disagree with that supposition; and, in the second place, as Paul re- paired to this man’s address after having been com- pelled to leave the Jewish synagogue (Acts xix. 9), it is evident that he took this course as a means of gaining access to the heathen; an object which he would naturally seek through the operation of one of their own number, and not by associating himself with a Jewish congregation. There can be no doubt that the Greek Jews, as well as the Gentile, believed that by submitting himself to the influence of the city, he might become the resident of the Jewish faith.

2 Sam. xxiv.

In speaking of him merely as a cer-
tain Tyrean (Τήφανιον τιμωτόν), Luke indicates certainly that he was not a believer at first; though it is natural enough to think that he may have become such as the result of his acquaintance with the Apostle. Hensen (Der Apostel Paulus, p. 218) throws out the idea that the half may have belonged to the authorities of the city, and have derived its name from the original proprietor.

II. B. II.

TYRE (Τήφανιον; τύφαος; Tyre: Týra; Týros: Tyre) Jos. xix. 29 [ii Týra]; 2 Sam. xxiv 7.1. xxii. 11. 2. Ez. xxvi. 15. xxvii. 2. 3c. A celebrated commercial city of antiquity, situated in Phœnicia, on the eastern coast of the Mediterranean Sea, in latitude 34° 17' N. (Admiral Soutre’s Mediterranean, p. 463).

Its Hebrew name — Tôr — signifies a rock; which well agrees with the site of Sûr, the modern town, on a rocky peninsula, formerly an island. From the word — Tôr — were derived two names of the city, in which the first letters differed from each other, though both had a feature of their common parent: 1st, the Aramaic word Tòra, whence the Greek word Tûros, probably pronounced Tyros, which finally prevailed in Latin, and with slight changes, in the modern languages of the West; and, 2dly, Sûra, or Sarra, which occurs in Phœn. (Tyre), li. 6, 88, "parumram ex Sûra tibi attuli"); and which is familiar to scholars through the well-known line of Virgil, ut genua libat, et Sûrae dormient ostre " (Georg. ii. 508; comp. Ant. Gall. xiv. 6, Sullis Italics, xv. 263; Juvenal, x. 30). According to a passage of Pothinus (ad Virg. Georg. ii. 115), as quoted by Mr. Grote (History of Greece, 353), the form — Sûra — would seem to have occurred in one of the Greek epics now lost, which passed under the name of Homer. Certainly, this form accords best with the modern Arabic name of the place, PALÆTROY, or OLD TYRE. There is no doubt that, previous to the siege of the city by Alexander the Great, Tyre was situated on an island; but, according to the tradition of the inhabitants, if we may believe Justin (xi. 10), there was a city on the mainland before there was a city on the island; and the tradition receives some color from the name of Palætroy, or Old Tyre, which was borne in Greek times by a city on the continent, 30 stadia to the south (Strabo, xii. 11, 24). But a difficulty arises in supposing that Palætroy was built before Tyre, as the word Tyre evidently means "a rock," and few persons who have visited the site of Palætroy can seriously suppose that any rock on the surface there can have given rise to the name.

To escape this difficulty, Hengstenberg makes the suggestion that Palætroy meant Tyre that formerly existed: "que quoniam Tyrum nomen est antiquissimum et est illud, a quo nomen Tyra sunt prope Puteoli introdutum ad finem maioris partis urbium Tyri, quae a Nebuchadnezzare distinguitur a Tyra, quae Tyre, quae continuer e fint in existentiam (De rebus Tyriouum, p. 29). Movers, justly deeming this explanation unlikely, suggests that the original inhabitants of the city on the mainland possessed the island as part of their territory, and named the city on the characteristic features of the island, though the island itself was not then inhabited (De Phœniciae Alteritam, vol. ii. pt. i. p. 173). This explanation is possible; but other explanations are equally possible. For example, the Phœnician name of it may have been the Old City; and this may have been translated — Palætroy — in Greek. Or, if the inhabitants of the mainland migrated to the island, they may afterwards, at some time or other, have given to the city which they left the name of Old Tyre, without its being necessarily implied that the city had ever borne simply the name of Tyre. Or some accidental circumstance, now beyond the reach of conjecture, may have led to the name; just as for some unaccountable reason Tammuzea, or Old Rome, is called Retro in the name of the city. As for its origin, it is stated on the high authority of Mr. H. E. Bun- bury) to rurines of the age of Caracalla situated be- tween the ruins leading to Fruscilia and Alumna, although there are no traces there of any Old Town, and there is not the slightest reason to suppose that there is any historical foundation whatever for the name. And this again would tally with Mr. Grote’s remark, which observes (c. c.) that perhaps the Phœnician name which the city on the main- land bore may have been something resembling Pale-Troy in sound but not coincident in mean- ing. It is important, however, to bear in mind that this question regarding Palætroy is merely archaeologica. and that nothing in Biblical history is affected by it. Nebuchadnezzar necessarily be- sieged the portion of the city on the mainland, as he had no vessels with which to attack the island; but it is reasonably certain that, in the time of Isaiah and Ezekiel, the heart or core of the city was on the island. The city of Tyre was conscripted to Hercules (Melkarth) who was the principal object of worship to the inhabitants (Quintus Curtius, iv. 2. Strabo, xi. p. 557); and the city in later history says that the temple on the island was the name of ancient of all temples within the territory of man- kind (ii. 16). It cannot be doubted, therefore, that the island had long been inhabited. And with this agree the expressions as to Tyre being "in the midst of the sea" (Ez. xvii. 25, 26); and even the threat against it that it should be made like the top of a rock to spread nets upon (see Den Vigne’s Chronologie de l’Histoire Sainte, Berlin, 1758, vol. ii. p. 25). As, however, the space on the island was limited, it is very possible that the population on the mainland may have exceeded the population on the island (see Movers, l. e. p. 81).

Whether built before or later than Palætroy, the renowned city of Tyre, though it held claims to a very high city from the characteristics of Ezekiel 14: Quintus Curtius, iv. 41, is not mentioned either

a According to Herodotus, the priests at Tyre told him that their city had been founded 2,300 years be- fore his visit. Supposing he was at Tyre in 430 B.C., this would make the date of its foundation 2,530 B.C. ALEXANDER makes the more sober statement, probably founded on Memnon’s history, that it was founded 230 years before the commencement of the building of Solomon’s temple. Under any circumstances Josephus could not, with his ideas and chronology, have accepted the date of the Tyrian priests: & then Tyre

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Hence for, of this Tyrian city (which was known by the generic name of Sidonians (Judg. xviii. 7; Is. xxiii. 2, 4, 12; Josh. xiii. 26; Ez. xxx. 30: and this name undoubtedly included Tyrians, the inhabitants being of the same race, and the two cities being less than 20 English miles distant from each other. Hence when Solomon sent to Hiram king of Tyre for cedars-trees out of Lebanon to be hewn by Hiram's subjects; he reminds Hiram that "there is not among us any that can skill to hew timber like the Sidonians"

(1 K. v. 6.) Hence Virgil, who, in his very first mention of Carthage, expressly states that it was founded by colonists from Tyre (L.En. i. 12), afterwards, with perfect propriety and consistency, calls it the Sidonian city (L. En. i. 67, 678, iv. 545). See Des Vergnies, L. c. p. 255. And in like manner, when Sidonians are spoken of in the Homeric Poems (H. vi. 290, xxiii. 743; Od. iv. 84, xviii. 424), this might comprehend Tyrians; and the mention of the city Sidon, while there is no similar mention of Tyre, would be fully accounted for — if it were necessary to account for such a circumstance at all in a poem — by Sidon's having been in early times more flourishing than Tyre. It is worthy, likewise, of being noted, that Tyre is not mentioned in the Pentateuch; but here, again, though an inference may be drawn against the importance, no inference can be legitimately drawn against the existence, of Tyre in the times to which the Pentateuch refers.

In the Bible, Tyre is named for the first time in the book of Joshua (xix. 29), where it is adverted to as a fortified city (in the A. V. "the strong city"), in reference to the boundaries of the tribe of Asher. Nothing historical, however, turns upon this mention of Tyre; for it is indisputable that the tribe of Asher never possessed the Tyrian territory. According to the injunctions of the Pentateuch, indeed, all the Canaanish nations ought to have been exterminated; but, instead of this, the Israelites dwelt among the Sidonians or Phoenicians, who were inhabitants of the land (Judg. i. 31, 32), and never seem to have had any war with that intelligent race. Subsequently, in a passage of Samuel (2 Sam. xxiv. 7), it is stated that the enumerators of the census in the reign of David went in pursuance of their mission to Tyre, amongst other cities, which must be understood as implying, not that Tyre was subject to David's authority, but merely that a census was thus taken of the Jews resident there. But the first passages in the Hebrew historical writings, or in ancient history generally, which afford glimpses of the actual condition of Tyre, are in the book of Samuel (2 Sam. v. 11), in connection with Hiram king of Tyre sending cedar-trees and workmen to David, for building him a palace; and subsequently in the book of Kings, in connection with the building of Solomon's temple.

One point at this period is particularly worthy of attention. In contradistinction from all the other most celebrated independent commercial cities out of Phoenicia in the ancient and modern world, Tyre was a monarchy and not a republi city, and, notwithstanding its merchant princes, who might have been deemed likely to favor the establishment of an aristocratical commonwealth, it continued to preserve the monarchical form of government until its final loss of independence. Another point is the skill in the mechanical arts which seems to have been already attained by the Tyrians. Under this head, admission is not specially made to the excellence of the Tyrians in telling trees; for through vicinity to the forests of Lebanon, they would as naturally have become skilled in that art as the backwoodsmen of America. But what is peculiarly noteworthy is that Tyrians had become workers in brass or copper to an extent which implies considerable advancement in art. In the enumeration of the various works in brass executed by the Tyrian artists whom Solomon sent for, there are lilies, palm-trees, even, lions, and cherubim (1 K. vii. 13-45). The manner in which the cedar-wood and fir-wood was conveyed to Jerusalem is likewise interesting, partly from the similarity of the sea voyage to what may commonly be seen on the Rhine at the present day, and partly as giving a vivid idea of the really short distance between Tyre and Jerusalem. The wood was taken in floats to Joppa (2 Chr. ii. 16; 1 K. v. 9), a distance of less than 74 geographical miles. In the Mediterranean during summer there are times when this voyage along the coast would have been perfectly safe, and when the Tyrians might have reckoned confidently, especially at night, on light winds to fill the sails which were probably used on such occasions. From Joppa to Jerusalem the distance was about 32 miles; and it is certain that by this route the whole distance between the two celebrated cities of Jerusalem and Tyre was not more than 100 or geographical, or about 122 English miles. Within such a comparatively short distance (which by land, in a straight line, was about 29 miles shorter) it would be easy for two sovereigns to establish personal relations with each other; more especially as the northern boundary of Solomon's kingdom, in one direction, was the southern boundary of Phoenicia. Solomon and Hiram may frequently have met, and thus laid the foundations of a political alliance in personal friendship. If by messengers they sent riddles and problems for each other to solve (Joseph. Ant. viii. 5, § 34; c. Apion. i. 17), they may previously have had, on several occasions, a keen encounter of wits in convivial intercourse. In this way, likewise, Solomon may have become acquainted with the Sidonian women who, with those of other nations, seduced him to Polytheism and the worship of Ashtore in his old age. Similar remarks apply to the circumstances which may have occasioned previously the strong affection of Hiram for David (1 K. v. 1).

However this may be, it is evident that under Solomon there was a close alliance between the Hebrews and the Tyrians. Hiram supplied Solomon

would have been founded before the era of the Deluge, see an instructive passage as to the chronology of Josephus in Ant. viii. 3, § 1.

It may be interesting to compare the distance from which the limestone was brought with which St. Paul's Cathedral was built. It was hewn from quarries in the Isle of Portland, and was sent to London round the North Foreland up the river Thames. The distance to London in a straight line from the North Foreland alone is of itself about twelve miles greater than from Tyre to Joppa; while the distance from the Isle of Portland to the North Foreland is actually three times as great.
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with cedar wood, precious metals, and workmen, and gave him sailors for the voyage to Ophir and India, while on the other hand Solomon gave Hiram supplies of corn and oil, cedal to him some cities, and permitted him to make use of some havens on the Red Sea (1 K. ix. 11-14; 26-28, x. 22). These friendly relations survived for a time the disastrous secession of the Ten Tribes, and a century later Ahab married a daughter of Ethbaal, king of the Sidonians (1 K. xvi. 31), who, according to Menan- der (Josephus, Ant. viii. 13, § 2), was daughter of Ethbaal, king of Tyre. As she was zealous for her national religion, she seems to have been regarded as an abomination by the pious worshippers of Jehovah; but this led to no special prophecical denunciations against Tyre. The case became dif- ferent, however, when mercantile rivalry induced the Tyrians and the neighboring Phoenicians to lay Hebrew captives from their enemies and to sell them as slaves to the Greeks (PHILO, iii. 2518 b) and Edomites. From this time commenced denunciations, and, at first, threats of retaliation (Jos iii. 4-8; Amos i. 9, 10); and indeed, though there might be some who were incapable of the friendly friendship between the two nations. But the Be- likkood of the denunciations being fulfilled first arose from the progressive conquests of the Assyrian monarchs. It was not probable that a powerful, victorious, and ambitious neighbor could resist the temptation of endeavoring to subjugate the small strip of land between the Lebanon and the sea, so insufficient in extent, but overflowing with so much wealth, which by the Greeks was called Phoenicia. Accordingly, when Shalmaneser, king of Assyria, had taken the city of Samaria, he had conquered the kingdom of Israel and carried its inhabitants into captivity, he turned his arms against the Phoenician cities. At this time, Tyre had reached a high point of prosperity. Since the reign of Hiram, it had planted the splendid colony of Carthage (143 years and eight months, Josephus says, after the building of Solomon's Temple, c. Apion. i. 18); it possessed the island of Cyprus, with the valuable mines of the metal "copper" (so named from the island); and, apparently, the city of Sidon was subject to its sway. But Shalmaneser seems to have taken advantage of a revolt of the Tyrians in 860 B.C. (Homer, Od. ii. 6, 7), to achieve the end of his contemporaries who translated the archives of Tyre into the Greek language (see Josephus, Ant. ix. 14, § 2): "Ethbaal reigned 36 years (over Tyre). This king, upon the revolt of the Kittaeans (Cyprians), sailed with a fleet against them, and reduced them to submission. On the other hand, the king of the Assyrians attacked in war the whole of Phoenicia, and 600 ships, and turned back. On this, Sidon and Ace (i.e., Akko or Acre) andPalestyn revolted from the Tyrians, with many other cities which delivered themselves up to the king of Assyria. Accordingly, when the Tyrians would not submit to him, the king returned and fell upon them again, the Phoenicians having fur- nished him with 60 ships and 800 rowers. Against these the Tyrians sailed with 12 ships, and, dis- persing the fleet opposed to them, they took five hundred men prisoners. The reputation of all the citizens in Tyre was hence increased. Upon this the king of the Assyrians, moving off his army, placed guards at their river and aqueducts to pre- vent the Tyrians from drawing water. This con- tinued for five years, and still the Tyrians held out, supplying themselves with water from wells." It is in reference to this siege that the prophecy against Tyre in the writings entitled Isaiah, chap. xxviil, was uttered, if it proceeded from the Prophet Isaiah himself: but this point will be again noticed.

After the siege of Tyre by Shalmaneser (which must have taken place not long after 721 b. c.), Tyre remained a powerful state with its own kings (Jer. xxvii, xxviii; Ez. xxviii; xxvii-12), remark- able for its wealth, with territory on the mainland, and protected by strong fortifications (Ez. xxviiil. 5, xxvii. 4, 6, 8, 16, 12, xxvii. 11; Zech. ix. 3). Our knowledge of its condition thenceforward until the siege by Nebuchadnezzar depends entirely on var- ious notices of it by the Hebrew prophets; but some of these notices are singularly full, and, especial- ly, the twenty-seventh chapter of Ezekiel furn- ishes us, on some points, with details such as have scarcely come down to us respecting any one city of antiquity, excepting Rome and Athens. One point especially arrests the attention, that Tyre, like its splendid daughter Carthage, employed &crnary soldiers (Ez. xxvii. 10, 11). This has been the general tendency in commercial cities on account of the high wages which may be obtained by the proletariat in a thriving community, compared with the ordi- nary pay of a soldier; and Tyre had been unable to resist the demoralizing temptation. In its service there were Phoenicians from Arvad, Ethiopians obtained through the commerce of Egypt, and hardy mountaineers from Persia. This is the first time that the name of Persia occurs in the remains of ancient literature, before its foundations as a great monarchy on the ruins of the Chaldean empire. We may conceive them like the Swiss, who, poor, faithful, and brave, have during many centuries, until the last few years, deemed enlistment in foreign service a legitimate source of gain inde- pendently, however, of this fact respecting Tyrian mercenary soldiers, Ezekiel gives interesting details respecting the trade of Tyre. On this head, without attempt ing to exhaust the subject, a few lead ing points may be noticed. The first question is as to the countries from which Tyre obtained the precious metals; and it appears that its gold came from Arabia by the Persian Gulf (v. 22), just as in the time of Solomon it came from Arabia by the Red Sea (OP. cit.). Whether the Arabian mer- chants, who used to come by the land route, were in classical times (Horace, Od. i. 29, 1), obtained their gold by traffic with Africa or India, or whether it was the product of their own country, is uncertain; but as far as the latter alternative is con- cerned, the point will probably be cleared up in the progress of geological knowledge. On the other hand, the silver, iron, lead, and tin of Tyre came from a very different quarter of the world, namely, from the south of Spain, where the Phoenicians had established their settlement of Tarshish, or Far- tessus. As to copper, we should have presumed that it was obtained from the valuable mines in Cyprus; but it is mentioned here in conjunction with Javan, Tubal, and Meshek, which points to the districts on the south of the Black Sea, in the neighborhood of Armenia, in the southern line of the Caucasus, between the Black Sea and the Caspian. The country whence Tyre was supplied with wheat was Palestine. This point has been already noticed elsewhere [PHILO, iii. 2518 a] as help- ing to explain why there is no instance on record of war between Tyre and the Israelis. It may be added that the value of Palestine as a wheat- country to Tyre was greatly enhanced by its pro-
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inuity, as there was scarcely a part of the kingdom of Israel on the west of the river Jordan which was distant more than a hundred miles from that great commercial city. The extreme points in the kingdom of Judah would be somewhat more distant; and the wheat probably came from the northern part of Palestine. Tyre likewise obtained from Palestine oil, honey, and salt, but not wine apparently, notwithstanding the abundance of grapes and wine in Judah (Gen. xix. 11). The wine was imported from Damascus, and was called wine of Helson, which was probably not the product of the country adjoining the celebrated city of that name, but came from the neighborhood of Damascus itself (see Porter's *Handbook for Syria*, vol. ii. p. 493; compare Atheniens, i. 51). The Bedawin Arabs supplied Tyre with lands and runs and goats, for the rearing of which their mode of life was so well adapted. Egypt furnished linen for sails and double-fur or other purposes; and the dye from shell-fish, which afterwards became such a source of profit to the Tyrians, was imported from the Peloponnesus (compare the "Laconicas purpuras" of Horace, *Od.* ii. 18, 7, and Pliny, *ix.* 40). Lastly from Dedan in the Persian Gulf, an island occupied possibly by a Phoenician colony, horns of ivory and ebony were imported, which must originally have been obtained from India (Ex. xxvii. 19, 11, 22, 12, 19, 17, 18, 21, 27).

In the midst of great prosperity and wealth, which was the natural result of such an extensive trade (Ex. xxviii. 4), Nebuchadnezzar, at the head of an army of the Chaldees, invaded Judah, and captured Jerusalem. As Tyre was so near to Jerusalem, and as the conquerors were a fierce and formidable race (Hab. i. 6), led by a general of unlimited capacity, who had not long before humbled the power of the Egyptians, it would naturally be supposed that this event would have excited alarm and terror amongst the Tyrians. Instead of this we may infer from Ezekiel's statement (xxvi. 2) that their predominant feeling was one of exultation. At first sight this appears strange and almost incomprehensible; but it is rendered intelligible by some previous events in Jewish History. Only 34 years before the destruction of Jerusalem, commenced the celebrated Reformation of Josiah, b. c. 622. This momentous religious revolution, of which a detailed account is given in two chapters of the book of Kings (2 K. xxii., xxiii.), and which cannot be too closely studied by any one who wishes to understand the Jewish Annals, fully explains the exultation and confidence of the Tyrians. In that Reformation Josiah hadaped insults on the gods who were the objects of Tyrian veneration and love, he had consumed with fire the sacred vessels used in their worship, he had burnt their images and defiled their high places—not excepting even the high place near Jerusalem, which Solomon the friend of Hiram had built to Ashdorth the Queen of Heaven, and which for more than 350 years had been a striking memorial of the reciprocal good-will which once united the two monarchs and the two nations. Indeed, he seemed to have endeavored to exterminate their religion, for in Samaria (2 K. xxiii. 20) he had slain upon the altars of the high places all their priests. These acts, although in their ultimate results they may have contributed powerfully to the diffusion of the Jewish religion must have been regarded by the Tyrians as a series of sacrilegious and abominable outrages; and we can scarcely doubt that the death in battle of Josiah at Megido, and the subsequent destruction of the city and Temple of Jerusalem were hailed by them with triumphant joy, as instances of Divine retribution in human affairs.

This joy, however, must soon have given way to other feelings, when Nebuchadnezzar invaded Phoenicia, and laid siege to Tyre. That siege lasted thirteen years (Joseph. c. Apion. i. 22), and it is still a disputed point whether it will be noticed separately in this article, whether Tyre was actually taken by Nebuchadnezzar on this occasion. However this may be, it is probable that, on some terms or other, Tyre submitted to the Chaldees. This would explain, amongst other points, an expedition of Apries, the Pharaoh-Hophra of Scripture, against Tyre, which probably happened not long after, and which may have been dictated by obvious motives of self-defense in order to prevent the naval power of Tyre becoming a powerful instrument of attacking Egypt in the hands of the Chaldees. In this expedition Apries besieged Sidon, fought a naval battle with Tyre, and reduced the whole of the coast of Phoenicia, though this could not have lasted more than a year (Herod. ii. 51; Ptol. *Hist. i.* 22; *Diss. Phr. i.* 51). The rule of Nebuchadnezzar over Tyre, though real, may have been light, and in the nature of an alli- ance; and it may have been in this sense that Mer- lend, a subsequent Tyrian king, was sent for to Babylon (Joseph. c. Apion. i. 21). During the Persian domination the Tyrians were subject in name to the Persian king, and may have given him tribute. With the rest of Phoenicia, they had submitted to the Persians, without striking a blow; perhaps, through hatred of the Chaldees; perhaps, solely from prudential motives. But their connection with the Persian king was not dishonourable. Thus, when Cambyses ordered them to join in an expedition against Carthage, they refused compliance, on the ground of their соmmercial engagements and pa- rental relation to that colony: and Cambyses did not deem it right to use force toward them (Herod. iii. 19). Afterwards they fought with Persia against Greece, and furnished vessels of war in the expedition of Xerxes against Greece (Herod. vii. 98); and Mephen, the son of Sirom the Tyrian, is mentioned amongst those who, next to the con- mander, were the most renowned in the fleet. It is worthy of notice that at this time Tyre seems to have been inferior in power to Sidon. These two cities were less than twenty English miles distant from each other; and it is easy to conceive that in the course of centuries their relative importance might fluctuate, as would be very possible in our own country with two neighboring cities, such for example, as Liverpool and Manchester. It is possi- bly also that Tyre may have been seriously weakened by its long struggle against Nebuchadnezzar. Un- der the Persian dominion, Tyre and Sidon sup- plied cedar wood again to the Jews for the building of the Second Temple; and this wood was sent by sea to Joppa, and thence to Jerusalem, as had been the case with the materials for the First Temple in the time of Solomon (Ezra iii. 7). Un-

a It was owing to this Reformation of Josiah that when the Jews were carried into captivity, their Nebu- chadnezzar a generation had arisen untainted by idolatry, and yet many of them probably free from the in- tense scrupulosity in ceremonial observance which prevailed subsequently.
GER the Persians likewise Tyre was visited by an historian, from whom we might have derived valuable information respecting its condition (Herod. ii. 44.). But the information actually supplied by him is scanty, as the motive of his voyage seems to have been solely to visit the celebrated temple of Melkarth (the Phoenician Hercules), which was situated in the island, and was highly venerated. He gives no details as to the city, and merely specifies two columns which he observed in the temple, one of which was inscribed with the name of this Jupiter, the other of the Phoenician Melkarth. 

Subsequently, Gesenius, the compiler of the "Lexicon Tychaeum," has attempted to explain the name of the city, from its supposed resemblance to certain words in the Homeric poems; but the attempt is vain, for the circumstances which the poet describes of the Tyrian hero do not resemble those of the Tyrian city at all.

Towards the close of the following century, i.e. 332, Tyre was assaulted for the third time by a great conqueror; and if some uncertainty hangs over the siege by Nebuchadnezzar, the results of the siege by Alexander are clear and undeniable. It was essential to the success of his military plans that the Phoenician fleet should be at his command, and that he should not be liable through their hostility to have his communications by sea with Greece and Macedonia suddenly cut off; and he accordingly summoned all the Phoenician cities to submit to his rule. All the rest of them, including Aradsus, Byblus, and Tyre, in league with Sidon and Carthage, sent the seamen of those cities in the Persian fleet brought away their ships to join Tyre, alone, calculating probably at first on the support of those seamen, refused to admit him within its walls; and then ensued a memorable siege which lasted seven months, and the success of which was the greatest of all the achievements which Alexander up to that time had to his credit. It is not necessary to give here the details of that siege, which may be found in Arrian and Quintus Curtius, and in all good Grecian histories, such as those of Bishop Thirwall and Mr. Grote. It may be sufficient to say, that at that time Tyre was situated on an island nearly half a mile from the mainland—that it was completely surrounded by prodigious walls, the loftiest portion of which on the side facing the mainland reached a height not less than 150 feet; and that notwithstanding his persevering efforts, he could not have succeeded in his attempt, if the harbor of Tyre to the north had not been blocked by the Cyprians, and that to the south by the Phoenicians, thus affording an opportunity to the besieging party, which was joined by an enormous artificial mole. Moreover, owing to internal disturbances, Carthage was unable to afford any assistance to its parent state.

The immediate results of the capture by Alexander were most disastrous to it, as its brave defenders were put to death: and, in accordance with the barbarous policy of ancient times, 20,000 of its inhabitants, including slaves, free females and free children were sold as slaves (Arrian, iv. 24, § 9; Dio, lxxxvi. 46). It gradually, however, recovered its prosperity through the immigration of fresh settlers, though its trade is said to have suffered by the vicissitude and rivalry of Alexandria. Under the Macedonian successors of Alexander, it shared in the fortunes of the Seleucids, who bestowed on it many privileges; and there are still in existence coins of that epoch with a Phoenician and Greek inscription (Fehlhel, Dottor, Nummorum IV, vol. iii. p. 379, &c.; Gesenius, Monuments Phoenici, pp. 202–204, and Tab. 34). Under the Romans, at first it continued to enjoy a kind of freedom; for in the days of Alexander the Great the new Phoenician king Antiochus II. designed to include Tyre and Sidon in a gift of Phoenician and Jewish territory which he made to his family, of his nearest relations; but he steadily refused, knowning them to have been "free cities from their ancestors." (Ant. iv. 4, § 1). Subsequently, however, on the arrival of Augustus in the East, he is said to have deprived the two cities of their liberties for seditions committed (Josephus, Dion Cassius, lxxv. 7). Still the prosperity of Tyre in the time of Augustus was undeniably great. Strabo gives an account of it at that period (xvi. 2, 23), and speaks of the great wealth which it derived from the dyes of the celebrated Tyrian purple, which, as is well known, were extracted from shell-fish found on the coast, and of the variety of the shell-fish. Indeed, on some days of Ezekiel, the Tyrians had imported purple from the Egyptians; but they had since learned to extract the dye for themselves; and they had the advantage of having shell-fish on their coast better adapted for this purpose even than those on the Lacedemonian coast (Pausansis, iii. 21, § 6). Strabo adds, that the great number of dyeing works rendered the city unparalleled in a place of its size. He further speaks of the houses as consisting of many stories, even of more than in the houses at Rome—which is precisely what might be expected in a prosperous fortified city of limited area, in which ground-rent would be high. Pliny the Elder gives additional information respecting the city, for in describing it says that the circumference of the city proper (i.e. the city on the peninsula) was 22 stadia, while that of the whole city, including Paphyrus, was 19 Roman miles (Nat. Hist. v. 17). The accounts of Strabo and Pliny have a peculiar interest in this respect, that they tend to convey an idea of what the city must have been, when visited by Christ (Matt. xvi. 21; Mark vii. 24). It was perhaps more populous than Jerusalem [Jerusalem, ii. 1329], and if so, it was undoubtedly the largest city which he is known to have visited. It was not much more than thirty miles distant from Nazareth, where Christ mainly lived as a carpenter's son during the greater part of his life (Matt. iii. 23, iv. 12, 13, 15; Mark v. 5). We may readily conceive that He may often have gone to Tyre, while yet unknown to the world; and whatever uncertainty there may be as to the extent to which the Greek language was likely to be spoken at Nazareth, at Tyre, and in its neighborhood.

That Tyre was on an island, previous to its siege by Alexander, is one of the most certain facts of history; but on examining the locality at the present day few persons would suspect from existing appearances that there was anything artificial in the formation of the present peninsula.

b Pliny the elder gives an account of the Phoenician shell-fish (ix. 60, 61), and states that from the larger ones the dye was extracted, after taking off the shell; but that the small fish were crushed alive together with the shell. Mr. Wilde, an intelligent modern traveller, observed at Tyre numerous round holes cut in the solid sand-tone rock, in which shells seem to have been crushed. They were perfectly smooth on the inside; and many of them were shaped exactly like a modern iron pot, broad and flat at the bottom, and narrowing toward the top. Many of these were filled with a breccia of shells; in other places this breccia lay in heaps in the neighborhood. All these breccias were of one species, and were undoubtedly the Musca Trunculus. See Narrative of a Voyage to Mediterrene, Transfers, and along the Shores of the Mediterranean. Dublin, 1811.
hoood, there must have been excellent opportunities for conversation in that language, with which he seems to have been acquainted (Mark vii. 26). From the time of Christ to the beginning of the 5th century, there is no reason to doubt that, as far as was compatible with the irreparable loss of independence, Tyre continued in uninterrupted prosperity; and about that period Jerome has on record very striking testimony on the subject, which has been often quoted, and is a landmark in Tyrian history (see Gesenius's Acc. vol. i. p. 714). Jerome, in his Commentaries on Ezekiel, comes to the passage in which the prophet threatens Tyre with the approach of Nebuchadnezzar, king of Babylon (Ez. xxvi. 7); and he then, amongst other points, refers to the verse in which the prophet predicts of Tyre—"Thou shalt be built no more," saying that this raises a question as to how a city can be said not to be built any more, which we see at the present day the most noble and the most beautiful city of Phenicia. "Quoque sequitur: nec edificabis ultra, videlicet facere questionem quomodo non sit edificata, quam hodie cerniinm Phenicium nobilissimum est proculus terrae cibarum."

He afterwards, in his remarks on the 31st verse of the 27th chapter, in which Ezekiel speaks of Tyre as the exchange of the people of many cities, says that this continues down to his time, so that commercial dealings of almost all nations are carried on in that city—"Cuiusque urbis usque hodie perseverat, ut omnium sequens gentium in hac urbe commerces succinctur." Jerome's Commentaries on Ezekiel are supposed to have been written about the years 411-414 a. d. (see Smith's Dictionary of the Bible; and Smith and Wace's Biog. vol. ii. p. 450), so that his testimony respecting the prosperity of Tyre bears date almost precisely a thousand years after the capture of Jerusalem by Nebuchadnezzar, a. d. 588. As to the passage in which Ezekiel states that Tyre shall be built no more, Jerome says the meaning is, that—"Tyre will be no more the Queen of Nations, having its own king, as was the case under Hiram and other kings, but that it was destined to be always subject, either to the Chaldaens, or to the Macedonians, or to the Ptole-"menes, or to the Romans." At the same time Jerome notices a meaning given to the passage by some interpreters, that Tyre would not be built in the last days but he asks of such interpreters, "Who will be able to part attributed to Nebuchadnezzar, especially as we read in what follows, that Nebuchadnezzar besieged Tyre, but had no reward of his labor (xxix. 18); and that Egypt was given over to him because in besieging Tyre he had served the purpose of God."

When Jerome spoke of Tyre's subjection to the Romans, which had then lasted more than four hundred years, he could scarcely have anticipated that another subjugation of the country was reserved for it from a new conquering power, coming not from the north, but from the south. In the 7th century A. D. took place the extraordinary Arabian revolution under Mohammed, which has given a new religion to so many millions of mankind. In the years 636-638 A. D. all Syria and Palestine from the Dead Sea to Antioch was conquered by the Khalif Omar. This conquest was so complete, that in both those countries the language of Mohammed has almost totally supplanted the language of Christ. In Palestine, it is not the language of a single native: and in Jerusalem, to a stranger who understands what is involved in this momentous revolution, it is one of the most suggestive of all sounds to hear the Muezzein daily call Mohammeans to prayers in the Arabic language of Mohammed, within the sacred precincts where once stood the Temple, in which Christ worshipped in Hebrew, or in Aramaic. (As to the Syriac language, see Porter's Handbook for Syria and Palestine, vol. ii. p. 551.) But even this conquest did not cause the overthrows of Tyre. The most sagacious conditions on which peace was granted to Tyre, as to other Syrian cities, were the payment of a poll-tax, the obligation to give board and lodging for three days to every Muslim traveller, the wearing of a peculiar dress, the admission of Muslims into the churches, the doing away with all crosses and all sounds of bells, the avoiding of all insulting expressions towards the Mohammedan religion, and the prohibition to ride on horseback or to build new churches. (See Weil's Geschichte der Chal- ifer, bd. i. 81, 82.) Some of these conditions were humiliating, and nearly heart-breaking; but if submitted to, the lives and private property of the inhabitants remained untouched. Accordingly, at the time of the Crusades, Tyre was the principal city of the whole district, the most flourishing city, when it surrendered to the Christians on the 27th of June, 1124. It had early been the seat of a Christian bishopric, and Cassius, bishop of Tyre, is named as having been present at the Council of Constance towards the close of the 21st century (Reland, Palestine, 1854); and now, in the year after its capture by the Crusaders, William of Tyre makes it his archdiocese. This archbishop has left on record an account of the city, which gives a high idea of its wealth and great military strength. (See Wilhelmi Tyrosis Hystoric, lib. xiii. cap. 5.) And his statements are confirmed by Benjamin of Tudela, who visited it in the same century. (See Purchas's Pilgrimes, i. 144.) The litter writer, who died in 1173, says: "Nor do I think any haven in the world to be like unto this. The city itself, as I have said, is goodly, and in it there are about four hundred Jews, among whom are some very skillful in discip- linary readings, and especially Ephraim the Egyptian judge, and Mair, and Carehesom, and Abra- ham, the head of the university. Some of the Jews have ships at sea for the carrying grain. There are artificial winches to raise glass there, which he make glass, called Tyrian glass, the most excellent, and of the greatest estimation in all countries. The best and most approved sugar is also found there." In fact, at this period, and down to the close of the 13th century, there was perhaps no city in the known world which had stronger claims than Tyre to the title of the "Eternal City," if experience had not shown that cities as well as individuals were subject to decay and dissolution. Tyre had been the parent of colonies, which at a distant period had enjoyed a long life and had died; and it had survived more than fifteen hun- dred years its greatest colony, Carthage. It had outlived Egyptian Thebes, and Babylon, and an- cient Jerusalem. It had seen city walls rise and fall; and although older than them all, it was in a state of great prosperity when an illustrious Roman, who had been sailing from Eginina to Megara, told Cicero, in imperishable words, of the corpses or carcasses of cities, the spectacula mortuorum, by which in that voyage he had been in every direction encompassed (Ep. ad Familiares, iv.)
5) Rome, it is true, was still in existence in the 13th century; but, in comparison with Tyre, Rome itself was of recent date, its twice consecrated soil having been merely the haunt of shepherds or robbers for some hundred years after Tyre was wealthy and strong. At length, however, the evil day of Tyre undoubtedly arrived. It had been more than a century and a half in the hands of Christians, when in March, A.D. 1291, the Sultan of Egypt and Damascen invested Acre, then known to Europe by the name of Ptolemais, and took it by storm after a siege of two months. The result was told in the beginning of the next century by Marinus Sanitus, a Venetian, in the following words:—"On the same day on which Ptolemais was taken, the Tyrians, at vespers, leaving the city empty, without the stroke of a sword, without the tumult of war, embarked on board their vessels, and abandoned the city to be occupied freely by their conquerors. On the morrow the Saracens entered, no one attempting to prevent them, and they did what they pleased." (Liber Scutarum fidelium Crucis, lib. iii. cap. 22.)

This was the turning point in the history of Tyre, 1879 years after the capture of Jerusalem by Nebuchadnezzar; and Tyre has not yet recovered from the blow. In the first half of the 14th century it was visited by Sir John Mandeville, who says, speaking of "Tyre, which is now called Sir, here was once a great and gracious city of the Christians; but the Saracens have destroyed it in great part; and they guard that haven carefully for fear of the Christians" (Wright's Early Travels in Palestine, p. 141). About A.D. 1610-11 it was visited by Sandys, who said of it:—"But this once famous Tyre is now no other than a heap of ruins; yet have they a reverent aspect, and do instruct the pensive beholder with their exemplary frailty. It hath two harbors, that on the north side the fairest and best throughout all the Levant (which the curiosors enter at their pleasure); the other choked with the decays of the city." (Purchas's Pilgrimage, ii. 846.)

Towards the close of the same century, in 1697 A.D., Mambrell says of it, "On the north side it has an old Turkish castle, besides which there is nothing here but a mere Rebel of broken walls, pillars, vaults, etc., there being not so much as an entire house left. Its present inhabitants are only a few poor wretches that harbor in vaults and subsist upon fishing." (See Harris, Voyages and Travels, ii. 846.) Lastly, without quoting at length Dr. Richard Pococke, who in 1751-40 A.D. stated (see vol. x. of Pinkerton's Voyages and Travels, p. 470) that, except some janizaries, there were few other inhabitants in the city than two or three Christian families, the words of Hasselquist, the Swedish naturalist, may be recorded, as they mark the lowest point of depression which Tyre seems to have reached. He was there in May, 1751 A.D., and he thus speaks of his visit:—"We followed the sea-shore . . . . and came to Tyre, now called Zafir, where we lay all night. None of

A copy of this work is in Gesta Des pop Francos, Hanovia, 1811.

b M. Ernest Renan says there has been no subsidence of the land, owing to earthquakes or other causes; and that the west of the island has the same level as in ancient times. Mr. Wilde had spoken with great caution on this point, pp. 382-385. It is still very desirable that the peninsula and the adjoining coast should be minutely examined by an experienced practical geologist. There seems to be no doubt that the city has suffered from earthquakes. See Porter, t. c.; and
It is proper to consider two questions of much interest to the Biblical student, which have been already noticed in this article, but which could not then be conveniently discussed fully. (1) The date and authorship of the prophecy against Tyre in Isaiah, chap. xxiii.; and (2), the question of whether Nebuchadnezzar, after his long siege of Tyre, may be supposed to have actually taken it.

On the first point it is to be observed, that, as there were two sieges of Tyre contemporary with events mentioned in the Old Testament, namely, that by Shalmaneser, king of Assyria, in the reign of Hezekiah, and the siege by Nebuchadnezzar, king of the Chaldees, after the capture of Jerusalem in 588 B. C., and as Isaiah was living during the former siege, but must have been dead considerably more than a hundred years at the time of the latter siege, it is probable, without denying the predictive prophecy, that the prophecy relates to the first siege, if it was written by Isaiah. As the prophecy is in the collection of writings entitled "Isaiah," there would formerly not have been any doubt that it was written by that prophet. But it has been maintained by eminent Biblical critics that many of the writings under the title of his name were written at the time of the Babylonian Captivity. This seems to be the least open to dispute in reference to the prophecies commencing with "Comfort ye, comfort ye my people," in the 1st verse of the 40th chapter, concerning which the following facts seem to the writer of the present article to be well established.6 (1.) These prophecies are different in style from the undoubted writings of Isaiah. (2.) They do not pretend that the Jews will be carried away into captivity by Babylon, but they presuppose that the Jews are already in captivity there at the time when the prophecies are uttered; that Jerusalem is desolate, and that the Temple is burnt (Is. lviii. 10, 11, xlv. 26, 28, xlv. 14, xlvii. 5, 6, lii. 2, 9, li. 3, 11, 17-23). (3.) The name of Cyrus, who conquered Babylon probably at least a hundred and fifty years after the death of Nebuchadnezzar, is mentioned in them twice (xlv. 26, xlv. 1): and (4), there is no external contemporary evidence between the time of Isaiah and the time of Cyrus to prove that these prophecies were then in existence. But, although in this way the evidence of a later date is peculiarly cogent in reference to the 40th and following chapters, there is also reasonable evidence of the later date of several other chapters, such, for example, as the 13th and 14th (on which observe particularly the first four verses of the 14th chapter) and chapters xxiv.-xxvii. Hence there is no "a priori" difficulty in admitting that the 23d chapter, respecting Tyre, may likewise have been written at the time of the Chaldean invasion. Yet this is not to be assumed without something in the nature of probable proof, and the real point is whether any such proof can be adduced on this subject. Now although Hitzig (Der Prophet Jesaja, Heidelberg, 1853, p. 272) undertakes to show that there is a difference of language between Isaiah's genuine prophecies and the 23d chapter, and although Ewald (Die Propheten des Alten Bundes, vol. i. p. 238), who refers it to the siege of Tyre by Shalmaneser, believes the 23d chapter, on the grounds of style and language, to have been written by a younger contemporary and scholar of Isaiah, Hitzig, with whom the writer is in agreement, believes that the majority of scholars will be mainly influenced in their opinions as to the date of that chapter by their view of the meaning of the 13th verse. In the A. V. the beginning of the verse is translated thus: "Behold the land of the Chaldeans, this people was not the Assyrian founded it for them that dwell in the wilderness" — and this has been opposed by some scholars, such as Rosen-muller and Hitzig (ed. loc.), to imply that the enemies with which the Tyrians were threatened were the Chaldees under Nebuchadnezzar, and not the Assyrians under Shalmaneser. If this is the meaning, very few critics would now doubt that the prophecy was composed in the time of Nebuchadnezzer; and there is certainly something remarkable in a supposed mention of the Chaldees by such an early writer as Isaiah, inasmuch as, with the possible exceptions in the mention of Abraham and Abram's family as having belonged to "Ur of the Chaldees" (Gen. xi. 28, 31, xv. 7), the mention of the Chaldees by Isaiah would be the earliest in the Bible. The only other passage respecting which a doubt might be raised is in the book of Job (i. 17) — a work, however, which seems to the author of this article to have been probably written later than Isaiah.6 But the 13th verse of the chapter attributed to Isaiah by no means necessarily implies that the Chaldees under Nebuchadnezar were attacking Tyre, or were about to attack it. Accepting the ordinary version, it would be amply sufficient that the Chaldees should be formidable mercenaries in the Assyrian army. This is the intention in the present work maintains the unity of the book — Ed.}

a Doubts as to the authorship of these chapters were first suggested by Dibelius in 1781, in a review of the latter part of the book. Leech in 1783, in his dissertation on the Psalms, states that his later date has been accepted by Eichhorn, Rosenmüller, de Wette, Gesenius, Winer, Ewald, Hitzig, Knobel, Herzfeld, Bleek, Geiger, and Davidson, and many other Biblical scholars. The evidence has been more clearly set forth by Gesenius in his Jesaja (part iii. pp. 18-35, Leipzig, 1821).

b In the total absence of external evidence nothing in favor of an earlier date can be adduced to outweigh the overwhelming evidence of Isaiah himself, to whom it is said by others by Gesenius (Geschichte der Hebräischen Sprache und Schrift), that the Aramaic plural בָּדָד occurs twelve times in the book (iv. 2; xii. 11; xv. 13; xvii. 2; xxvi. 4; xxxi. 11, 14; xxxiii. 8, 32; xxxiv. 3; xxxvi. 16; xxxviii. 2). But there are strong reasons for assigning an earlier date to the book: see Foh, ii. p. 1498 ff. — Ed.
explanation of Gesenius (Commentator über den De- 

statement, ad loc.), who goes still further. Founding his 

that he 

Nebuchadnezzar, as a bold, warlike, and predatory tribe in the 

neighborhood of Armenia, and collecting scattered 

notices round this fundamental fact, he conjectures that bands of them, having served either as 

mercenaries or as volunteers in the Assyrian army, 

had received lands for their permanent settlement 

on the banks of the Euphrates not long before the 

invasion of Nebuchadnezzar or Xenophon, Cyropo- 

lil. 2, §§ 7, 12; Aesch. iv. 3, § 4, v. 5, § 5, vii. § 14). So great is our ignorance of the Chaldees 

previous to their mention in the Bible, that this 

conjecture of Gesenius cannot be disproved. There 

is not indeed sufficient positive evidence for it to 

justify its adoption by an historian of the Chaldees; 

but the possibility of its being true should make us 

hesitate to assume that the 13th verse is incomple- 

table with the date ordinarily assigned to the propi-

ecy in which it occurs. But, independently of these 

considerations, the beginning of the 13th verse 

is capable of a totally different translation from 

that in the A. V. It may be translated thus: " 

Behold the land of the Chaldees, the people is 

more, Assyria has given it [the land] to the dwell-

ers of the Chaldees, and its capital is to be 

in accordance with Ewald's translation, not following him 

in the substitution of "Communities" (which he 

deems the correct reading) for "Chaldees" — and 

then the passage might refer to an unsuccessful re-

bellion of the Chaldees against Assyria, and to a 

consequent debasement of the land of the Chaldees 

by their victorious rulers. One point may be men- 

tioned in favor of this view, that Nebuchadnezzar 

was not warned to look at the Chaldees in the way that 

Habakkuk threatens his contemporaries with the 

hostility of that "terrible and dreadful motion," 

but the Tyrians are warned to look at the land 

of the Chaldees. Here, again, we know so little of 

the history of the Chaldees, that this interpretation, 

likewise, cannot be disproved. And, on the whole, 

as the burden of proof rests with any one who 

denies Isaiah to have been the author of the 24th 

chapter, as the 13th verse is a very obscure passage, and 

as it cannot be proved incompatible with Isaiah's 

authority, it is permissible to acquiesce in the 

Jewish tradition on the subject. 

12th. The question of whether Tyre was actually 

taken by Nebuchadnezzar after his thirteen years' 

seige, has been keenly discussed. Gesenius, Winer, 

and Hitzig decide it in the negative, while Hen- 

stenberg has argued most fully on the other side. 

Without attempting to exhaust the subject, and 

assuming, in accordance with Movers, that Tyre, as 

well as the rest of Phenicia, submitted at last to 

Nebuchadnezzar, the following points may be ob-

served respecting this event (278). The 

evidence of Ezekiel, a contemporary, seems to be 

against it. He says (xxix. 18) that "Nebuchad-

nezzer king of Babylon caused his army to serve a 
great service against Tyre;" that "every head was 

made bald, and every shoulder was peeled, yet had he no wages, nor his army for Tyrus, for the service 

that he served against it;" and the obvious inference 

is that, however great the exertions of the 

army may have been in digging intrenchments or 

Taiping, p. 25) says 

that this silence of the Greek and Phenician histori-

rians proves too much, as there is no doubt that the 

city was besieged by Nebuchadnezzar. To this Hitzig 

in casting up earthworks, the siege was unsuccess-

ful. This is confirmed by the following verses (19, 

20), in which it is stated that the land of Egypt 

will be given to Nebuchadnezzar as a compensation, 
or wages, to him and his army for having 

served against Tyre. Movers, indeed, asserts that 

the only meaning of the expression that Nebuchad-

nezzer and his army had no wages for their service 

against Tyre is, that they did not plunder the 

city. But to a virtuous commander the best reward of 

besieging a city is to capture it; and it is a strong 

sentiment to attribute to the Supreme Being, or to 

a prophet, that a general and his army received 

no wages for capturing a city, because they did not 

plunder it. (22) Josephus, who had access to his- 

torical writings on this subject which have not 

reached our times, although he quotes Phenician 

writers who say that Nebuchadnezzar besieged 

Tyre (Ant. x. II, § 1; c. Apion, 29), neither states 

on his own authority, nor quotes any one else as 

stating that Nebuchadnezzar took it. (30) The capture 

of Tyre on this occasion is not mentioned by any Greek or Roman author whose writings are 

now in existence. (40) In the time of Jerome it 

was distinctly stated by some of his contemporaries 

that they had read, amongst other histories on this 

point, histories of Greeks and Phenicians, and es-

pecially of Nicolaus Damascenus, in which it was 

said of the siege of Tyre by the Chaldees, and 

Jerome, in noticing this fact, does not quote any 

authority of any kind for a counter-statement, but 

contents himself with a general allegation that many 

facts are related in the Scriptures which are not 

found in Greek works, and that "we ought not to 

acquire the authority of those whose work is 

falsehood and falsehood we detect." (see Comm. on Ez-

chiel, xxvi. 7). On this view of the question there 

would seem to be small reason for believing that 

the city was actually captured, were it not for 

another passage of Jerome in his Commentaries on 

the passage of Ezekiel already quoted (xxix. 18), in 

which he explains that the meaning of Nebuchad-

nezzer's having received no wages for his warfare 

against Tyre is, not that he failed to take the 

city, but that the Tyrians had previously removed 

everything precious from it in ships, so that when Neb-

uchadnezzar entered the city he found nothing 

there. This interpretation has been admitted by 

one of the most distinguished critics of our own 

day (Ewald, Die Propheten der Alteren Volker, ad loc.), 

who, deeming it probable that Jerome had obtained 

the information from some historian whose name is 

not given, accepts as historical this account of the 

termination of the siege. This account, therefore, 

as far as inquirers of the present day are concerned, 

rests solely on the authority of Jerome; and it thus 

becomes important to ascertain the principles and 

method which he has adopted in writing his Com-

mentaries. It is peculiarly fortunate that Jerome 

himself has left on record some valuable informa-

tion on this point in a letter to Augustine, for 

the understanding of which the following brief 

preliminary explanation will be sufficient: In Jerome's 

Commentaries on the second chapter of the Epistle 

to the Galatians, when advertting to the passage 

(xx. 11-14) in which St. Paul states that he had 

withdrew Peter to the face, "because he was to be 

replies, that the historians could only have omitted 

to mention the siege, because the siege had not been fol-

lowed by the capture of the city (De Prophetiis Jodi 

p. 278).
blamed " for requiring Christians to comply with the observances of the Jewish ritual law, Jerome deniers that there was any real difference of opinion between the two Apostles, except that they had merely made a preconceived arrangement of superficial difference, in order that those who approved of circumcision might plead the example of Peter, and that those who were unwilling to be circumcised might extol the religious liberty of Paul. Jerome then goes on to say that "the fact of simulation being useful, and occasionally permissible, is taught by the example of Jehu king of Israel, who never would have been able to put the priests of Baal to death unless he had feigned willingness to worship an idol, saying, 'Ahah served Baal a little, but Jehu shall serve him much.'" On this Augustine strongly denounced with Jerome in two letters which are marked 56 and 67 in Jerome's Correspondence. To these Jerome returned an answer in a letter marked 112, in which he repudiates the idea that he is to be held responsible for all that is contained in his Commentaries, and then frankly confesses how he composed them. Beginning with Origen, he enumerates several writers whose Commentaries he had read, specifying amongst others, Eusebius, who had lately left the Church, and Alexander, an old heretic. He then avows that he was satisfied with them and he sent for an amanuensis, to whom he dictated sometimes the words of those, without paying strict attention either to the order or the words, and sometimes not even to the meaning. "Itaque ut simpliciter factum, legi habeam unum, et in mente mei plurima concerente, nec notario, vel me, vel aliens dictaverat, nec ordines, nec verborum, interdum nec sensum meum." (see Migne's Edition of Jerome, vol. ii. p. 181). Now if the hearing of the remarks concerning simulation for a pious purpose, and of the method which Jerome followed in the composition of his Commentaries is seriously considered, it cannot but throw doubt on his uncorrected statements in any case wherein a religious or theological interest may have appeared to him to be at stake.

Jerome was a very learned man, perhaps the most learned of all the Fathers. He was also one of the very few among them who made themselves acquainted with the Hebrew language, and in this, as well as in other points, he deserves gratitude for the services which he has rendered to Biblical literature. He is, moreover, a valuable witness to facts, when he can be suspected of no bias concerning them, and especially when they seem contrary to his religious propensities. But it is evident, from the passages in his writings above quoted, that he had not a critical mind, and that he can scarcely be regarded as one of those noble spirits who prefer truth to supposed pious ends which may be attained by its violation. Hence, contrary to the most natural meaning of the prophet Ezekiel's words (xiv. 18), it would be unsafe to rely on Jerome's sole authority for the statement that Nebuchadnezzar and his army eventually captured Tyre.

Literature. — For information on this head, see PHOENICIANS, vol. iii. p. 2522. In addition to the works there mentioned, see Robinson's Bibl. Res. ii. 461-471; Stanley's Sinait Palistinae, 264-298; Porter's Handbook for Syria and Palistinae, pp. 390-396; Hengstenberg, De Rebus Tyriovum, Berlin, 1832; and Kitter's Erkundige, vol. xvii. 1st part, 3d book, pp. 320-579. Professor Robinson, in addition to his instructive history of Tyre, has published, in the Appendix to his third volume, a detailed list, which is useful for the knowledge of Tyre, of works by authors who had themselves travelled or resided in Palestine. See likewise an excellent account of Tyre by Gesenius in his Hebrew, i. 707-719, and by Winer, s. v., in his Bibl. Realwört. [TYLBIANS; TYRUS.] E. T.

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In 2 Sam. v. 11, and 1 Chr. xiv. 1, we are told that Hiram king of Tyre sent cedar wood, and carpenters, and masons to David, to build him a palace; and, subsequently, that he sent materials and workmen to Solomon to build the Temple (1 K. v. 14; 2 Chr. iii. 14, 15). A striking confirmation of this unity between Hiram and the Hebrew kings has lately been brought to light. Certain writings or marks have been found on the bottom rows of the wall at the southeast angle of the Haram area, near where the ancient Temple must have stood, at the depth of about 90 feet, where the foundations lie on the limestone rock. Mr. F. Pentech, of the British Museum, who has examined these stones on the ground, decides (1) that these signs were cut or painted on the stones when they were laid in their present places; (2) that they do not represent any inscription; and (3) that they are certainly Phoenician. That they are Phoenician marks is beyond question, because they agree with those found on primitive substructions in the harbor of Sidon. It is certainly remarkable that Phoenician letters or etchings should be found on these stones at Jerusalem, thus suddenly brought to light; and the best explanation of the fact is that they were placed there by the Tyrian architects whom Hiram sent to Jerusalem to assist in the erection of the Temple. The precise value of the characters is not yet determined, but no doubt they were designed to guide the workmen in placing the stones in their proper position, or in cutting and shaping them so as to have them properly adjusted to each other (See Quart. St. of Pal. Explor. Fund, No. ii. 1869).

The N. T. references to Tyre are few, but interesting. The Saviour performed some of his miracles in the vicinity (Matt. xv. 21; Mark vii. 24). The Saviour's apostrophe to Chorazin and Bethsaida represents the inhabitants of these cities as more wicked than those of Tyre and Sidon, on account of the misuse of opportunities which the latter did not enjoy (Matt. xii. 20; Luke x. 13). The disciples who went to Phanæa after the death of Stephen undoubtedly made known the Gospel there (Acts xv. 19). Paul, on his last journey to

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[ILLUS.] Coin of Tyre.

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Jerusalem, went on shore at Tyre and sought out (ἀνεῴφωτες) the disciples in that city. The prophets there attempted, in vain, to dissuade him from going up to Jerusalem. The touching scene of the farewell on the beach (Acts xxii. 5) forms a memorable passage in Paul's history. Luke describes it with artistic precision. His word αἵπειδης (a smooth shore, — cf. Acts xxvii. 39, as distinguished from one rocky, precipitous, — on which they knelt down), is the proper one for the level, sandy beach on both the northern and southern sides of Tyre. Paul's company embarked at this point, and sailed thence to Pentecost where they finished the voyage (Acts xxii. 7).

* TYRANS (Τυρίας; Tyria), inhabitants of Tyre, Ecles. xvi. 18. The Heb. נַפְשֵׁי, נַפָּשׁ, LXX. Τυριαί, Τυρίαν, variously rendered "of Tyre," "men of Tyrii," and "they of Tyre" or "Tyrians," also occur 1 K. vii. 14; 1 Chr. xxii. 4; 2 Chr. ii. 14; Ezr. iii. 7; Neh. xiii. 18; 1 Esdr. v. 55; 2 Macq. iv. 49. [Tyre.]

* TYROPE'ON, THE (ἡ τῶν Τυροποιῶν φάωσις = the Valley of the Cheesemakers). This valley was an important feature in the ancient topography of Jerusalem, running from the point of the approach to the foundation of Saul, dividing the southern part of the city into two high and steep ridges, making it a double promontory. Although immense quantities of rubbish had accumulated in it, almost filling its upper part, Professor Robinson was able to point out its general course. His theory, demanded by the specifications of Josephus, that it curved around the northern brow of the southwest hill, was warmly disputed by some writers; but subsequent investigations have established its correctness. It has long been known that the most interesting part of Jerusalem was subterranean, and some of Capt. Warren's most valuable recent explorations have been in this valley. He has sunk shafts in it to depths of between 50 and 80 feet, going down to its rocky bed, in which he found drains and reservoirs cut, and tracing the foundations of the west Haram wall for several hundred feet. Opposite Robinson's Arch, on the other side of the valley, he found the other pier of the massive bridge which once spanned it, leading from the Temple to the upper city; and sixty feet below the present surface he found some of the ruins of the bridge itself. Further north he discovered the ruins of another similar bridge, built later, as he thinks, and, also, an ancient gateway in the western Haram wall — all now covered with "the débris of thousands of years." S. W.

TYRUS [τύρος, τυρίας; Týros, ex. Ez. xxvi., xxvii., Xer, 2 Macq. iv. 49, Týros: Tyrus, Tyrii]. This form is employed in the A. V. of the books of Jeremiah, Ezekiel, Hosea (Joel has "Tyre"), Amos, Zechariah, 2 Esdras, Judith, and the Maccabees, as follows: Jer. xxv. 22, xxvii. 3, xlvii. 4; Ezr. xxvi. 2, 3, 4, 7, 16, xxvii. 2, 3, 8, 32, xxviii. 2, 12, xxix. 18; Hos. ix. 13; Am. i. 9, 10; Zech. ix. 2, 3; 2 Esdr. i. 11; Jud. ii. 28; 1 Macq. v. 16; 2 Macq. iv. 18, 32, 44, 49.

* TYRUS, THE LADDER OF (ἡ κλίσις Τύρου; Joseph. κλίσις Τουρίων: terrae Tyrii), 1 Macq. xi. 59, is described by Josephus (B. J. ii. 10, § 2) as a high mountain on the coast of Pales-

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A.

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UCAL (*28*), and in some copies *28* [see below]. According to the received text of Prov. xxx. 1, Hiel and Ucal must be regarded as proper names, and if so, they must be the names of disciples or sons of Azan the son of Jakes, an unknown sage among the Hebrews. But there is great obscurity concerning the passage. The LXX. translate τῶν πρώτων ονόματα καὶ πανομαξιότητα the Vulgate, qui quoque est Deus, et qui tuos aequos meconvenit. The Arabic follows the LXX. to some extent: the Tagarn reproduces Hiel and Ucal as proper names, and the Syrian is corrupt, Ucal being omitted altogether. Luther represents the names as Leithiel and Ueloth. De Wette regards them as proper names, as do most translators and commentators. Junius explains both as referring to Christ. The LXX. probably read *28* *28*. The Veneto-Greek has καὶ συνεστάσεως (*28*).

CECCEUS must have pointed the words thus, *28* *28* *28* *28* *28* "I have labored for God and have obtained," and this, with regard to the first two words must have been the reading of J. D. Michaelis, who renders, "I have wearied myself for God, and have given up the investigation," applying the words to a man who had bewildered himself with philosophical speculations about the Deity, and had been compelled to give up the search. Bertheau also (Die Syrische Syn. Einl. xvii.) sees in the words, "I have wearied myself for God, I have wearied myself for God, and have fainted," *28* *28*, an appropriate commencement to the series of proverbs which follow. Hitzig's view is substantially the same, except that he points the last word *28* and renders, "and I became dull"; applying it to the dimness which the investigation produced upon the eye of the mind (Die Sprach. Spr. p. 346). Bunsen (Hillichke, i. p. clxxv.) follows Bertheau's punctuation, but regards *28* *28* *28* *28* *28* on its first occurrence as a symbolical name of the speaker. "The saying of the man I have wearied myself for God," "I have wearied myself for God, and have fainted away." There is, however, one fatal objection to this view, if there were no others, and that is, that the verb *28* *28* "to be wearied," nowhere takes after it the "Cape, are comprised under the name of "Scela Tyrii" run. A
The general grounds on which the Eulens has been identified with the Chosapes, and so with the Kerkhoth (Salmasius, Rosenmüller, Wahl, Kitto, etc.) are, the mention of each separately by ancient writers as "the river of Susa," and (more especially) the statements made by some (Strabo, Pliny,) that the water of the Eulens, by others (Herod., Athien., Plut., Q. Curtius) that that of the Chosapes was the only water tasted by the Persian kings. Against the identification it must be noticed that Strabo, Pliny, Solinus, and Polybius (ap. Plin., N.H. vi. 22; Strab. xvi. 3, § 16; Pol. vi. 51; Pliny, N. H. vi. 91), all regarded the river as distinct, and that the lower course of the Eulens, as described by Arrian (Epit. M. vii. 7) and Pliny (N. H. vi. 26), is such as cannot possibly be reconciled with that of the Kerkhoth river.

The grounds for regarding the Eulens as the Kuran are decidedly stronger than those for identifying it with the Kerkhoth or Chosapes. No one can compare the voyage of Xerxes in Arrian's Immater with Arrian's own account of Alexander's descent of the Eulens (vii. 7) without seeing that the Eulens of the one narrative is the Pasitigris of the other; and that the Pasitigris is the Kuran is almost universally admitted. Indeed, it may be said that all accounts of the lower Eulens—those of Arrian, Pliny, Polybius, and Ptolemy—identify the uppermost or headstream with the lower Kuran, and that so far there ought to be no controversy. The difficulty is with respect to the upper Eulens. The Eulens, according to Pliny, surrounded the citadel of Susa (vi. 27), whereas even the Distal branch of the Kuran does not come within six miles of the ruins. It lay to the west, not only of the Pasitigris (Kuran), but also of the Condes (riv. of Distal), and Pliny (Epit. M. xix. 18, 19). So far, it might be the Shopyr, but for two objections. The Shopyr is too small a stream to have attracted the general notice of geographers, and its water is of so bad a character that it can never have been chosen for the royal table (Geograph. Journ. iv. 70). There is also an important notice in Pliny entirely incommensurate with the notion that the short stream of the Shopyr, which rises in the plain about five miles to the N. W. W. of Susa, can be the true Eulens. Pliny says (vi. 51) the Eulens rose in Medes, and flowed through Mesopotamia. Now this is exactly true of the upper Kerkhoth, which rises near Hambach (Babath), and flows down the district of Mahbanas (Mesopotamia). The result is that the various notices of ancient writers appear to identify the upper Eulens with the upper Kerkhoth, and the lower Eulens (quite unmistakably) with the lower Kuran. Does this apparent confusion and contradiction admit of explanation and reconciliation?

A recent survey of the ground has suggested a satisfactory explanation. It appears that the Kerkhoth once bifurcated at Poi Pul, about 20 miles N. W. W. of Susa, sending out a branch which passed east of the ruins, absorbing into it the Shopyr, and flowing on across the plain in a S. S. E. direction till it fell into the Kuran at Ahsar (Leftus, Chalda and Susaean, pp. 424, 425). Thus, the upper Kerkhoth and the lower Kuran were in old times united, and might be viewed as forming a single stream. The name Eulens (Ubal) seems to have applied most properly to the eastern branch stream from Poi Pul to Ahsar; the stream above Poi Pul was sometimes called the Eulens, but was more properly the Chosapes, which was also the
of the eastern branch (or present course) of the Kerkhoth from Pet-Pet to the Tigris. The name Pasisigris was proper to the upper Kuron from its source to its junction with the Eulaus, after which the two names were equally applied to the lower river. The Diclest stream, which was not very generally known, was called the Coprates. It is believed that this view of the river names will reconcile and make intelligible all the notices of them contained in the ancient writers.

It follows from this that the water which the Persian kings drank, both at the court, and when they travelled abroad, was that of the Kerkhoth, taken probably from the eastern branch, or proper Eulaus, which washed the walls of Susa, and (according to the Plasses) was used to strengthen its defences. This water was, and still is, believed to possess peculiar lightness (Strab. xv. 3, § 22; Geography, Journ. ix. 70), and is thought to be at one time more wholesome and more pleasant to the taste than almost any other. (On the controversy concerning this stream the reader may consult Kinneir, Persian Empire, pp. 100-106; Sir H. Rawlinson, in Geography, Journ. ix. 84-93; Layard, in the same, xvii. 91-94; and Lattis, Chaldea and Susiana, pp. 424-431.)

ULAM (VII. 28) [porch, vestibule]—Ωλάμ, (Ulama). 1. A descendant of Gilgal the grandson of Manasseh, and father of Bedn (1 Chr. vii. 17).

2. (Ala:—[Vat: in ver. 40, Alex: ALEX. Oloia.—Luma.) The first-born of Eldah, the brother of Azel, a descendant of the house of Saul. His sons were among the famous archers of Benjamin, and with their sons and grandsons made up the goodly family of 150 (1 Chr. viii. 39, 40).

ULR/X (VII. 27) [porth.—Odal: Alex. Eca: Olle.) An Asherite, head of a family in his tribe, a mighty man of valor, but how descended does not appear (1 Chr. vii. 34). Perhaps, as Jamin suggests, he may be a son of Hirah or Jaerah; and

a This looks at first sight like a misapplication of the name Reebah from its proper position further on in the verse. Reebah, however, is usually "Reebah." b Lev. xiii. 28-53 forbids eating the waste, the manna being always the tenant of the land, the lizard, the snail, and the mole. The LXX. has, in place of the termites, the χηριακείλας δ ἀχαλασίας, and instead of the snail (put before the lizard, σαλαγιαν τον χαλασίας.

c In the LXX. of Lev. xi. 14, two birds only are mentioned, έτεταμεν και των πετεριων, and in the parallel passage of Deut. xiv. 13 the same two; but in the Heb. of the latter passage only our present text has three birds' names. It is therefore probable that one of these, έτεταμεν, rendered "gilded" by the A. V., is a mere corruption of έτεταμεν, found both in Deut. and Lev., for which the LXX. gives γενημεν, and the Vulgate Multen. So Maxon, took it (Bochart, Heterot. ii. 33, 333). Thus we have twenty birds named as unclean, alike in the Heb. and in the LXX. of Lev. xi. 13-19, and of many of these the identification is very doubtful. Bochart says (p. 354), "nomen animi huminorum recurvat Maxon, interpretari est communiter idem. In the Heb. of Deut. xiv., we have nothing in the probable cognate of one name, the same twenty, but in the LXX. only nineteen; "every raven after his kind" (πτερα καταστη σαλαγιαν και αροχαιρολαχανια, of Lev. being omitted. and the other names, although some of those of Lev., yet having a different order and grouping after the first

we may further conjecture that his name may be a corruption of Arin.

UMMAH (VII. 22) [gathering]—[Rom. Αρ](χ): Βασιλεια; [Alex.] Αυξη: Αμμων.) One of the cities of the allotment of Asher (Josh. xix. 30 only). It occurs in company with Aphek and Rehob; but as neither of these have been identified, no clue to the situation of Ummah is gained thereby. Dr. Thomson (Bib. Schaer, 1855, p. 818, quoted by Van de Velde) was shown a place called "Unnith in the highlands on the coast, about five miles N. N. E. of Reus en-Nukhuran, which is not dissimilar in name, and which he conjectures may be identical with Ummah. But it is quite uncertain. "Ummith is described in Land and Book, chap. xx.

G. * UNCHORUMISSION. [Concision; Cancellation.] UNCLEAN MEATS. These were things strangled, or dead of themselves, or through beasts; and whatever birds there were did not eat with the hoof and chew the cud; and certain other smaller animals rated as "creeping things" by of certain classes of birds mentioned in Lev. xiv. and Deut. xiv. twenty or twenty-one in all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind-legs for leaping; 8 besides things offered in sacrifice to idols; and all blood or whatever contained it (save perhaps the blood of fish, as would appear from that only of beast and bird being forbidden, Lev. vii. 28), and therefore flesh cut from the live animal; as also all fat, at any rate that disposed in masses among the intestines, and probably wherever discernible and separable among the flesh (Lev. iii. 14-17, vii. 23). The eating of blood was prohibited even to "the stranger that sojourneth among you." (Lev. xvii. 10, 12, 13, 14), an extension which we do not trace in other dietary precepts; o. y., the thing died of itself was right. Thus Lev. xi. 17, consists of the three, κατακολοθοί, κατακολοθοί, καταλείψαι; whereas Deut. xiv. 16, which should correspond, contains κατακολοθοί, κατακολοθοί, καταλείψαι. Also the ελαφροί, "hoopoe," ancient chaldaico = "hoopoe," figure in both the LXX. lists.

d In Lev. xi. 21 the Keri has ἐπιτίθεσαν against the ἐπιτίθενται of the Gkth. It is best to adopt the former and view the last part of the verse as constituting a class that may be eaten from among a larger doubtful class of "flying creeping-things," the differential consisting in their having four feet, and a pair of hind legs to spring with. The A. V. is here obscure. "All birds that creep, and every flying creeping thing," standing in Lev. xi. 20, 21 for precisely the same Heb. phrase, rendered by the LXX. ἐπιτίθενται ἰωμέναι; and "legs above their feet to leap," not showing that the distinct larger springing legs of the beast or aves are meant; where the Heb. ἐπιτίθενται, and LXX. ἐπιτίθενται seem to express the upward projection of these legs above the creature's back. So Bochart takes it (p. 452), who also prefers άναξ in the reading above given; "its entire Hebrew sentence;" and so he adds, the Samar. Pent. He states that beasts are salted for food in Egypt (iv. 7, 401, 402; comp. Hasselmans, 251-253). The edible class is enumerated in four species No perceiv is found in Deut. relating to these.
to be given "unto the stranger that is in thy gates" (Deut. xxi. 21). As regards blood, the prohibition indeed dates from the declaration to Noah again that flesh with the life thereof is the flesh thereof" (Gen. ix. 4), which was perhaps regarded by Moses as still binding upon all Noah's descendants. The grounds, however, on which the similar precept of the Apostolic Council, in Acts xiv. 20, is based, appears not to any obligation resting still unbroken on the Gentile world, but to the risk of profane and offensive to the Jews and Jewish Christians, "if Moses of old time hath in every city that preached him." Hence this abstinence is reckoned amongst "necessary things" (ta ἑπαργεῖς), and "things offered to idols," although not solely, it may be presumed, on the same grounds, are placed in the same class with "blood and things strangled" (ἀνατελέσθη σκύλον καὶ ἄγαντα καὶ παρθένον, xvi. 28, 29). Besides these, we find the prohibition twice recurring against "setting a kid in its mother's milk." It is added, as a final injunction to the code of dietary precepts in Deut. xiv., after the climbing declaration of ver. 21, "for thou art an holy people unto the Lord thy God;" but in Ex. xxiii. 11, xxxiv. 26, the context relates to the bringing first-fruits to the altar, and to the "Angel" who was to "go before the people." Connected with this precept we shall have occasion further to return.

The general distinction of clean and unclean is rightly observed by Michaelis (Smith's Translation, Art. ecli, etc.) to have its parallel amongst all nations, there being universally certain creatures regarded as clean, i.e. fit for food, and the rest as the opposite com. Lev. xvi. 47. With the greater mixture of idolatry, however, this is only a traditional usage based merely perhaps either on an instinct relating to health, or on a repugnance which is to be regarded as an ultimate fact in itself, and of which no further account is to be given. Thus Michaelis (as above) remarks that in a certain part of Germany rabbits are viewed as unclean, i.e. are advisedly excluded from diet. Our feelings as regards the fog and the snall, contracted with those of continentals, supply another close parallel. Now, it is not unfrequently that nothing more than this is intended in the distinction between "clean" and "unclean" in the directions given to Noah. The intention seems to have been that creatures recognized, on whatever ground, as unfit for human food, should not be preserved in so large a proportion as those whose number might be diminished by that consumption. The dietary code of the Egyptians, and the traditions which have descended amongst the Arabs, unfortified, certainly down to the time ofMohammed, and in some cases later, by any legislation whatever, so far as we know, may illustrate the probable state of the Israelsites. If the Law seized upon such habits as were current amongst the people, perhaps embracing their scope and range, the whole scheme of tradition, instinct, and usages so enlarged might become a ceremonial barrier, having a relation at once to the theocratic idea, to the general health of the people, and to their separateness as a nation.

The same personal interest taken by Jehovah in his subjects, which is expressed by the demand for a ceremonially pure state on the part of every Israelsite as in covenant with Him, regarded also

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This particular detail of that purity, namely, diet. Thus the prophet (Is. xvi. 17), speaking in His name, denounces those that "sanctify themselves (consecrate themselves to idolatry), eating swine's flesh, and the abomination, and the morose," and those "which remain among the graves and lodge in the monuments, which eat swine's flesh, and both of abominable things is in their vessels" (xvii. 15). It remained for a higher Lawgiver to announce that "there is nothing from without a man that entering into him can defile him" (Mark vii. 15). The fat was claimed as a burnt-offering and the blood enjoyed the highest sacrificial esteem. In the two combined the entire victims was by representation offered, and to transfer either to human use was to deal presumptuously with the most holy things. But, besides this, the blood was externed as "the life" of the creature, and a mysterious sanctity beyond the sacrificial relation thereby attached to it. Hence we read, "whosoever soil it be that catcheth any manner of blood, even that soul shall be cut off from his people " (Lev. vii. 27, comp. xvii. 10, 14). Whereas the offender in other dietary respects was merely "unclean until even " (xi. 40, xvii. 15). Blood was certainly drunk in certain heathen rituals, especially those which related to the solemnization of the covenant, as also as a part of the national sacrificial worship (Ps. xvi. 4; Ez. xxxii. 25). Still there is no reason to think that blood has ever been a common article of food, and any lawgiver might probably reckon on a natural aversion effectually fortifying his prohibition in this respect, unless under some bewildering influence of superstition. Whether animal qualities, grosser appetites, and other tendencies might be supposed by the Hebrews transmitted into the perpetration of the blood of animals, we have nothing to show: see, however, Josiphs. Ant. iii. 11, § 2.

It is noteworthy that the practical effect of the rule laid down is to exclude all the quadrupeds among our grovellers, and, as far as we can interpret the nomenclature, the repreh that birds. This suggests the question whether they were excluded as being not adverse to human features, and in most eastern countries acting as the servants of the battle-field and the gibbet. Even swine have been known so to feel; and, further, by their constant rumination amongst whatever lies on the ground, suggest impurity, even if they were not generally foul feeders. Amongst fowls which were allowed contain unquestionably the most wholesome varieties, save that they exclude the oyster. Probably, however, sea-fishing was little practiced by the Israelites; and the Levitical rules must be understood as referring backwards to their experience of the produce of the Nile, and forward to their enjoyment of the Jordan and its upper lakes. The exclusion of the camel and the bare from allowable meats is less easy to account for, save that the former never was in common use, and is generally spoken of in reference to the semi-barbarous desert tribes on the eastern or southern border land, some of whom certainly had no inadmissible repugnance to his flesh; although it is so impossible to substitute any other creature for the camel as the "ship of the desert," that to eat him, especially where so many other creatures give meat so much preferable, would be the worst econ-
UNCLEAN MEATS

The... in the field, had a life somewhat emboldened and sanctified by that comradely. Thus it seems to have been quite unsound to say for sacrifice or food, as in 1 K. xiv. 21, the ox accustomed to the yoke. And perhaps in this case, as being tougher, the flesh was not roasted but boiled. The case of Aramaiah's ox was not similar, as cattle of all ages were useful in the threshing-floor (2 Sam. xxiv. 22). Many of these restrictions must be esteemed as merely based on usage, or arbitrary. Practically the law left among the allowed meats an ample variety, and no inconvenience was likely to arise from a prohibition to eat canals, horses, and camels; but for the heathen, the distinction was made nearly as possible to be extenuated in proportion as the law was observed, and their economic room filled by other creatures. Wunderbar (Hibbich. Tolda. Medizin, part ii. p. 50) refers to a notion that "the animal element might only with great circumspection and discretion be taken up into the life of man, in order to avoid defacing that human life by assimilation to a brutes level, and because the soul might become degraded, profaned, filled with animal affections, and disqualified for drawing near to God." He thinks also that we may notice a meaning in the distinction between creatures of a higher, nobler, and less intensely animal organization as clean, and those of a lower and incomplete organization as unclean," and that the incantations and prayers for fertility and healing are of a higher or more complete type than others, and relatively nearer to man. This seems fanciful, but may nevertheless have been a view current among Rabbincical authorities. As regards birds, the raptores have commonly tough and indigestible flesh, and some of them are in all warm countries the natural scavengers of all sorts of carrion and offal. This alone begot an instinctive repugnance towards them, and associates them with what was beforehand a defilement. Thus to kill them for food would tend to multiply various sources of uncleanness. 

Porphyry (Astron. iv. 7, quoted by Winer) says that the Egyptian priests abstained from all fish, from all quadrupeds with solid hoods, and of hewing, or which were not horned, and from all carrionous birds. Other curious parallels have been found amongst more distant nations.

But as Orientals have minds sensitive to teaching by types, there can be little doubt that such ceremonial distinctions not only tended to keep Jew and Gentile apart, but were a perpetual reminder to the former that he and the latter were not on one level before God. Hence, when that day would come, when they both should stand in the sight of God, this was the very symbol selected to instill St. Peter in the truth that God was not a "respecter of persons." The vessel filled with "four-footed beasts of the earth, and wild beasts, and creeping things, and birds of the air," was expressive of the Gentile world, to be put now on a level with the Israelites, through God's "purifying their hearts by faith." A sense of this their own preoccupation, however bitter, may have fortified the members of the privileged nation in their struggle with the persecutions of the Gentiles on this very point. It was no more a question of which among several means of supporting life a man chose to adopt, when the persecutor dictated the alternative of "swine's flesh" and "unclean meats..." He allowed that their prohibition would surrender the badge and type of that privilege by which Israel stood as the favored nation before God (1 Mac. i. 63; 2 Mac. vi. 18, vii. 1). The same feeling led to the exaggeration of the Mosaic regulations, until it was "unlawful for a man that was a Jew to keep company with or come unto one of another nation." (Acts x. 28; and that with such intensity were badges of distinction cherished, that the wine, bread, oil, cheese, or anything cooked by a heathen, were declared unclean for a Jew to eat. Nor was this strictness, however it might at times be pushed to an absurdity, without foundation in the nature of the case. The Jews, as, during and after the return from Captivity, they found the avenues of the world opening and the wind was found blowing among the Gentiles unknowingly increased, and their only way to avoid an utter relaxation of their code would lie in somewhat overcontaining the precepts of prohibition. Nor should we omit the tendency of those who have no scruples to "despise" those who have, and to paradoxe their liberty at the expense of these latter, and give pignor to the contrast by wanton tricks, designed to beguile the Jew from his strictness of observance, and make him unguardedly partake of what he abhorred, in order to heighten his confusion by derision. One or two instances of such unamusement at the Jew's expense would be

"The... coney," A. V., Lev. xi. 5; Deut. xiv. 7; Ps. civ. 13; Prov. xxx. 29, is probably the jackal. See a correspondence on the question in The Standard and most other London newspapers, April 21, 1913.

Bochart (Hieroz. ii. 33, 335, l. 43) mentions various symbolic meanings as conveyed by the precepts regarding birds: "Ars rapates, qui... vel vertexeris, nocturnae, ut aligmente opera tenentur, et se producere habe filios, incursae et ripariis, quam viridem est inimissimum, ut alio communi immuniti in arceret. Strummonium designing, qui a terris non stipuimur, ut idem sit et quae circum omnes salutis. Quae interpretantur non nostra sed sed veterum."

He refers to Barnabas, Epist. x.; Clemens of Alex., Strom. v.; Origen, Homil. in Levit., Novation, De Christianis, cap. i.; Cyril, contra Julian. lib. ix. 1. Winer and von Rohden (Gen. ii. 20) was finding the origin of the clean and unclean animals in the Zendavesta, in which the latter are the creation of Ahura, whereas man is ascribed to that of Ormuz. He rejects, however, and quite rightly, the notion that Persian institutions exercised any influence over Hebrew ones at the earliest period of the latter, and connects it with the efforts of some "den Nestorianischen..." the idea des Zendavesta recht alt in munchen. See UNCLEAN MEATS for other usages between Persian and Hebrew ritual.

Winer also refers to Amodius, k. ii. 2; 2; Hottinger, Leg. Hebr., pp. 117, 141.
to the foul feeling which produces it; and where the average heat is great, decomposition rapid, and malarial easily excited, this tendency in the animal is more univalveous than elsewhere. A mezol or mezel, from whom we have "parceled work," is the old English word for a "leper," and it is asserted that eating swine's flesh in Syria and Egypt tends to produce that disorder (Barthold, De ... B. Wunderley, p. 51). But there is an indefiniteness about these assertions which prevents our dealing with them scientifically. Mezel or mezol may well indeed represent "leper," but which of all the morbid symptoms sickened under that head it is to stand for, and whether it means the same, or at least a parallel disorder, in man and in pig, are indeterminate questions. [LEPER] The prohibition on eating fat was salubrious in a region where skin diseases are frequent and virulent, and that on blood had, no doubt, a similar tendency. The case of animals dying of themselves needs no remark: the mere wish to insure avoiding disease, in case they had died in such a state, would dictate the rule. Yet the beneficial tendency is veiled under a ceremonial difference, for the "stranger" dwelling by the braceth was allowed it, although the latter was forbidden. This is their distinctiveness before God, as a decided prohibition put prominently where more common motives appear to have their turn. As regards the animals allowed for food, comparing them with those forbidden, there can be no doubt on which side the balance of wholesomeness lies. Nor would any didactic economist fail to pronounce in favor of the Levitical dietary code as a whole, as insuring the maximum of public health, and yet of the least distinctiveness, procured, however, by a minimum of the inconvenience arising from restriction.

Brockh's Hieroglyphen: vork's Descriptionen Allmählich, etc., war im thron orientalischer Observat. mit his Icones Region Naturlagens. and Rosen- miller's Handbuch der Bibl. Alterthumskunde, vol. iv. Natural History, may be consulted on some of the questions connected with this subject: also more generally, Moses Meinhard, De Ovo Velutis: Heinrich, De Ovo biblicorum Prohibii... H. H.

* The distinction between clean and unclean, animals was divinely recognized, apparently as already familiar among men, before the Flood (Gen. vii. 2). Animal food, on the other hand, was not permitted to man after the Flood (Gen. ix. 3, cf. i. 29 and vi. 21); and that permission was couched in the most general terms without reference to clean or unclean. It is plain, therefore, that the basis of the distinction must be sought elsewhere than in the fitness or unfitness of the various animal's to be used for food. Indeed some more satisfactory way of ascertaining for human customs in regard to this use itself seems desirable than merely tradition, or sanitary instinct, or sentiment. Such a basis both for the original distinction, and also for the difference in regard to the use of animals for food seems to be furnished by the fact that immediately after the Flood Noah offered in sacrifice "every of every clean flesh" (Gen. viii. 20). There must then have already existed a recognized distinction among animals of clean and unclean according to their fitness or unfitness to be offered in sacrifice, — a point probably determined by Divine direction in the earliest ages. This seems also to...
to that which invested the Ark of the Covenant itself. It is as though Jehovah thereby would teach them that He is the very One whose "feet were all numbered" before Him, and that "in his book were all their members written." Thus was insinuated, so to speak, a bodily holiness. And it is remarkable indeed, that the solemn precept, "Ye shall be holy; for I am holy," is used not only where moral duties are enjoined, as in Lev. xix. 2, but equally so where purely ceremonial precepts are delivered, as in Ex. xvi. 14, 15. So the emphatic and recurring period, "I am the Lord your God," is found added to the clauses of positive observance as well as to those relating to the greatest ethical barriers of duty. The same weight of veto or injunction seems laid on all alike: e. g. "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord," and "Thou shalt raise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." (ix. 28, 32). They had his mark set in their flesh, and all flesh on which that had passed had received, as it were, the broad arrow of the king, and was really owned by him. They were preoccupied by that mark of ownership in all that was relative to life, so as to exclude the admission of any rival badge.

Nor were they to be only "separated from other people," but they were to be "a holy unto God" (xx. 24, 26), "a kingdom of priests, and a holy nation." Hence a number of such ordinances regarding outward purity, which in Egypt they had seen used only by the priests, were made publicly obligatory on the Hebrew nation.

The importance to physical well-being of the injunctions which required frequent ablution, under whatever special pretexts, can be but feebly appreciated in our coarser and damper climate, where there seems to be a less rapid action of the atmosphere, as well as a state of the frame less disposed towards the generation of contagion, and towards moral action generally. Hence the obvious utility of the ceremonial and moral aspects of the Old Testament law, by which we understand the office of the Levites among the arrangements of the sanctuary (Ex. xxx. 18-21; I K. vii. 38, 39; comp. Ex. xix. 10, 14; I Sam. xvi. 5; Joshua iii. 5; 2 Chr. xxxix. 17). The examples of parallel observances among the nations of antiquity, will suggest themselves easily to the classical student without special references. The choice of approximation, however, to the Mosaic ritual in the respect, is said to be found in the code of Memnon, as "Reigning." (313, note). To the priests was ordinarily referred the expulsion of the law of uncleanness, as may be gathered from Hagg. ii. 11. Uncleanness, as referred to man, may be arranged in three degrees: (1) that which defiled man's spirit until it ceased, or thence removed by bathing and washing the clothes at the end of it—such were all contacts with dead animals; (2) that

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a Compare the view of the modern Persians in this respect. Chardin's "Voyages," vol. ii. p. 343. chap. iv. Le corps se présente devant Dieu comme Cène: il
graver sort which defined for seven days, and was removed by the use of the "water of separation"—such were all defilements connected with the human corpse: (4) uncleanness from the morbid, putrefac- 
ea or menstrual state, lasting as long as that morbid state lasted—but see further below—and in the case of leprosy lasting often for life.

It suffices barely to notice the spiritual signi
cance which the law of ceremonial ordinances 
bestows on the festal observances in regard to the sacred

Body.

It is not meant to be an encomium of the pious
tendencies of the Hebrew nation; but to prove that in
the arrangements of their ceremonial system, there
was nothing out of the natural order of human life.

The same spirit which assumed the form of the
spiritual and moral law in the land of Israel, shone in
daylight in the legislations of the nations of antiquity:
and what is more, it is not improbable that the

sanc
tuary was not only the type of the heavenly
sanctuary, but was also the image of the human

body, and, besides, of the affairs of the world, as a
whole. Here is seen the spirit of the law which
fixes the correct limits for each of the moments of
the public and private life of the Jew.

It is seen how the law was a law of health,
and of disease. It could neither allow nor countenance
any form of disorder, be it physical or moral. It
called upon the nation to be pure, both in
body and mind. It taught the people to
look upon their bodies as a temple of God,
and to take care of their health, with the
same care with which they would preserve the
sanctuary of the temple.

In fact, the law was the means by which the
people of Israel were taught the necessity of
keeping their bodies pure, and the knowledge of
the laws of health became an important part of
the education of the Hebrew youth. It was the
law which taught the people to take care of their
health, and to avoid all that might cause disease or
contagion.

The law of purification was in accordance with
the moral and religious ideas of the
people of Israel, and was an expression of
the spirit of their national character. It was
a law which emphasized the importance of
morality and hygiene, and which taught the
people to live a pure and holy life.

And it is seen that the law of purification
was not only a law of health, but also a law of
morality. It was a law which taught the people
to keep their bodies pure, and to avoid all that
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life.
As regards the propagation of uncleanness the Law of Moses is not quite clear. We read (Num. xix. 22), "Whatever the unclean person toucheth shall be unclean;" but there uncleanness from contact with the corpse, grave, etc., is the subject of the chapter which the injunction closes; and this is confirmed by Hagg. ii. 13, where "one that is unclean by a dead body" is similarly expressly mentioned. Also from the command (Num. v. 2-4) to "put the unclean out of the camp;" where the "leper," the one "that hath an issue," and the one "defiled by the dead," are particularized, we may assume that the minor pollution for one day only was not communicable, and so needed not to be "put forth." It is observable also that the major pollution of the "issue" communicated by contact the minor pollution only (Lev. xv. 5-11). Hence may perhaps be deduced a tendency in the contagiousness to exhaust itself; the minor pollution, whether engendered by the major or arising directly, being non-communicable. Thus the major itself would expel after one remove from its original subject. To this pertains the distinction mentioned by Lightfoot (Hor. Hebr. on Matt. xv. 2), namely, that between οὐκελαία, "unclean," and ἦθελεν, "profane" or "polluted," in that the latter does not pollute another beside itself nor propagate pollution. In the ancient commentary on Num., known as "Siphra," etc. (ed. Uechter, T. xxiv. 244), a greater transmissibility of polluting power seems assumed, the defilement being there traced through three removes from the original subject of it; but this is no doubt a Rabbinical extension of the original Levitical view.

Michaelis notices a medical tendency in the restriction kid on withal, whereby both parties were unclean until even: he thinks, and with some reason, that the law would operate to discourage polygamy, and, in monogamy, would tend to preserve the health of the parents and to provide for the healthiness of the offspring. The uncleanness similarly imposed upon self-pollution (Lev. xv. 16; Deut. xxiii. 10), even if involuntary, would equally exercise a restraint both moral and salutary to health, and suggest to parents the duty of vigilance over their male children (Michaelis, Art. cxiv.-cxvii.).

With regard to uncleanness arising from the lower animals, Lightfoot (Hor. Hebr. on Lev. xi.-xv.) remarks, that all which were unclean to touch when dead were unclean to eat, but not conversely; and that all which were unclean to eat were unclean to sacrifice, but not conversely: since "multi eclei licet que non sacrificari, et multa turgere licet que non edere." For uncleanness in matters of food, see UNCLEAN MEATS. All animals, however, if dying of themselves, or eaten with the blood, were unclean to eat. [BLOOD.] The carcass also of any animal unclean as regards diet, however dying, defiled whatever person it, or any part of it touched. By the same touch any garment, shoe, skin, or vessel, together with its contents, became unclean, and was to be purified by washing or scouring; or if an earthen vessel, was to be broken, just as the Brahmins break a vessel out of which a Christian has drunk. Further, the water in which such things had been purified communicated their uncleanness; and even seed for sowing, if water with, became unclean by touch of any carrion, or unclean animal when dead. All these defilements were "until even only, save the eating with the dead," the offender in which respect was to "be cut off" (Lev. xi., xiii., 1).

It should further be added, that the same sentence of "cutting off," was denounced against all who should "do presumptuously" in respect even of minor defilements; by which we may understand all contempt of the legal provisions regarding them. The comprehensive term "defilement," also includes the contraction of the unlawful marriages and the indulgence of unlawful lusts, as denominated in Lev. xviii. Even the sowing heterogeneous seeds in the same plot, the mixture of materials in one garment, the sexual admixture of cattle with a diverse kind, the polluting with diverse animals in one team, although not formally so classed, yet seem to fall under the same general notion, in so far as no specific term of defilement or mode of purification is prescribed (Lev. xix. 19; Deut. xxi. 1-11: comp. Michaelis, as above, cxxv.). In the first of these cases the fruit is pronounced "defiled," which Michaelis interprets as a consecration, i.e., confiscation of the crop for the use of the priests.

The fruit of trees was to be counted "as unclean," i.e., unclean for the first three years; in the fourth it was to be set apart as "holy to praise the Lord withal," and eaten commonly not till the fifth. Michaelis traces an economic effect in this regulation, it being best to pluck off the blossoms in the early years, and not allow the tree to bear fruit till it had attained to some maturity (cxl. cxxiv.).

The directions in Deut. xxiii. 19-13, relate to the avoidance of impurities in the case of a host encamped, as shown in ver. 9, and from the mention of "exterminates" in ver. 14. The health of the army would of course suffer from the neglect of such rules; but they are based on no such ground of expediency, but on the scrupulous ceremonial purity demanded by the God whose presence was in the midst of them. We must suppose that the rule held which excludes soldiers under a defilement from pollution from the camp for a whole day, was relaxed in the presence of an enemy, as otherwise it would have placed them beyond the protection of their comrades, and at the mercy of the hostile host. As regards the other regulation, it is part of the teaching of nature itself that an assembled community should reject whatever the human body itself expels. And on this ground the Levitical Law seems content to let such a matter rest, for it annexes no stated defilement, nor prescribes any purification.

Amongst causes of defilement should be noticed the fact that the ashes of the red heifer, burnt whole, which were mixed with water and became the standing resource for purifying uncleanness in the second degree, themselves became a source of defilement to all who were clean, even as of purification to the unclean, and so the water. Thus the priest and Levite, who administered this purification, as though it were required of the host of Israel, i.e., the whole body of the people, throughout the whole of their wandering in the wilderness (Num. xix. 19), etc. ch. vi. 39.
tion in their respective degrees, were themselves made unclean thereby, but in the first or lightest
degree only (Num. xix. 7, 11). Somewhat similarly
the scape-goat, who bore away the sins of the people, defiled him who led him into the wilderness,
and the bringing forth and burning the sacrifice
on the Great Day of Atonement had a similar
power. This lightest form of uncleanness was ex-
piated by bathing the body and washing the clothes.
Besides the water of purification which was affectioned
upon men and women in their "issues," were, after seven
days, reckoned from the cessation of the disorder,
to bring two turtule-doves or young pigeons to be
killed by the priests. The purification after child-
bear is well known from the N. T.; the Law, how-
ever, primarily required a lamb and a bird, and al-
lowed the poor to commute for a pair of birds as
before. That for the leper declared clean consisted
of two stages: the first, not properly sacrificial,
though involving the shedding of blood, consisted
in bringing two such birds, the one of which the
priest killed over spring-water with which its blood
was mingled, and the mixture sprinkled seven times
on the live leper, with an instrument made of cedar-
wood, scarlet wool, and hyssop; the living bird was
then dipped in it, and let fly away, symbolizing
properly the liberty to which the leper would be
entitled when his probation and sacrifice were com-
plete, even as the slaughtered bird signified the
discharge of the impurities which his blood had
contained during the diseased state. The leper
might now bathe, shave himself, and wash his
clothes, and come within the town or camp; nor
was ever placed which he entered any longer pol-
luted by him (Mishna, Nyst. xiii. 11: Tikk. ii.
4), he was, however, relegated to his own house or
tent for seven days. At the end of that time he
was scrupulously to shave his whole body, even to
his eyebrows, and wash and bathe as before. The
final sacrifice consisted of two birds, and an ewe
sheep of the first year with flour and oil, the poor
being allowed to bring one lamb and two birds as
before, with smaller quantities of flour and oil. For
the detail of the ceremonial, some of the features
of which are rather singular, see Lev. xiv. Lepers
were allowed to attend the synagogue worship
where separate seats were assigned them (Nyst. xiii.
12).

All these kind of uncleanness disqualified for
holiness; as the reason so affected might not
approach the congregation and the sanctuary, so any
priest who incurred defilement must abstain from
the holy things (Lev. xxii. 2-8). The high-priests
were forbidden the customary signs of mourning
for father or mother, "for the crown of the mour-
ning oil of his God is upon him" (Lev. xxi. 10-12),
and beside his case the same prohibition seems to
have been extended to the ordinary priests. At
least we have an example of it in the charge given
to Eleazar and Ithamar on their brethren's death
(Lev. x. 6). From the specification of "father or
mother," we may infer that he was permitted to
mourn for his wife, and so Maimonides (De Leu.
Lam. cap. ii., iv., v.) explains the text. Further, from

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*In* conveying in symbol only a release from the
state to which the leper, whilst such, was subject. It
is probable, however, that the duties of the symbol
rose from the natural impossibility of representing life
and death in the same creature, and that both the
birds involve a complete representation of the death,
Resurrection, and Ascension which procure the Chris-

than Atonement. This would of course, however, es-
specially of course, the Christ with his own blood, "entered the holy places not made with
hands," as the living bird soared up to the visible
Atonement with the blood of its fellow. We may con-
consider the two events completing apparently one similar
joint symbol on the day of Atonement.
unto particulars which show a singularly close correspondence with the Levitical code. This will be seen by quoting merely the headings of some of his chapters and sections. Thus we find under "chap. iv. 1st partie, Des purifications which se font avec d'oeu; 2d partie, De l'immondicité: 1st section, De l'impurité which se contracte semain calme; 2d section, De l'impuréte qui arrive aux femmes par les pertes de sang, De l'impurité des pertes de sang extrordinaire, De l'impuréte des pertes de sang des couches. 3d partie, De la purification des corps morts." We may compare also with certain Levitical precepts the following: "Si un chien boit dans un vase ou fèche quelque plat, il faut ceurer le vase avec de la terre nette, et puis le laver deux fois d'eau nette, et il sera net." It is remarkable also that these precepts apply to the people not that they are Mohammedans, but that they are Persians, as they are said to shun even Mohammedans who are not of the same ritual in regard to these observances.

For certain branches of this subject the reader may be referred to the treatises in the Midrash together with the treatises of the Talmud, and in particular, of the Tiberthow. (Pardes), Zachar (the large Liddovites), Célia (Essay), Mischoth Aveh (aborious pratitudes), also to Maionin. lib. v. Issare Bish (prodibile coitones), Nidhe (nt sug.), Maccoloth Sancroth (coit proibit). H. H.

* UNCTION. [Anoint; Spirit, The Holy.]


* UNDERSETTERS, 1 K. vii. 30, 34, are props, supports.

II. * UNGRACIOUS, i.e. "graceless," "wicked," the translation (A. V.) in 2 Macc. iv. 19, viii. 34, xv. 3 of ἀγάπης and πράσαλπρος, epithets applied to Jason and Nicomen.

A. UNICORN (.Canvas, ῥέινας, ῥέινον, or ῥέινα μονοκράτος, ἄγαν: rhinoceros, unicorn), the unhappy rendering by the A. V., following the LXX., of the Hebrew Rēmā, a word which occurs seven times in the O. T. as the name of some large wild animal. More, perhaps, has been written on the subject of the unicorn of the ancients than on any other animal, and various are the opinions which have been given as to the creature intended. The Rēmā of the Hebrew Bible, however, has nothing at all to do with the onehorned animal mentioned by Celsius (Iulicet, iv. 25–27), Ἐλιαν (Nat. Anim. xvi. 20), Aristole (Hist. Anim. ii. 2, § 8), Pliny (H. N. viii. 21), and other Greek and Roman writers, as is evident from Deut. xxxiii. 17, where, in the blessing of Joseph, it is said, "His glory is like the flashing of his bullock, and his horns are like the horns of a unicorn." (Canvas, ῥέινον), not, as the text of the A. V. renders it, "the horns of unicorn." Three horns of the Rēmā are the ten thousand of Ephraim and the thousands of Manasseh — the two tribes which sprang from one, i.e. Joseph, as two horns from one head. This text, most appropriately referred to by Schultens (Comment. in Job. xxxix. 9), puts a one-horned animal entirely out of the question, and in consequence disposes of the opinion held by Bruce (Test. v. 89) and others, that some species of rhinoceros is meant, or that maintained by some writers, that the Rēmā is identical with some one-horned animal said to have been seen by travellers in South Africa and in Thibet (see Barrow's Travels in S. Africa, i. 312–218, and Asiatic Journal, xl. 154), and identical with the veritable unicorn of Greek and Latin writers! Bochart (Hieroz. ii. 335) contends that the Hebrew Rēmā is identical with the Arabic ᴴʳⁱⁿᵃ (Can), which is usually referred to the Oryx lernorhynce, the white antelope of North Africa, and at one time perhaps an inhabitant of Palestine. Bochart has been followed by Rosenmüller, and others. Arnold Boot (Aniial. Socr. iii. 8, Lond. 1614), with much better reason, conjectures that some species of ares or wild ox is the Rēmā of the Hebrew Scriptures. He has been followed by Schultens (Comment. in Job. xxiii. 9), who translates the term by ὑβαματιστος: this learned writer has a long and most valuable note on this question, by Parkhurst (Heb. Lex. s. v. ἐνον), Maurer (Comment. in Job. i. c.), Dr. Harris (Niv. Hist. of the Bible), and by Cary (Notes on Job. i. c.). Robinson (Bibl. Res. ii. 412) and Geomius (Thees. v.) have little doubt that the babirusa (Babirosa tattilis) is the Rēmā of the Bible. Before we proceed to discuss these several claimants to represent the Rēmā, it will be well to note the Scriptural allusions in the passages where the term occurs. The great strength of the Rēmā is mentioned in Num. xxvii. 22. Job xxix. 11: his having two horns in Deut. xxxiii. 17; his fierce nature in Ps. xxix. 18; his indomitable disposition in Job xxxix. 9–11; the active and playful habits of the young animal are alluded to in Ps. xxxix. 6; while in Is. xxxix. 6, where Jehovah is said to prepare a sacrifice in Bozrah, it is added, "the remaim shall come down, and the bullocks with the hulch." The claim of any animal possessed of a single horn to be the Rēmā has already been settled, for it is manifestly too much to assume, as some writers have done, that the Hebrew term does not always denote the same animal. Little can be urged in favor of the rhinoceros, for even allowing that the two-horned species of Abyssinia (R. bicornis) may have been an inhabitant of the woody districts of the Bible lands, these pachyderms must be out of the question, as none which would have been forbidden to be sacrificed by the Law of Moses, whereas the Rēmā is mentioned by Isaiah as coming down with bullocks and rams to the Lord's sacrifice. "Omnia animalia," says Rosenmüller (Schol. in Is. i. c.), "ad sacrificium idonea in unum congregantur." Again, the skipping of the young Rēmā (Ps. xxxix. 6) is scarcely compatible with the habits of a rhinoceros. Moreover this animal, when unmolested, is not generally an object of much dread, nor can we believe that it ever existed so plentiful in the Bible lands, or even would have allowed itself to have been sufficiently often seen so as to be the subject of frequent attention, the rhinoceros being an animal of retired habits. With regard to the chias of the Oryx lernorhynce, it must be observed that this antelope, like the rest of the family, is harmless unless wounded or hard pressed by the hunter, nor is it remarkable for the possession of any extraordinary strength. Figures of the oryx occur frequently on the Egyptian sculptures, "being among the animals named by the Egyptians and kept in great numbers in their preserves" (Wilkinson's Anc. Egypt. i. 227, ed
UNNI. 1. (יָאָרָי [expressed]: אַבּוֹרָי, דְּמַי [Var. FA. in ver. 20, with part of preceding word, הָעָרָי; FA. in ver. 18, תֹּאֵר; Alex. Αυθαινόται]). One of the Levite doorkeepers (A. V. "porters") appointed to play the psaltery "on astonished" in the service of the sacred Tent, as settled by David (1 Chr. xv. 18, 20).

2. (יָאָרָי, but in כֹּלֶר [Rom.] Var. and omit. FA. (אўה; Hanoud). A second Le- vite (unless the family of the foregoing be intended) is appointed in the sacred office after the Return from Babylon (Neh. xii. 9).

* UNTOWARD. Acts ii. 40, in the sense of "perverse, intretractable," "Toward" in parts of England is applied to animals as meaning "tame," "tractable." Bacon (Essay xii.) uses "towards," for docility. (Eastwood and Wright's Bible Word Book, p. 503.)

* UPHARSIN. [MENE, etc.]

UPHAZ (יָאָרָי: מְגֹאֵס, מְגָּאֵס; Ophiop, oberegus). Jer. x. 9; Dan. x. 5. [OPHIS, iii. 28.]

* UPPER-CHAMBER. [HOUSE, ii. 1106.]

* UPPER COASTS or proper PARTS (אשְׂפֹּרְיָאנהוּן). Acts xiv. 1, are the intermediate regions through which Paul passed (דָּאָרָי), on his way from Antioch to Ephesus, at the beginning of his third missionary tour. The lands more especially meant are Galatia and Phrygia (see xix. 25). The term ἀπορρήτων, as illustrated by Kypke (Theoret. Niezr., ii. 95), implies a twofold geographical reference: first, elevated, as compared with the south-west where Ephesus was; and, secondly, inland or eastern, with reference to the relative position of the places. Xenophon's familiar use of ἀπορρήτων and ἀπόρρητος is another example of a similar application of kindred words.

UR (יָאָרָי [see below]: Χώρα: Ur) occurs in Genesis only, and is there mentioned as the land of Haran's nativity (Gen. xi. 28), the place from which Terah and Abraham started "to go into the land of Canaan" (xii. 1). It is called in Genesis "Ur of the Chaldees" (גנָּבָר יְרָי), while in the Acts St. Stephen places it, by implication, in Mesopotamia (vii. 2, 4). These are all the indications which Scripture furnishes as to its locality. As they are clearly insufficient to fix its site, the chief traditions and opinions on the subject will be first considered, and then an attempt will be made to decide, by the help of the Scriptural notices, between them.

One tradition identifies Ur with the modern Ophir. There is some ground for believing that this city, called by the Greeks Edessa, had also the name of Orba or early as the time of Isidore (ib. p. 40); but the tradition connecting it with Abraham is perhaps not later than St. Ephraem (A. D. 330-570), who makes Nimrod king of Edessa, among other places (Comment. in Gen. Op. vol. i. p. 58, B.). According to Pocock (Descrip-

* UNKNOWN GOD. [ALTAR, AMER. ed.; MERE'S HILL.

a There appears to be no doubt that the ancient scribe-inhabitants of Switzerland towards the close of the stone period succeeded in taming the bears. In a tame state," says Sir C. Lyell (Antiquity of Man, p. 24), " its bone would have been seen to be much massive and heavy, and its horns were somewhat smaller than in wild individuals."

b The reader will find a full discussion of the "Unicorn of the Ancients" in the writer's article in the Ann. and Mag. of Nat. Hist. November, 1852.
A third tradition, which appears in the Talmud, and in some of the early Arabian writers, finds Ur in Warka, the Ḫorēy of the Greeks, and probably the Ezech of Holy Scripture (called Ḫorēγ by the LXX.). This place bears the name of Horvat in the native inscriptions, and was in the country known to the Jews as "the land of the Chaldeans.

A third tradition, less distinct than either of these, but entitled to at least equal attention, distinguishes Ur from Warka, while still placing it in the same region (see Journal of Asiatic Society, vol. xi. p. 481, note 2). There can be little doubt that the city whereinto this tradition points is that which appears by its bricks to have been called Hor by the natives, and which is now represented by the town of Muroor or Meroor, the right bank of the Euphrates, nearly opposite to its junction with the Shat-el-Hic. The oldest Jewish tradition which we possess, that quoted by Eusebius from Epenomus, "Prop. Fr. ix. 17," who lived about n. c. 150, may be fairly said to intend this place: for by identifying Ur (Urin) with the Babylonian city, known also as Camarin and Chaldaiin, it assigns to it a city of the Old Monarch, which Hor was - Kurnur being "the Moon" in Arabic, and Khabiti the same luninary in the Old Armenian.

An opinion, unsupported by any tradition, remains to be noticed. Bochart, Calmet, Benson, and others, identify "Ur of the Chaldees" with a place of the name, mentioned by a single late writer - Ammiarius Marcellinus - as "a castle" existing in his day in Eastern Mesopotamia, between Hatra (el-Hudher) and Nisibis (Amm. Mar. xxi. 8). The chief arguments in favor of this site seem to be the identity of name and the position of the place between Arraphachitis, which is thought to have been the dwelling-place of Abraham's ancestors, in the time of Abraham, and Harran (Horran), whither he went from Ur.

It will be seen, that of the four localities thought to have a claim to be regarded as Abraham's city, two are situated in Upper Mesopotamia, between the Tigris and the Sinjar range, while the other two are in the alluvial tract near the sea, at least 400 miles further south. Let us endeavor first to decide in which of these two regions Ur is more probably to be sought.

That Chaldea was, properly speaking, the southern part of Babylonia, the region bordering upon the gulf, will be admitted by all. Those who maintain the northern expanse of Ur argue, that with the extension of Chaldean power the name travelled northward, and became coextensive with Mesopotamia; but, in the first place, there is no proof that the name Chaldea was ever extended to the region above the Sinjar; and secondly, if it was, the Jews at any rate mean by Chaldea exclusively the lower country, and call the upper Mesopotamia or Pudan-Aram (see Job i. 17; Is. xliii. 19, xliii. 14, &c.). Again, there is no reason to believe that Babylonian power was established beyond the Sinjar in these early times. On the contrary, it seems to have been confined to Babylonia proper, or the alluvial tract below Hit and Ikrit, until the expulsion of the Chaldeans, which was later than the migration of Abraham.

The conjectures of Euphranor Syrus and Jerome, who identify the cities of Nimrod with places in the upper Mesopotamian country, deserve no credit. The names all really belong to Chaldea proper. Moreover, the best and earliest Jewish authorities place Ur in the low region. Epenomus has been already quoted to this effect. Josephus, though less distinct upon the point, seems to have held the same view (Ant. i. 6). The Talmudists also are on this side of the question: and local traditions, which may be traced back nearly to the Hegira, make the lower country the place of Abraham's birth and early life. If Osiris has a Mosque and a Lake of Abraham, Cutha near Babylon goes by Abraham's name; and this is the traditional scene of all his legendary miracles.

Again, it is really in the lower country only that a name closely corresponding to the Hebrew "Ur" is found. The cuneiform Hor represents "Ur" letter for letter, and only differs from it in the greater strength of the aspirate. Isidore's "Ur" (Ur) differs from "Ur" considerably, and the supposed Ur of Ammiarius is probably not Ur, but Adur.ο

The argument that Ur should be sought in the neighborhood of Arraphachis and Seruj, because the names Arphaxad and Serug occur in the genealogy of Abraham (Bansen, Egypt's Place, etc., iii. 365, 367), has no weight till it is shown that the lunar names in question are really connected with the places, which is at present assumed somewhat boldly. Arraphachis comes probably from Arraphin, an old Assyrian town of no great consequence on the left bank of the Tigris, above Nineveh, which has only three letters in common with Arphaxad (Ἀρφαξάδ) and Serug which does not appear in Mesopotamia till long after the Christian era. It is rarely, if ever, that we can extract geographical information from the names in a historical genealogy; and certainly in the present case nothing seems to have been gained by the attempt to do so.

On the whole, therefore, we may regard it as tolerably certain that "Ur of the Chaldees" was a place situated in the real Chaldees - the low country near the Persian Gulf. The only question that remains in any degree doubtful is, whether Warka or Wyheir is the true locality. These places are not far apart; and either of them is sufficiently suitable. Both are ancient cities, probably long anterior to Abraham. Traditions attach to both, but perhaps more distinctly to Warka.

ο The words of Epenomus are: "Ωρ(e)ν γνωτε φιλιστα" (Ephesos), ἐν πόλει τῆς Βαβυλώνου Καμαρίνη, ἡ των αὐτίων πόλις Οὐραὶ, εἶναι ἐν μεσοποταμίῳ Χαλδαιῶν πέλευς, ἐν τούτῳ δὲκαὶ γνωτε γενεαθα Αδερσαον.

ο The MS. reading is "Adur venere;" "so Ur" is an emendation of the commentators. The former is to be preferred, since Ammiarius does not use "so" after "vene."
other hand, it seems certain that Hurri, the native name of which was Hori, represents the Ezech of Genesis, which cannot possibly be the Ur of the same look. Mugheir, therefore, which bore the exact name of ‘Ur or Hor, remains with the best claim, and is entitled to be (at least provisionally) regarded as the city of Abraham.

If it be objected to this theory that Abraham, having to go from Mugheir to Palestine, would not be likely to take Haran (Haranum) on his way, more particularly as he must then have crossed the Euphrates twice, the answer would seem to be, that the movement was not that of an individual but of a tribe, travelling with large flocks and herds, whose line of migration would have to be determined by necessities of pastureage, and by the friendly or hostile disposition, the weakness or strength of the tribes already in possession of the regions which had to be traversed. Fear of Arab plunderers (Job i. 15) may very probably have caused the emigrants to cross the Euphrates before quitting Babylonia, and having done so, they might naturally follow the left bank of the stream to the Belik, up which they might then proceed, attracted by its excellent pastures, till they reached Haran.

As a pastoral tribe proceeding from Lower Babylonia to Palestine must ascend the Euphrates as high as the latitude of Aleppo, and perhaps would find it best to ascend nearly to Bir, Haran was but a little out of the proper route. Besides, the whole tribe which accompanied Abraham was not going to Palestine. Half the tribe were bent on a less distant journey; and with them the question must have been, where could they, on or near the line of route, obtain an unoccupied territory.

If upon the grounds above indicated Mugheir may be regarded as the true ‘Ur of the Chaldees,’ from which Abraham and his family set out, some

accout of its situation and history would seem to be appropriate in this place. Its remains have been very carefully examined, both by Mr. Loftus and Mr. Taylor, while its inscriptions have been deciphered and translated by Sir Henry Rawlinson.

‘Ur or Hur, now Mugheir, or Um-Mugheir, “the bitumened,” or “the mother of bitumen,” is one of the most ancient, if not the most ancient, of the Chaldean sites hitherto discovered. It lies on the right bank of the Euphrates, at the distance of about six miles from the present course of the stream, nearly opposite the point where the Euphrates receives the Shat-el-Nic from the Tigris. It is now not less than 125 miles from the sea; but there are grounds for believing that it was anciently a maritime town, and that its present inland position has been caused by the rapid growth of the alluvium. The remains of buildings are generally of the most archaic character. They cover an oval space, 1,000 yards long by 800 broad, and consist principally of a number of low mounds inclosed within an enceinte, which on most sides is nearly perfect. The most remarkable building is near the northern end of the ruins. It is a temple of the true Chaldean type, built in stages, of which two remain, and composed of brick, partly sun-burnt and partly baked, laid chiefly in a cement of bitumen. The bricks of this building bear the name of a certain ‘Urkh, who is regarded as the earliest of the Chaldean monumental kings, and the name may possibly be the same as that of Orchamus of Orvid (Met. iii. 212). His supposed date is n. s. 2000, or a little earlier. ‘Ur was the capital of this monarch, who had a dominion extending at least as far north as Niffer, and who, by the grandeur of his constructions, is proved to have been a wealthy and powerful prince. The great temple appears to have been founded by this king, who dedicated it to the Moon-god, Hurki, from whom the town itself seems to have derived its name, or ‘Urkh, completed the temple, as well as certain other of his father’s buildings, and the kings who followed upon these continued for several generations to adorn and beautify the city. ‘Ur retained its metropolitan character for above two centuries, and even after it became

Ruins of Temple at Mugheir (Lotus).
record to Babylon, was a great city, with an especially sacred character. The notions entertained of its superior sanctity led to its being used as a cemetery city, not only during the time of the early Chaldean officers, but throughout the whole Assyrian and even the later Babylonian period. It is in the main a city of tombs. By far the greater portion of the space within the cincture is occupied by graves of one kind or another, while outside the inclosure, the whole space for a distance of several hundred yards is a thickly-occupied Chaldean-garden, but thence to the east for 1 1/2 miles a site to which the dead were brought from vast distances, thus resembling such places as Kerbela and Najaf, or Mehad Ali, at the present day. The latest mention that we find of Ur as an existing place is in the passage of Eusebius already quoted, where we learn that it had changed its name, and was called Carmania. It probably fell into decay under the Persians, and was a mere ruin at the time of Alexander's conquests. Perhaps it was the place to which Alexander's informants alluded when they told him that the tombs of the old Assyrian kings were chiefly in the great marshes of the lower country (Arrian, Exp. Alex. vii. 22).

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UR' BANE [2 syl.] (Οὐρπανᾶς [Lat. urbânum, i.e. "urban" , "refined" ]; Urbânum). It would have been better if the word had been written in the Authorised Version. For undeveloped readers sometimes mistake the sex of this Christian disciple, who is in the long list of those whom St. Paul salutes in writing to Rome (Rom. xvi. 9). We have no means, however, of knowing more about Urbanus, except, indeed, that we may reasonably conjecture from the words that follow (τῆς ἀγνωστῆς ἴματος ἐκ Χριστοῦ) that he was in active religious cooperation with the Apostle. Each of those who are saluted just before and just after is simply called τὸ ἀγνωστὸν αὐτοῦ. The name is Latin. J. S. H.

URI (עֵרִי, burning:) Opiōsaś, Ex. xxxi. 2, [xxxviii. 22]: Opiās [Vat. -ερις], Ex. xxxv. 20; 2 Chr. i. 5: Opiā [Vat. -ερι], 1 Chr. ii. 20: Alex. Opoš, except in 2 Chr. : Urih. 1. The father of Bezelaa, one of the architects of the Tabernacle (Ex. xxxi. 2, xxxv. 20, xxxviii. 22: 1 Chr. ii. 20; 2 Chr. i. 5). He was the uncle of Judah, and grandson of Caleb ben-Hezron, his father being Hur, who, according to tradition, was the husband of Miriam.

2. (Ααχήλ.) The father of Geber, Solomon's commissariat officer in Gilead (1 K. iv. 19).

3. (Στριδί: Alex. Στριδί.) One of the gatekeepers of the Temple, who had a foreign wife in the time of Ezra (Ezra xii. 24).

URIHAI (עֵרִי-אָהִי, light of Jehovah; Opiōs [Vat. -ες: in 1 Chr. xi. 41; Opiā, Alex. Opoś, Vat. -ες: Opiōs] Urihāś). 1. One of the thirty commanders of the thirty bands into which the Israelite army of David was divided (1 Chr. xi. 41; 2 Sam. xxiii. 39). Like others of David's officers (Itai of Gath; Ishbi-besheth the Ammonite, 2 Sam. xiii. 8, LXX.; Zelek the Ammonite, 2 Sam. xxii. 37) he was a foreigner—a Hittite. His name, however, and his manner of speech (2 Sam. xii. 11) indicate that he had adopted the Jewish religion. He married Bathsheba, a woman of extraordinary beauty, the daughter of Eliam—possibly the same as the son of Abihuel, and one of his brother Assyrian and even the later Babylonian period. It is in the main a city of tombs. By far the greater portion of the space within the cincture is occupied by graves of one kind or another, while outside the inclosure, the whole space for a distance of several hundred yards is a thickly-occupied Chaldean-garden, but thence to the east for 1 1/2 miles a site to which the dead were brought from vast distances, thus resembling such places as Kerbela and Najaf, or Mehad Ali, at the present day. The latest mention that we find of Ur as an existing place is in the passage of Eusebius already quoted, where we learn that it had changed its name, and was called Carmania. It probably fell into decay under the Persians, and was a mere ruin at the time of Alexander's conquests. Perhaps it was the place to which Alexander's informants alluded when they told him that the tombs of the old Assyrian kings were chiefly in the great marshes of the lower country (Arrian, Exp. Alex. vii. 22).

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URIAS

She "mourned" with the usual signs of grief as a widow: and then became the wife of David (2 Sam. xi. 27).

Uriah remains to us, preserved by this tragic incident, an example of the chivalrous and devoted characters that were to be found amongst the Canaanites serving in the Hebrew army. A. P. S.

2. [Oqipas: Vat. Oppenius.] High-priest in the reign of Ahaz (Is. viii. 2; 2 K. xvi. 10-16). We first hear of him as a witness to Isaiah's prophecy concerning Maher-shalal-hash-bazz, with Zechariah, the son of Jehoiachin. He is probably the same as Urijah, the priest, who built the altar for Ahaz (2 K. xvi. 10). If this be so, the prophet summoned him as a witness probably on account of his position as high-priest, not on account of his personal qualities; though, as the incident occurred at the beginning of the reign of Ahaz, Uriah's religious subservience may not yet have manifested itself. When Ahaz, after his deliverance from Rezin and Pekah by Tiglath-Pileser, went to wait upon his new master at Damascus, he saw there an altar which pleased him, and sent the pattern of it to Uriah at Jerusalem, with orders to have one made like it against the king's return. Uriah zealously executed the idolatrous command, and when Ahaz returned, not only allowed him to offer sacrifices upon it, but lavishly complied with all his imperial directions. The new altar was accordingly set in the court of the Temple, to the east of where the brazen altar used to stand; and the daily sacrifices, and the burnt offerings of the king and people, were offered upon it; while the brazen altar, having been removed from its place, and set to the north of the Syrian altar, was reserved as a private altar for the king to inquire by. It is likely, too, that Uriah's compliances did not end here, but that he was a consenting party to the other idolatries and sacrilegious acts of Ahaz (2 K. xvi. 17, 18, xxiii. 5, 11, 12; 2 Chr. xxviii. 23-25).

Of the parentage of Uriah we know nothing. He probably succeeded Azariah, who was high-priest in the reign of Uzziah, and was succeeded by that Azariah who was high-priest in the reign of Hezekiah. Hence it is probable that he is the son of the former and father of the latter, it being by no means uncommon among the Hebrews, as among the Greeks, for the grandchild to have the grandfather's name. Probably, too, he may have been descended from that Azariah who must have been high-priest in the reign of Asa. But he has no place in the sacred genealogy (1 Chr. vi. 4-15), in which there is a great gap between Amariah in ver. 11, and Shallum the father of Hilkiah in ver. 13.

[High-priest. ii. 1071 b.] It is perhaps a legitimate inference that Uriah's line terminated in his successor, Azariah, and that Hilkiah was descended through another branch from Amariah, who was priest in Jehoshaphat's reign.

3. [Oqipas, gen.] A priest of the family of Hilk-joy (in A. V. wrongly Koz), the head of the seventh course of priests. (See 1 Chr. xxiv. 10.) It does not appear when this Uriah lived, which is only named as the father or ancestor of Meremoth in the days of Ezra and Nehemiah (Ezr. viii. 33; Neh. iii. 4, 21). In Neh. his name is URIAH.

A. C. H.

URIAS (Oqipas: Urias). 1. URIAH, the husband of Bathsheba (Matt. i. 6).

2. [Vat. Oppenius.] URIJAH, 3 (1 Esdr. ix. 43; comp. Neh. vii. 4).

URIM AND THUMMIM

URIEL, fire of God, an angel named only in 2 Esdr. iv. 1, 35, v. 20, x. 28. In the second of these passages he is called "the archangel." 2. In Ezek. a "Jehovah of the children of Assaf," and Josephus (Ant. xi. 12, § 3) Milton makes him "regent of the sun." A.

URIEL (יִרְיָאֵל [fire of God]: Oqipas: [Vat. Oppenius: Uriel].) 1. A Kohathite Levite, son of Tahath (1 Chr. vi. 24 [9]). If the genealogies were reckoned in this chapter from father to son, Uriel would be the same as Zechariah in ver. 36; but there is no reason to suppose that this is the case.

2. [In ver. 11, Vat. F.A. Apoll.] Chief of the Kohathites in the reign of David (1 Chr. xvi. 5, 11). In this capacity he assisted, together with 120 of his brethren, in bringing up the ark from the house of Obed-edom.

3. Uriel of Gibeon was the father of Maachah, or Michal, the favorite wife of Rehoboam, and mother of Abijah (2 Chr. xiii. 2). In 2 Chr. xii. 20 he is called "Maachah, the daughter of Assaf," and Josephus (Ant. xi. 10, § 1) explains this by saying that her mother was Tamar, Absalom's daughter. Rashi gives a long note to the effect that Michalah was called Maachah after the name of her daughter-in-law the mother of Asa, who was a woman of renown, and that her father's name was Uriel Absalom. There is no indication, however, that Absalom, like Solomon, had another name, although in the Targum of R. Joseph on Chronicles it is said that the father of Maachah was called Uriel that the name of Absalom might not be mentioned.

URIJAH (עיריאֹ [name of Jehovah]: Oqipas: [Vat. var-:] Urias). 1. Urijah the priest in the reign of Ahaz (2 K. xvi. 10), probably the same as URIAH, 2.

2. (Oqipas.) A priest of the family of Koz, or hok-koz [Neh. iii. 4, 21], the same as URIAS, 3.

3. (Oqipas: [Vat. Oppenius:] Urias.) One of the priests who stood at Ezra's right-hand when he read the Law to the people (Neh. viii. 4).

4. (עיריאֹ: Oqipas: [Vat. var-:] Urias.) The son of Shemiah of Kirjath-jearim. He proselyted in the days of Jehoshakim concerning the land and the city, just as Jeremiah had done, and the king sought to put him to death; but he escaped, and fled into Egypt. His retreat was soon discovered; Ethnath and his men brought him up out of Egypt, and Jehoshakim slew him with the sword, and cast his body forth among the graves of the common people (Jer. xxxi. 20-23). The story of Shemiah appears to be quoted by the enemies of Jeremiah as a reason for putting him to death: and, as a reply to the instance of Micah the Morasthite, which Jeremiah's friends gave as a reason why his words should be listened to and his life spared. Such, at least, is the view adopted by Rashi.

W. A. W.

URIM AND THUMMIM (ירימאֹ ותּומָמָא: דְלַוסָא וַדְלַוסָה: doctrina et veritas).

1. (L.) When the Jewish exiles were met on their return from Babylon by a question which they had no data for answering, they agreed to postpone the settlement of the difficulty till there should rise
in "a priest with Urin and Thummim" (Ex. ii. 33; Neh. vii. 63). The inquiry, what those Urin and Thummim themselves were, seems likely to wait as long for a final and satisfying answer. On every side we meet with confusing conjectures. "Non constant." (Kiiinuth). "Neeiniiiiim." (Aleni- Ezra), "Difficile est invenire." (Augustine) — varied only by wild and conflicting conjectures. It would be comparatively an easy task to give a catalogue of these hypotheses, and transcribe to any extent the learning which has gathered around them. To attempt to follow a true historical method, and so to construct a theory which shall, at least, include all the phenomena, is a more arduous, but may be a more profitable task.

(2) The starting-point of such an inquiry must be from the words which the L. V. has left untranslated. It will be well to deal with each separately.

(A.) In Urin Hebrew scholars, with hardly an exception, have seen the plural of שֵׁנָה (=light, or fire). The LXX translators, however, appear to have had reasons which led them to another rendering, because, instead of שֵׁנָה, for its cognates, give δίανοια (Ex. xxi. 30; Exod. xiv. 10), and διήνοια (Num. xxvii. 21: Dent. xxxii. 8: 1 Sam. xxvii. 6), while in Ex. ii. 63, and Neh. vii. 65, we have respectively plural and singular participles of פָּרֹשֵׁה. In Aquila and Theodotion we find the more literal παροιμίας. The Vulg. following the lead of the LXX, but going further astray, gives doctores in Ex. xxvii. 30 and Dent. xxxii. 8, omits the word in Num. xxvii. 21, paraphrases it by μέτα σωφρόνες" in 1 Sam. xxvii. 6, and gives οὐδὲνα (in Exed.xiv. 10, as the rendering of διήνοια. Luther gives Licht. The literal English equivalent would of course be "lights;" but the renderings in the LXX and Vulg. indicate, at least, a traditional belief among the Jews that the plural form, as in Edomian and other like words, did not involve numerical plurality.

(B.) Thummim. Here also there is almost a consensus as to the derivation from שָׁמַע (=perception, completeness); but the LXX, as before, uses the closer Greek equivalent τέλεαίας but once (Ex. i. 63), and adds elsewhere to אלָכֹף: and the Vulg. giving "perfectas" there, in like manner gives "ovvifiis" in all other passages. Aquila, more accurately chooses τελεόπιεσις. Luther, in his first edition, gave Tidigfelt, but afterward restored in Kedel. What has been said as to the plural of Urin applies here also. "Light and Perfection" would probably be the best English equivalent. The assumption of a henologies, so that the two words = perfect illumination" (Carpoos, App. Crit. i. 5; Bähr, Sogdolh, ii. 153), is unnecessary and it is believed, unsound. The mere phrase, as such, leaves it therefore uncertain whether each word by itself denoted many things of a given kind, or whether the two taken together might be referred to two distinct objects, or to one and the same object. The presence of the article τόν, and yet more of the demonstrative τόν before each, is rather in favor of distinctness. In Dent. xxxiiii. 8, we have separately, "Thy Thummim and thy Urin," the first order being inverted. Urin is found alone in Num. xxvii. 21: 1 Sam. xxxvii. 6; Thummim never by itself, unless with Zillig we find it in Ps. xvi. 5.

11. (1.) Scriptural Statements. — The mysterious words meet us for the first time, as if they needed no explanation. In the description of the high-priest's apparel, Over the "breastplate there is to be a "breastplate of judgment." (םוֹי הָרִאשָׁנָה) with gold, scarlet, purple, and fine linen, folded square and doubled, a "span" in length and width. In it are to be set four rows of precious stones, each stone with the name of a tribe of Israel engraved on it, that Aaron may "bear them upon his heart." Then comes a further order. Inside the breastplate, as the tables of the Covenant were placed inside the Ark (the preposition שַׁכַּת is used in both cases, Ex. xxi. 30, xxxii. 30, are to be placed the "the Urin and the Thummim," the Light and the Perfection; and they, too, are to be on Aaron's heart, when he goes in before the Lord (Ex. xxxii. 13-15. Not a word describes them. They are mentioned as things already familiar both to Moses and the people, connected naturally with the functions of the high-priest, as mediating between Jehovah and his people. The command is fulfilled (Lev. viii. 8). They pass from Aaron to Eleazar with the sacred ephod, and other punificulos (Num. xx. 28). When Joshua is solemnly appointed to succeed the great hero lawgiver, he is bidden to stand before Eleazar the priest, "who shall ask counsel for him after the judgment of Urin," and this counsel is to determine the movements of the host of Israel (Num. xxvii. 21). In the blessings of Moses, they appear as the crowning glory of the tribe of Levi ("Thy Thummim and thy Urin: the Lord dieth not One"). The reward of the zeal which led them to close their eyes to everything but the Law and the Covenant (Dent. xxxiiii. 8. 9). Once, and once only, are they mentioned by name in the history of the Judges and the monarchy. Saul, left to his self-chosen darkness, is answered "Neither by dreams, nor by Urin, nor by prophets" (1 Sam. xviii. 6). There is no longer a priest with Urin and Thummim (תור ופָּרֹשֵׁה הקוד טוֹלֵא), with the Thummim in his description of Aaron's garments, but throws no light upon their meaning or their use (Exed. xiv. 19)."
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(2.) Besides these direct statements, there are others in which we may, without violence, trace a reference, if not to both, at least to the URIM. When questions precisely of the nature of those described in Num. xxvii. 21 are asked by the leader of the people, and answered by Jehovah (Judg. i. 1, xx. 18) — when like questions are asked by Saul of the high-priest Abinah, "wearing an ephod" (1 Sam. xiv. 3, 18) — by David, as soon as he has with him the presence of a high-priest with his ephod (1 Sam. xxvii. 2, 12, xxx. 7, 8) — we may legitimately infer that the answers which the ephod contained were the conditions and 

Urim and Thummim.

The questions are in almost all cases strategic. "Who shall go up for us against the Canaanites first?" (Judg. i. 1, so xx. 18). "Will the men of Keilah deliver me and my men into the hand of Saul?" (1 Sam. xxvii. 12); or, at least, national (2 Sam. xxii. 1). The answer is, in all cases, very brief, but more in form than a simple Yes or No. One question only is answered at a single stroke.

(3.) It deserves notice before we pass beyond the range of Scriptural data, that in some cases of detection from the established religious order, we find the ephod connected not with the URIM but with the TELMOTH, which, in the days of Elisha, if not earlier, had been conspicuous in Aramean worship. Micah, first consecrating one of his own sons, and then getting a Levite as his priest, makes for him "an ephod and teraphim" (Judg. xvii. 5, xviii. 29). Throughout the history of the northern kingdom their presence at Dan made it a sacred place (Judg. xviii. 39), and apparently determined Jeroboam, in the outset of his career, to a sanctified way of life. When the prophet Hosea foretells the entire sweeping away of the system which the Ten Tribes had cherished, the point of extremest destitution is, that they shall be many days, "without an ephod, and without teraphim" (Hos. iii. 4), deprived of all counterfeited oracles, in order that they may in the end "return and seek the Lord." It seems natural to infer that the teraphim were, in these instances, the unauthorized substitutes for the URIM. The inference is strengthened by the fact that the LXX. uses here, instead of teraphim, the same word (άπαρθή) which it usually gives for URIM. That the teraphim were thus used through the whole history of Israel may be inferred from their frequent occurrence in conjunction with other divinatory devices. Thus we have in 1 Sam. xxi. 23, "witchcraft," and "teraphim" (A. V. "idolatry"); in 2 K. xxii. 21, "familiar spirits," "wizards," and teraphim" (A. V. "images"). The king of Babylon, when he uses divination, consults them (Ez. xxii. 21). They speak vanity (Zech. x. 2).

III. Theories. — (1.) For the most part we have to do with ancient conjectures rather than with inferences from these data. Among the latter, however, may be noticed the notion that, as XM is not directed to make the URIM and Thummim, they must have had a natural origin, specially

Greek words back into the Hebrew, and gives "URIM and Thummim" if two were riddles or proprieties. As on this account, probably, the high-priest was to go out to battle (Num. xxxi. 6), as, in his absence, there was to be a Sacerdos Custodes, [Priest.] The writer cannot bring himself, with Pusey (Com. xii. 30), to refer the thummim of the prophet, partly to the true, partly to the false ritual: still less, with Spencer (Dis. de Ur. et Th.), to see in all of them things which the prophet recognizes as created, unlike anything upon earth (R. ben Na-

unn, and Hottentot in Buxtorf, Diss. de Ur. et T. in Eclogin, xii.). It would be profane to discuss so arbitrary an hypothesis.

(2.) A favorite view of Jewish and of some Christian writers has been, that the URIM and Thummim were identical with the twelve stones on which the names of the tribes of Israel were engraved, and the mode in which an oracle was given was by the illumination, simultaneous or successive, of the letters which were to make up the answer. Josephus, II. ii., mentions, with the Plat

nomides, R. ben Nachman, in Buxtorf, c. d.; Druejus, in Crit. Sac. on Ex. xxviii.; Chrysostom, Grutius, et al.). Josephus (Ant. iii. 7, § 5) adopts another form of the same story, and, apparently identifying the URIM and Thummim with the sardanepales on the shoulders of the ephod, says that they were bright before a victory, or when the sacrifice was acceptable, dark when any disaster was impending. Epiphanius (De xii. gnostic.), and the writer quoted by Suidas (e. c. "?Soo66"). present the same thought in yet another form. A single diamond (άπαρθή) placed in the centre of the breastplate prognosticated peace when it was bright, war when it was red, death when it was dark. It is conclusive against such views (1) that, without any evidence but without even an analogy, they make unauthorized additions to the miracles of Scripture; (2) that the former identify things which, in Ex. xxviii.; are clearly distinguished; (3) that the latter makes no distinction between the URIM and the Thummim, such as the repeated article leads us to infer.

The theory, involving fewer gratuitous assumptions, is that in the middle of the ephod, or within its folds, there was a stone or plate of gold on which was engraved the sacred name of Jehovah, the Shecaniah phaleres of Jewish caballists; and that by virtue of this, fixing his gaze on it, or reading an invocation which was also engraved with the name, or standing in his ephod before the mercy-seat, or at least before the veil of the sanctuary, he became capable of prophesying, hearing the Divine voice within, or listening to it as it proceeded, in articulate sounds, from the glory of the Shechemim (Buxtorf, l. c. 7; Lightfoot, v. 278; Braurinus, de Voilum Hier. ii. Saalschütz, Archäol. i. 963). Another form of the same thought is propounded by the statement of Jewish writers, that the Holy Spirit spake sometimes by URIM, sometimes by prophecy, sometimes by the Bath-Kol (Seder Olam, c. xiv. in Braurinus, l. c.), or that the whole purpose of the unknown symbols was "an excitandum prophetam" (R. Levi ben Gerson, in Buxtorf, l. c. Kimech, in Spencer, l. c.). A more eccentric form of the "writing" theory was propounded by the Chaldean argo. who maintained that the URIM and Thummim were two confessions of faith in the Messiah and the Holy Spirit (Carpzov, App. Crit. i. 5).

(4.) Spencer (de Ur. et Th.) presents a singularly right and good. It is simpler to take them as de

sounding to the Amen or Amen, in which the northern kingdom had gloated, and of which it was to be deprived.

a A wilder form of this belief is found in the caballistic book Zohar. There the URIM is said to have been given to Moses by God, but the names of the Tribes of Israel were engraved in stone and put in the Holies. The writer of the Zohar quotes a verse from the Psalms, where the word is rendered "occult mixture."
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A handful of diamond cubes, large enough to have words or monograms engraved on them, is a thing which has no parallel in Egyptian archaeology, nor, indeed, anywhere else.

(5.) The latest Jewish interpreter of eminence (Kittel, on Ex. xxviii. 31), combining parts of the views (1) and (3), identifies the Urinum and Thummum with the twelve tribal gems, looks on the name as one to be explained by a hypothesis (light and Perfection = perfect illumination), and believes his thoughts on the attributes they represented, to have diversified himself of all selflessness and prejudice, and so to have passed into a true prophetic style. In what he says on this point there is much that is both beautiful and true. Lightfoot, it may be added, had taken the same view (ii. 407; c. 278; and that given in (3) converges to the same result.

IV. One more Theory.—(1.) It may seem venturesome, after so many wild and conflicting conjectures, to add yet another. If it is believed that the risk of falling into one as wild and baseless need not deter us, it is because there are materials within our reach, drawn from our larger knowledge, and from our fuller insight into the less common phenomena of consciousness, which were not, to the same extent, within the reach of our fathers.

(2.) The starting point of our inquiry may be found in adhering to the conclusions to which the Scriptural statements lead us. The Urinum were not identified with the Thummum, neither of them with the tribal gems. The notion of a hekla (almost always the weak prop of a weak theory) may be discarded. And, seeing that they are mentioned with no description, we must infer that they and their meaning were already known, if not to the other Israelites, at least to Moses. If we are to look for their origin anywhere, it must be in the mysticism and the symbolism of Egypt.

(3.) We may start with the Thummum, as presenting the easier problem of the two. Here there is at once a potent and striking analogy. The priestly judges of Egypt, with whose presence and cult Moses must have been familiar, were, each of them, hanging on his neck, suspended on a golden chain, a figure which Greek writers satisfied themselves with. But, on the image of Truth ("Āgyāγη as in the LXX.) often with closed eyes, made sometimes of a sapphire or other precious stones, and, therefore necessarily small. They were to see in this a symbol of the purity of motive, without which they would be unmoving of their office. With it they touched the lips of the litigant as they bore him speck the truth, the whole, the perfect truth (Diol. Sec. i. 48, 57; Eilam, Der. Hist. xiv. 34). That this parallelism commended itself to the most learned of the Alexandrian Jews we may infer (1) from the deliberate but not obvious use by the LXX. of the word Aγyαγη as the translation of Thummum; (2) from a remarkable passage in Philo (de Lr. Mos. iii. 11), in which the writer states that the high-priest was made strong that he might bear as an image (τους αγαλματοσφη) the two virtues which were so needful for his office.

"the burnings, or fiery ones; " and Teraphim is but the same word, with an Arabic substitution of for ב, as the Hebrew term, in the corrected text, for תר, the name of the chief god of the Philistines, whose wooden images were supposed to possess divine power, and to answer to the name of Thummum in the Hebrew inscription on the stone images found in Egypt. The name was accordingly given to the wooden images of Baal, as well as to the stone images of the Egyptian gods, and the name of Teraphim was used to signify the images of the Egyptian gods, or images of any kind, as well as the images of Baal, or any idol.
The connection between the Hebrew and the Egyptian symbol was first noticed, it is believed, by Spencer (l.c.). It was met with cries of absurd. No single custom, rite, or symbol, could possibly have been transferred from an idolatrous system into that of Israel. There was no evidence of the antiquity of the Egyptian practice. It was probably suggested from Wilkinson's (ii. 10, 11, 12) in Udogini, i.e. Elhoudahcarn. In Urin et Th. in Udogini, xii. Patrick. Comm. in Ex. xxviii.). The discussion of the principle involved need not be entered on here. Spencer's view of putting the case, assuming that a deified form of religion was given in condescension to the superstitions of a deified people, made it, indeed, uselessly offensive, but it remains true that a revelation of any kind must, to be intelligible, use preexistent words, and that those words, whether spoken or symbolic, may therefore be taken from any language with which the recipients of the revelation are familiar. In this instance the prejudice has worn away. The most orthodox of German theologians accept the once startling theory, and find it not only in the variety of the symbols of which the Egyptian teche (Hengstenberg, Egypt and the Five Books of Moses, v. i.). It is admitted, partially at least, by a devout Jew (Kolisch, on Ex. xxviii. 31). And the missing link of evidence has been found. The custom was not, as had been said, of late origin, but is found on the older monuments of Egypt. There, round the neck of the judge, are seen the two figures of Thummis, the representative of Themis, Truth, Justice (Wilkinson, Ancient Egyptians, v. 28). The coincidence of sound may, it is true, be accidental, but it is at least striking. In the words which tell of the tribe of Levit, in close connection with the Thummis as its chief glory, that it is at the stern task of duty, blind to all that could turn it aside to evil, "saying to his father and his mother, I have not seen him" (Deut. xxxii. 9), we may perhaps trace a reference to the closed eyes of the Egyptian Thummis.

(4.) The way is now open for a further inquiry. We may legitimately ask whether there was any symbol of Light standing to the Urim in the same relation as the symbolic figure of Truth stood to the Thummis. There, round the neck of the judge, as has been observed, are the two figures of Thummis, the representative of Themis, Truth, Justice (Wilkinson, Ancient Egyptians, v. 28). The coincidence of sound may, it is true, be accidental, but it is at least striking. In the words which tell of the tribe of Levit, in close connection with the Thummis as its chief glory, that it is at the stern task of duty, blind to all that could turn it aside to evil, "saying to his father and his mother, I have not seen him" (Deut. xxxii. 9), we may perhaps trace a reference to the closed eyes of the Egyptian Thummis.

Creation and Resurrection. The material of the symbol varied according to the rank of the wearer. It might be of blue porcelain, or Jasper, or cornelian, or lapis lazuli, or amethyst. Prior to our knowing what the symbol was, we should probably think it natural and fitting that this, like the other, should have been transferred from the lower worship to the higher. Thus, from contact with falsehood and idolatry, Position, size, material, meaning, everything answers the conditions of the problem.

(5.) But the symbol in this case was the mystic Sacrifice; and it may seem to some startling and incredible to suggest that such an emblem could have been borrowed for such a purpose. It is perhaps quite as difficult for us to understand how it could ever have come to be associated with such ideas. We have to throw ourselves back into a stage of human progress, a phase of human thought; the most utterly unlike any that comes within our experience. Out of the mud which the Nile left in its flooding, men saw myriad forms of life issue. That of the Sacrifice was the most conspicuous. It seemed to them self-generated, called into being to destroy all human work, to put an end to the gods, and to establish a new order of things. The human races reflect the bright rays made it seem like the sun in miniature. It became at once the emblem of Levi, the sun, and its creative power (H. A. E. Str. v. 4, § 21; Euseb. Prep. Evang. iv. 4; Brugsch, Liber Metopaiporai, p. 53; Wilkinson, Ancient Egyptians, iv. 205, v. 26, 476). But it came also out of the dark earth, after the flood of waters, and was therefore the symbol of life rising out of death in new forms: of a resurrection and a metempsychosis (Brugsch, l. c. and Egyptian Mythology, p. 32). So it was that not in Egypt only, but in Ethiopia and Assyria and other countries, the same strange emblems reappeared (Dennis, Gods and Epitaphs of Ethiopia, Introd. xxiii.; Leitard, Nuestra, ii. 214). So it was that when, forgetting the actual in the ideal, invested it with the title of Maruyerm (Horapollo, Hierog. l. c. 10), that the more mystic, dreamy, Gaotic sects adopted it into their symbolic language, and that semi-Christian Sarcophagi are found with the sacred words dia,o, Salachor, or the names of angels engraved on them (Hellermam, Uber die Schriftliche, ii. 190; p. 77). Indeed, the Egyptian Seraph, appears, in spite of its original meaning, on the monuments of Christian Egypt (Wilkinson, Anc. Egypt., v. 283). In older Egypt it was, at any rate, connected with the thought of Divine illumination, found in frequent union with the symbolic eye, the emblem of the providence of God, and with the hieroglyphic invocation, "Tu radias dia vitam partis hominum" (Brugsch's translation, Liber Metopaiporai, p. 33). It is obvious in that such a case, as with the Cross asvasti, the Sarcophagi is neither an idol, nor identified with idolatry. It is simply a word, as much the mere exponent of a thought as if it were spoken with adopting Michaelis's view. In his Prophecies (l. 15) he speaks of the high-priest fixing his gaze on these to bring himself into the prophetic state.

The symbolic language of one nation or age, of course, often be unintelligible, and even seem incredible to another. They will take for granted that men have worshipped what they manifestly respected. Would it be easy to make a Molièrean understand clearly the meaning of the symbols of the four Evangelists as used in the ornaments of English churches? Would an English congregation, not archeologists, bear to be told that they saw in un

4 It may be reasonably urged indeed that in such cases the previous connection with a false system is a reason for, and not against the use of a symbol in itself expressive. The priests of Israel were taught that they were not to have lower thoughts of the light and perfection which they received than the priests of Egypt.

5 It is right to add that the Egyptian origin is rejected both by Bahr (Symbolik, ii. 114) and Ewald (Hier. Komm. pp. 357-359), but without sufficient grounds. Ewald's treatment of the whole subject is, indeed, at once superficial and inconsistent. In the 4th edition l. e. c. he speaks of the Urim and Thummim as only,
the lips, or written in phonetic characters. There is nothing in its Egyptian origin or its animal form which need startle us any more than the like origin of the Ark or the Thummim, or the like form in the Biblical serpents, or the four-legged symbolic figures of the Cherubim. It is to be added, that Joseph by his marriage with the daughter of the priest of On, the priest of the sun-god Ra, and Moses, as having been trained in the learning of the Egyptians, and probably among the priests of the same ritual, and in the same city, were certain to be acquainted with the sculptured cobra, and with its meaning. For the latter, at any rate, it would need no description, no interpretation. Deep set in the Chosen, between the genes that represented Israel, it would set forth that Light and Truth were the centre of the nation's life. Belonging to the breachplate of judgment, it would bear witness that the high-priest, in his onerous acts, needed all things spotless integrity and Divine illumination. It fulfilled all the conditions and taught all the lessons which Jewish or Christian writers have connected with the Coenobium.

(6.) (A.) Have we any data for determining the material of the symbol? The following tend at least to a definite conclusion: (1.) If the stone was to represent light, it would probably be one in which the object imitated is of the best form, colorless and clear, diamond or rock crystal. (2.) The traditions quoted above from Suidas and Epiphanius confirm this inference. (3.) It is accepted as part of Zohar's theory, by Dean Trench (Epistles to Several Churches, p. 125). The "white stone" of Rev. ii. 17, like the other rewards of him that overcometh, declared the truth of the Universal Priesthood. What had been the sacred, this special treasure of the house of Aaron should be bestowed freely on all believers.

(B.) Another fact connected with the symbol enables us to include one of the best supported of the Jewish conjectures. As seen on the bodies of Egyptian priests and others it almost always bore an inscription, the name of the god whose priest served, or, more commonly, an invocation, from the Book of the Dead, or some other Egyptian liturgy (Heges. Lib. Metaphys. i. c.). There would here, also, be an analogy. Upon the old emblem, ceasing it may be, to bear its old distinctive form, there might be the "new name written," the Tetragrammaton, the Sme-dou-moun-erouph of later Judaism, directing the thoughts of the priest to the true Lord of Life and Light, of whom, unlike the Lord of Life in the temples of Egypt, there was no form or similitude, a Spirit, to be worshipped therefore in spirit and in truth.

(7.) We are now able to approach the question, "In what way was the Coenobium instrumental in enabling the high-priest to give a true oracular response?" We may dispute, with the more thoughtful writers already mentioned (Kimchi, on the seal of a pelican or a fish, as a type of Christ) (Clem. Alex. Pædag. iii. 11, § 59. a) the words of Epiphanius are remarkable, η ἄγαλμαὑποτελημένον οἵτινς τὰ ἐλάχιστα καθίσταται τὰ ἄλλα ἀπὸ τοῦ Κωνικῆς καὶ τῆς Βυζαντινῆς. c) For the reasons stated above, in discussing Zohar's theory, the writer finds himself unable to agree with Dean Trench as to the diamond being certainly the stone in question. So far as he knows, no diamonds have as yet been found among the gems of Egypt. Rock crystal seems therefore the more probable of the two.

(2.) Sam. xxv., may be added, the gratuitous productions which have no existence but in the fancies of Jewish or Christian dreamers, the articulate voice and the illuminated letters. There remains the conclusion that in some way, they helped him to rise out of all selfishness and hypocrisy, out of all ceremonial routine, and to pass into a state analogous to that of the inter prophets, and so to become capable of a new spiritual illumination. The nobis operatus in this case may, it is believed, be at least illustrated by some lower analogies in the less complex phenomena of our own experience. Among the most remarkable of such phenomena is the change produced by concentrating the thoughts on a single idea, by gazing steadfastly on a single fixed point. The brighter and more dazzling the point upon which the eye is turned the more rapidly the change produced. The life of perception is interrupted. Sight and hearing fail to fulfill their usual functions. The mind passes into a state of profound abstraction, and loses all distinct personal consciousness. Though not asleep it may see visions and dream dreams. Under the singular influence of a will for the time stronger than itself, it may be played on like a thinking automaton. What so thoroughly placed on its mental state is determined by the "dominant ideas" which were impressed thereon. At the moment of the act, it brought about the abnormal change (Dr. W. B. Carpenter in Quarterly Rev. xiiii. 510, 522). (8.) We are familiar with these phenomena chiefly because they connect themselves with the lower forms of mysticism, with the tricks of electro-biologists, and other charlatans. Even as such they present points of contact with many facts of interest in Scriptural or Ecclesiastical History. Independent of many facts in monastic legends of which this is the most natural explanation, we may see in the last great controversy of the Greek Church a startling proof how terrible may be the influence of these morbid states when there is no healthy moral or intellectual activity to counteract them. For three hundred years or more the rule of the Abbot Simon of Syria, preserved, as it appeared, perfectly analogous to that described above, was adopted by myriads of monks in Mount Athos and elsewhere. The Christianity of the East seemed in danger of giving its sanction to a spiritual suicide like that of a Buddhist seeking, as his highest blessedness, the annihilation of the Nirvana. Drung in profound abstraction, their eyes fixed on the central objects of their own bodies, the Quietists of the 14th century (γυχαστης, οαπαλαφειον) enjoyed an unbreakable tranquility, believed themselves to be radiant with a Divine glory, and saw visions of the uncreated light which had shone on Tabor. Degrading as the whole matter seems to us, it was a serious danger then. The manna spread like an epidemic, even among the fathers, among their students, and artisans gave themselves up to it. It was in 1862 any actual resemblance to its original prototype are familiar to all students of symbolism. The Ouz cassata, the Tov, which was the sign of life, is, perhaps, the most striking instance (W. Robinson, Jr. Rev. ii. 233). Gesenius, in like manner, in his Monumenta Puteana, ii. 68, 70, gives engravings of scarabæi in which nothing but the oval form is left. (d) The word is used, of course, in its popular sense, as a toy moving by compressed spring, the speaking automatic force is just the element which was for the time disappered. 


URIM AND THUMMIM

A The prayer of Ps. xxxiii. 5. "Send out thy light and thy truth;" though it does not contain the words "Urim and Thummim," speaks obviously of that which they symbolized, and may be looked upon as an echo of the high-priest's prayer in a form in which it might be used by any devout worshipper.

The striking exclamation of Sam. 11. 13: "I have spoken in my anger;" that the Urim was no longer needed, was clearly an interruption of this process (1 Sam. xiv. 19).

"THAT the hand of the Lord was the recognized expression for his awful consciousness of the Divine will, and from the visions of Ezekiel (i. 3, 14, et al.), and 1 K. xviii. 45. It helps us obviously to determine the sense of the corresponding phrase "with the finger of God," in Ex. xxxii. 18. Comp. too, the equivalence, in our Lord's teaching of the two For the finger of God (Luke x. 20 = 'by the Spirit of God,' Matt. xii. 28) cast out de'ia

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portant enough to be the occasion of repeated Sym-
sins, in which emperors, patriarchs, bishops were
to take part, and mostly in favor of the prac-
tives, and the corollaries deduced from it (Floury, Hist. Eccles. xve. 9; Gieseler, Ch. Hist. § 129;
Maury, La Magie et l'Astrologie, pp. 429, 430).

(9.) It is at least conceivable, however, that, within given limits, and in a given stage of human pro-
ress, the state which seems so abnormal might have a use as well as an abuse. In the opinion of one of the foremost among modern physiologists, the process of hypnotism would have their place in a perfect system of therapeutics (Quart. Rev. of Therapeutics, 1 c.). It is open to us to believe that they may, in the less perfect stages of the spiritual history of mankind, have helped instead of hindered. In this way only, it may be, the sense-bound spirit could abstain itself from the outer world, and take up the attitude of an expectant tranquillity. The en-
tire suppression of human consciousness, as in the analogous phenomenon of an ecstatic state [comp. Trance], the surrender of the entire man to be played upon, as the hand plays upon the harp, may, at one time, have been an actual condition of the inspired state, just as even now it is the only concep-
tion which some minds are capable of forming of the fact of inspiration in any form or at any time. However this may be, it may represent to one who seeks the process of seeking commingled by 'Urhm.' The question brought was one affecting the well-
being of the nation, or its army, or its king. The inquirer spoke in a low whisper, asking one question only at a time (Gen. Bab. Joma, in Mehe, L. c.). The high-priest, fixing his gaze on the "gems peculiar that lay on his heart," fixed his eye upon the "light and the perfection which they symbolized, on the Holy Name inscribed on them. The act was itself a prayer, and, like other prayers, it might be answered. After a time, he passed into the new, mysterious half-ecstatic state. All disturbing elements — selfishness, prejudice, the fear of man — were eliminated. He received the insight which he craved. Men trusted in his decisions as with his own trust. The judgment which he has been justified by prayer for the help of the Eternal Spirit, more than that which grows only out of debate, and policy, and calculation.

(10.) It is at least interesting to think that a like method of passing into this state of insight was practiced elsewhere in the country to which we have traced the Urim, and among the people whose education this process was adapted. We need not think of Joseph, the pure, the heaven-
taught, the blameless one, as adopting, still less as falsely pretending to adopt, the dark arts of a sys-
tem of imposture (Gen. xlv. 15). For one into whose character the dream-element of precision entered so largely, there would be nothing strange in his use of oubor by which he might superimpose at will the dream-state which had come to him in his youth unbidden, with no outward stimulus; and the use of the cup by which Joseph "divined" was precisely analogous to that which has been now de-
scribed. To fill the cup with water, to fix the eye on a gold or silver coin in it, or, more frequently, on the dazzling reflection of the sun's rays from it, was an essential part of the sakamakaria, the Ancient

paeia of ancient systems of divination (Maury, La Magie et l'Astrologie, pp. 426-428; Kalsius, Genesis, in loc.). In the most modern form of it, among the magicians of Cairo, the boy's fixed gaze upon the few drops of ink in the palm of his hand answers the same purpose and produces the same result (Lane, Med. Egypt, i. c. xii.). The differ-
ence between the true and the false in these cases is, however, far greater than the superficial res-
semblance. To enter upon that exceptional state with

urine, stupid curiosity, may lead to an inauthentic
which is the spirit of every casual suggestion. To pass into it with feelings of hatred, passion, lust, may add to their power a fearful intensity for evil, till the state of the soul is demonic rather than human. To enter upon it as the high-priest en-
tered, with the prayer of faith, might in more man-
ner intensity what was noblest and truest in him, and
fit him to be for the time a vessel of the Trih.

(11.) It may startle us at first to think that any physical media should be used in a divine order to bring about a spiritual result, still more that these media should be the same that are used in systems in which evil is at least preponderant; yet here too Scripture and History present us with very striking analogies. In other forms of worship, in the mysteries of his, in Orphic and Coryzian and revels, music was used to work the worshippers into a state of orgiastic frenzy. In the mystic frater-
ality of the Pythagoreans it was employed before sleep, and their visions might be sincere and pure (Plu-
tarch, De Is. et Osir. ad fin.). Yet the same in-
sance may be brought about a result analogous to
least at the latter, probably embracing elements of
both, was used from the first in the gatherings of
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URIM AND THUMMIM

be placed on the assertion of other Jewish writers, that they continued in activity till the time of the Babylonian Exile (Sadd. p. 45; Midrash on Song of Solomon, in Buxtorf, l. c.). It is quite inexcusable, had it been so, that there should have been no single instance of an oracle thus obtained during the whole history of the monarchy of Judah. The facts of the case are few, but they are decisive. Never, after the days of David, is the ephod, with its appendages, connected with counsel from Jehovah (or Baveno, 2 Kings, xii. 5). Abiathar is the last priest who habitually uses it for that purpose (1 Sam. xxiii. 6, 9, xxviii. 6; probably also 2 Sam. xxi. 1). His name is identified in a strange tradition embodied in the Talmud (Shabbetha, f. 19, 1, in Lightfoot, xi. 386) with the departed glory of the Urim and the Thummim. And the explanation of these facts is not far to seek. Men had been taught by this time another process by which the spiritual might at once assert its independence of the sensuous life, and yet retain its distinct personal consciousness — a process less liable to perversion, leading to higher and more continuous illumination. Through the sense of hearing, not through that of sight, was to be wrought the subtle and mysterious change. Through the universe of its marvellous variety, its subtle sweetness, its spirit-stirring power — was to be, for all time to come, the lawful help to the ecstasy of praise and prayer, opening heart and soul to new and higher thoughts. The utterances of the prophets, speaking by the word of the Lord, were to supersede the oracles of the Urin. The change which about this period passed over the speech of Israel was a witness of the moral elevation which that other change involved. — 'He that is now called a prophet was beforetime called a seer' (1 Sam. ix. 9). To be the mouth-piece, the spokesman of Jehovah was higher than to see visions of the future, however clear, whether of the armies of Israel or the lost asses of Kish.

(13.) The transition was probably not made without a struggle. It was accompanied by, even if it did not in part cause the transfer of the Pontificate from one branch of the priestly family to another. The strange opposition of Abiathar to the will of David, at the close of his reign, is intelligible on the hypothesis that he, big accostmed, as holding the Ephod and the Urin, to guide the king’s counsels by his oracular answers, viewed, with some apprehension to judge from his growing influence of the prophets, and the accession of a prince who had grown up under their training. With him at any rate, so far as we have any knowledge, the Urin and the Thummim passed out of sight. It was well, we may believe, that they did so. To have the voices of the prophets in their stead was to gain and not to lose. So the old order changed, giving place to the new. If the final warning of the Israelites of the Captivity had been fulfilled, and a priest had once again risen with Urin and with Thummim, they would but have taken their place among the weak and haggard elements” which were to pass away. All attempts, from the Rule of Simon to the Spiritual Exercises of Loyola, to invert the Divine order, to purchase spiritual cestasies by the sacrifice of intellect and of conscience, have been steps backward into darkness, not forward into light. So it was that God, in many different manners and many different narratives (e.g. the Acts of Paul and the Acts of Simon Magus), spoke in time past unto the Fathers (Heb. vi. 1). So it is, in words that embody the same thought, and draw from it a needful lesson, that

“God fulfills himself in many ways,

Lost one good custom should corrupt the world.”

E. H. P.

* USURUM. * (USURAM). This is the name of the remarkable mountain of rock-salt near the southern end of the Dead Sea, called by the natives Hîyân Usūrum, Khôbán Usūrûm, and Jôdîl Usūrûm. The name is generally accepted as a tradition of Solomon. It has been fully described by Robinson and Tristram, and its probable connection with the saltiness and volume of the sea, and with the site of Solom, has been discussed in preceding articles. Travellers refer particularly to the fantastic shapes into which some of its pinacules and angles are worn by the action of the elements. The latest visitor, Captain Warren, collected amongst the beautiful spots of the salt cakes, only pointing towards the sky, which melted away at Jerusalem.” Captain W. has been the first, in modern times, to accomplish the ascent of the cliff Sûlbah (Masada) on the east (Quart. Storl. Pol. &c. Final, No. iv. pp. 141-150). [Masada; Smîth, Vale of; Solom.] N. W.

URSY. Information on the subject of lending and borrowing will be found under Loan. It need only be remarked here that the practice of mortgaging land, sometimes at exorbitant interest, grew up among the Jews during the Captivity, in direct violation of the Law (Lev. xxv. 36, 37; Ex. xxviii. 8, 13, 17). We find the rate reaching 1 in 100 per month, corresponding to the Roman centesima sore, or 12 per cent. per annum — a rate which Nicodemus considers to have been borrowed from abroad, and which is, or has been till quite lately, a very usual or even a minimum rate in the East (Neh. Hist. of Rome. iii. 37, Eng. Tr., Volney, Trav. ii. 254, note; Claudin, Voy. vi. 122). Yet the law of the Kurîm, like the Jewish, forbids all usury (Lam. H. E. i. 162; Sale, Kurîn, c. 30). The laws of Menû allow 18 and even 24 per cent. as an interest rate; but, as was the law in Egypt, accumulated interest was not to exceed twice the original sum lent (Laws of Menû, c. viii. 110, 111, 157; Sir W. Jones, Words, vol. iii. p. 255; Diod. i. 9, 79). This Jewish practice was annulled by Nekemiah, and an oath exacted to insure its discontinuance (Neh. v. 3-13; Secklin, De Jur. Nat. vi. 10; Holmann, Lez. “Usura.”)

H. W. P.

* The word *usury* has come in modern English to mean excessive interest upon money lent, either for a nominal or for many different reasons. At the time of the Anglian version, however, the word did not bear this sense, but simply meant interest of any kind upon money, thus strictly corresponding to the Hebrew *נפט* (and also *נַפְט* which is used in Neh. v. 7). It is to be remem-

[In addition to the authorities cited in the text, the references given above have also written, De Urin und Thummim, die absonb kommt, He apparently identifies the Urin and Thummim with the gem of the breastplate.]

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tered that the Jewish law prohibiting usury, forbid the taking of any interest whatever for money lent, without regard to the rate of interest; but this prohibition related only to the Jews, their brethren, and there was no command regulating either the taking of interest, or its amount, from foreigners.

F. G.

U'TA (Othâd: Uthâh), 1 Esdr. v. 30. It appears to be a corruption of Akkub (Ezr. ii. 45).

U'THAI (2 syl.) [גַּלְגַּל] [Jechovah success].

Gebri: [Vat. Paech]; Alex. Gebri: Othai. 1. The son of Anamul, of the children of Pharez, the son of Judah (1 Chr. ix. 4). He appears to have been one of those who dwelt in Jerusalem after the Captivity. In Neh. xi. 4 he is called "Aôthâh the son of Uziah."

2. (Othai): [Vat. Othâh]: Uthai. One of the sons of Buz, who returned in the second carava- van with Ezra (Ezr. viii. 14).

U'THI (Othâh), 1 Esdr. viii. 40. [Uthai, 2.]

* UTTER, Lev. v. 1, where he who does not "utter" iniquity is said to commit iniquity, e. c. if he does not make it known or disclose it. This sense of the word more seldom occurs except in speaking of the "utterance" or circulation of money and stocks.

II. UZ (גֵּד) [fruitful in trees, Dietr.]: Oze.

[Rom. Vat. om. in 1 Chr.]: Alex. Oze: "Uz, Hos.") This name is applied to 1. A son of Aram (Gen. x. 23), and consequently a grandson of Shem, to whom he is immediately referred in the more concise genealogy of the Chronicles, the name of Aram being omitted a (1 Chr. i. 17). 2. A son of Nahor by Milcah (Gen. xxii. 21): A. V. Huzai. 3. [וּז, אָוֹז: Hos.]: A son of Dishan, and grandson of Seir (Gen. xxxvi. 28): [1 Chr. i. 42].

4. [I'ôthâh]: Sin. אָוָה: Hos."

The country in which Job lived (Job i. 1). As the genealogical statements of the book of Genesis are undoubtedly ethnological, and in many instances also geographical, it may be fairly surmised that the coincidence of names in the above cases is accidental, but points to a fusion of various branches of the Shemite race in a certain locality. This surmise is confirmed by the circumstance that other connecting links may be discovered between the same branches. For instance, Nos. 1 and 2 have in common the names Aram (comp. Gen. x. 23, xxii. 21) and Maacha as a geographical designation in connection with the former (1 Chr. xix. 6), and a personal one in connection with the latter (Gen. xxii. 21). Nos. 2 and 4 have in common the names Buz and Buzite (Gen. xxii. 21; Job xxvii. 2). Chesed and Chushil (Gen. xxii. 22; Job i. 17, A. V. "Chaldæan"). Shuah, a nephew of Nahor, and Shuhaite (Gen. xxii. 2; Job ii. 11), and Kelem, as the country whither Abraham sent Shuah, together with his other children by Keturah, and also as the country where Job lived (Gen. xxv. 6; Job i. 3). Nos. 3 and 4 again, have in common Eliphaz (Gen. xxxvi. 10; Job ii. 11), and Teman and Temuanite (Gen. xxxvi. 11; Job. ii. 11). The ethnological fact embodied in the above coincidences of names appears to be as follows: Certain branches of the Aramaic family being both more ancient and occupying a more northerly position than the others, founded with branches of the later Abrahamids, holding some what central position in Mesopotamia and Pales- tine, and again with branches of the still later Edomites of the south, after they had become a distinct race from the Abrahamids. This conclusion would receive confirmation if the geographical position of Uz, as described in the book of Job, harmonized with the probability of such an amalgamation. As far as we can gather, it lay either east or southeast of Palestine (Job i. 3; see BENE-KEDEM); adjacent to the Salassites and the Chaldeans (Job i. 15, 17), consequently northward of the southern Arabsians, and westward of the Edomites; and, lastly, adjacent to the Edomites of Mount Seir, who at one period occupied Uz, probably as conquerors (Lam. iv. 21), and whose troglodyte habits are probably described in Job xxx. 6, 7. The position of the country may further be deduced from the native lands of Job's friends, Eliphaz the Temanite being an Idumæan, Elihu the Buzite being probably a neighbor of the Chal- deans, for Buz and Chedu were brothers (Gen. xxii. 21, 22), and Bihail the Shemite being one of the Bene-Keodem. Whether Zophar the Naamathite is to be identified with the tribe of Naamah in the list of Patriarchs (Num. xxv. 15), or the tribe of Judah (Josh. xv. 41) may be regarded as problematical; if he were, the conclusion would be further established. From the above data we infer that the land of Uz corresponds to the Arach Ebdeva of classical geography, at all events to so much of it as lies north of the 30th parallel of lati- tude. This district has in all ages been occupied by nomadic tribes, who roamed from the borders of Palestine to the Euphrates, and northward to the confines of Syria. Whether the name Uz survived to classical times is uncertain: a tribe named Esüe (Aôsirâ) is mentioned by Ptolemy (v. 19, § 2); this Bochart identifies with the Uz of Scrip- ture by altering the rendering into Aôsirâ (Phalæga, ii. 8); but, with the exception of the rendering in the LXX. (αὐςείρας Ἀσίρας, Job i. 1) comp. xxvii. 2), there is nothing to justify such a change. Gesenius (Thee. p. 1005) is satisfied with the form Esüe as sufficiently corresponding to it.

W. L. B.

U'ZAL (2 syl.) [זֵאָזָל] [redoubt]: Ezâzèl [Vat.]

F. A. Ezâzèl: Oxî."

The father of Palal, who assisted Nehemiah in rebuilding the city wall (Neh. iii. 25).

U'ZAL (זזיס; see note): Samar. אָזָלן: [Rom. in Gen. Aôzîn]: in 1 Chr. omits: Alex.) Aôzîn, Aôzîn: Uzâl, Huzâl). The sixth son of Joktan (Gen. x. 27: 1 Chr. i. 21), whose settlements are clearly traced in the ancient name of Sanâ', the capital city of the Yemen, which was originally Aôzâl, אודא] (Num-Khaldoon, ap. Cossian, Ezeü, i. 40, foot-note: Marâbâil, s. v.): Gesen. Lex. s. v.: Bensens Bibelwerk, etc.b) It has disputed the right to be the chief city of the kingdom of Sheba from the earliest ages of which

Name Oozâl, and says, "It is said that its name was Oozâl because the Abyssinians arrived at it, and saw it to be beautiful, they said 'Sañâ', which means beautiful; therefore it was called Sûnâ.'"
any traditions have come down to us the rival cities being Sheba (the Arabic Saba), and Sefar (or Zafar). Unlike one or both of these cities which passed occasionally into the hands of the people of Hadramawt (Hadramuti), it seems to have always belonged to the people of Sheba; and from its position in the centre of the best portion of that kingdom, it must always have been an important city, though probably of less importance than Saba itself. Nebihr (Deur. p. 201 ff.) says that it is a walled town, situate in an elevated country, in lat. 15° 2' and 26′ 57″. (after strenuous running through it (from the mountain of Sawāya, El-Ibrēsee, 1-50), and another longer stream a little to the west, and country-houses and villages on its banks. It has a citadel on the site of a famous temple, called Beyt-Ghumdan, said to have been founded by Shoaobeel; which was razed by order of Othman. The houses and palaces of Sanaa, Nebihr says, are finer than those of any other town of Arabia; and it possesses many mosques, public baths, and caravanserais. El-Ibrēsee's account of its situation and flourishing state (i. 50, quoted also by Bochart, Pluget, xxi.) agrees with that of Nebihr. Yakoé says, "Sana is the greatest city in the Yemen, and the most beautiful of them. It repeats the buildings, on account of the abundance of its trees (or gardens), and the rippling of its waters" (Mashtrahk, s. v., comp. Ibn-El-Wardene MS.); and the author of the Merzāšl (said to be Yakoé) says, "It is the capital of the Yemen and the best of its cities; it resembles Damascus, on account of the abundance of its fruits" (s. c. San'ī).

Uzal, or Awzal, is most probably the same as the Azurra (A'Ẕṟa), or Ausras (A'Sṟa) of the classics, by the common permutation of l and r. Pliny (H. N. xii. 16) speaks of this as belonging to the Gebelante; and it is curious that the ancient division (or "mikhlah") of the Yemen in which it is situate, and which is called Sihkāan, belonged to a very old confederacy of tribes named Jebr, or (as M. R.Bochart) the Gebelante of the classics; another division being also called Mikhlab Jebr (Meryāšl, s. v. mikhlab and jebr, and Mashtrahk, s. v. jebr). Bochart accepts Ausras as the classical form of Uzal (Pluget, l. c.), but his derivation of the name of the Gebelante is purely fanciful.

Uzal is perhaps referred to by Ez. (xxvii. 19), translated in the A. V. "Jazer," going to and fro, Heb. נַעַה. A city named Yiyaw, or Yāwān, in the Yemen, is mentioned in the Kāna (see Gesenius, Lex. and Bochart, l. c.). Commentators are divided in opinion respecting the correct rendering of this passage; but the most part are in favor of the reference to Uzal. See also JAYAN.

E. S. P.

UZZA (אֶזֶר) [strength]: 1. A Benjamite of the sons of Elimelech (1 Chr. viii. 7). The Tarqum on Esther makes him one of the ancestors of Merodach.

2. (O'ẕer) Elsewhere called Uzzah (1 Chr. xiii. 9, 10, 11). One of the sons of Abinadab, in whose house at Kirjath-jearim the Ark rested for 20 years. The eldest, son of Abinadab (1 Chr. xxi. 15) is said to have been Eleazar, who was consecrated to look after the Ark. Uzzah probably was the second, and Ahio the third. They both accompanied its removal, when David first undertook to carry it to Jerusalem. Ahio apparently went before the cart — the new cart (1 Chr. xiii. 7) — on which it was placed, and Uzzah walked by the side of the cart. He presided, with all manner of respect, advanced as far as a spot variously called the "threshing-floor" (1 Chr. xiii. 9), "the threshing-floor of Chidon" (1 Kgs. vi. 12, L. X.); "the threshing-floor of Nachor" (2 Sam. vi. 6, 1 L. X.); "the threshing-floor of Nachon" (1 L. X.). At this point — perhaps slipping over the smooth cart, or (L. X.) "the cart" (Heb. or "overturning the Ark") (L. X.) — Uzzah caught it to prevent its falling. He died immediately, by the side of the Ark. His death, by whatever means it was accomplished, was so sudden and awful that, in the sacred lan-

a The LXX for "Ahiok," read "his brethren."
none
The Meluhon, or people of Maim, and the Arabs of Gurbaz. A fortified town named Uzziel still exists in Arabia Petraea, south of the Dead Sea. The situation of Gurbaz is unknown. (For conjectures, more or less probable, see Ewald, Gesch. i. 321; Meirzian; Guerarran.) Such enemies would hardly maintain a long resistance after the defeat of so formidable a tribe as the Edomites. Towards the west, Uzziah fought with equal success against the Philistines headed to the left by the walls of Gath, Jabneh, and Ashdod, and founded new fortified cities in the Philistine territory. Nor was he less vigorous in defensive than offensive operations. He strengthened the walls of Jerusalem at their weakest points, furnished them with formidable engines of war, and equipped an army of 307,500 men with the best inventions of military art. He was also a great patron of agriculture, dug wells, built towers in the wilderness for the protection of the flocks, and cultivated rich vineyards and arable land on his own account.

He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connection with him (2 Chr. xxv. 18). Yet nothing can be more certain than that Uzziah, he cannot be the same as the Zechariah of Is. viii. 2. So the southern kingdom was raised to a condition of prosperity which it had not known since the death of Solomon; and as the power of Israel was gradually falling away in the latter period of Hezekiel's dynasty, that of Judah extended itself over the Ammonites and Moabites, and other tribes beyond Jordan, from whom Uzziah exacted tribute. See 2 Chr. xxvi. 3, and Is. xvi. 1-5, from which it would appear that the annual tribute of sheep (2 K. iii. 4) was revived either during this reign or soon after. The end of Uzziah was less prosperous than his beginning. Elated with his splendid career, he determined to burn incense on the altar of God, but was opposed by the high priest, Azariah and eighty others. (See Ex. xxv. 7, 8; Num. xvi. 40, xviii. 7.) The king was enraged at the resistance, and, as he pressed forward with his censor, was suddenly smitten with leprosy, a disease which, according to Geruchus (in loc.), is often brought out by violent excitement. In 2 K. xxv. 5 we are merely told that "the Lord smote the king with leprosy" and that he was shut up in a "house of lepers." But his invasion of the sacred office is not specified. This catastrophe compelled Uzziah to reside outside the city, so that the kingdom was administered till his death by his son Jotham as regent. Uzziah was buried "with his fathers," yet apparently not actually in the royal sepulchres (2 Chr. xxvi. 25). During his reign an earthquake occurred, which, though not mentioned in the historical books, was apparently very serious in its consequences, for it is alluded to as a chronological epoch by Amos (i. 1), and mentioned in Zeoh. xiv. 5, as a conviction from which the people "feel." [Earthquakes.] Josephus (Ant. ix. 10, § 4) connects it with Uzziah's sufferings, a suggestion which, on this account, is very unlikely, as it had occurred later than the 17th year of his reign [Amos].

The first six chapters of Isaiah's prophecies belong to this reign, and we are told (2 Chr. xxvii. 22) that a full account of it was written by that prophet. Some notices of the state of Judah at this time may also be obtained from the contemporary prophet Hosea and Amos, though both of these books, more particularly in Israel. We gather from their writings (Hos. iv. 15, vi. 11; Am. vi. 1), as well as from the early chapters of Isaiah, that though the condition of the southern kingdom was far superior, morally and religiously, to that of the northern, yet that it was by no means free from the vices which are apt to accompany wealth and prosperity. At the same time Hosea conceives bright hopes of the blessings which were to arise from it: and though doubtless these hopes pointed to something far higher than the brilliancy of Uzziah's administration, and though the return of the Israelites to their own land was an absolute fact, it can only be adequately explained of Christ's kingdom, yet the prophet, in contemplating the condition of Judah at this time, was plainly cheered by the thought that there God was really honored, and his worship visibly maintained, and that therefore with it there was bound up every hope that his promises to his people would be at last fulfilled (Hos. i. 7, iii. 3). It is to be observed, with reference to the general character of Uzziah's reign, that the writer of the Second Book of Chronicles distinctly states that his holiness in the attempt to burn incense was the only exception to the excellence of his administration (2 Chr. xxvi. 19). His reign lasted from r. c. 808-739 B.C.

1. Uzziah (2 K. xxv. 8-15). A Kohathite Levite, and ancestor of Samuel (1 Chr. vi. 24 [9]).
2. [Uzziel], Father of Jehonathan, one of David's overseers (1 Chr. xxvii. 25).
3. A priest of the sons of Hananiah, who was given a foreign wife in the days of Ezra (Ezr. x. 21).
4. [Acaciel], Father of Asahah, who was appointed to the office; but was later called Ishi (Neh. xi. 4).
5. Uzziel (2 K. xxvi. 22). A priest of the house of Elizaphan, who was appointed to the office; but was later called Ishi (Neh. xiii. 6).
6. Uzziel (2 K. xxvii. 22). A Levite, the son of Jeduthun, who was in the days of King Hezekiah (Is. xxxv. 18).
UZZIELITES.

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**VALLEY OF BACA**

growing promiscuously, perhaps crossed by a bridge of four or five arches, under the centre one of which branches along a thin stream, the sole remnant of the looser and rapid river which for months before might have carried away the structure of the bridge. Such is the nearest likeness to the valleys of Syria, excepting that—owing to the demolition of the wood which formerly shaded the country, and prevented too rapid evaporation after rain—many of the latter are now entirely and constantly dry. To test last it is obvious that the word "valley" is not inapplicable. It is employed in the A. V. to translate velhael, alternating with "brook," "river," and "stream." For a list of the occurrences of each see S.iiii and Pol. App. § 38.

4. *Bik'ith* (בִּקְיָית). This term appears to mean rather a plain than a valley, wider than the latter, though so far resembling it as to be inclosed by mountains, like the wide district between Lebanon and Anti-Lebanon, which is still called the Bek'hit, as it was in the days of Moses. [PLAIN, iii. 2548 b.]

It is rendered by "valley" in Dent. xxvii. 5; Josh. xi. 8, 17; Jer. xxii. 22; Zech. xii. 11.

5. *Ho's-She'libith* (הָזֶשֶּלִית): to πεδίον, ἣ πεδίνην. This is the only case in which the employment of the term "valley" is really unfortunate. The district to which alone the name Ho's-She'libith is applied in the Bible has no resemblance whatever to a valley, but is a broad swelling tract of many hundred miles in area, which sweeps gently down from the mountains of Judah.

"To mingle with the bounding main"

of the Mediterranean. [See PERSIA, iii. 2946; PLAIN, iii. 2547 b; *Sarpheia*, p. 2911, &c.]

It is rendered "the vale" in Dent. i. 7; Josh. x. 40; 1 K. x. 27: 2 Chr. i. 15; Jer. xxxiii. 12: and "the valley" or "valleys" in Josh. ix. i, 2, 16, xii. 8, xx. 33; Judg. i. 9; Jer. xxxii. 44.

- **VALLEY OF BACA.** [BACA, Amer. ed.]

- ** VALLEY OF SOREK.** [SOREK, VALLEY OF.]

- **VALLEY-GATE.** 2 Chr. xxvii. 9; Neh. iii. 13. [JERUSALEM, ii. 1322.]

**VAN'AH (בָּנַה): Oesoowd; [Vat. One-yah]; Alex. Oosowd; Fa. Ooste; Vavtt.** One of the sons of Ithni, who put away his foreign wife at Ezra's command (Ezr. x. 36).

- **VANITIES.** A frequent designation, in the Bible, of the false gods of the heathen, characterized as having no actual existence. The usual Hebrew terms so rendered are דִּבְרֵי הָאָדָם, and דִּבְרֵי הָשָׁמַע, in which the non-reality of the objects naturally sets forth at the same time the folly and wickedness of such worship (cf. 1 Cor. viii. 4 ff.).

In Acts xiv. 15, Paul places Jupiter and Mercury in this class of novelties (*τούτων τῶν κατανόησεν*).

Some, indeed, explain the term there of the vain practices of heathenism; but that destroys the evident opposition between the word and מִּזְכַּרְיָתֶּם מִזְכַּרְיָתֶּם מִזְכַּרְיָתֶּם מִזְכַּרְיָתֶּם מִזְכַּרְיָתֶּם מִזְכַּרְיָתֶּם מִזְכַּרְיָתֶּם מִזְכַּרְיָתֶּם מִזְכַּרְיָתֶּם מִזְכַּרְיָתֶּmonkey* (Erod. i. 135).)

- "It is the custom of us Persians, when we make a great feast, to invite both our concubines and our wives to sit down with us." [1 Cor. xii. 8.]

**VEIL.** Under the head of Dress we have already disposed of various terms improperly rendered "veil" in the A. V., such as *nippoth* (Ruth ii. 15; *tashph* [Gen. xxiv. 65, xxviii. 14, 15, and xlii. 27; Is. lii. 23]). These have been explained to be rather shawls, or mantles, which might at pleasure be drawn over the face, but which were not designed for the special purpose of veils. It remains for us to notice the following terms which describe the veil proper: (1.) *Marach*,
used of the veil, which Moses assumed when he came down from the mount (Ex. xxxiv. 33-35). A concrete word *sichel* occurs in Gen. xlii. 11 as a general term for a man's raincoat, leading to the inference that the *masech* also was an ample outer robe which might be drawn over the face when required. The context, however, in Ex. xxxiv. is conclusive as to the object for which the robe was assumed, and, whatever may have been its size or form, it must have been used as a veil. (2.) *Hiivernick's* or *syrians*, of the nearest relatives, are to be regarded as concealed by Greek skins (Tisch. p. 965) of cushions or mattresses, but the etymology (sigarekh, to pour) is equally, if not more, favorable, to the sense of a floorin veil, and this accords better with the notice that they were to be placed "upon the head of every stature," implying that the length of the veil was proportioned to the height of the wearer (Hast, Lex. s. v.; Hitzig in Ex. l. c.). (3.) *Reichel's* use of the light veils worn by females (Is. iii. 19; A. V. "mullers"), which were so called from their mistling motion. The same term is applied in the Mishina (Sedai, 6, § 6) to the veils worn by Arabian women. (4.) *Tovmead's* understanding of the A. V. of "robes" of (Cant. iv. 1, 3, vi. 7; Is. xxvi. 2), and so by Winer (Rechel, Schleier); but the contents of the passages in which it is used favor the sense of veil, the wearers of the article being in each case highly born and handsomely dressed. A cognate word is used in the Targum (Gen xxiv. 65) of the robe in which Rebecca enveloped herself. With regard to the use of the veil, it is important to observe that it was by no means so general in ancient as in modern times. At present, females are rarely seen without it in oriental countries, so much so that in Egypt it is deemed more requisite to conceal the face, including the top and back of the head, than other parts of the person (Lane, i. 72). Women are even delicate about exposing their heads to a physician for medical treatment (Russell's Medical Introduction, l. 245). In remote districts, and among the lower classes, the practice is not so rigidly enforced (Lane, i. 72). Much of the scrupulousness in respect to the use of the veil dates from the promulgation of the Koran, which forbade women appearing unveiled except in the presence of their nearest relatives (Kor. xviii. 59, 59). In ancient times, the veil was adopted only in exceptional cases, either as an article of ornamental dress (Cant. iv. 1, 3, vi. 7), or by betrothed maidens in the presence of their future husbands, especially at the time of the wedding (Gen. xxiv. 65, xix. 25 [Marriage]), or lastly, by women of loose character for purposes of concealment (Gen. xxxix. 14). But, generally speaking, women both married and unmarried appeared in public with their faces exposed, both among the Jews (Gen. xxxix. 14, xiv. 16, xix. 10; 1 Sam. i. 12), and among the Egyptians and Assyrians, as proved by the invariable absence of the veil in the sculptures and paintings of these peoples. Among the Jews of the New Testament age it appears to have been customary for the women to cover their heads (not necessarily their faces) when engaged in public worship. For, St. Paul reproduces the disease of the veil by the Corinthian women, as implying an assumption of equality with the men, and enforces the covering of the head as a sign of subordination to the authority of the man (1 Cor. xi. 5-15). The same passage leads to the conclusion that the use of the tothith, with which the Jewish males cover their heads in prayer, is a comparatively modern practice; inasmuch as the Apostle, putting a hypothetical case, states that every man having anything on his head dishonors his head, i. e., Christ, inasmuch as the use of the veil would imply submission to his follower rather than to the Lord (1 Cor. xi. 4).

W. L. HUG.

VERIL OF THE TABERNACLE AND TEMPLE. [TABERNACLE; TEMPLE.]

* VEIL, RENDING OF THE. [Jewish Church, B. 13796.]

* VERMILLION. [COLORS, 4.]


There were two things which, in the early centuries after the coming of our Lord Jesus Christ, were closely connected: the preaching of the Gospel, leading to the diffused profession of the Christian faith among nations of varied languages; and the formation of versions of the Holy Scriptures for the use of the Churches thus gathered in varied countries. In fact, for many ages the spread of Christianity and the appearance of vernacular translations seem to have gone almost continually hand in hand. The only exceptions, perhaps, were those regions in which the Christian profession did not extend beyond what might be called the civilised portion of the community, and in which also the Greek language, diffused through the conquests of Alexander, or the Latin, the commonest of the dominion of Rome, had taken a deeply-rooted and widely-extended hold. Before the Christian era, the Greek version of the Old Testament, commonly termed the Septuagint, and the earlier Targums (if, indeed, any were written so early) supplied every want of the Jews, so far as we can at all discover. And it cannot be doubted that the Greek translation of the Old Testament had produced some considerable effect beyond the mere Jewish pale: for thus the comparatively large class of Jews, which we find existing in the time of our Lord and his Apostles must apparently have been led to embrace a religion, not only commended by the holiness of its professors or by external advantages, but only accredited by its doctrines, which professed to be given by the revelation of God (as, indeed, they were); and which, in setting forth the unity of

* The term ιγωνα in 1 Cor. xii. 19 = sign of authority, just as σαματια in Did. Sic. i. 47 = sign of royalty. 
The Old Testament, as well as the New, was executed from the Greek.

In 1525 Potken published the Ethiopic Psalter at Rome; he received this portion of the Scriptures from some Abyssinians with whom he had met; whom, however, he called Chaldeans, and their language Chaldee.

In 1548—49, the Ethiopic New Test. was also printed at Rome, edited by three Abyssinians: they sadly complained of the difficulties under which they labored, from the printers having been occupied on what they were unable to render, or read, of God; and who knew that the New Testament contains the records of this religion, and the Old the preparation of God for its introduction through promises, types, and prophecies, did not long remain without possessing these Scriptures in languages which they understood. The appearance of vernacular translations was a kind of natural consequence of the formation of Churches.

We have also some indications that parts of the New Testament were translated, not by those who received the doctrines, but by those who opposed them; this was probably done in order the more successfully to guard Jews and proselytes to Judaism against the doctrines of the Cross of Chri.

Translations of St. John's Gospel and of the Acts of the Apostles into the Hebrew dialect are mentioned in the very curious narrative given by Ephraim (t. xxx. 3, 12) respecting Joseph of Tiberias; he speaks of their being secretly preserved by the Jewish teachers of that city. But these or any similar versions do not appear to have been examined by any Christian. They deserve a mention here, however, as being translations of parts of the New Testament, the former existence of which is recorded.

In treating of the ancient versions that have come down to us, in whole or in part, they will be described in the alphabetical order of the languages. It may be premised that in most of them the Old Test. is not a version from the Hebrew, but merely a secondary translation from the Septuagint in some one of its early forms. The value of these secondary versions is but little, except as bearing on the criticism of the text of the LXX., a department of Biblical learning in which they will be found of much use, whenever a competent scholar shall earnestly engage in the revision of that Greek version of the Old Test., pointing out the corrections introduced through the labors of Origen.

S. P. T.

ETHIOPIAN VERSION. — Christianity was introduced into Ethiopia in the 4th century, through the labors of Frumentius and Eusebius of Tyre, who had been made bishops by the king (Theodoret, Hist. Eccl. i. 23; Sozomen, ii. 24). Hence arose the episcopal see of Axum, to which Frumentius was appointed by Athanasius. The Ethiopic version which we possess is in the ancient dialect of Axum; hence some have ascribed to it the age of the earliest missionary; but from the general character of the version itself, this is improbable; and the Abyssinians themselves attribute it to a later period; though their testimony is of but little value by itself; for their accounts are very contradictory, and some of them even speak of its having been translated from the Arabic; which is certainly incorrect.

As it is, we find in the copies of the version, readings which show an affinity with the older class of Greek MSS., intermingled with others decidedly Byzantine. Some of the copies known show a stronger leaning to the one side or the other; and this gives a considerable degree of certainty to the conclusion on the subject of revision.

An examination of the version proves both that it was executed from the Greek, and also that the translator made such mistakes that he could hardly have been a person to whom Greek was the native tongue. The following instances (mostly taken from C. B. Michaelis) prove this: ἀραξα is confounded with ἀραξα (or ἀραξα); Matt iv. 15, 'in...
versions. Ancient (Arabic)

Jones.

and A. the version.

rendered of that with ancient cor corum (Latin)

liCTfito, vorunte

sages.

version noticed

New himself

complete
to the

Test.

versions.

ancient

Old

hebrew

commissioner

the 10th century,

of the O. T. into Arabic.

his version of the Pentateuch was printed at Constantinople, in 1540. The Paris Polyglott contains the same version from a MS differing in many of its readings; this was reprinted by Walton. It seems as if copists had in parts altered the version considered.

The version of Isaiah by Saadiah was printed by Paulus, at Jonas, in 1791, from a Hebrew MS.; the same library contains a MS. of his version of Job and of the Psalms. Kimchi quotes his version of Hosen.

The book of Joshua in the Paris and Walton's Polyglott is also from the Hebrew; and this Kögler states to be the fact in the case of the Polyglott text of 1 K. xii.; 2 K. xii. 16; and of Neh. i.-xx.

Other portions, translated from Hebrew in later times, do not require to be even specified here.

But it was not the Jews only who translated into Arabic from the original. There is also a version of the Pentateuch of the Samaritans, made by Abu Said, which is believed to have been the first translation of Saadiah before him, the paraphrase of which he often follows, and at times he must have used the Samaritan version. It is considered that this work of Abu Said (of which a portion has been printed) is of considerable use in connection with the history of the text of the Samaritan Pentateuch. [See SAMARITAN PENTATEUCH, II. 3.]

This is the base of the Arabic texts contained in the Polyglotts of the books of Judges, Ruth, Samuel, Kings, and Nehemiah (with the exception mentioned above in these last-named books).

In some MSS., there is contained a translation from the Hexaplar-Syriac text, which (though a recent version) is of some importance for the criticism of the text.

C. Made from the Peshito Syriac.

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in some MSS., there is contained a translation from the Hexaplar-Syriac text, which (though a recent version) is of some importance for the criticism of the text.

C. Made from the Peshito Syriac.

The version in the Polyglotts of the books not specified above.a

Another text of the Psalter in Justiniani Psalterium Octavum, Genoa, 1516.

The Arabic versions existing in MS. exhibit very various and disputed readings. It is possible that several translations had been made in the different countries in which they had been used; hence it is almost an endless task to discriminate amongst them precisely.

II. Arabic versions of the New Testament.

The printed editions of the Arabic New Testament, must first be specified before their text can be described.

1. The Roman editions of the four Gospels, 1500-91 (issued both with and without an

Psalter, and of the occasional use of the Hebrew text and sometimes of the Syriac version.

a Cardinal Wiseman (On the Miracles of the New Testament, Essays i. 172-175, 240-244) gives a curious investigation of the origin and translation of this Arabic

VERSIONS, ANCIENT (ARABIC)

wante Zalablon: *" x. 1, *in multae Judaeos trans

vesungen*; Acts iii. 20, *proxhecypaivomos* is rendered as *"quem praecunctit* ("prokhexypaivomos") ii. 27, *katuphseupen* "sperit sust. quael cor corum* ("katuphseupen"); xvi. 23, *' ekipovno o aytwn oj 'Echpov* "ekpovno o aytwn oj 'Echpov." Matt. v. 25, *eipw* is rendered as *"intelligo* ("epiow"); Luke viii 23, and *padoi filosofwvwns*; *"en fylk06 custodism*; as if oadion. Rom. vii. 11, *'exotatw*; *"comenlevi*; as if *"exatw*; Rev. iv. 9, *lom", "auccolved*; as if *"apocly*; The meaning of words alike in spelling is confounded: thus, 1 Cor. xii. 28. *' Eposit Dominus aecm ecclesias*; from the differing meanings of OYJ. Also wrong renderings sometimes seem to have originated with false etymology: thus, Matt. v. 22. *"Qui autem dixert iratrum summ irammeinw* *"pwna* having been connected with *"pwna*.

Pilate's Latin version, to which reference has already been made, enabled critical scholars to use the Roman text with much confidence. The late Mr. L. A. Prevost, of the British Museum, executed for Mr. Tregelles a comparison of the text of Mr. Platt with the Roman, as reprinted in Walton, together with a literal rendering of the variations: this gave him the critical use of both texts.

The present editor, Mr. Elliott, speaking with the personal advantage possessed by a scholar himself able to use both Ethiopic texts of the New Testament, draws attention to the superiority of that edited by Mr. Platt: after speaking (Jobs to Faith, p. 381) of the non-paraphrastic character of the ancient versions of the New Testament in general, Dr. Elliott adds in a note: It may be noticed that we have specified the Ethiopic version as that edited by Mr. Pel1 Platt. The Ethiopic version found in Walton's Polyglott often degenerates into a paraphrase, especially in difficult passages.

The Old Testament, of this version, made from the LXX. (as has been already specified, has been selected apparently with the exception of the Psalms) is of very little critical examination. A complete edition of the Ethiopic Old Testament, has been commenced by Dillmann; the first portion of which appeared in 1853. [Tom. i. Octavum, 1853-55; tom. ii. 1 Summ.-Esther, 1861, &c. For editions of some other parts of the O. T. see De Wette, Eliab. § 61, 8th Aug. — A.]


S. P. T.

ARABIC VERSIONS. — To give a detailed account of the Arabic versions would be impossible, without denoting a much larger space to the subject than would be altogether in its place in a Dictionary of the Bible: for the versions themselves...
The 2. The Erpenian Arabic. The whole New Test.  

of the 9th or 10th century. 

The Arabische Bibliothek, heeft in 1774). Juyyboll, the latter has published. 

The latter part of the text in the Polygott is from 

the Greek version, in 1774, of the Arabic 

were all the Old Testament, in the New, to be the 

translated to the Greek, and appears, in the 

the Apocrypha said to be from the 

The Arabic in Walton's Polygott appears to have been translated 

the same basis; from the Syriac, and Memphitic, in the 9th or 10th 

the Syro-Missorium, and the Polygott of 

the 10th century, and not in the 8th; if so, he 

the Bishop, of the same name, about whom 

must not be a different person, apparently, from 

perhaps the same person, as appears, in the 

the Arabic language commenced, at first from the Syriac, 

the second text to the Greek? and was the 

the second text, it was to suit the Latin a 

the Hebrew may have been the first; if the 

the Spanish bishop 

must have been to adapt an existing 

the Latins in the 6th century. 

the 1st and 2d, 1619; and again, with a bibliographical 

the Appendix 1774). 

before the 10th century. 

and not in the 8th century. 

the Arabic and Syriac version of 

the prophecies in the Apocrypha, the 

the Arabic version of the New Testament, exist in MS.; they do not 

require any special enumeration here. 

the Armenian version. — Before the 5th 

century the Armenians are said to have used the 

Syriac alphabet; but at that time Missorius is stated to have 

invented the Syriac letters. Soon after 

this is said that translations into the 

Arménien (Cod. 

Vatican Library (Cod. 

Vatican Library, where there are 

the second text, which had been attempted without sufficient acquaintance 

with the Greek tongue. The fact seems to be that 

the former attempts were used as far as they could 

be, and that the whole was remodeled so as to suit the 

the first printed edition of the Old and New 

Testaments in Armenian appeared at Amsterdam in 1666, under the care of a person commonly

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versions, ancient (Armenian)

termed Osca', or Uscan, and described as being an Armenian bishop (Hugh, however, denies that Uscan was his name, and Eichhorn denies that he was a bishop). From this edition pribray others were printed, in which no attempt was made to do more than to follow its text; although it was more than suspected that Uscan had by no means faithfully adhered to MS. authority. Zohrab, in 1783, published at Venice an improved text of the Armenian New Test.; and in 1806 he and his coadjutors completed an edition of the entire Armenian Scriptures, for which not only MS. authority was used throughout, but also the results of collations of MSS. were subjoined at the foot of the pages. The basis was a MS. written in the 14th century, in Cicilia; the whole number employed is said to have been eight of the entire Bible, twenty of the New Test., with several more of particular portions, such as the Psalms. Tischendorf states that Ancher, of the monastery of St. Lazarus at Venice, informed him that he and some of his fellows knew that a new critical edition: this probably would contain a repetition of the various collations of Zohrab, together with those of other MSS. The critical editors of the New Test. appear all of them to have been unacquainted with the Armenian language: the want of a Latin translation of this version has made it thus impossible for them to use it as a critical authority, except by the aid of others. Some readings were thus communicated to Mill by Louis Pipps; Wettstein received still more from La Croze: Grafisch was aided by a collation of the New Test. of 1789, made by Fresnius of Hamburg. Scholz appears to have been furnished with a collation of the text of 1855; but either this was done very partially and incorrectly, or else Scholz made but little use (and that without real accuracy) of the collation. These partial collations, however, were by no means such as to supply what was needed for the real critical use of the version; and as it was known that Uscan's text was thoroughly untrustworthy for critical purposes, an exact collation of the Venice text of 1806 became a desideratum; Dr. Charles Rien of the British Museum undertook the task for Tregelles, thus supplying him with a valuable portion of the materials for his critical edition of the Greek Testament. By marking the words, and noting the import of the various readings, and the discrepancies of current text, Rien did all that was practicable to make the whole of the labor of Zohrab available for those not like himself Armenian scholars.

It had been long noticed that in the Armenian New Test. as printed by Uscan 1 John v. 7 is found: those who are only moderately acquainted with criticism would feel assured that this must be an error; and that it could not be part of the original translation. Did Uscan then introduce it from the Vulgate? he seems to have admitted that in some things he supplied defects in his MS. by translations from the Latin. It was, however, said that Haiitho king of Armenia (1224-70), had inserted this verse: that he revised the Armenian version by means of the Latin Vulgate, and that he translated the perfect of Jerome (and also those which are spurious) into Armenian. Hence a kind of salutem attached itself to the Armenian version, and its use was accompanied by a kind of doubt whether or not it was a critical authority which could be safely used. The known fact that Zohrab had omitted 1 John v. 7, was felt to be so far satis factory that it showed that he had not found it in his MSS., which were thus seen to be earlier than the introduction of this corrigendum. But the collation of Dr. Rien, and his statement of the Armenian authorities, set forth the character of the version distinctly in this place as well as in the text in general. Dr. Rien says of 1 John v. 7, that out of eighteen MSS. used by Zohrab, one only, and that written a. 1656, has the passage to which Stephani Greek text. In one ancient MS. the reading is found from a recent correction. Thus there is no ground for supposing that it was inserted by Haiitho, or by any one till the time when Uscan lived. The wording, however, of Uscan in this place, is not in accordance with the MS. of 1656; so that each seems to have been independently borrowed from the Latin. That Uscan did this, there can be no reasonable doubt; for in the immediate context Uscan accords with the Latin in opposition to all collated Armenian MSS.: thus in ver. 6, he follows the Latin "Christus est veritas;" in ver. 20 he has, instead of ἀντίφασις, the subjunctive answering to σίμων; even in this minute point the Armenian MSS. definitely vary from Uscan. In iii. 11, for ἀναγράφων, Uscan agrees with all known MSS. These variations in the two texts of Uscan and Zohrab, as well as the material readings of Armenian MSS. are inserted in Tregelles' Greek Test. on Dr. Rien's authority.

But systematic revision with the Vulgate is not to be found even in Uscan's text: they differ greatly in characteristic readings; though here and there throughout there is some mark of an influence drawn from the Vulgate. And as to accordance with the Latin, we have no reason to believe that there is any proof of alterations having been made in the days of King Haiitho.

Some have spoken of this version as though it had been made from the Peshito Syrian, and not from the Greek; the only grounds for such a notion can be the facts connected with part of the history of its execution. There are, no doubt, a few readings which show that the translators had made some use of the Syrian; but these are only exceptions to the general texture of the version; an addition from John xx. 21, brought into Matt. xxviii. 18, in both the Armenian and the Peshito, is probably the most marked.

The collations of MSS. show that some amongst the manuscripts come from the rest: it seems as if the variations did not in such cases originate in Arme nian, but they must have sprung from some rearranging of the text and its revision by Greek copies. There may perhaps be proofs of the difference between the MS. brought from Ephesus, and the copies afterwards used at Alexandria; but thus much at present a certain deduction, that comparison with Greek copies of different kinds must at some period have taken place. The omission of the last twelve verses of St. Mark's Gospel in the older Armenian copies, and their insertion in the liter, may be taken as a proof of some effective revision.
The Armenian version in its general texture is a
valuable aid to the criticism of the text of the New
Test.; it was a worthy service to rehabilitate it as
a reliable witness to the general reading of vari-
cious Greek copies existing in the former half of
the 5th century.

Literature. — Moses Choreneenis, Historien Armeni-
Rieu (Dr. Charles), MS. collection of the Arme-
nian text of Zacchoe, and translation of the
various readings made for Tygges. S. P. T.

CHALDEE VERSIONS. [Targums, below.]

EGYPTIAN VERSIONS. — I. THE MEMP-
HITIC VERSION. — The version thus designated
was for a considerable time the only Egyptian trans-
lation known to scholars; Coptic was then regarded
as a sufficiently accurate and definite apocrypha.
But when the fact was established that there were
at least two Egyptian versions, the name Coptic
was found to be indefinite, and even uncertain for
the translation then so termed; for in the dialect
of Upper Egypt there was another; and it is from
the ancient Coptes in Upper Egypt that the term
Coptic is taken. Thus the Memphitic, or more
simply Memphitic, is the better name for the ver-
sion in the dialect of Lower Egypt.

When Egyptian translations were made we do
not know: we find, however, that in the middle of
the 4th century the Egyptian language was in
great use amongst the Christian inhabitants of that
country; for the rule of Pachomius for the monks
is stated to have been drawn up in Egyptian, and
to have been afterwards translated into Greek.
It was prescribed that every one of the monks (estimated
at seven thousand) for whom this rule in Egyptian
was drawn up, was to learn to read (whether so
disposed or not), so as to be able at least to read
the New Test, and the Psalms. The whole narra-
tion presupposes that there was in Upper Egypt a
translation.

So, too, also in Lower Egypt in the same century.
For Palladius found at Nitria the abbot John of
Lyopolis, who was well acquainted with the New
Test., but who was ignorant of Greek; so that he
could only converse with him through an inter-
preter. There seems to be proof of the ecclesiastical
use of the Egyptian language even before this
time. The Egyptian version of the Psalms, which
worship was, will feel how cogent is the proof that
the Scriptures had then been translated.

When the attention of European scholars was di-
rected to the language and races of modern Egypt,
it was found that while the native Christians used
only Arabic vernacularly, yet in their services and
in the public reading of the Scriptures they employ
a dialect of the Coptic. This is the version w
 termed Memphitic. When MSS. had been brought
from Egypt, Thomas Marshall, an Englishman,
prepared in the latter part of the 16th century an
edition of the Gospels; the publication of which
was prevented by his death. From some of the
readings having been noted by him Mill was able
to use them for insertion in his Greek Text; they
often differ (sometimes for the better) from the text
published by Wilkins. Wilkins was a Priest by
birth; in 1710 he published at Oxford the first
Memphitic New Test., founded on MSS. in the

Bolelian, and compared with some at Rome and
Paris. That he did not execute the work in a very
satisfactory manner would probably now be owned
by every one; but it must be remembered that no
one else did it at all. Wilkins gave no proper ac-
count of the MSS. which he used, nor of the vari-
ations which he found in them; his text seems to
be in many places a confused combination of what
he took from various MSS.; so that the sentences
do not properly connect themselves, even (it is said)
in grammatical construction. And yet for 150 years
this was the only Memphitic edition.

In 1846-48, Schwartz published at Berlin an edi-
tion of the Memphitic Gospels, in which he em-
ploved MSS. in the Royal Library there. These
were almost entirely modern transcripts; but with
these limited materials he produced a far more sa-
satisfactory work than that of Wilkins. At the foot
of the page he gave the variations which he found
in his copies; and subjoined there was a collation
of the Memphitic and Thebais versions with Lach-
mann's Greek Test. (1842), and the first of Tisch-
endorf (1841). There are also such references to
the Latin version of Wilkins, that it almost seems
as if he supposed that all who used his edition
would also have that of Wilkins before them.

The dependence established on the continu-
ation of his labors. Since then Boetticher's editions,
first of the Acts and then of the Epistles, have ap-
ppeared; these are not in a form which is available
for the use of those who are themselves unacquainted
with Egyptian; the editor gives as his reason for
issuing a bare text, that he intended soon to publish
a work of his own in which he would fully employ
the author's grace on the ancient versions. Several
have since passed, and Boetticher does not seem to
give any further prospect of the issue of such volume
on the ancient versions.

In 1848-52 a magnificent edition of the Mem-
phitic New Test., was published by the Society
for promoting Christian Knowledge, under the editorial
care of the Rev. R. P. Lieder of Cairo. In its prepa-
ration he followed MSS. without depending on
the text of Wilkins. There is no statement of the
variations of the authorities, which would have
hardly been a suitable accompaniment of an edition
intended solely for the use of the Coptic churches,
and in which, while the Egyptian text which is read
aloud is printed in large characters, there is at the
side a small column in Arabic in order that the
readers may themselves be able to understand some-
ting of what they read aloud.

It is thus impossible to give a history of this
version: we find proof that such a translation ex-
isted in early times, we find this now (and from
time immemorial) in church use in Egypt; when
speaking of its text, its internal character and its value
as to textual criticism (after the other Egyptian ver-
sions have been described), it will be found that
there are many considerations which go far to prove
the identity of what we now have, with that which must
have existed at an early period.

The Old Testament of this version was made
from the LXX. of this, Wilkins edited the Penta-
contateuch in 1738, the Psalms we published at Rome
in 1744. The Rev. Dr. Tatman edited the Minor
Propheacts in 1836, Job in 1846, and the Major
Propheacts in 1852. Bawdell published Daniel in

a It may be noted here that the later writings of
Boetticher have been published under the name of
Paul or Paul Anton de Lagarde. Among these is an

essay De Novo Testamento ad Versificationem Orientalen,
editio ex spectro, Berl. 1857, &c. A.
VERSIONS, ANCIENT (EGYPTIAN)


II. THE THERAIC VERSION. — The examination of Egyptian MSS. in the last century showed that besides the Memphitic there is also another version in a coopt Egyptian dialect. To this the name Sodilic was applied by some, from an Arabic designation for Upper Egypt and its ancient language. It is, however, far better to assign to this version a name not derived from the language of the Arabian occupants of that land: thus Copto-Thebaic (as styled by Giorgi), or simply Theliaic, is far preferable. The first who attended much to the subject of this version was Woide, who collected readings from MSS. which he communicated to Cranmer in 1779. In 1783 Mingarelli published a few portions of this version of the New Test, from the Naniic MSS. In 1784 Giorgi published a very valuable Greek and Theliaic fragments of St. John's Gospel, which appear to belong to the 5th century. Mr. J. was, in 1787, had published a fragment of Daniel in this version; and in 1789 he brought out portions of the Epistles to Timothy, together with readings which he had collected from MSS. in other parts of the New Test. In the following year Mingarelli printed Mark xi. 29-34, from MSS. which had recently been obtained by Nuni; but owing to the editor's death the unfinished sheets were never, properly speaking, published. A few copies only seem to have been circulated; they are the more valuable from the fact of the MSS. having been destroyed by the persons into whose hands they fell, and from their containing a portion of the New Test, not found, it appears, in any known MS. Woide was now busily engaged in the collection of portions of the Theliaic Scripture; he had even issued a Prospectus of such an edition in 1778. Woide's death took place before his edition was completed. In 1799, however, it appeared under the editorial care of Ford. In this work all the portions found by Woide himself were added, as well as those published by Mingarelli in his lifetime; but not only were Mingarelli's posthumous sheets passed by, but also all that had been published by Mjnter and Giorgi, as well as the transcript of Minter from the Borgian MSS., which Ford might have used for his edition. This collection of fragments contains the greater part of the Theliaic New Test. They might, however, be greatly amplified out of what are mentioned by Yozeg, as found in the Borgian MSS. now in the Propaganda, in his catalogue published in 1810 after his death. It could hardly have been thought that this definite account of existing Thelaiic fragments would have remained more than half a century without some Egyptian scholar having rescued the neglected portions of this version from their obscurity; and surely this would not have been the case if Biblical critics had been found who possess Egyptian learning.

In the Memphitic Gospels of Schwartz there is not only, as has been already mentioned, a collation subjotted of the Theliaic text, but also the criticisms of that learned editor on both Ford and Woide, neither of whom, in his judgment, possessed sufficient editorial competence. In this opinion he was perhaps correct; but still let it be observed, that if it had not been for the labors of Woide (of which Ford was simply the confirmer), there is no reason to suppose but that the Thebaic New Test would remain unprinted still. Had this been the ease the loss to textual criticism would have been great.

III. A THIRD EGYPTIAN VERSION. — Some Egyptian fragments were noticed by both Minter and Giorgi amongst the Borgian MSS., which in dialect differ both from the Memphitic and Thebaic. These fragments, of a third Egyptian translation, were edited by both these scholars independently in the same year (1780). In what part of Egypt this third dialect was used, and what should be its distinctive name, has been a good deal discussed. Aridab writers mention a third Egyptian dialect under the name of Rekhnaric, and this has by some been assumed as the appellation for this version. Giorgi supposed that this was the dialect of the Ammunitian Oasis; in this Minter agreed with him; and thus they called the version the Ammunit. There is in fact no certainty on the subject: but the affinities of the dialect are closely allied to the Theliaic. Now it is generally agreed that Rekhnaric is the district of Lower Egypt to the east of the Delta, it seems by no means likely that it can belong to a region so far from the Thebaic. Indeed it has been reasonably doubted whether the slight differences (mostly those of orthography) entitle this to be considered to be a really different dialect from the Thebaic itself.

After the first portions of this version, others were transcribed independently by Zuega and England, and their transcripts appeared respectively in 1810 and 1811. The latter of these scholars accompanied his edition with critical remarks, and the text of the other Egyptian versions on the same page for purposes of comparison.

The Character and Critical Use of the Egyptian Versions. — It appears that the Thebaic version may reasonably claim a higher antiquity than the Memphitic. The two translations are independent of each other, and both spring from Greek copies. The Thebaic has been considered to be the elder of the two, partly from it having been thought that a book in the Theliaic dialect quotes this version, and from what was judged to be the antiquity of the book so referred to. There are other grounds less precarious. If the Memphitic version exhibits a general agreement with the text current at Alexandria in the third century, it is not unreasonable to suppose that it either belongs to that age, or at least to one not very remote. Now while this is the case it is also to be noticed that the Thebaic seems to have been framed from a text in which there was a much greater admixture, and that not rising from the later revisions which moulded it into the transition text of the fourth century (commencing probably at Antioch), but exactly in the opposite direction: so that the contents of the two versions would seem to show that the antiquity of the Thebaic is most to be regarded, but that the Memphitic is often preferable as to the goodness of its readings, as well as in respect to dialect.

It is probable that the more Hellenized region of Lower Egypt would not require a vernacular version so early a period as would the more thoroughly Egyptian region of the Thebaic. There are some marks of want of polish in the Thebaic; the Greek words which are introduced into a barbarous form, the habitual introduction of an opening shows either an ignorance of the true Greek sounds, or else it seems like a want of polish.
n the dialect itself. That such a mode of expressing Greek words in Egyptian is not needed, we can see from its non-existence in the Memphitic.

The probable conclusions seem to be these: that the Thebaic version was made in the early part of the third century, for the use of the common people among the Christians in Upper Egypt; that it was formed from MSS., such as were then current in the regions of Egypt which were distant from Alexandria; that afterwards the Memphitic version was executed in what was the more polished dialect, from the Greek copies of Alexandria; and that thus in process of time the Memphitic remained alone in ecclesiastical use. Possibly the dialect of the Thebaic in the Egyptian churches did not take place until Arabic was fast becoming the vernacular tongue of that land. It will be well for those whose studies enable them personally to enter on the domain of Egyptian literature, to communicate to Biblical scholars the results of new researches.

The value of these versions in textual criticism, even though they are known only through defective channells, is very high. In some respects they afford the same kind of evidence relative to the text current in Egypt in the early centuries, as do the Old Latin and the version of Jerome for that in use in the West. [Velagte.]

A few remarks only need be made respecting the third Egyptian version. The fragments of this follow the Thebaic so closely as to have no independent character. This version does however possess critical value, as furnishing evidence in a small portion not known in the Thebaic. The existence of the third version is a further argument as to the early existence and use of the Thebaic, for this seems to be formed from it by muddling it into the colloquial use of some locality.

Gothic Version. In the year 318 the Gothic bishop and translator of Scripture, Ulphilas, was born. He succeeded Thoegilius as bishop of the Goths in 348, when he subscribed a confession rejecting the orthodox creed of Nicene; through him it is said that the Gothic in general adopted Arianism; it may be, however, more correct to consider that Arianism (or Semi-Arianism) had already spread amongst the Goths inhabiting within the Roman Empire, as well as amongst the Greeks and Latins. Thoegilius, the predecessor of Ulphilas, had been present at the council of Nicene, and had subscribed the Homoean confession. The great work of Ulphilas was his version of the Scriptures, a translation in which few traces, if any except in Phil. ii. 6), can be found of his peculiar and erroneous dogmas. In 353 Ulphilas visited Constantinople to defend his heterodox creed, and while there he died. In the 5th century the Eastern Goths occupied and governed Italy, while the Western Goths took possession of Spir, where they ruled till the beginning of the 8th century. Amongst the Goths in both these countries can the use of this version be traced. It must in fact have at one time been the vernacular translation of a large portion of Europe.

In the latter part of the 16th century the existence of a MS. of this version was known, through Morillon having mentioned that he had observed it in the library of the monastery of Werden on the Rhine in Westphalia. He transcribed the Lord's Prayer and some other parts, which were afterwards published, as were other verses copied soon after by Arnold Mercator.

In 1610, almost at the conclusion of the Thirty Years' War, the Swedes took that part of Prague on the left of the Moldan (Kleine Sorte), and amongst the spoils was sent to Stockholm a copy of the Gothic Gospels, known as the Codex Anglorum. This MS. is generally supposed to be the same that Morillon had seen at Werden: but whether the same or not, it had been lost at Prague when found there by the Swedes, for Stenius, who died in 1610, mentions it as being there. The Codex Anglorum was taken by the Swedes to Stockholm; but on the abdication of Queen Christina of Sweden, a few years later, it disappeared. In 1655 it was in the possession of Isaac Vossius in Holland, who had been the queen's librarian; to him therefore it is probable that it had been given, and not to the queen herself, by the general who brought it from Prague. In 1662 it was purchased for Sweden by Count Magnus Gabriel de la Gardie, who caused it to be splendidly bound, and placed it in the library of the University of Upsal, where it now remains.

While the book was in the hands of Vossius a transcript was made of its text, from which Jansson, his uncle, edited the first edition of the Gothic Gospels at Dort in 1655: the Anglo-Saxon Gospels, edited by Marshall, accompanied the Gothic text.

The labors of other editors succeeded: Sternheim, 1671; Benzei and Lye, 1760; and others comparatively recent. The MS. is written on velin that was once purple, in silver letters, except those of the Lord's Prayer, which are in gold. The Gospels have many lacunae; it is calculated that when entire it consisted of 329 folios: there are now but 188. The uniformity of the writing is wonderful: so that it has been thought whether each letter was not formed by a hot iron impressing the gold or silver, used just as bookbinders put on the lettering to the back of a book. It is pretty certain that this beautiful and elaborate MS. must have been written in the 6th century, probably in Upper Italy when under the Gothic sovereignty.

Some in the last century supposed that the language of this document is not Gothic, but Frankish—an opinion which was set at rest by the discovery in Italy of Ostro-Gothic writings, about which there could be no question raised. Some Visi-Gothic monuments in Spain were evidence on the same side.

Knitted, in 1762, edited from a Wolfenbuttel palimpsest some portions of the Epistle to the Romans in Gothic, in which the Latin stood by the side of the version of Ulphilas. This discovery first made known the existence of any part of a version of the Epistles. The portions brought to light were soon afterwards used by Thurn in the collection of remarks on Ulphilas edited in 1773 by Gesching.

But as it was certain that in obscure places the
Versions, Ancient (Greek)

Coddex Argenteus had been not very correctly read, their labored to copy it with exactitude, and to form a Latin text, which he had thus prepared, was edited by Zahn in 1805.

New light dawned on Ulphilus and his version in 1817. While the late Cardinal Mai was engaged in the examination of palimpsests in the Ambrosian Library at Milan, of which he was at that time a librarian, he noticed traces of some Gothic writing under that of one of the codices. This was found to be part of the books of Ezra and Nehemiah. In making further examination, four other palimpsests were found which contained portions of the Gothic Version. Mai deciphered these MSS., in conjunction with Count Carlo Ottavio Castiglione, and their labors resulted in the recovery, besides a few portions of the Old Testament, of almost the whole of the thirteen Epistles of St. Paul and some parts of the Gospels.

The edition of Gabelentz and Loche (1836-46) contains all that has been discovered of the Gothic Version, with a Latin translation, notes, and a Gothic Dictionary and Grammar. These editors were at pains to reexamine, at Upsal and Milan, the MS. themselves. They have thus, it appears, succeeded in avoiding the repetition of errors made by their predecessors. The Milan palimpsests were chemically restored when the mode of doing this was not as well known as it is at present: the whole texture of the vellum seems stained and spoiled, and thus it is not an easy task to read the ancient writing correctly. Those who have themselves looked at the Wollfenbiittel palimpsest from which Knittel edited the portions of Romans, and who have also examined the Gothic palimpsests at Milan, will probably agree that it is less difficult to read the unrestored MS. at Wollfenbiittel than the restored MS. at Milan. This must be borne in mind if we would appreciate the labors of Gabelentz and Loche.

In 1854, Uppstrom published an excellent edition of the text of the Coddex Argenteus, with a beautiful facsimile. Ten leaves of the MS. were then missing, and Uppstrom tells a rather ungratifying story that they had been stolen by some English traveler. It is a satisfaction, however, that a few years afterwards the real thief on his deathbed restored the missing leaves; and, though stolen, it was not by any one out of Sweden. Uppstrom edited the MS. in supplement in 1858.

In 1855-56 Massmann issued an excellent small edition of all the Gothic portions of the Scriptures known to be extant. He accompanies the Gothic text with the Greek and the Latin, and there are a Grammar and Vocabulary subjoined. This edition is said to be more correct than that of Gabelentz and Loche. Another edition of Ulphilus, [Text Version], by H. P. Stamm appeared at Paderborn in 1858 (4th Ausg., von M. Heyne, 1860).

As an ancient monument of the Gothic language, the version of Ulphilus possesses great interest; as a version, the use of which was once extended widely through Europe, it is a monument of the Christianization of the Goths; and as a version, it has been made in the 4th century, and transmitted to us in ancient MSS., it has its value in textual criticism, being thus a witness to readings which were current in that age. In certain passages it has been thought that there is some proof of the influence of the Latin; and this has been regarded as confirmed by the order of the Gospels in the Coddex Argenteus, being that of some of the Old Latin MSS. Matthew, John, Luke, Mark. But if the peculiarities pointed out were borrowed in the Gothic from the Latin, they must be considered as exceptional points, and not such as affect the general texture of the version, for its whole character is not to be mistaken. This is certain from the manner in which the Greek constructions and the forms of compound words are imitated. The very mistakes of rendering are proofs of Greek and not Latin origin. The marks of conformity to the Latin may have been introduced into the version in the case of MSS. copied in Italy during the earlier and later parts of the Gothic language. The Wollfenbiittel palimpsest has Latin by the side of the Gothic.

The Greek from which the version was made must in many respects have been what has been termed the transition text of the 4th century; another witness to which is the revised form of the Old Latin, such as is found in the Coddex Brixianus (this revision being in fact the Index). [Uppstrom.]

In all cases in which the readings of the Gothic confirm those of the most ancient authorities, the united testimony must be allowed to possess especial weight.


Greek Versions of the Old Testament.—I. Septuagint. — In addition to the special article on this version [Septuagint] a few points may be noted here.

1. Name. — In all discussions relative to the name of Septuagint, so universally appropriated to the Greek version of Alexandria, the scholion discovered by Ossian and published by Kittel ought to be considered. The origin of this Latin scholion is curious. The substance of it is stated to have been extracted from Callimachus and Eratosthenes, the Alexandrian librarians, by Tzetzes, and from his Greek note on an Italian of the 15th century has formed the Latin scholion in question. The writer has been speaking of the collecting of ancient Greek poems carried on at Alexandria under Ptolemy Philopator, and then he thus continues: "Nam, sed philosophia afficiens (corr. diffectissimus, Kittel, affectissimus, Thiersch) et catena omnium metrorum claris, dispositius impensa regis munificentius ubique terram quantum valetis monumenta opera D.'hren Philoleui ph x a semina duas bibliothecas lexit, alitera extra regionem aliter autem in regioni. The scholion then goes on to speak of books in many languages: "quae semina those at Milan; but of course he never saw the latter prior to their restoration.

a Such is the writer's judgment from his own examination of the palimpsest at Wollfenbiittel, and of
Jehovah's retranslation in itself may seem absurdly interpretable; "for" Barrois reads instead of "n'xxa emai, "n' et lxx xenoa, and this correction is agreed to by Thiersch, as it well may be: some correction is manifestly needed, and this appears to be right. This gives us seventy others associated in the formation of the library. The testimony comes to us from Alexandrian authority: and this, if true (or even if believed to be true), would connote the Samaritan with the Library; a designation which might most easily be applied to a version of the Scriptures there deposited; and, let the translation be once known by such a name, then nothing would be more probable than that the designation should be applied to the translatiors. This may be regarded as the first step in the formation of the faith. Let the Septuagint be first known as applying to the associates in the collection of the library, then to the library itself, and then to that particular book in the library which to so many had a far greater value than all the other contents. Whether more than the Pentateuch was thus translated and then deposited in the Royal Library is a separate question.

II. The Connection of the Pentateuch in the LXX. Barrow recently pointed out that in the Pentateuch the Samaritan copy and the LXX. agree in readings which differ from the Hebrew text of the Jews. This has been pointed out as occurring in perhaps two thousand places. The conclusion to which some came that was the LXX. must have been translated from a Samaritan copy, but on many grounds, it would be difficult to admit this, even if it were found impossible to explain the coincidences. For (i.) it must be taken into account that if the discrepancies of the Samaritan and Jewish copies be estimated numerically, the LXX. will be found to agree far more frequently with the latter than the former. (ii.) In the cases of considerable and marked passages occurring in the Samaritan which are not in the Jewish, the LXX. does not contain them. (iii.) In the passages in which slight variations are found, both in the Samaritan and LXX., from the Jewish text, they often differ amongst themselves, and the amplification of the LXX. is less than that of the Samaritan. (iv.) Some of the small amplifications in words or phrases are wished to be accorded to the LXX., and these in which the LXX. are in such incorrect and non-idiomatic Hebrew that it is suggested that these must be translations, and, if so, probably from the LXX. (v.) The amplifications of the LXX. and Samaritan often resemble each other greatly in character, as if similar false criticism had been applied to the text in each case. But as, in spite of all similarities such as these, the Pentateuch of the LXX. is more Jewish than Samaritan, we need not adopt the notion of translation from a Samaritan Codex, which would involve the subject in greater difficulties, and leave more points to be explained. (Of some of the supposed agreements of the LXX. with the Samaritan, I will not speak except the Bishop Fitzgerald in his Journal of Sacred Literature, Oct. 1848, pp. 224-225.)

III. The Literary Origin of Portions of the LXX. This is a subject for inquiry which has received but little attention, not so much, probably, as its importance deserves. It was noticed by

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\[b\] Eichhorn and those who have followed him state the conclusions many years ago that the headings of certain psalms in the LXX. coincide with the liturgical directions in the Jewish Prayer-book: the results were at a later period communicated in Kitto's Journal of Sacred Literature, April, 1852, pp. 207-209. The results may be briefly stated: The 33rd Psalm, LXX. (24th, Hebrew), is headed in the LXX. της μου σαββατου: so too in Hebrew, in De Soli's Prayers of the Septuagint.

\[\text{Ps. xxii., LXX. (Heb. xlviii.)}

\(\text{δευτερα σαββατου, υιοι των υιων των προσαββατον, υιοι των αθικων.}\)

There appear to be no Greek copies extant which contain similar headings for Psalms lxvi. and lxxiv. (Heb. lxxxvi. and lxxxvii.), which the Jewish Prayer-book appplicates to the third and fourth days; but that such once existed in the case of the latter psalm seems to be shown from the Latin Psalm Version having the prefixed quinta sabbati.

Prof. Delitzsch, in his Commentary on the Psalms, has recently pointed out that the notation of these psalms in the LXX. is in accordance with certain passages in the Talmud.

It is worthy of inquiry whether variations in other passages of the LXX. from the Hebrew text cannot at times be connected with liturgical use, and whether they do not originate in part from rubriced directions. It seems to be at least plain that the psalms were translated from a copy prepared for synagogue worship.

2. 

Aquila. — It is a remarkable fact that in the second century there were three versions excepted of the Old Testament Scriptures into Greek. The first of these was made by Aquila, a native of Sinope in Pontus, who had become a proselyte to Judaism. The Jerusalem Talmud (see Barceloski, Bibliothese Rabb. ix. 281) describes him as a disciple of Rabbi Akiba; and this would place him in some part of the reign of the Emperor Hadrian (A. D. 117-138). It is supposed that the object of his version was to aid the Jews in their controversies with the Christians; and that as the latter were in the habit of employing the LXX., they would have a version of their own on which they could rely. It is very probable that the Jews in many Greek-speaking countries were not sufficiently acquainted with Hebrew to refer to themselves to the original, and thus they wished to have such a Greek translation as they might use with confidence in their discussions. Such controversies were (it must be remembered) a new thing. Prior to the preaching of the gospel, there were none besides the Jews who used the Jewish Scriptures as a means of learning God's revealed truth, except those who either partially or wholly became proselytes to Judaism. But now the Jews saw to their grief, that their Scriptures were made the instruments for teaching the principles of a religion which they regarded as nothing less than an apostasy from Moses.

This, then, is a probable account of the origin of this version. Extreme literalness and an occasional polemical bias appear to be its chief characteristics.
VERSIONS, ANCIENT (GREEK)

The idiom of the Greek language is very often violated in order to produce what was intended should be a very literal version: and thus, not only verbal grammar even was disregarded: a sufficient instance of this is found in his rendering the Hebrew particle רָאָ֫י by σίν, as in Gen. i. 1, σίν των ἀναμνήσεων καὶ σίν τῆς γῆς, "quod Graeca et Latina linguarum non recipit," as Jerome says. Another instance is furnished by Gen. v. 5, καὶ ἐφεξῆς ἦλθεν ἐκ τῶν κατακολουθίας ἡμών καὶ εὐαγγελίατον ἐκ τῶν Σαρακένων. It is sufficiently attested that this version was formed for controversial purposes: a proof of which may be found in the rendering of particular passages, such as Is. vii. 14, where ῥάκα, in the LXX. παράδοσις, is by Aquila translated πήγη: such renderings might be regarded perhaps rather as modes of avoiding an argument than as direct fabrication. There certainly was room for a version more accurate than was done by the LXX.: but if this had been thoroughly carried out it would have been found that in many important points of doctrine — such, for instance, as in the divinity of the Messiah and the rejection of Israel, the true rendering of the Hebrew text would have been in far closer accordance with the teaching of the Christian Testament than was the LXX. itself. It is probable, therefore, that one pedantic object was to make the citations in the New Testament from the Old appear to be incommunicable, by producing other renderings (often probably more literally exact) differing from the LXX., or even contradicting it. Thus Christianity might seem to the Jewish mind to rest on a false basis. But in many cases a really learned examiner would have found that in points of important doctrine the New Testament definitely rejects the reading of the LXX. (when utterly unmeaning to the matter in hand), and adopts the reading of the Hebrew.

It is mentioned that Aquila put forth a second edition (i.e. revision) of his version, in which, the Hebrew was yet more scrupulously followed, but it is not known if this extended to the whole, or only to three books, namely, Jeremiah, Ezekiel, and Daniel, of which there are fragments. Aquila often appears to have so closely sought to follow the etymology of the Hebrew words, that not only does his version produce no definite idea, but it does not even suggest any meaning at all. If we possessed it perfect it would have been of great value as to the criticism of the Hebrew text, though often it would be of no service as to its real understanding.

That this version was employed for centuries by the Jews themselves is proved indirectly by the 14th Novella of Justinian: πλῆρες δὲ τῆς Ἐρηνίας ἀπαραγένθεται τὰς ἐθνικότως χειραστιας παραδόθησιν. . . . πλὴν ἀλλ᾽ ἐν τῇ μνήμῃ αὐτῶν ἀποκεφαλώματε ἐξαιρέσεις, ἀθέτον διοίκης καὶ τῆς ἀθέτον κεραυνία, καὶ ἐν διάλεξι δικαίως καὶ ὀν κρητίᾳ ἐκ τῶν λείψεων ἐπὶ πρὸς τοὺς ἐθνικοῦς καὶ τοὺς ἑωφόρους.

9. THEODOTION. — The second version, of which we have information as executed in the second century, is that of Theodotion. He is stated to have been an Ephesian, and he seems to be most generally described as an Ebionite: if this is correct, his work was probably intended for those semi-Christians who may have desired to use a version of their own instead of employing the LXX. with the Christians, or that of Aquila with the Jews. But it may be doubted if the name of translation can be rightly applied to the work of Theodotion: it is rather a revision of the LXX. with the Hebrew text, so as to bring some of the copies then in use into more conformity with the original. This he was able to do (with the aid probably of some instructors) so as to eliminate portions which had been introduced into the LXX., without really being an integral part of the version; and also so as to bring much into accordance with the Hebrew in other respects. But his own knowledge of Hebrew was evidently very limited: and thus words and parts of sentences were left untranslated; the Hebrew being merely written with Greek letters.

Theodotion as well as Aquila was quoted by Irenaeus; and against both there is the common charge hid of corrupting texts which relate to the Messiah: some pedanctical intention in such passages can hardly be doubted. The statement of Epiphanius that he made his translation in the reign of Commodus accords well with its having been quoted by Irenaeus; but it cannot be correct if it is one of the translations referred to by Justin Martyr as giving interpretations contrary to the Christian doctrine of the New Testament. So that it seems that this version was much used by Christians: probably many changes in the text of the LXX. were adopted from Theodotion; this may have begun before the Biblical histories of Origen brought the various versions into one conspectus. The translation of the book of Daniel by Theodotion was substituted for that of the LXX. in ecclesiastical use as early as at least as part of the 3rd century. Hence Daniel, as rendered or revised by Theodotion, has so long taken the place of the true LXX., that their version of this book was supposed not to be extant; and it has only been found in one MS. In most editions of the LXX. Theodotion's version of Daniel is still substituted for that which really belongs to that translation.

6. SYMMACHUS is stated by Eusebius and Jerome to have been an Ebionite; so too in the Syrian accounts given by Asenassius; Epiphanius, however, and others style him a Samaritan. There may have been Ebionites from amongst the Samaritans, who constituted a kind of separate sect; and these may have desired a version of their own: or it may be that as a Samaritan he made this version for some of that people who employed Greek, and who had learned to receive more than the Pentateuch. But perhaps to such motives was added (if indeed this were not the only cause of the version) a desire for a Greek translation not so unintelligibly halff as that of Aquila, and not displaying such a want of Hebrew learning as that of Theodotion. If it be probable that if this translation of Symmachus had appeared prior to the time of Irenaeus, it would have been mentioned by him; and this agrees with what Epiphanius says, namely, that he lived under the Emperor Severus.

The translation which he produced was probably better than the others as to sense and general homoeology. When Jerome speaks of a second version he may probably mean some revision, more or less complete, which he executed after his translation was first made; it could hardly be a retabulation, or anything at all tantamount thereto.

5. THE FIFTH, SIXTH, AND SEVENTH VERSIONS. — Besides the translations of Aquila, Sy-
mackus, and Theodotion, the great critical work of Origen comprised as to portions of the Old Test.
three other versions, placed for comparison with
the 1.XX.; which, from their being anonymous,
are only known as the fifth, sixth, and seventh;
designations taken from the places which they re-
spectively occupied in Origen's columnar arrange-
ment. Ancient writers seem not to have been uni-
form in the notation which they applied to these
versions; and what is cited is from one by its
number of reference is quoted by others under a
different numeral.

These three partial translations were discovered by
Origen in the course of his travels in connection
with his great work of Biblical criticism. Euse-
bius says that two of these versions (but without
designating precisely which) were found, the one
at Jericho, and the other at Nicopolis on the Gulf
of Aethion. Epiphanius says, that what he terms
the fifth, was found at Jericho, and the sixth at
Nicopolis; while Jerome speaks of the fifth as hav-
ing been found at the latter place.

The contents of the fifth version appear to have
been the Pentateuch, Psalms, Canticles, and the
minor prophets; it seems also to be referred to in
the Syro-Hexaplar text of the Second Book of Kings:
it may be doubted if in all these books it was com-
plete, or at least if so much was adopted by
Origen. The existing fragments prove that the
translator used the Hebrew original; but it is also
certain that he was aided by the work of former
translators.

The sixth version seems to have been just the
same in its contents as the fifth (except 2 Kings);
and thus the two may have been confused: this
translator also seems to have had the other versions
before him. Jerome calls the authors of the fifth
and sixth "Judaeos translatores"; but the trans-
lator of this must have been a Christian when he
executed his work, or else the hand of a Chris-
tian reviser must have meddled with it before it
was employed by Origen; which seems from the
small interval of time to be hardly possible.

For in Hab. iii. 15 the translation runs, εξέλιθα
τοις εσόμαι την λαον σου δια άρσον του χρυσου
σου.

Of the seventh version very few fragments re-
main. It seems to have contained the Psalms of
the Minor prophets; and the translator was probably
a Jew.

From the references given by Origen, or by those
who copied from his columnar arrangement and its
results (or who added to such extracts), it has
been thought that other Greek versions were
spoken of. Of these & Eppimiion probably refers to
the Hebrew text or to something drawn from it;
& Ziphon to the Old Syriac version; & Σαμαρεια-
τικη probably a reference to the Samaritan text,
or some Samaritan gloss; & Ερανεριας, & Αξ-
λοι, & άυνεπιγραφα some unspecified version or
versions.

The existing fragments of these varied versions
are mostly to be found in the editions of the relics
of Origen's Hexapla, by Montfaucon and by Schubert,
and later, by F. Field, Oxford, 1807-70. See also
below, SYRIAC VERSIONS, L. (B.), on the editions
of the Syriac from the Hexaplar Greek text. — A.]
(For an account of the use made of these ver-
sions by Origen, and its results, see SEPULCHRA INT.)

6. THE VENERO-GREEK VERSION. — A MS. of
the fourteenth century, in the library of St. Mark
at Venice, contains a peculiar version of the Pent-
tateuch, Psalms, Ecclesiastes, Canticles, Ruth,
Lamentations, and Daniel. All of these books, ex-
cept the Pentateuch, were published by Vellison
at Strasburg in 1784; the Pentateuch was edited by
Anmou at Erlangen in 1709-41. The version
itself is thought to be four or five hundred years
older than the other MS, in which it has been trans-
mitted; this, however, is so thoroughly a matter
of opinion, that there seems no absolute reason
for not considering that this one MS, may not be the
original as well as the only one in existence.
It is written in one very narrow column on each page;
the leaves follow each other in the Hebrew order,
so that the book begins at what we should call the
call. An examination of the MS, suggested the
opinion that it may have been written on the
broad inner margin of a Hebrew MS.; and that for
some reason the Hebrew portion had been cut
away, leaving thus a Greek MS, probably unique
as to its form and arrangement. As to the trans-
lution itself, it is on some supposition too recent to
be of consequence in criticism. It may be said
briefly that the translation was made from the
Hebrew, although the present punctuation and accent-
uation is often not followed, and the translator
was no doubt acquainted with some other Greek
versions. The language of the translation is a most
strange mixture of astonishing and exocomphous
barbarism with attempts at Attic elegance and re-
mofement. The Doric, which is employed to an-
to the Talmudic portions of Daniel, seems to
be an indication of remarkable affection.

The Greek of St. Matthew's Gospel. — Any
account of the Greek versions of Holy Scrip-
ture would be incomplete without some allusion
to the fact, that if early testimonies and ancient
opinion unically are to have some weight when
wholly uncontradicted, then it must be admitted
that the original language of the Gospel of St.
Matthew was Hebrew, and that the text which has
been transmitted to us is really a Greek trans-
lution.

It may be briefly stated that every early writer
who mentions that St. Matthew wrote a Gospel at
all says that he wrote in Hebrew (that is, in the
Syro-Chaldean), and in Palestine in the first century;
so that if it be assumed that he did not write in
Hebrew but in Greek, then it may well be asked,
what ground there is for believing that he wrote any
narrative of our Lord's life on earth?

Every early writer that has come down to us
uses the Greek of St. Matthew, and this with the
definite recognition that it is a translation; hence
we may be sure that the Greek copy belongs to the
Apostolic age, having been thus authoritatively
used from and up to that time. Thus the ques-
tion is not the authority of the Greek translation,
which comes from the time when the churches en-
joyed Apostolic guidance, but whether there was a
Hebrew original from which it had been trans-

The witnesses to the Hebrew original were men
sufficiently competent to attest so simple a fact, es-
specially seeing that they are relied on in what is far
more important, — that St. Matthew wrote a Gos-

pel at all. Papias, in the beginning of the second
century, repeats apparently the words of John the
Presbyter, an immediate disciple of our Lord, that
"Matthew wrote the oracles in the Hebrew dia-
lc." Irenaeus, in the latter part of the same cen-
tury, is equally explicit; in connection with the
Indian mission of Panemus in the same age, we
learn that he found the Gospel of Matthew in the
very Hebrew letters. In the next century Origen, the laborious investigator and diligent inquirer, says, that the received account was that St. Matthew had written the first Gospel, and that it was in Hebrew. So too in the next century, Epiphanius and Jerome, both of whom, like Origen, were acquainted with Hebrew. Jerome also mentions the very copies of this Hebrew original which were extant in his time, and which he transcribed. He shows indeed that the copies then circulated amongst the Latins had been variously interpolated; but this shows only the accidental fact. So too Epiphanius shows that the document had been variously depraved: but this does not set aside what it originally was.

To follow the unanimous agreement of later writers is needless; but what can be said on the other side? What evidence is adduced that St. Matthew wrote in Greek? None whatever: but simply some a priori notions that he ought to have done so more advanced; then it is truly stated that the Greek Gospel does not read as though it had about it the constraint of a translation; and then it is said that perhaps the witnesses for the Hebrew original were mistaken. But (says Principal Campbell) is the positive testimony of witnesses, delivered as of a well-known fact to the ancient world, to be overthrown when a mere supposition, perhaps, that the copy is really as they suppose no shadow of evidence is pretended" (Works, ii. 171).

For another theory, that St. Matthew wrote both in Hebrew and also in Greek, there is no evidence: the notion is even contradicted by the almost ignorance of the early Christian writers as to Hebrew, which they accepted as authoritative. To them there was nothing self-contradictory (as some have said) in the notion of an authoritative translation. As it can be shown that the public use of the four Gospels in Greek was universal in the churches from the Apostolic age, it proves to us that Apostolic sanction must have been the ground of this usage; this surely is sufficient to authorize the Greek Gospel that we have.

Erasmus seems to have been the first to suggest that the Greek is the original of the Apostles: at least no writer earlier than Erasmus has been brought forward as holding the opinion; in this many have followed him on what may be called very subjective grounds. Erasmus also advanced the opinion that Irenæus Against Heresies was written by him in Latin. For this he has just as good grounds as for the Greek original of St. Matthew. As to Irenæus, no one appears to follow Erasmus: why should so many adhere to his bold opinion, and by so much evidence and supported by none) relative to St. Matthew? On the revival of letters there was much curiosity expressed for the recovery of a copy of St. Matthew's Hebrew original. Pope Nicholas V. is said to have offered five thousand ducats for a copy; this probably suggested the translations into Hebrew of this Gospel published in the following century by S. P. T. and others.

LATIN VERSIONS. [VULGATE.]

SAMARITAN VERSIONS. [SAMARITAN PENTATEUCH, p. 3291 a.]

SLAVONIC VERSION. In the year 862 there was a desire expressed, or an impious move, for Christian teachers in Moravia, and in the following year the labors of missionaries began amongst them. We need not consider the Moravia in which these services were commenced to be precisely restricted to or identified with the region which now bears that name, for in the ninth century Great Moravia was of far wider extent; and the Moravian Slavonic people held that whole region, that the effort for Christianization was put forth. But while this further extent of Moravia is admitted, it is also to be recollected that the province of Moravia, of which Brünn is the metropolis, is not only the nucleus of Moravia, but that also the inhabitants of that country, still retaining as they do their Slavonian tongue, rightly consider themselves as the descendants and successors of those who were then Christianized. Thus, in 862 they commemorated the thousandth anniversary of their having taken this step, and in 1863 they celebrated the thousandth from the actual arrival of missionaries amongst them. These missionaries were Cyril and Methodius, two brothers from Thessalonica: to Cyrilus is ascribed the invention of the Slavonian alphabet, and the commencement of the translation of the Scriptures. Neander truly says that he was honorably distinguished from all other missionaries of that period in not having yielded to the prejudice which represented the languages of rude nations as too profane for sacred uses; and by not having shrunk from any toil which was necessary in order to become accurately acquainted with the language of the peoples amongst whom he labored. Cyrilus appears to have died at Rome in 868, while Metho-

a The manner in which the testimony of competent witnesses has been not only excised in question, but established, is such as would cast doubt on any historical fact competently attested; and the terms applied to the witnesses themselves are such as seem to show that argument being vain, it is needless to have recourse to something else; not mere assertion as opposed to the definite evidence, but a mode of speaking of the witnesses themselves and of misrepresenting their words, which would not be ventured on in common matters. Thus a writer who is well and judiciously acquainted with the subjects, the Rev. Wm. Neander, sets aside the evidence and the statements of Jerome in this manner: "The one who says he had seen the [Hebrew] gospel is Jerome; but his evidence about it is so conflicting that it is not worth a rush. Perhaps he saw it, and perhaps he says that it is the original of the Greek gospel; then he softens down with 'it is called by most people Matthew's authentic' as must believe, and so on. Now he says, 'Who translated it into Greek is unknown' ; and presently, with amusing self-complacency and obliqueness, he tells us, 'I myself translated it into Greek and Latin!' Why there is not a small debt court in the country where such a witness would not be hooted to the door." Would such modes of reasoning be adopted if it were not designed to mystify the subject? Who cannot see that Jerome says that it is unknown who had made the Greek translation then current for centuries? And who imagines that he identified with that version the one which he had recently made from the Hebrew? But then it is that this is substituted for argument on this subject. Dr. Land, in the Journal of Sacred Literature, October, 1859, boldly asserts, 'We may safely say that there is, in probability as well as in direct testimony, a weight as heavy in the scale of the Greek text as in that of the Hebrew, not to go further.' But, in fact, there is no testimony, direct or indirect, for a Greek original of St. Matthew.
dus continued for many years to be bishop of the Slavonians. He is stated to have continued his brother's translation, although how much they others actually executed is quite uncertain; perhaps much of the Old Testament was not translated at all in that age, possibly not for centuries after.

The Old Testament is, as might be supposed, a version from the LXX., but what measure of revision it may since have received seems to be by no means certain. As the oldest MS. of the whole Bible is of the year 1490, it may reasonably be questioned whether this version may not in large portions be comparatively modern. This could only be set at rest by a more full and accurate knowledge being obtained of Slavonic Biblical MSS. Dobrovol'sky, however, mentions (Griesbach's Gr. Text, ii., xxviii.) that this MS. (his 1), and two others copied from it, are the only Slavonic MSS. of the entire Bible existing in Russia. If it be correct that the MSS. which he terms 2 and 3 are copied from this, there are strong reasons for believing that it was not completed for some years subsequently to 1499. The oldest MSS. of any part of this version is an Evangelarium, in Cyrillic Slavonic written at Ostragoth in Valachie; from this was taken the Moscow edition of 1605, in which, however, there was some revision, at least so far as the insertion of I. John v. 7 is concerned.

Veselovski cited a few readings from this version: After made more extems, which were used by Griesbach, together with the collations sent to him by Dobrovol'sky, both from MSS. and printed editions. We thus can say, with some confidence, that the general text is such as would have been expected in the ninth century: some readings from the Latin have, it appears, been introduced in places: this arises probably from the early Slavonian custom of reading the Gospel in Latin before they did it in their own tongue. Dobrovol'sky paid particular attention in his collations to the copies of the Apocalypse: it has been, however, long suspected that that book formed no portion of this version as originally made. We can now go further and say definitely that the Apocalypse, as found in some at least of the Slavonic copies, could not be anterior to the appearance of the first edition of the Gr. Text of Erasimus in 1516. For there are readings in the Apocalypse of Erasimus which are entirely devoid of any support from Greek MSS. This can be said confidently, since the one Greek copy used by Erasimus has been identified and described by Prof. Delitzsch. It is now therefore known that peculiarities as to error in Erasimus's text of the Apocalypse, as it first appeared, are in several places due not to the MS. from which he drew, but to the want of care in his edition. And thus, whatever agrees with such peculiarities must depend on, and thus be subservient to the Erasimian text. In Rev. ii. 13, the Erasimian text has the peculiar reading, ἐκαίνης ἤγας ἔθαις; for this no MS. was cited by Griesbach, and all his authority, besides the Erasimian edition, was in fact * Steph. 3, 4,* i.e. two MSS. collated by Dobrovol'sky; one of these is said by him to be copied from the oldest Slavonic MS. of the whole Bible; if, therefore, it agrees with it in this place, it shows that the Slavonic MS. must, in that part at least, be later than the year 1516. The only Greek authority for this reading, ἔθαις, is the margin of 92. the Dublin MS., famous as containing I. John v. 7: in which the Gospels belong to the end of the fifteenth century; the Acts and Epistles are somewhere after 1500, and the Apocalypse was added about the year 1580. There seems to be another Slavonic text of the Apocalypse contained in Dobrovol'sky's 10, but whether it is older than the one already mentioned is doubtful.

S. P. T.

SYRIAC VERSIONS. I. OF THE OLD TESTAMENT.

A. From the Hebrew.—In the early times of Syrian Christianity there was executed a version of the Old Testament from the original Hebrew, the use of which must have been as widely extended as was the Christian profession amongst that people. Ephraem the Syrian, in the latter half of the 4th century, gives abundant proof of its use in general by his countrymen. When he calls it our version, it does not appear to be in opposition to any other Syriac translation (for no other can be proved to have then existed); but in contrast to the original Hebrew text, or to those in other languages. At a later period this Syriac translation was designated Peshitta, (Simple); or, as in the preface of Barthelemy's Hebrews to his Theorum Arcorum, .

b This Greek authority is the one denoted by 92. Tischendorf (following a misprint in Tregelles' Greek and English Revision, 1844) gives it 92 **. That would signify a correction in a later hand in 91; which is the modern supplement to the Vatican MS., in which such a correction has been sought in vain.

c Ephraemi Opera Syr. l. 289 (on 1 Sam. xxiv. 4). He is simply comparing the Hebrew phrase and the Syriac version: ζòθοντες, (πρὶς ἐπὶ ὑπὲρ αὐτοῦ).
was marked with οὐσικὰ and ὅλη, from which the translation from the Hebrew was free. It might, therefore, be but natural for a later text to be thus designated, in contrast to the marks and the citations of the different Greek translators found in the version from the Hexaplar Greek. This translation from the Hebrew has always been the ecclesiastical version of the Syrians; and when it is remembered how in the 5th century divisions and divisions were introduced into the Syrian churches, and how from that time the Monophysite sites and those termed Nestorians have been in a state of undeclared opposition, it shows not only the antiquity of this version, but also the deep and abiding hold which it must have taken on the mind of the people, that this version was firmly held fast by both of these opposed parties, as well as by those who adhere to the Greek Church, and by the Maronites. Its existence and use prior to their divisions is sufficiently proved by Ephraem alone. But how much older it is than that descent of Eclesa we have no evidence. From Bar-Hebraeus (in the 5th century) we learn that there were two opinions as to its age: one saying that the version was made in the reign of Solomon and Hiram, some that it was translated by Assyria, the priest who was sent by the king of Assyria to Samaria, and some that the version was made in the days of Adad the apostle and of Algarus, king of Osroene (at which time, he adds, the Simple version of the New Testament was also made). The first of these opinions of course implies that the books written before that time were then translated; indeed, a limitation of somewhat the same kind would apply to the second. The ground of the first opinion seems to have been the belief that the Syrian king was a convert to the profession of the true and revealed faith held by the Israelites; and that the possession of Holy Scripture in the Syrian tongue (which they identified with his own) was a necessary consequence of this adoption of the true belief; this opinion is mentioned as having been held by some of the Syrians in the 4th century. The second opinion (which does not appear to have been cited from any Syrian writer prior to Bar-Hebraeus) seems to have some connection with the formation of the Samaritan Bible. As it is said that this translation is in an Aramaic dialect, any one who supposed that it was made immediately after the mission of the priest from Assyria might say that it was then first that an Aramaic translation was executed; and this might afterwards, in a sort of indefinite manner, have been connected with what the Syrians themselves used to call the Bible of Edessa (in the latter half of the 7th century) had held the third of the opinions mentioned by Bar-Hebraeus, who cites him in support of it, and accords with it.

It is highly improbable that any part of the Syriac version is older than the advent of our Lord; those who placed it under Algarus, king of Edessa, seem to have argued on the account that the Syrian people then received Christianity; and thus they supposed that a version of the Scriptures was a necessary accompaniment of such conversion. All that the account shows clearly is, then, that it was believed to belong to the earliest period of the Christian faith among them; an opinion with which all that we know on the subject accords well. Thus Ephraem, in the 4th century, not only shows that it was then current, but also gives the impression that this had even then been long the case. For in his commentaries he gives explanations of terms which were even then obscure. This might have been from age: if so, the version was made comparatively long before his days; or it might be from its having being in a dialect different from that to which he was accustomed at Edessa. In this case, then, the translation was made in some other part of Syria; which would hardly have been done, unless Christianity had at such a time been more diffused there than it was at Edessa. The dialect of that city is stated to have been the purest Syriac; if, then, the version was made for that place, it would no doubt have been a monument of such pure dialect. Folly the origin of the Old Syriac version is to be compared with that of the Old Latin [see Vulgate]; and that it differed as much from the polished language of Edessa as did the Old Latin, made in the African Province, from the contemporary writers of Rome, such as Tertullian.

Even though the traces of the origin of this version are lost, the Old Testament. It was, however, in a certain, it is of the uttermost importance that they should be remembered. For the Old Syriac has the peculiar value of being the first version from the Hebrew original made for Christian use: and, indeed, the only translation of the kind before that of Jerome, which was made subsequently to the time when Ephraem wrote. This Syriac commentator may have termed it "our version," in contrast to all others then current (for the Targums were hardly versions), which were merely reflections of the Greek and not of the Hebrew original.

The proof that this version was made from the Hebrew is twofold: we have the direct statements of Ephraem, who compares it in places with the Hebrew, and speaks of this origin as a fact; and who is confirmed (if that had been needful) by later Syrian writers; we find the same thing as evident from the internal examination of the version itself. Whatever internal change or revision it may have received, the Hebrew groundwork of the translation is unmistakable. Such indications of revision must be, afterwards, directly specified and compared; the version actually that appeared in the Paris Polyglot of Le Jay in 1645; it is said that the editor, Gabriel Sionita, a Maronite, had only an imperfect MS., and that, besides errors, it was defective as to whole passages, and even as to entire books. This last charge seems to be so made as if it were to imply that books were omitted besides those of the Apocrypha, a part which Sionita confessedly had not. He is stated to have supplied the deficiencies by translating into Syriac from the Vulgate. It can hardly be supposed but that there is some exaggeration in these statements. Sionita may have filled up an occasional hiatus in his MS.; but it requires very definite examination before we can fully credit that he thus supplied whole books. It seems needful to believe that the defective books were simply those in the Apocrypha, which he did not supply. The result, however, is, that the Paris edition is but an inshore groundwork for our speaking with confidence of the text of this version.

In Walton's Polyglott, 1657, the Paris text is reprinted, but with the addition of the Apocryphal books which had been wanting. It was generally said that Walton had done much to amend the texts upon MS. authority; but the late Prof. Les
denies this, stating that "the only addition made by Walton was some Apcryphal books." From Walton's Polyglott, Kirlich, in 1875, published a separate edition of the Pentateuch. The Syriac Peshitta there have been many editions. The first of these, as mentioned by Eichhorn, appeared in 1610; it has by the side an Arabic version. In 1625 there were two editions: the one at Paris edited by Gabriel Sionita, and one at Leyden by Erpenius from two MSS. These have since been repeated; but anterior to them all, it is mentioned that the seven pestaludus appeared at Rome in 1584.

In the punctuation given in the Polyglott, a system was introduced which was in part a peculiarity of Gabriel Sionita himself. This has to be borne in mind by those who use either the Paris Polyglott or that of Walton; for in many words there is a redundancy of vowels, and the form of some is thus exceedingly changed.

When the British and Foreign Bible Society proposed more than forty years ago to issue the Syriac Old Testament for the first time in a separate volume, the late Prof. Lee was employed to make such editorial preparations as could be connected with a text edition, through use of these MSS. would place this edition of the authorities. Dr. Lee collated for the purpose six Syriac MSS. of the Old Test, in general, and a very ancient copy of the Pentateuch: he also used in part the commentaries of Epiphanius and of Bar-Hebraeus. From these various sources he constructed his text, with the aid of that found already in the Polyglott. Of course the corrections depended on the editor's own judgment; and the want of a specification of the results of collations leaves the reader in doubt as to what the evidence may be in those places in which there is a departure from the Polyglott text. But though more in formation might be desired, we have in the edition of Lee a veritable Syriac text, from Syriac authorities, and free from the suspicion of having been formed in modern times, by Gabriel Sionita's translating portions from the Latin. [Prof. Lee's edition was published at London in 1823. — A.]

But we have now in this country, in the MS. treasures brought from the Nitranean valleys, the means of far more accurately editing this version. Even if the results should not appear to be striking, this version, as this early MS. has not been fully examined, will probably, as this Syriac text, will probably, as this version on such a basis of diplomatic evidence as would show positively how this earliest Christian translation from the Hebrew was read in the 5th or 7th century, or possibly still earlier; we thus could use the Syriac with a fuller degree of confidence in the criticism of the Hebrew text, just as we can the more ancient versions of the New for the criticism of the Greek.

In the beginning of 1849, the late excellent Biblical scholar, the Rev. John Rogers, Canon of Exeter, published Reasons why a New Edition of the Peshitto, or Ancient Syriac Version of the Old Testament, should be published. In this interesting pamphlet, addressed to the late Archbishop of Canterbury, Canon Rogers speaks of the value of the version itself, its importance in criticism, the existing editions, their defects, the sources of emendation now possessed by this country, in the

Notes Critical and Explanatory, by the Rev. Andrew Oliver, Boston, 1881. A.

a The Pentateuch could probably be given on a basis of the fifth century.
the Biblical materials which are at our hands, and of which the scholars of former ages had not the benefit.

There was a strong hope expressed soon after the issue of Canon Rogers's appeal, that the work would have been formally placed in a proper manner in the hands of the Rev. Wm. Cureton, and that thus it would have been accomplished under his superintendence, at the Oxford University Press. Canon Rogers announced this in an appendix to his pamphlet. But this has not been effected. It may still be hoped that Dr. Cureton will edit at least the Pentateuch from a very ancient copy; but there is not now in this country the practical encouragement to such Biblical studies as require the devotion of time, labor, and attention (as well as pecuniary expense), which in the last century Kennicott and Holmes received.

But if the printed Syriac text rests on by no means a really satisfactory basis, it may be asked, How can it be said positively that what we have in the same version substantially that was used by Ephraem in the 4th century? Happily, we have the same means of identifying the Syriac with that anciently used, as we have of showing that the modern Latin Vulgate is substantially the version executed by Jerome. We admit that the common printed Latin has suffered in various ways, yet at the bottom and in its general texture it is undoubtedly the work of Jerome: so with the Peshito of the Old Test., whatever errors of judgment were committed by Gabriel Mocaita, the first editor, and however little has been done by those who should have corrected these things on MS. authority, the identity of the version is too certain for it to be thus destroyed, or even (it may be said) materially obscured.

From the citations of Ephraem, and the single words on which he makes remarks, we have sufficient proof of the identity of the version: even though at times he also furnishes proof that the copies as printed are not exactly as he read. The following may be taken as instances of acquaintance; they are mostly from the places (see Wissenschaftliche Bibliographie, p. 122, &c.) in which Ephraem thinks it needful to explain a Syrian word in this version, or to discuss its meaning, either from its having become antiquated in his time, or from its being unused in the same sense by the Syrians of Elessa. Thus,

Gen. i. 1, לָאָדָי is used in Syrian as answering to the Hebrew אָדָי. The occurrence of this word Ephraem mentions, giving his own explanation:

i. 2, מַלְכָּא אָדָי; x. 9, for את אָדָי, the Syriac has אָדָי לָאָדָי, which Ephraem mentions as being a term which the Persians also use.

Gen. xxx. 14, for אָדָי therst is לָאָדָי, a word which Ephraem mentions as being there, and the possible meaning of which he discusses. Ex. xxviii. 4, לָאָדָי stands for the Hebrew אָדָי; Ephraem reads it לָאָדָי, and explains the meaning: xxviii. 4, לָאָדָי (רָדָי); xxviii. 40, לָאָדָי (רָדָי); Num. xi. 7, for אָדָי there is אָדָי (רָדָי).
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Versions cannot be certainly known until the ancient text of the version is better established. Occasionally, however, it is clear that the Syriac translator read one consonant for another in the Hebrew, and translated accordingly; at times another vocalization of the Hebrew was followed.

A resemblance has been pointed out between the Syriac and the reading of some of the Chaldee Targums: if the Targum is the older, it is not unlikely that the Syriac translator, using every aid in his power to obtain an accurate knowledge of what he was rendering, examined the Targums in different passages. This is not the place for fully discussing the date and origin of the Targums [see below, TARGUMS]; but if (as seems almost certain) the Targums which have come down to us are almost without exception more recent than the Syriac version, still they are probably the successors of earlier Targums, which by amplification have reached their present shape. Thus, if existing Targums are more recent than the Syriac, it may happen that their coincidences arise from the use of a common source — an earlier Targum.

But there is another point of inquiry of more importance: it is, how far has this version been affected by the LXX.? and to what are we to attribute this influence? It is possible that the impulses in this partly to the Einheitsknappers and revisers: while in part this belonged to the version as originally made. For, if a translator had access to another version while occupied in making his own, he might consult it in cases of difficulty; and thus he might unconsciously follow it in other parts. Even knowing the words of a particular translation may affect the mode of rendering in another translation or revision. And thus a tinge from the LXX. may have easily existed in this version from the first, even though in whole books it may not be found at all. But when the extensive use of the LXX. is remembered, and how soon it was superstition imagined to have been made by direct inspiration, so that it was deemed canonical authority, we cannot feel wonder that readings from the LXX. should have been from time to time introduced; this may have commenced probably before a Syriac version had been made from the Hexaplar Greek text; because in such revised text of the LXX. the additions, etc., in which that version differed from the Hebrew, would be so marked that they would hardly seem to be the authoritative and genuine text.

Some comparison with the Greek is probable even before the time of Ephraem; for, as to the Apocryphal books, while he cites some of them (though not as Scripture), the Apocryphal additions to Daniel and the books of Maccabees were not yet found in Syriac. Whoever translated any of these books from the Greek, may easily have also compared with it in some places the books previously translated from the Hebrew.

In the books of Psalms this version exhibits many peculiarities. Either the translation of the Psalter must be a work independent of the Psaltus in general, or else it has been strangely revised and altered, not only from the Greek, but also from liturgical use. Perhaps, indeed, the Psalms are a different version; and that in this respect the practice of the Syrian churches is like that of the Roman Catholic Church and the Church of England in using liturgically a different version of the book so much read ecclesiastically.

It is stated that, after the divisions of the Syrian Church, there were revisions of this one version by the Monophysites and by the Nestorians; probably it would be found, if the subject could be fully investigated, that there were in the hands of different parties copies in which the ordinary accidents of transcription had introduced variations.

The Chaldee recension mentioned by Bar-Helemeus was only known by name prior to the investigations of Wiseman: it is found in two MSS. in the Vatican; it was formed for the use of Monophysites; there is peculiarity in the punctuation introduced, by a leaning towards the Greek; but it is, as to its substance, the Peshito version.

1. The Syriac version from the Hexaplar Greek Text. — The only Syriac version of the Old Testament, up to the 6th century was apparently the Peshito. The first definite intimation of a portion of the Old Testament translated from the Greek is through Moses Aghebas. This Syriac writer lived in the middle of the 6th century; he made a translation of the Gospels of Cyril of Alexandria from Greek into Syriac; and, in the prefixed Epistle, he speaks of the versions of the New Testament, and of the Psalter, which Polycarp (rest his soul!), the Chroesopoulos, made in Syriac for the faithful Xenian, the teacher of Mahang, worthy of the memory of the good. We thus see that a Syriac version of the Psalms had a similar origin to the Philoxenian Syriac New Testament. We know that the date of the latter was A.D. 568; the Psalter was probably a contemporaneous work. It is said that the Nestorian patriarch, Marabba, A.D. 552, made a version from the Greek; it does not appear to be in existence, so that, if ever it was completely executed, it was probably superseded by the Hexaplar version of Paul of Telh; indeed Paul may have used it as the basis of his work, adding marks of reference, etc.

The version by Paul of Telh, a Monophysite, was made in the beginning of the 7th century; for its basis he used the Hexaplar Greek text — that is, the LXX., with the corrections of Origen, the asterisks, obeli, etc., and with the references to the other Greek versions.

The Syro-Hexaplar version was made on the principle of following the Greek, word for word, as exactly as possible. It contains the marks introduced by Origen; and the references to the versions of Aquila, Symmachus, Theodotion, etc. In fact it is from this Syriac version that we obtain our most accurate acquaintance with the results of the critical labors of Origen.

Andreas Masius, in his edition of the book of Joshua, first used the results of this Syro-Hexaplar text; for, on the authority of a MS. in his possession, he revised the Greek, introducing asterisks and obeli, thus showing what Origen had done, a

a Perhaps as to this the version of the Psalms from the Greek made by Polycarp (to be mentioned presently) has not been sufficiently taken into account. Indeed, little attention appears to have been paid to the evidence that such a version existed.

b Assmann, Bibliotheca Orientalis, ii. 83; where however, the obscure Syriac is turned into still more obscure Latin.

c Josua in Testamenti historiae Illustrata atque explicant ab Andrea Mascia. Antwerp, 1574.
how much he had inserted in the text, and what he had marked as not found in the Hebrew. The Syriac MS. used by Masius has been long lost; though in this day, after the recovery of the Codex Runcellii of the Apocalypse (from which Erasmus first edited that book) by Prof. Delitzsch, it could hardly be a cause for surprise if this Syriac Codex were again found.

It is from a MS. in the Ambrosian Library at Milan that we possess accurate means of knowing this Syriac version. The MS. in question contains the Psalms, Joel, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, Minor Prophets, Jeremiah, Baruch, Daniel, Ezekiel, and Isaiah. Norberg published, at Lund in 1787, the books of Jeremiah and Ezekiel, from a transcript which he had made of the MS. at Milan. In 1788, Bagatti published at Milan the book of Daniel; he also edited the Psalms, the printing of which had been completed before his death in 1811; it was published in 1820. The rest of the contents of the Milan Codex (with the exception of the Apocryphal books) was published at Berlin in 1833, by Middendorff, from the transcript made by Norberg; Middendorff also added the 4th (2d) book of Kings from a MS. at Paris.

It besides these portions of this Syriac version, the MSS. from the Nitrian monasteries now in the British Museum would add a good deal more: amongst these are six, from which much might be drawn, so that part of the Pentateuch and other books may be recovered. These MSS. are like that at Milan, in having the marks of Orig- en in the text; the references to readings in the margin; and occasionally the Greek word itself is thus cited in Greek.

Dr. Antonio Ceriani, of the Ambrosian Library at Milan, after having for a considerable time proposed to edit the portions of the Syro-Hexaplar Codex of Milan which had hitherto remained in MS., commenced such a work in 1861 (Monumenta Sacra et Profana, Opera Coliugii Bibliothecae Ambrosianae), the first part of the Syriac text being Baruch, Lamentations, and the Epistle of Jeremiah. To this work Ceriani subjoined a collation of some of the more important texts, and critical notes. A second part has since appeared. It is to be hoped that he may thus edit the whole MS., and that the other portions of this version known to be extant may soon appear in print.

The value of this version for the criticism of the LXX. is very great. It supplies, as far as a version can, the lost work of Origen.

The list of versions of the Old Test. into Syriac often appears to be very numerous; but on examination it is found that many translations, the names of which appear in a catalogue are really either such as never had an actual existence, or they are either old versions from the Hebrew, or else that from the Hexaplar text of the LXX., under different names, or with some slight revision. To enumerate the supposed versions is needless. It is only requisite to mention that Thomas of Harkel, whose work in the revision of a translation of the New Test. will have to be mentioned, seems also to have made a translation from the Greek into Syriac of some portions of the Apocryphal books, at least, the subscriptions in certain MSS. state this.


In whatever forms the Syriac New Test. may have existed prior to the time of Philoxenus (the beginning of the sixth century), who caused a new translation to be made, it will be more convenient to consider all such most ancient translations or revisions together; even though there may be reasons afterwards assigned for not regarding the version of the earlier ages of Christianity as absolutely one.

It may stand as an admitted fact that a version of the New Test. in Syriac existed in the 2d century; and to this we may refer the statement of Eusebius respecting Hezodippus, that he "made quotations from the Gospel according to the Hebrews and the Syriac," εν τω του και Εβραιοις εις ουγκοικοι και τω Συριακων (Hist. Eccl. iv. 22). It seems equally certain that in the 4th century such a version was as well known of the New Test. as the Old. It was the companion of the Old Test. translation made from the Hebrew, and as such was in habitual use in the Syriac churches. To the translation in common use amongst the Syrians, orthodox, Monophysite, or Nestorian, from the 5th century and onward, the name of Peshibito has been as commonly applied in the New Test. as the Old. In the 7th century at least the version so current acquired the name of LXX. or, in contrast to that which was then formed and revised by the Monophysites.

Though we have no certain data as to the origin of the version it is probable on every ground that a Syriac translation of the New Test. was an ac companion of that of the Old; winterever there- fore bears on the one, bears on the other also.

There seem to be but few notices of the old Syriac version in early writers. Cosmas Indicopleustes, in the former half of the 6th century incidentally informs us that the Syriac translation

17,163, Judges and Ruth, defective (cent. vii. or viii.). Subscription to Judges, "According to the LXX.;" to Ruth, "From the Tetrapol of the LXX."

The notes on these MSS. made by the present writer in 1857, have been kindly compared and amplified by Mr. William Wright of the British Museum.

Kurdian issued at Copenhagen in 1859 the first portion; but none of the MSS. 17,163 another part has since been published. [Title: Libri Juicorum et Ruth secundum Versionem Syrio-Hexaplarum, etc. 2 fasc. Havn. 1859-61.] Some of these MSS. were written in the same century in which the version was made and do not appear to be dependent or as giving the text with general accuracy.
does not contain the Second Epistle of Peter, 2 and 3 John, and Jude. This was found to be correct when a thousand years afterwards this ancient translation became again known to Westermarians. In 1552, Moses of Mardin came to Rome to Pope Julius III., commissioned by Agapetus the Jacobite (Monophysite) patriarch, to state his religious opinions, to effect (it is said) a union with the Roman Church, and to get the Syriac New Testament, printed. In this last object Moses failed both at Rome and Venice. At Venice he was, however, successful. Wismarstadt, the chancellor of the Emperor Ferdinand I., had himself learned Syriac from Thomas of Melitene, and through his influence the emperor undertook the charge of an edition, which appeared in 1555, through the joint labors of Wismarstadt, Moses, and Postel. Some copies were afterwards issued with the date of 1562 on the back of the title.

In having only three Catholic epistles, this Syriac New Testament, agreed with the description of Conon, the Apocalypse was also wanting, as well as the section John viii. 1-11; this last omission, and some other points, were noticed in the list of errors. The editors appear to have followed their MSS. with great fidelity, so that the edition is justly valued. In subsequent editions endeavors were made conjecturally to amend the text by introducing changes that had not really belonged to the translation. One of the principal editions is that of Leiden and New York; in this the text is made as full as possible by supplying every lacuna from any source; in the punctuation there is a strange peculiarity, that in the former part Leiden chose to follow a sort of Chaldee analogy, while in his death Schinz introduced a regular system of Syriac vocalization through all the rest of the volume. The Lexicon which accompanies this edition is of great value. This edition was first issued in 1708; more copies, however, have the date 1709; while some have the false and dishonest statement on the title page, “Seconda editio a mendis purgata,” and the date 1717. The late Professor Lee published an edition in 1819, in which he correctly collated the text on the authority of a few MSS. This is so far independent of that of Wismarstadt. It is, however, very short of being really a critical edition. In 1828, the edition of Mr. William Greenfield (often reprinted from the stereotype plates) was published by Meares, Regent's Park. In this text of Wismarstadt was followed (with the words fully expressed), and with certain supplements within brackets from Lee's edition. For the collation with Lee's text Greenfield was not responsible. There are now in this country excellent materials for the formation of a critical edition of this version: it may, however, be said, that as in its first publication the MSS. employed were honestly used, it is in the text of Wismarstadt in a far better condition than the Peshito Old Testament.

This Syriac Version has been variously estimated: some have thought that in it they had a genuine and unaltered monument of the second, or perhaps even of the first century. They thus naturally upheld it as almost as valuable in authority with the Greek text, and as being of a period anterior to any Greek copy extant. Others finding in it inimitable marks of a later age, were inclined to deny that it had any claim to a very remote antiquity; thus La Croze thought that the commonly printed Syriac New Test. is not the Pedobito at all, but the Philoxenian executed in the beginning of the 6th century. The fact is, that this version as transmitted in its present state contains only more or less traces of a later age. The two things are so blended, that when either class of phenomena alone were regarded, the most opposite opinions might be formed. The opinion of Westmian was one of the most perverse that could be devised; he found in this version readings which accord with the Latin; and, acting on the strange system of text which he adopted in his later years, he asserted that any such accordance with the Latin was a proof of corruption from that version; so that with him the proof of antiquity became the tokens of later origin, and he thus assigned the translation to the 7th century. With him the real indications of later readings were only the marks of the change which was only reverence to certain points in the text, to that of Wismian; he upheld its antiquity and authority very strenuously. The former point could be easily proved, if one class of readings alone were considered; and this is confirmed by the contents of the version itself. But on the other hand there are difficulties, for very often readings of a much more recent kind appear; it was thus thought that it might be compared with the Latin as found in the Codex Brixianus, in which there is an ancient groundwork, but also the work of a reviser is manifest. Thus the judgment formed by Griesbach seems to be certainly the correct one as to the peculiarity of the text of this version; he says (using the terms proper to his system of recensions): a Vol. ii. Recensionem Syriacam, propterea quod in edd. cod. Palmarinorum veterum textus, omnes aliae dissimilissimae est. In multis concinit cum Alcaiania recensione, in pluribus cum Occidentali, in nonnullis etiam cum Constantinopolitana, ita tamen ut in line posteriores sequeantur seculis inventa sunt, plerique repudiat. Brevissima evidentia Graecis collata, plane diversa etiam hauriri recognita evenisse vel reducta (N. T. Test. Proleg., xxxv). In a note Griesbach introduced the comparison of the Codex Brixianus, "Illustrati hanc potest collinam nonnullorum Latinorum codicis, qui praeceps quidem versioem ad Occidentalem recensione accommodatum representat, sed paucis ad juniores libros Graecos retinet. Ex hae generis Brixianus Codex Latina, qui non rarum Graeco-Latinis, et vetustissimi Latinius collibus discordi, et in Graecorum partes transit." a

a The date of 1555 appears repeatedly in the body of the volume; at the end of the Gospels, May 18, 1555; St. Paul's Ep. July 18, 1555; Acts, Aug. 11, 1555; Cath. Ep. and the conclusion, Sept. 27, 1555. The volume is dedicated to the Emperor Ferdinand, and the contents mention three other dedications to other members of the imperial house. All of these three are often wanting, and two of them, addressed to the Archbishops Ferdinand and Charles, are not published together, being, but it is said is sufficient that no copy is known of it, which they are found.

b Griesbach's most mature judgment on this subject was thus given: "Interpolationes antea e locis Evangeliorum parallellis, quibus apud Syrimum Matth. xvi. 18, loc. iv. 23, iuxta Matt. xxii. 22, 23, Mar vii. 11, sine Hebr. loc. iv. 25, dependerunt, non magis quidam additamenta e hecatombarum libris in sacrum contextum traductis, velut Hebr. xx. 11, at liturgicam dict. Evang. Matt. vii. 13, vita sunt sicut viri sicut virginitas. Quin pluris interpres se seu secundo momenta sui mundi commentaria, cum aliis quodam generalius mox communi in versione Syrica extant, primitius ab ea ab
Some proof that the text of the common printed Peshito has been rewritten, will appear when it is compared with the Cairene Syriac Gospels.

Let it be distinctly remembered that this is no new opinion; that it is not the pseudo notion of Tregelles, or of any one individual; for as the question has been reopened, it has been treated as if it were some theory newly invented to serve a purpose. The Rev. F. H. Scrivener, whose labors in the collation of Greek MSS., and whose care in editing Codex Angeniensis of St. Paul's Epistles, deserves very high commendation, avowed himself many years ago an ardent admirer of the Peshito-Syriac version even then he set aside its authority very often when it happened to adhere to the ancient Greek text, to the other ancient versions, and to the early Fathers, in opposition to the later copies. But when the judgment of Griesbach respecting the common printed Syriac had been repeated and enforced by Tregelles (Horae Introd., vol. iv. p. 265), Scrivener came forward as its champion. In his last edition to Codex Angeniensis, Mr. Scrivener says, "How is this divergence of the Peshito version from the text of Codex B explained by Tregelles? He les of course the pressure of the argument against him, and meets it, if not successfully, with even more than his wonted boldness. The translation degenerates in his hands into the rendering "falsely printed by the Peshito." Now let us mark the precise nature of the demand here made on our faith by Dr. Tregelles. He would persuade us that the whole Eastern Church, distrusted as it has been, and split into hostile sections for the space of 1,400 years, orthodox and Jacobite, Nestorian and Maronite alike, those who could agree in nothing else, have had able, albeit better, jealousies in order to substitute in their monastic libraries and liturgical services, another and a spurious version in the room of the Peshito, that sole surviving monument of the first ages of the Gospel in Syria! Nay, more, that this wretched forgery has deceived Orientalists profound as Michaelis and Lowth, has passed without suspicion through the ordeal of searching criticism to which every branch of sacred literature has been subjected during the last half-century! We will require solid reasons, indeed, before we surrender ourselves to an hypothesis as novel as it appears vidently improbable (pp. iv., v.). Mr. Scrivener's warmth of declamation might have been spared; no one calls the Peshito "a spurious version," a "wretched forgery," etc., it is not suggested that the Syrian churches agreed in some strange substitution; all that is suggested, is that at the time of the translation Greek text, before the disruption of the Syrian churches, the then existing Syriac version was revised and modernized in a way analogous to that in which the Latin was treated in Cod. Brixianus. On part of Mr. Scrivener's statements the Rev. F. J. A. Hort has well remarked: "The text may have been altered and corrupted between the first or second, and fifth centuries. This is all that Dr. Tregelles has supposed, though Mr. Scrivener as sails him with unseemly violence, as if he had represented the vulgar text as a wretched forgery."

Mr. Scrivener's readiness is no less remarkable in calling this a "novel hypothesis," when in fact it is at least as old as Griesbach. . . . There is neither evidence nor internal probability against the supposition that the Old Syriac version was revised into its present form . . . in the 4th or even 3d century, to make it accord with Greek MSS. then current at Antioch, Edessa, or Nisibis; and without some such hypothesis the Syriac text must remain an inexplicable phenomenon, unless we bring the Greek and Latin texts into conformity with it, by contradicting the full and clear evidence which we do possess respecting them. All that we have now may have been alleged before the Cairene Syriac was discovered: the case is surely strengthened in a high degree by the appearance in a MS. assigned to the 5th century of a Syriac version of the Gospels, bearing clear marks of the highest antiquity in its manifest errors as well as in its choice readings. The appropriation of the "true Peshito," appears to us wholly unimportant, except for rhetorical purposes."

These remarks of Mr. Hort will suffice in resolving the opinion stated by Tregelles from the charge of noise or rashness. Indeed, the supposition as stated by Griesbach, is a simple solution of various difficulties; for it be not the fact, then every other ancient document or monument of the New Testament must have been strangely altered in its text. The number of difficulties (otherwise inexplicable), thus solved, is about a demonstration of its truth. Mr. Scrivener, however, seems incapable of apprehending that the revision of the Peshito is an opinion long ago held: he says since, "I know no other cause for suspending the Peshito, than that its readings do not suit Dr. Tregelles, and if this fact be enough to convict it of corruption, I am quite unable to vindicate it." Why, then, do not the readings "suit Dr. Tregelles? Because, if they were considered genuine, we should have to use Mr. Hort's words, to bring the Greek and Latin texts into conformity with it, by contradicting the full and clear evidence which we do possess respecting them." Whether the whole of this version proceeded from the same translator has been questioned. It appears to the present writer probable that the New Testament of the Peshito is not from the same hand as the Old. Not only may Michaelis be right in supposing a peculiar translator of the Epistle to the Hebrews, but also other parts may be from different hands; this opinion will become more general the more the version is studied. The revisions to which the version was subjected may have succeeded in part, but not wholly, in effacing the


a Even Michaelis did not think it necessary to assume that the Peshito had been transmitted without any change. In using the Syriac version, we must never forget that our present editions are very imperfect, and that little reliance can be placed upon the reading of the original printed text as the reading of the Greek MS. of the first century. Marsh's Micaiah, ii. 46.
b Journal of Classical and Sacred Philology (Cam- bridge), Feb. 1890, p. 378, 379.
factions of a plurality of translators. The Acts and Epistles seem to be either more recent than the Gospels, though far less revised; or else, if equal, far more corrected by later Greek MSS.

There is no sufficient reason for supposing that this version ever contained the four Catholic Epistles and the Apocalypse, now absent from it, not only in the printed editions but also in the MSS.

Some variations in copies of the Peshito have been regarded as if they might be styled Monophysite and Nestorian recensions; but the designation would be far too definite: for the differences are not such as to warrant the classification.

The MSS. of the Curetonian recension (as it has been termed) of the Peshito Old Testament contain also the New with a similar character of text. * The Peshito version of the N. T. has been translated into English by Dr. J. W. Etheridge, 2 vols. Lond., 1846-47, and by Dr. James Murdock, Vol. I. 1851.

The Curetonian Syriac Gospels — Comparative criticism, shows the true character of every document, whether previously known or newly brought to light, which professes to contain the early text of the New Test. By comparative criticism is not meant such a mode of examining authorities as that to which Mr. Scrivener has applied the terms, but such a mode of examining as was intended and defined by the critics in whom the expression was (for convenience sake) introduced: that is, the ascertainment that readings are in ancient documents, or rest on ancient evidence (whether early citations, versions, or MSS.), and then the examination of what documents contain such readings, and thus within what limits the inquiry for the ancient text may be bounded. Thus a document, in itself modern, may be proved to be ancient in testimony: a version, previously unknown, may be shown to uphold a very early text. For purposes of comparative criticism early readings, known to be false, have often as definite a value in the chain of proof as those which are true.

In the process of comparative criticism nothing is assumed, but point after point is established by its own independent testimony: and thus the character of the text of MSS., of ancient versions, and of patristic citations, is upheld by its accordance with facts attested by other witnesses, of known age and certain transmission.

It was reasonable to suppose with Griesbach that the Syriac version must at one time have existed in a form different from that in the common printed text: it was felt by Biblical scholars to be a mere assumption that the name Peshito carried with it some hallowed prestige: it was established that was a groundless imagination that this version, as edited, had been known from the earliest ages: the original monument of Syrian Christianity. Hence if it could be shown that an earlier version (or earlier basis of the same version) had existed, there was not only no a priori objection, but even a demonstrated probability (almost certainty) that this had been the case. When it is remembered how little we know historically of the Syriac versions, it must be felt as an assumption that the form of text common from the fifth century and onward was the original version. In 1848 Tregelles (see Davidson's Introduction to the New Test. Vol. i, p. 420) suggested that the Nitrian MSS. which collated may exhibit perhaps an earlier text.

This was written without any notion that it was an ascertained fact that such a MS. of the Gospels existed, and that the full attention of a thorough Syrian scholar had been devoted to its illustration and publication.

Among the MSS. brought from the Nitrian monasteries in 1842, Dr. Cureton noticed a copy of the Gospels, differing greatly from the common text: and this is the form of text to which the name of Curetonian Syriac has been rightly applied. Every criterion which proves the common Peshito not to exhibit a text of extreme antiquity, equally proves the early origin of this. The discovery is in fact that of the object which was wanted, the want of which had been precisely ascertained.

Dr. Cureton considers that the MS. of the Gospels is of the fifth century, a point in which all competent judges are probably agreed. Some persons indeed have sought to depreciate the text, to point out its differences from the Peshito, to regard all such variations as corruptions, and thus to stigmatize the Curetonian Syriac as a corrupt revision of the Peshito, barbarous in language and false in readings. This preposterous judgment is as reasonable as if the old Latin in the Codex Vercellensis were called an ignorant revision of the version of Jerome. The judgment that the Curetonian Syriac is older than the Peshito is not the peculiar opinion of Cureton, Alford, or Tregelles, or Biblical scholars of the school of ancient evidence in this country, for it has been propounded by excellent authorities, such as Eusebius, and apparently of the late Prof. Bleek.

The MS. contains Matt. i.—viii. 22, x. 21.—xiii. 25, Mark, the four last verses only, John i. 1-42, i. 6.—vii. 37, xiv. 11—22; Luke ii. 48—iii. 16, vii. 33—xx. 21, xvi. 24—xxiv. 41. It would have been a thing of much value if a perfect copy of this version had come down to us; but as it is, we have reason greatly to value the discovery of Dr. Cureton, which shows how truly these critics have argued who concluded that such a version must have existed; and who regarded this as a proved fact, even when not only no portion of the version was known to the translator. The last fourteen chapters of the book of Acts, as they have come down to us in the Peshito, present far more grounds for comment than an equal portion of the Curetonian. The Peshito is a very valuable version, although overpraised by some injudicious admirers, who even if they have read it have never closely and carefully examined it. Many have evidently never looked further than the glosses, even though added by Schlecht's Latin interpretation.

It is very certain that many who profess a peculiar admiration for the Peshito do this earlier from some traditional notion than from any personal acquaintance. They suppose that it has some prescriptive right to the first rank amongst versions, the praise is excellence, which they have not personally investigated, every version except the four Catholic, they do not care to know whether is defective. Every error in translation, every doubtful reading, every supposed defect in the one known MS. of the Curetonian Gospels, has been enumerated by those who wish to deprecate that version, and to detract from the ethical merits of its discoverer and editor. But many of the supposed defects are really the very opposite; and if they similarly examined the Peshito, they might find more fault with it and with

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" Perhaps the earliest and most important of all the versions." Alford's Crit. Test. Proleg vol. i. p. 114,
be extant, but also when even the record of its existence was unnoticed. For there is a record showing an acquaintance with this version, to which, as well as to the version itself, attention has been directed by Dr. Cureton. Bar Salibi, bishop of Amidia in the 12th century, in a passage translated by Dr. C. (in discussing the omission of three kings in the genealogy in St. Matthew) says: "There is found occasionally a Syriac copy, made out of the Hebrew, which inserts these three kings in the genealogy; but that afterwards it speaks of fourteen and not of seven generations, because fourteen generations have been substituted for seven by the Hebrews on account of their holding to the septuagint number," etc.\(^{a}\)

It shows then that Bar Salibi knew of a Syriac text of the Gospels in which Abanaziz, Josch, and Amaziz were inserted in Matt. i. 8: there is the same reading in the Curetonian Syriac: but this might have been a coincidence. But in ver 17 the Curetonian text has, in contradiction to ver 8, fourteen generations and not seven: and so had the copy mentioned by Bar Salibi: the former point might be a mere coincidence; the latter, however, shows such a kind of union in contradiction as proves the identity very compellingly. Thus, though this version was unknown in Europe prior to its discovery by Dr. Cureton, it must in the 12th century have been known as a text sometimes found, and as mentioned by the Monophysite bishop, it might be more in use amongst his co-religionists than amongst others. Perhaps, as its existence and use is thus recorded in the 12th century, some further discovery of Syriac MSS. may furnish us with another copy so as to supply the defects of the one happily recovered.

In examining the Curetonian text with the common printed Peshito, we often find such identity of phrase and rendering as to show that they are not wholly independent translations: then, again, we meet with such variety in the forms of words, etc., as seems to indicate that in the Peshito the phraseology had been revised and refined.\(^{b}\) But the great it might be said characteristic difference between the Curetonian and the Peshito Gospels is in their readings: for while the latter cannot in the present state be deemed an unchanged production of the second century, the former bears all the marks of extreme antiquity, even though in places it may have suffered from the introduction of readings current in very early times.

The following are a few of the very many cases in which the ancient reading is found in the Curetonian, and the later or transition reading in the Peshito.

For the general authorities on the subject of each passage, reference must be made to the notes in critical editions of the Greek New Test.

Matt. xvi. 17, τι με ἔρταις πέρι τοῦ ἄγαθον: the ancient reading, as we find in the best authorities, and as we know from Origen; so the Curetonian: τι με λέγης ἄγαθον: the common text with the Peshito. Matt. xx. 22, the clause of the common text, καὶ τὸ βαπτίσμα τὸ ἐγένετο καὶ ἐτέρων (and the corresponding part of the following verse) are in the Peshito; while we know from Origen that they were in his day a peculiarity of St. Mark omitted in the Curetonian with the other best authorities. In fact, except the Peshito and some revised Latin copies, there is no evidence at all extant for the genealogy was not read in the 5th century. Matt. v. 4, 5: here the ancient order of the beatitudes, as supported by Origen, Tertullian, the canons of Eusebius, and Hilary, is that of placing μακάριοι τοῦ πραίσεως, κ. τ. λ. before μακάριοι τῶν πνευμάτων, κ. τ. λ.: here the Curetonian agrees with the distinct testimoniæ for this order against the Peshito. In Matt. i. 18, we know from Irenaeus that the great Hebrew text was not read in the 5th century; and this is confirmed by the Curetonian: in fact, the common reading, however widely supported, could not have originated until ἡ ἀνάρχας χράστος was treated as a combined proper name, otherwise the meaning of τοῦ δὲ ἡ ἀνάρχας χράστος ἡ γένεσις would not be the birth of Jesus Christ," but "the birth of Jesus as the Christ." Here the Curetonian reading is in full accordance with what we know of the second century in opposition to the Peshito. In Matt. vi. 4 the Curetonian omits αὐτῶς: in the same ver. and in ver 6 it omits ἐν τῷ φανερῷ in each case with the best authorities, but against the Peshito. Matt. v. 44, has been amplified by copyists in many extraordinary manner: the words in brackets show the amplifications, and the place which each was taken from which are given hereafter.\(^{c}\)

\(^{a}\) For the Syriac of this part of the passage from Bar Salibi, see Assessment, Bibliotheca Orientalis, ii. 195.

\(^{b}\) A collection of an ancient Syriac MS. of the Gospels Rich, 7157 in the British Museum showed that the Syrian were in the habit of reforming their copies in some respects. The grammatical forms, etc., of this MS. are much more ancient than those of the text of Wulstan, who has been followed by successive editors.

\(^{c}\) This is not a very old MS., but from a copy of the 5th century, and is the only existing example of the early origin of the Syriac text of the New Testament. It was discovered by Dr. E. T. Martin in 1871.
VERSIONS, ANCIENT (SYRIAC)

We know from Jerome that the Hebrew St. Matthew had ἡδονάζω where the Greek has εὐδοκιστάω. We do not find that word here, but we read for both εὐδοκιστάω and σφαίρασις at the end of the verse, ὡς ἂν ἐστὶν τῆς ἡμέρας. This might have sprung from the interpretation, "morrow by morrow," given to ἡμέρα; and it may be illustrated by Old Test. passages, e. g. Num. iv. 3, where ἡμέρα τῆς ἡμέρας is rendered by οὖν ἡμέρα τῶν ἡμερῶν. Those who think that if this Syriac version had been made from St. Matthew's Hebrew, we ought to find ἡμέρα here, forget that a translation is not a verbal transposition.

We know from Eusebius that Hegesippus cited from the Gospel according to the Hebrew, and from the Syriac. Now in a fragment of Hegesippus (Humph. 1. 219), there is the quotation, ἐξαποικισθεὶς ὄντως καὶ ταῦτα διὰ τοῦτο καὶ ταῦτα λέγει, words which might be a Greek rendering from Matt. xiii. 16, as it stands in this Syriac Gospel as we have it, or probably also in the Hebrew work of the Apostle himself. Every notice of the kind is important; and Dr. Cureton, in pointing it out, has furnished students with one of the varied data through which a right conclusion may be reached.

Every extensive investigation, on the part of competent scholars, aids in the proof that the Coptic gospels are an older form than those in the Peshito; that the Peshito is a revision replete with readings unknown in the 2nd century (and often long after); and that the Coptic text possesses the highest critical as well as historical value.

The more the evidence, direct and indirect, is weighed, the more it appears that the Coptic gospels are an older form than those in the Peshito; that the Peshito is a revision replete with readings unknown in the 2nd century (and often long after); and that the Coptic text possesses the highest critical as well as historical value.

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the Apocalypse. No other MSS. appear to have yet come to light which contain any of this version beyond the Gospels. From the subscriptions we learn that the text was revised by Thomas with three (some copies say two) Greek MSS. One Greek copy is similarly mentioned at the close of the catholic epistles.

Ridley published, in 1761, an account of the MSS. in his possession, and a notice of this version. He had intended to have edited the text; this was however done by White, at different times from 1778 to 1803. After the publication of the Gospels, three volumes of Adler brought more copies into notice of that part of the Harleian text. From one of the MSS. in the Vatican, St. John's Gospel was edited by Bernstein in 1831. It will be noticed that this version differs from the Peshito, in containing all the seven catholic epistles.

In describing this version as it has come down to us, the text is the first thing to be considered. This is characterized by extreme literalism: the Syriac ideographs are constantly kept to suit the Greek, and everything is in some manner expressed in the Greek phrase and order. It is difficult to imagine that it could have been intended for ecclesiastical reading. It is not independent of the Peshito, the words, etc., of which are often employed. As to the kind of Greek text that it represents, it is just what might have been expected in the 4th century. The work of Thomas in the text itself is seen in the introduction of ὁ δὲ, by which passages which he rejected were condemned; and of ὅτε ἄλλοθι, with which his insertions were distinguished. His model in all this was the Hexaplar Greek text. The MSS. which were used by Thomas were of a different kind from those employed in making the version; they represented in general a much older and purer text. The margin of the Harleian recension contains (like the Hexaplar text of the LXX.) readings, mostly apparently from the Greek MSS. used. It has been questioned whether these readings are not a comparison with the Peshito: if any of them are so, they have probably been introduced since the time of Thomas. It is probable that the Philoxenian version was very literal, but that the older adaptation to the Greek is the work of Thomas; and that his text thus bore about the same relation to that of Philoxenos as the Latin Bible of Arius Montanus does to that of his predecessor Pagninus. For critical criticism this version is a good authority as to the text of its own time, at least where it does not merely follow the Peshito. The amplifications in the margin of the book of Acts bring a MS. used by Thomas into close comparison with the Codex Bezae. One of the MSS. of the Gospels sent to Ridley contains the Harleian text, with some revision by Bar Sahib.

C. Syriac Versions of Portions wanting in the

—1. The second Epistle of Peter, the second and third of John, and that of Jude. The fact has been already noticed, that the Old Syriac Version did not contain these epistles. They were published by Pococke in 1630, from a MS. in the Bodleian. The version of these epistles so often agrees with that which we have in the Harklean reception, that the one is at least dependent on the other. The suggestion of Dr. Davidson (Biblical Criticisms, ii. 191), that the text of Pococke is that of Philoxenos before it was revised by Thomas, seems most probable. But if it is objected, that the translation does not show as great a knowledge of Greek as might have been expected in the translation of the rest of the Philoxenian, it must be remembered that here he had not the Peshito to aid him.

In the Paris Polyglott these epistles were added to the Peshito, with which they have since been commonly printed, although they have not the slightest relation to that version.

4. The Apocalypse. — In 1627 De Dieu edited a Syriac version of the Apocalypse, from a MS. in the Leyden Library, written by one "Caspar from the land of the Indians," who lived in the latter part of the 16th century. A MS. at Florence, also written by this Caspar, has a subscription stating that it was copied in 1582 from a MS. in the writing of Thomas of Harkel, in a. d. 622. If this is correct, it appears that Thomas by himself would have been but a poor translator of the N. T. This subscription seems to be of doubtful authority; and until the Rev. B. Harris Cooper drew attention to a more ancient copy of the version, we might well be somewhat uncertain if this were really an ancient work. It is of small critical value, and the MS. from which it was edited is incorrectly written. It was in the MS. which Archbishop Ussher sent as a present to De Dieu in 1621, in which the whole of the Syriac N. T. is said to have been contained (of what version is unknown), that having been the only complete MS. of the kind described; and of this MS., in comparison with the text of the Apocalypse printed by De Dieu, Ussher says, "the Syriac lately set out at Leyden may be amended by my MS. copy," in the Philox. Res. i. 196, note.) This book from the Paris Polyglott and onward, has been added to the Peshito in this translation. Some have erroneously called this Syriac Apocalypse the Philoxenian, a name to which it has no title: the error seems to have originated from a verbal mistake in an old advertisement of Greenfield's edition (for which he was not responsible), which said "the Apocalypse and the Epistles not found in the Peshito, are given from the Philoxenian version."

III. The Syriac Version of John viii. 1-11. — From the MS. sent by Archbishop Ussher to De Dieu, the latter published this section in 1631 what was previously wanting; or the rehers, including such parts! It seems strange if this section of St. John stood in its own. This makes it seem as if the interpretation given above were the true one. Ussher's own description is this: "I have received the parcels of the N. T. [in Syriee] which hitherto we have wanting in the printed book. The text of the Apocalypse is apparently all found in No. 17, 127, a commentary upon the book of the 17th century. This also seems to be of the same text as the printed ditton."
FROM DE BILAN IT WAS INSERTED IN THE LONDON YOUTH, WITH A REFERENCE TO USHER'S MS., AND HENCE IT HAS PASSED WITH THE OTHER EDITIONS OF THE TEXT, WHERE IT IS A MORE INTERPRETATION.

A COPY OF THE SAME VERSION IS ESSENTIALLY FOUND IN RUTLEDGE'S MOLLERA, WHERE IT IS ATTRIBUTED TO MARAS, A.D. 622: ADEL FOUNDED IT ALSO IN A PARIS MS. AScribed TO ABHAS MAR PAUL.


D. THE JERUSALEM SYRIAN LECTIONARY.

THE MS. IN THE VATICAN CONTAINING THIS VERSION WAS PRETTY FULLY DESCRIBED BY S. E. ASEMANN IN 1750, IN THE CATALOGUE OF THE MSS. BELONGING TO THAT LIBRARY; BUT SO FEW COPIES OF THAT WORK ESCAPED DESTRUCTION BY FIRE, THAT IT WAS VIRTUALLY UNPUBLISHED, AND ITS CONTENTS ALMOST UNKNOWN. ADEL, WHO AT COPENHAGEN HAD THE ADVANTAGE OF STUDYING ONE OF THE FEW COPIES OF THIS CATALOGUE, DREW A PUBLIC ATTENTION TO THIS UNUSUAL DOCUMENT IN HIS ACCEP-

Uebersehr seiner biihdischkritischen Reise nach Roma, pp. 118-127 (ALBOM, 1783), AND STILL FURTHER, IN 1789, IN HIS VALUABLE EXAMINATION OF THE SYRIAC VERSIONS. THE MS. WROUGHT IN A D. 1390, IN PECCULIAR SYRIAC WRITING; THE PORTIONS ARE OF COURSE THOSE FOR THE DIFFERENT FESTIVALS, SOME PORTIONS OF THE GOSPELS NOT BEING THERE AT ALL. THE DIALECT IS NOT COMMON SYRIAC; IT WAS DERIVED FROM A SYRIAC QURIN, FROM ITS BEING SUPPOSED TO RESEMBLE THE JERUSALEM TALMUD IN LANGUAGE AND OTHER POINTS. THE GRAMMAR IS PECCULAR; THE FORMS ALMOST CHALDEE RATHER THAN SYRIAC; TWO CHARACTERS ARE USED FOR EXPRESSING F AND P.

FOR CRITICAL PURPOSES THIS LECTIONARY HAS A HIGHER VALUE THAN IT HAS FOR ANY OTHER: ITS READINGS OFTEN COINCIDE WITH THE OLDEST AND BEST AUTHORITIES. IT IS NOT YET KNOWN AS TO ITS ENTIRE TEXT; FOR EXCEPT A SMALL SPECIMEN, NO PART HAS BEEN PRINTED: ADEL, HOWEVER, SELECTED LARGE NUMBERS OF READINGS, WHICH HAVE BEEN COMMONLY USED BY CRITICS FROM THAT TIME AND ONWARD. IN ADEL'S OPINION ITS DATE AS A VERSION WOULD BE FROM THE 4TH TO THE 6TH CENTURY; BUT IT CAN BARELY BE SUPPOSED THAT IT IS OF SO EARLY AN AGE, OR THAT ANY SYRIANS THEN COULD HAVE HAD SUCH A DIALECT. IT MAY RATHER BE SUPPOSED TO BE A TRANSLATION MADE FROM A GREEK LECTIONARY, NEVER HAVING EXISTED AS A SUBSTANTIVE TRANSLATION; TO WHAT AGE ITS EXECUTION SHOULD BE ATTRIBUTED SEEMS WHOLLY UNCERTAIN. (A FURTHER ACCOUNT OF THE MS. OF THIS VERSION, DROWN UP FROM A COMPLEMENT OF ASEMANN'S DESCRIPTION IS IN THE VATICAN CATALOGUE, AND THAT OF ADEL, WITH THE MS. ITSELF IN THE VATICAN LIBRARY, MADE BY THE PRESENT WRITER, IS GIVEN IN HORNE'S Introdc. IV. 284-287, WHERE, HOWEVER, "JERUSALEM TARGUM" TWICE STANDS FOR "TALMUD").

IT APPEARS, FROM THE STATEMENT OF DR. CERIINI OF MILAN, THAT THE MS. "MOLINAE" [MINSINCDUSHI] HAS MET WITH A MS. OF THIS LECTIONARY, AND THAT HE HAS HAD THE INTENTION OF PUBLISHING IT. [IT WAS PUBLISHED IN VENICE IN 1861-64 BY COUNT MINISINCDUSHI-ERIZO, IN 2 VOLS. 4TO, THE FIRST CONTAINING THE TEXT, WITH A LATIN VERSION; THE SECOND STORIES AND Glossary. ACCORDING TO DAVIES

ART. "SYRIAC VERSIONS IN KITTO'S CYCL. OF BIBL. LIT., 3D ED." THE PROGENESES ARE DISAPPEARING. - A."


S. P. T.

TARGUM (תargarמ, FROM יברמ); ARAB. "RUM REHIJ, TO TRANSLATE, EXPLAIN"; A CHALDEE WORD OF UNCERTAIN ORIGIN, VARIOUSLY DERIVED FROM THE ROOTS תargarמ, תargarמ, וברמ (comp. ARAB. RUM, REM, etc.), AND EVEN IDENTIFIED WITH THE GREEK ΡΩμ, ΡΩμ, ΡΩμ, ΡΩμ, ΡΩμ, ΡΩμ, ΡΩμ; IT WAS TREATED AS A PART OF A GREEK TEXT; IT WAS USED TO RESEMBLE THE JERUSALEM TALMUD IN LANGUAGE AND OTHER POINTS. THE GRAMMAR IS PECCULAR; THE FORMS ALMOST CHALDEE RATHER THAN SYRIAC; TWO CHARACTERS ARE USED FOR EXPRESSING F AND P.

FOR CRITICAL PURPOSES THIS LECTIONARY HAS A HIGHER VALUE THAN IT HAS FOR ANY OTHER: ITS READINGS OFTEN COINCIDE WITH THE OLDEST AND BEST AUTHORITIES. IT IS NOT YET KNOWN AS TO ITS ENTIRE TEXT; FOR EXCEPT A SMALL SPECIMEN, NO PART HAS BEEN PRINTED: ADEL, HOWEVER, SELECTED LARGE NUMBERS OF READINGS, WHICH HAVE BEEN COMMONLY USED BY CRITICS FROM THAT TIME AND ONWARD. IN ADEL'S OPINION ITS DATE AS A VERSION WOULD BE FROM THE 4TH TO THE 6TH CENTURY; BUT IT CAN BARELY BE SUPPOSED THAT IT IS OF SO EARLY AN AGE, OR THAT ANY SYRIANS THEN COULD HAVE HAD SUCH A DIALECT. IT MAY RATHER BE SUPPOSED TO BE A TRANSLATION MADE FROM A GREEK LECTIONARY, NEVER HAVING EXISTED AS A SUBSTANTIVE TRANSLATION; TO WHAT AGE ITS EXECUTION SHOULD BE ATTRIBUTED SEEMS WHOLLY UNCERTAIN. (A FURTHER ACCOUNT OF THE MS. OF THIS VERSION, DROWN UP FROM A COMPLEMENT OF ASEMANN'S DESCRIPTION IS IN THE VATICAN CATALOGUE, AND THAT OF ADEL, WITH THE MS. ITSELF IN THE VATICAN LIBRARY, MADE BY THE PRESENT WRITER, IS GIVEN IN HORNE'S Introdc. IV. 284-287, WHERE, HOWEVER, "JERUSALEM TARGUM" TWICE STANDS FOR "TALMUD").

IT APPEARS, FROM THE STATEMENT OF DR. CERIINI OF MILAN, THAT THE MS. "MOLINAE" [MINSINCDUSHI] HAS MET WITH A MS. OF THIS LECTIONARY, AND THAT HE HAS HAD THE INTENTION OF PUBLISHING IT. [IT WAS PUBLISHED IN VENICE IN 1861-64 BY COUNT MINISINCDUSHI-ERIZO, IN 2 VOLS. 4TO, THE FIRST CONTAINING THE TEXT, WITH A LATIN VERSION; THE SECOND STORIES AND Glossary. ACCORDING TO DAVIES
for which he is also reported to have fixed the Sabbath, the Mondays and Thursdays — the two latter the market and law-days, when the villagers came to town — of every week (Jer. Meg. 1:12; bitmap Kama, 82 a). The gradual development of the pure Hebrew vernacular, among the multitude at least, may be accounted for in many ways. The Mishnah very strikingly points out, among the characteristics of the long sojourn of Israel in Egypt, that they neither changed their language, nor their names, nor the shape of their garments, during all that time. The bulk of their Deut-

unquestionably, as it were, in the small province of Goshen, almost exclusively reduced to intercourse with their own race and tribes, devoted only to the pasture of their flocks, and perhaps to the tillage of their soil — were in a condition infinitely more favorable for the retention of all the signs and tokens of their nationality than were the Babylonian captives. The latter, scattered up and down the vast empire, seem to have enjoyed everywhere full liberty of intercommunication with the natives — very similar in many respects to themselves — to have been utterly unrestrained in the exercise of every profession and trade, and even to have risen to the highest offices of state; and thus, during the comparatively short space, they struck root so firmly in the land of their exile, that, when they were, on the whole, both to return to the Land of Promise, what more natural than that the immigrants under Zerubbabel, and still more those who came with Ezra — several generations of whose ancestors had been settled in Babylon — should have brought back with them the Aramaic, if not as their vernacular, at all events as an idiom with which they were perfectly familiar, and which they may partly have continued to use as their colloquial language in Palestine; as, in fact, they had had to use it in Babylonia? Continuing later immigrations from the "Captive" did not fail to reinforce and further to spread the use of the same tongue. All the decrees and official communications addressed to the Jews in Persia and elsewhere were in Aramaic (Ezr. Neh. penaius); Judaea being considered only as part of the Syrian satrapy. Nor must it be forgotten that the old colonies in Palestine (2 K. xviii. 24) were Samaritans, who had come from "Aram and Babylon," and who spoke Chaldee; that intermarriages with women from Ashdod, Ammon, and Moab had been common (Neh. xiii. 28); that Phoenicians, whose merchants (Tyrians, Neh. xiii. 18) appear to have settled in Palestine, and to have established commercial relations with Judaea and Galilee, contains large elements of Chaldee in its own idiom. Thus it came to pass that we find in the book of Daniel, for instance, a somewhat forced Hebrew, from which, as it would seem, the author

\[\text{Ezra,}\] on leaving Babylon, made it like unto sure base "םהינמ תולולש (8).\]
gladly lapes into the more familiar Aramaic (comp. ii. 4, etc.); that oracles were received by the highpriests Johnan and Simon the Just (Ezek. xliii), in the Holy Language (Targum) of Holies (during the Syrian wars) in Aramaic (Sotah, 33, a); and that, in short, some time before the Hasmonian period, this language was in which were conveyed not only popular sayings, proverbs, and the like.

Beres. R. 167 d; Tanach. 17 a; Midr. Tchith. 23 d; 51 f, etc., etc., but official and legal documents (Mishna Ketub. 4, 8; Tosseiah Sabah. c. 8; Eduith, 8, 4, c. 130 n. c.), even certain prayers — of Babylonian origin probably — and in which books destined for the great mass of the people were written. That, indeed, the Hebrew Language — the language of Genesis (Ex. xix. 18), or Jehovah (2 K. xviii. 23, 28; Is. xxxvi. 11) of the Bible — became more and more the language of the few, the learned, the Holy Language

, or, still more exactly, the Language of the Temple, set aside almost exclusively for the holy service of religion: it is the Divine Law and the works in which this was contained (like the Mishna, the B Noticed, etc.); the old Master-rabbinic, and very many portions of the Talmud, and the correspondence between the different academies (witness the Hebrew letter sent from Jerusalem to Alexandria about 100 n. c., Meg. Jer. ii. 2) of it. The sacred worship itself in Temple and synagogue, which was almost entirely carried on in pure Hebrew.

If the common people thus gradually had lost all knowledge of the tongue in which were written the books to be read to them, it naturally followed (in order "that they might understand them") that a recitance must be had to translation into the idiob with which they were familiar — the Aramaic. That further, since a bare translation could not in all cases suffice, it was necessary to add to the translation an explanation, more particularly of the more difficult and obscure passages. Both translation and explanation were designated by the term Targum. The course of time there was a special guild, whose special office it was to act as interpreters in both senses (Meturgemon a), while formerly the learned alone volunteered their services. These interpreters were subjected to certain bonds and regulations as to the form and substance of their renderings. Thus (comp. Mishna Meg. pos. 1. 1; mass. Sofer. xi. 1; Maimon. Hilch. Tephil. 12, § 11 f.; Orach Chaj. 145, 1, 2), "neither the reader nor the interpreter are to raise their voices one above the other;" "they have to wait for each other until each have finished its verse;" "the Meturgemon is not to lean against a pillar or a beam, but stands and with the feet and with reverence;" "he is not to use a written Targum, but he is to deliver his translation after voice" — lest it might appear that he was reading out of the Torah itself, and thus the Scriptures be held responsible for what are his own dicta; "no more than one verse in the Pentateuch, and three in the Prophets [a greater license is given for the book of Esther]: it shall be read and translated at a time;" "that there should be not more than one reader and one interpreter for the Law, while for the Prophets one reader and one interpreter, or two interpreters, are allowed," etc. (comp. I Cor. xiv. 21 f.; xii. 27; 28).

Again (Mishna Meg. and Tosseiah, ad loc.), certain passages liable to give offense to the multitude are specified, which may be read in the synagogue and translated; others, which may be read but not translated; others, again, which may neither be read nor translated. To the first class belong the account of the Creation — a subject not to be discussed publicly, on account of its most vital bearing upon the relation between the Creator and the kingdom; and the narrative of both: the deed of Lot and his two daughters (Gen. xxxi. 31); of Judah and Tamar (Gen. xxxix.); the first account of the making of the golden calf (Ex. xxxii.); all the curses in the Law; the deed of Amnon and Tamar (2 Sam. xiii.); the story of Absalom with his father's concubines (2 Sam. xvi. 22); the story of the woman of Gil-ead (Judg. xix.); These are to be read and translated — being mostly deeds which carried their own punishments with them. To be read but not translated are the deed of Reuben with his father's concubine (Gen. xxxvi. 22); the latter portion of the story of the golden calf (Ex. xxxiii.); the beneficiary of the priests (on account of its awful nature). And neither to be read nor translated are the deed of David and Bathsheba (2 Sam. xi. and xii.), and according to one of the story of Amnon and Tamar (2 Sam. xiii.). (Both the latter stories, however, are, in Mishna Meg. iv. 10, enumerated among those of the second class, which are to be read but not translated.)

Altogether these Meturgemanim do not seem to have been held generally in very high respect; one of the reasons being probably that they were paid (two Sechita at one time, according to Midr. R. Gen. 98), and thus made (what P. Albo especially inveighs against) the Torah "a spade to dig with." "No sign of blessing" it was said, moreover, "could rest upon the profit they made by their calling; since it was money earned on the Sabath." (Yes. 4 b). Persons unfit to be readers, as those

a "The youths who went to consult at Antioch have been victorious."

b "Perished has the army which the enemy thought to lead against the Temple."

c Introduction to the Haggadah for the Peschach (לｼﾞי ™א), "Such was the bread of misery which our fathers ate in the land of Mizraim. Whoever is needy, he come and eat with us; whoever is in want, he come and celebrate the Peschach. This year here, next year in the land of Israel; this year slaves, next year free men." The Kaddish, to which afterwards a certain signification as a prayer for the dead was given, and which begins as follows: "Let there be magnified and sanctified the Great Name in the world which He has created according to His will, and which He rules as His kingdom, during your life and your days, and the life of the whole house of Israel, speedily and in a near time, and say Amen: Be the Great Name praised for ever and evermore." c Meg. 25 a; Meg. 52 b, midr.
whose clothes were so torn and ragged that their limbs became visible through the rents (דִּלֶּשׁ), their appearance thus not corresponding to the reverence due to the Sacred Word itself, or blind men, were admitted to the office of a Meturgeman: and, apart from these, there being the slightest authority attached to their interpretations, they were liable to be stopped and silenced, publicly and ignominiously, whenever they seemed to overstep the bounds of discretion. At what time the regulation that they should not be under fifty years of age (in odd reference to the "men of fifty," Is. iii. 2, mentioned in Judas. 44, 2) came into use, we are not able to decide. The Mishna certainly speaks even of a minor (under thirteen years) as being allowed both to read and to act as a Meturgeman (comp. Mishna Meg. passim). Altogether they appear to have borne the character of empty-headed, fantastical fools. Thus Midr. Koh. has to Exod. vii. 5: "It is better to hear the rebuke of the wise:"—these are the preachers (Parashahim)—"than for a man to hear the song of fools:"—these are the Meturgemanim, who raise their voices in song-song: (דִּלֶּשׁ or with empty faces:)—"that the people may hear," And to ix. 17: "The words of wise men are heard in quiet:"—these are the preachers (Parashahim)—"more than that ringleader among fools:"—these are the Meturgemanim who stand above the congregation. And though both passages may refer more especially to those Meturgemanim (Emorars, speakers, expounders) who at a later period stood by the side of the Chochamim, or president of the Acardew, the preacher (כָּלַע) himself seated on a raised dais, and repeated with a loud voice, and enlarged upon what the latter had whispered into their ear in Hebrew (דִּלֶּשׁ וְלָשׁוֹן הָעַבְדֵּים), comp. Matt. x. 27, "What ye hear in the ear, that preach ye upon the housetops," yet there is an abundance of instances to show that the Meturgeman at the side of the reader was exposed to rebukes of nature, and is spoken of in a manner, not likely to be employed towards any but men low in the social scale. A fair notion of what was considered a proper Targum may be gathered from the remarks prefixed by the Fabric (pp. 49, 50). Whosoever translates [as Meturgeman] a verse in its closely exact form [without proper regard to its real meaning] is a leir, and whosoever adds to it is impious and a blasphemer, e. g., the literal rendering to Chaldee of the verse, "They saw the glory of the God of Israel (Ex. xxv. 10), is as wrong a translation as "They saw the angel of God," the proper rendering being "They saw the glory of the God of Israel." [Comp. Sam. Pent. p. 2812 b.] Other instances are found in the Mishna (Meg. iv. 8): "Whosoever renders the text (Lev. xviii. 21): And thou shalt not let any of thy seed pass through the fire to Moloch," by "Thou shalt not give thy seed to be carried over to heathenism (or to an Aramean woman):" [L. e., as the Gemara, Mid bart., Jer. Sanh. 9, and Sifri on Deut. xviii. 10, explain it, one who marries an Aramean woman: for although she may become a proselyte, she is yet sure to bear enemies to him and to God, since the mother will in the end carry his children over to idolatrous worship] as also be who enlarges upon (or figuratively explains) the sections relative to incest (Lev. xviii.)—he shall forthwith be silenced and publicly rebuked."

Again (comp. Jer. Jer. v. 1; Meg. iv. 10), "Those who translate 'O my people, children of Israel, as I am merciful in heaven, so shall ye be merciful on earth:'—'O Eve or iv., and her young ye who shall not live in one day' (Lev. xxii. 28): they do not well, for they represent the Laws of God (whose reasons no man dare try to fathom) as mere axioms of mercy:"—and, it is added, "the short-sighted and the frivolous will say, 'Lo! to a bird's nest He extends his mercy, but not to yonder miserable man...'"

The same comes which, in the course of time, led to the writing down—after many centuries of oral transmission—of the whole body of the Traditional Law, the very name of which (דִּלֶּשׁ וְלָשׁוֹן הָעַבְדֵּים, "oral law," in contradistinction to מִשְׁכָּב הָעָבְדֵּים, or "written law") seemed to imply that it should never become a fixed, immutable code, engendered also, and about the same period, as it would appear, written Targums: for certain portions of the Bible, at least.

The fear of the adulterations and mutilations which the Divine Word— amid the troubles within and without the commonwealth—must undergo at the hands of an artful or ignorant or embittered author, broke through the rule, that the Targum should only be oral, lest it might acquire undue authority (comp. Mishna Meg. iv. 5, 19; Tosita, ibid. 3; Jer. Meg. 4. 1; Bab. Meg. 24 a; Sota, 39 b). Thus, if a Targum of Job is mentioned (Sab. 115 a; Tr. Sotierin. 5. 15; Tosita Sab. c. 14; Jer. Sabh. 10, 1) as having been highly disapproved by Ga-

march the Elder (middle of first century, A. D.), who caused it to be hidden and buried out of sight: we find, on the other hand, at the end of the second century, the practice of reading the Targum generally commenced, and somewhat later Jehovah ben Levi enjoins it as a special duty upon his sons. The Mishna even contains regulations about the manner (Exad. iv. 5) in which the Targum is to be written, and if in the written, and if we may presume, authoritatively approved form, the Tar-
gums were of comparatively small weight, and of no canonical value whatsoever. The Sabbath was not to be broken for their sake as it was lawful to do for the Scripture in the original Hebrew (Sab. 115 n). The Targum does not define the hands (for the purpose of touching consecrated food) as do the Chaldee portions of Ezra and Nehemiah (Yad. iv. 5).

The gradual growth of the Code of the written Targum, such as now embraces almost the whole of the O. T., and contains, we may presume, but few snatches of the primitive Targums, is shrouded in deep obscurity. We shall not fail to indicate the opinions arrived at as to the date and author-
ship of the individual versions in their due places; but we must warn the reader beforehand, that no positive results have been attained as yet, save that nearly all the names and dates ketherto commonly (of chaps. xxv. and xxvi.), were originally left untranslated. Sandia in a similar manner uses the formulas מִשְׁכָּב הָעָבְדֵּים or מִשְׁכָּב הָעָבְדֵּים in repetitions.
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attached to them must be rejected. And we fear that, as long as at least the Targum shares the fate of the LXX., the Samaritan Pentateuch, the Midrash, the Talmud, etc.: namely, that a really critical edition remains a thing occasionally dreamt of, but never attempted,—so long must we abandon the hope of getting any nearer a final solution of this and many other still more important questions. The utter corruption, moreover, of the Targum, litterly complained of already by Elias Levi (an author, be it observed, of very moderate attainments, but absurdly overrated by certain of his contemporaries, and by those who copied his usually shallow dicta without previous examination), debars us from more than half its use. And yet how fertile its study could be: what light it might be made capable of throwing upon the Bible itself, upon the history of the earliest development of Biblical studies, versions, and upon the Midrash—both the Halacha and Haggarah—the snatches of which, in their, as it were, liquid stases, lie embalmed in the Targums: all this we need not urge here at length.

Before, however, entering into a more detailed account, we must first dwell for a short time upon the Midrash itself, of which the Targum forms part.

The centre of all mental activity and religious action among the Jewish community, after the return from Babylon, was the Scriptural Canon collected by the Soferim, or men of the Great Synagoge. These formed the chief authority on the civil and religious law, and their authority was tested in the Pentateuch. Their office as expositors and commentaries of the Sacred Records was twofold. They had, firstly, to explain the exact meaning of such prohibitions and ordinances contained in the Mosaic Books as seemed not explicit enough for the multitude, and the precise application of which in former days had been forgotten during the Captivity. Thus, e. g., general terms, like the word forbidden on the Sabbath, were by them specially and particularized: not indeed according to their own arbitrary and individual views, but according to tradition traced back to Sinai itself. Secondly, laws neither specially contained nor even indicated in the Pentateuch were inaugurated by them according to the new wants of the times and the ever-changing necessities of the growing commonwealth (Gezroth, Teknomoth). Nor were the latter in all cases given on the sole authority of the Synod; but they were in most cases traditional, and certain special letters or signs in the Scriptures, seemingly superfluous or out of place where they stood, were, according to fixed hermeneutical rules, understood to indicate the inhibitions and prohibitions (tesdorim, "Fences"), newly issued and fixed. But Scripture, which had for this purpose to be studied most minutely and unerringly—the most careful and scrutinizing attention being paid even to its outward form and semblance—was also used, and made especially in its non-legal, prophetic parts, for homiletic purposes, as a wide field for lectures, sermons, and homiletic discourses, both in and out of the synagogue: at every solemnity in public and private life. This juridical and homiletical expounding and interpreting of Scripture—the genus of both of which are found still closely intertwined and bound up with each other in the Targum—is called deresh, and the avalanche of Jewish literature which began silently to gather from the time of the return from the exile and went on rolling unerringly—however dread the events which befall the nation—until about a thousand years after the destruction of the Second Temple, may be comprised under the general name Midrash—"expounding." The two chief branches indicated are, Holochab (מִלְכָּה), the rule by which to go, as binding, authoritative law; and Haggarah (מִלְכָּה, "to say")—meaning, legend, flights of fancy, shufing up from the Divine Word. The Holochab, treating more especially the Pentateuch as the legal part of the O. T., bears towards this book the relation of an amplified and annotated code: these amplifications and annotations, be it well understood, not being new laws, formerly unheard of, deduced in an arbitrary and fanciful manner from Scripture, but supposed to be simultaneous oral revelations hinted at in the Scripture, or in any case representing an unerring explanation of Divine interpretation, handed down through a more authority (Kaddisha, Shemota—"something received, heard"). The Haggarah, on the other hand, held special sway over the whole field of ethical, poetical, prophetical, and historical elements of the O. T., but was free even to interpret its legal and historical passages metaphorically and allegorically. The whole Bible, with all its times and colors, belonged to the Haggarah, and this whole Bible she transformed into an endless series of themes for her most wonderful and capricious variations. "Prophetess of the exiles," she took up the fallen verse, word, or letter, and, as the Holochab pointed out in it a special authority, she, by a most ingenious exegetical process of her own, showed to the wonder-struck multitude how the word events under which they then groaned were hinted at in it, and how in a manner it predicted even their future issue. The aim of the Haggarah being the purely momentary one of elevating, comforting, edifying its audience for the time being, it did not pretend to possess the slightest authority. As its method was capricious and arbitrary, it was its custom to point not at one, but at each one whose heart prompted him. It is sua, tale, gnome, parable, allegory, poetry, in short, of its own most strange kind, springing up from the sacred soil of Scripture, wild, luxuriant, and tangled, like a primeval tropical forest. If the Holochab used the Scriptural word as a last and most awful resort, against which there was no further appeal, the Haggarah used it as the golden nail on which to hang its gaudy tapestry: as introduction, refrain, text, or fundamental stanza for a gloss; and if the former was the iron bulwark around the nationality of Israel, which every one was ready at every moment to defend to his last breath, the latter was a maze of flowery walks within those fortresses. But gradually the Haggarah overpondered and became the Midrash kan 'igyot of the people, is not surprising. We shall notice

* א. ו. ג. (Amb. מִלְכָּה), first used in 2 Chr. 34. 23, xxiv. 27; "Commentary," in the sense of the 'arcs ' Commentaries," enlargement, embellishment, complement, etc. (A. V. story 2). The compilers of Chronicles seem to have used such promiscuous works treating of Biblical personages and events, provided they continued aught that served the tendency of the book
now each successive Targum became more and more ingegnate with its essence, and from a version became a succession of short homilies. This difference between the two branches of Midrash is strikingly pointed in the following Talmudical story:—R. Chia b. Abb. Abha, a Halachist, and R. Abbah, a Haggadist, once came together into a city and preached. The people flocked to the latter, while the former's discourses remained without a hearer. Thereupon the Haggadist comforted the Halachist with a parable. Two merchants come into a city and spread their wares—the one rare pearls and precious stones; the other a ribbon, a ring, glittering trinkets: around whom will the multitude throng?... Formerly, when life was not yet bitter labor, the people had leisure for the deep word of the Law; now it stands in need of comforts and blessings. The first collections of the Hakhotah—embracing the whole field of juridico-political, religious, and practical life, both of the individual and of the nation: the human and Divine law to its most minute and insignificant details—were instituted by Hilkil, Akila, and Simon B. Gamaliel; but the final redaction of the general code, Mišna, to which the latter Toseftah and Daynitha form supplements, is due to Jehudah Hammaasi in 220 a. d. Of an earlier date with respect to the contents, but committed to writing in later times, are the three books: Ṣifri, or Torah Kohanim (an amplification of Levitical, Ṣifri (of Numbers and Deuteronomy), and Mechiṭṭa (a portion of Exodus). The masters of the Mishnaic period, after the Soferim, are the Tannaim, who were followed by the Amora'im. The discussions and further amplifications of the Mishna by the latter, form the Gemara (Complement), a work extant in two reductions, namely, that of Palestine or Jerusalem (middle of 4th century), and of Babylon (6th century A. D.), which, together with the Mishna, are comprised under the name Talmud. Here, however, though the work is ostensibly devoted to Hakhotah, an almost equal share is allowed to Haggadah. The Haggadistic mode of treatment was threefold: either the simple understanding of words and things (Peshat) or the homiletic application, holding up the mirror of Scripture to the present life, or the mystic interpretation (Sod), the second of which chiefly found its way into the Targum. On its minute division into special and general, ethical, historical, esoteric, etc., Haggadah, we cannot enter here. Suffice it to add that the most extensive collections of it which have survived are Midrash Rashid (Commenced about 700, concluded about 1100 A. D.), comprising the Pentateuch and the five Megillot, and the Pešitka (about 200 A. D.), which contains the most complete cycle of Pericopes, but the very existence of which had until lately been forgotten, surprisingly enough, through the very extracts made from it (Jalkut, Pešitka Rabbi Ḥabi, Sūtara, etc.).

From this indispensable digression we return to the subject of Targum. The Targums now extant are the former discourses recovered and preserved by the five Targumim of the Pentateuch, known as that of Jethro, the five Megillot, and the Pesikta, known as that of Jonathan Ben-Uzzziel.

I. Targum on the Pentateuch, known as that of Onkelos.

II. Targum on the first and last propheta, known as that of Jonathan Ben-Uzzziel.

III. Targum on the Pentateuch, likewise known as that of Jonathan Ben-Uzzziel.

IV. Targum on portions of the Pentateuch, known as Targum Jerusalem.

V. Targum on the Haggeographa, ascribed to Joseph the Blind, namely—

1. Targum on Psalms, Job, Proverbs.

2. Targum on the five Megillot (Song of Songs, Ruth, Lamentations, Esther, Ecclesiastes).

3. Two (not three, as commonly stated) other Targums to Esther: a smaller and a larger, the latter known as Targum Shen, or Second Targum.

VI. Targum to Chronicles.

VII. Targum to Daniel, known from an unpublished Persian extract, and hitherto not received among the number.

VIII. Targum on the Apocryphal pieces of Esther.

We have hinted before that neither any of the names under which the Targums hitherto went, nor any of the dates handed down with them, have stood the test of recent scrutiny. Let it, however, not for a moment be supposed that a skeptic Welsh school has been at work, and with hypercritical and wanton malice has tried to annihilate the hallowed names of Onkelos, Jonathan, and Joseph the Blind. It will be seen from what follows that most of these names have or may have a true historical foundation and meaning; but uncrirical ages and ignorant scribes have perverted this meaning, and a succession of most extraordinary misreadings and strangest Ṣefi'ot and Ṣoneth—some even of a very modern date—have produced rare confusion, and a chain of assertions which dissolve before the first steady gaze. That, notwithstanding all this, the implicit belief in the old names and dates still reigns supreme will surprise no one who has been accustomed to see the most striking and undeniable results of investigation and criticism quietly ignored by contemporaries, and forgotten by generations which followed, so that the same work had to be done very many times over again before a certain fact was allowed to be such.

We shall follow the order indicated above:

I. The Targum of Onkelos.

It will be necessary, before we discuss this work itself, to speak of the person of its reputed author as far as it concerns us here. There are few more contested questions in the whole province of Biblical, nay general literature, than those raised on this head. Did Onkelos ever exist? Was there more than one Onkelos? Was Onkelos the real form of his name? Did he translate the Bible at all, or part of it? And is this Targum the translation he made? Do the dates of his life and this Targum tally, etc., etc. The ancient accounts of Onkelos are awfully of the most corrupted and confused kind; so much so that both ancient and modern investigators have failed to reconcile and amend them so as to gain general satisfaction, and opinions remain widely divergent. This being the case, we think it our duty to lay the whole—not very voluminous—evidence, collected both from the body of Talmudical and post-Talmudical (so called Rabbinical) and patristic exactly with Talmud (from frame, "to learn"); and Targum (from hara, "to teach"); all three terms meaning "the study," by way of eminence.
writings before the reader, in order that he may judge for himself how far the conclusions to which we shall point may be right.

The first mention of "Onkelos" — a name variously derived from Niccolus (Geiger), "Orphus, vauzod [sic] (Reaum), Homocllus, Auuclaus, etc. — more fully "Onkelos the Proselyte," is found in the Tosefta, a work drawn up shortly after the Mishna. Here we learn that "Onkelos the Proselyte" was so serious in his adherence to the newly-adopted (Jewish) faith, that he threw his share in his paternal inheritance into the Dead Sea (Tos. Demai, vi. 9). (2.) At the funeral of Gamaliel the elder (1st century A. D.) he burnt more than 70 mina worth of spices in his honor (Tos. Shabb. 8). (3.)

This same story is repeated, with variations (Tos. Semach 3). (4.) He is finally mentioned, by way of corroboration to different Halaclus, in connection with Gamaliel, in three more pieces, which complete our references from the Tosefta (Tos. Mikt. 6, 1; Kelim, iii. 2, 2; Chag. 3, 1).

The Babylonian Talmud, the source to which we turn our attention next, mentions the name Onkelos four times: (1.) As "Onkelos the Proselyte, the son of Kalonymos" ("Calianeus?" Clemen? i.), the son of Titus's sister, who, intending to become a convert, burned up the ghastly glories of Titus, Balaban, and Cesar [the latter name is derived from Caesar]. (2.) In Baba Bathra 99 a (Demai), "Onkelos the Proselyte" is quoted as an authority on the question of the form of the Cherubim. And (4.) The most important passage — because on it and alone, in the wide realm of ancient literature, has been founded the general belief that Onkelos is the author of the Targum now current under this name — is found in Meg. 3: 1. It reads as follows: "R. Jeremiah, and, according to others, R. Chia bar Abba, said: The Targum to the Pentateuch was made by the 'Proselyte Onkelos,' from the mouth of R. Eleazar and R. Jehoshua; the Targum to the Prophets was made by Jonathan ben Uziel from the mouth of Haggai, Zechariah, and Malachi. When we have not been taught that the Targum existed from the time of Ezra... Only that it was forgotten, and Onkelos restored it." No mention whatever is to be found of Onkelos either in the Jerusalem Talmud, reduced about a hundred years before the Babylonian, nor in the Church fathers — an item of negative evidence to which we shall presently draw further attention. In a Midrash, which has not been published about the middle of the 12th century, we find again "Onkelos the Proselyte" asking an old man, "Whether that was all the love God bore towards a proselyte, that He promised to give him bread and a garment? Wherupon the old man replied that this was all for which the Patriarch and Abraham [Gen. xxii. 20] asked."

"The R. Zohar, of late and very uncertain date, makes "Onkelos" a disciple of Hillel and Shamai. Finally, a MS., also of a very late and uncertain date, relates of "Onkelos, the nephew of Titus" that he asked the emperor's advice as to what merchandise he thought it profitable to trade in. The emperor told him that that should be bought which was cheap in the market, since it was sure to rise in price. Whereupon Onkelos went on his way. He repaired to Jerusalem, and studied the Law under R. Eleazar and R. Jehoshua, and his fame became wide. When he returned to the court, one of the courtiers observed the puller of his con- tentence, and said to Titus, "Onkelos appears to have studied the Law." Interrogated by Titus, he admitted the fact, adding that he had done it by his advice. No nation had ever been so excited, and none was now held cheaper than Israel: "Therefore," he said, "I concluded that in the end none would be of higher price."

This is all the information to be found in ancient authorities about Onkelos and the Targum which bears his name. Surprisingly enough, the latter is well known to the Babylonian Talmud (whether to the Jerusalem Talmud is questionable) and the Midrashim, and is often quoted, but never once as Targum Onkelos. The quotations from it are invariably introduced with a נֵּיִם מַעְרָכָה, "As we [Babylonians] translate," and the version itself is called (e. g. Koldusch. 49 a) יַעֲשֵׂה בָּם, "Our Targum," exactly as Ephraim Syrnis (Opp. i. 390) speaks of the Peshito as "Our translation."

Yet we find on the other hand another current version invariably quoted in the Talmud by the name of its known author, nämlich, לְבַּעַר קְנַיִם, "the [Greek] Version of Akivas:" a circumstance which, by showing that it was customary to quote the author of the name, exclusively as to the translation of Onkelos, to the Targum of Onkelos. Still more surprising, however, is, as far as the person of Onkelos is concerned (whatever be the discrepancies in the above accounts), the similarity between the incidents related of him and those related of Akivas. The latter (לְבַּעַר קְנַיִם, לְבַעַר כְּנַיִם) is said, both in Sirin (Lev. xxx. 7) and the Jerusalem Talmud (Demai, xxvii. 6), to have been born in Pontus, to have been a proselyte, to have thrown his paternal inheritance into an asphalt lake (T. Jer. Demai, 25 a), to have translated the Torah before R. Eleazar and R. Joshua, who praised him (לְבַּעַר קְנַיִם, in allusion perhaps to his name, לְבַּעַר כְּנַיִם) or, according to other accounts, before R. Akiba (Kohelet. Kidd. 1, 2, etc.; Ber. Me. 11, Rabli. Midr. 30 a). We learn further that he lived in the time of Hadrian (Chag. 2, 1), that he was the son of the Emperor's sister (Tanach. 28, 1), that he became a convert against the Emperor's will (ib. and Shen. Rabba, 146 c), and that he consulted Eleazar and Jehoshua about his conversion (Ber. R. 75 a; comp. Misir. Koh. 192 b). First he is said to have gone to the emperor, and to have asked him whether that was all the love God bore to a proselyte, that He promised him bread and a garment (Gen. xxviii. 20). "Yes," he said, "what exquisite birds and other delicacies I now have: even my slaves do not care for them any longer." Whereupon R. Eleazar became wroth, and said, "Is that for which Jacob the Patriarch gave bread to eat and a garment to wear," so small in the eyes of God?

"Come he, the proselyte, and receives these things without any trouble!" — And Akivas, dissatisfied, left the irate Master and went to R. Joshua. He pacified him, and explained to him that "Bread meant the Divine Law, and 'Garment,' the Tikkh, or sacred garment to be worn during prayer. " — And

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not this old, he continued, but the Prophets may marry his daughter to a priest, and his offspring may become a high-priest, and offer burnt-offerings in the Sanctuary." More striking still is a Greek quotation from Onkelos, the Chaldee translator (Midr. Echa, 68 c), which in reality is found in and quoted (Midr. Shemag. 27 d) from Akiba, the Greek translator.

That Akiba is no other than Aquila (Aquiαса), the well-known Greek translator of the Old Testament, we need hardly add. He is a native of Pontus (Iren. adl. Har. 3, 24; Jer. De vir. ill. 54; Philos. De Hebr. § 90). He lived under Hadrian (Epiph. De Pont. et Mose. § 12). He is called the ἐρμηνευστής (Chron. Alex. ἐρμηνευστής) of the Emperor (ib. § 14), becomes a convert to Judaism (§ 15), whose name is called the Prophets (Iren. 1.; Jerome to Is. viii. 14, etc.), and receives instructions from Akiba (Ier. 1.). He translated the O. T., and his Version was considered of the highest import and authority among the Jews, especially those unacquainted with the Hebrew language (Euseb. Prop. Ev. l. c.; Augustin, Conf. I. xvi. 5, 17; Theod. Tr. Heb. § 90; Cass. iii. 180). Thirteen distinct quotations a from this Version are preserved in Talhum and Middrash, and they tally, for the most part, with the corresponding passages preserved in the Hexapla; and for those even which do not agree, there is no need to have recourse to corruptions. We know from Jerome (on Ezek. iii. 15) that Aquila prepared a further edition of his Version, called by the Jews מִשְׁלָח יִפְぬר, and there is no reason why we should not assume, ἐκείνης προέρχεται, that the different passages belong to the different editions.

If there can then be no reasonable doubt as to the identity of Aquila and Akidas, we may well now go a step further, and from the three-fold accounts adduced, so strikingly parallel in their anachronisms and contortions—solely argue the identity, as of Akilas and Aquila, so of Onkelos "the translator," with Akilas or Aquila. Whether in reality a Prophets of that name had been in existence at an earlier date—a circumstance which might explain part of the contradictory statements; and whether the difference of the forms is produced through the θ (ng, nk), with which we find the name sometimes spelt, or the Babylonian manner, occasionally to insert an η, like in Adrians, which we always find spelt Adrians in the Babylonian Talhum; or whether we are to read Gammaliel II. for Gamaliel the Elder, we cannot here examine; anything connected with the person of an Onkelos no longer concerns us, since he is not the author of the Targum; indeed, as we saw, only once ascribed to him in the passage of the Babylonian Talmud (Meg. 3 a), palpably corrupted from the Jerusalem Talmud (Meg. 1. 9). And not before the 9th century (Ipr. Jor. to Gen. xxv. 27) does this monstrous mistake seem to have struck root, and even from that time three centuries elapsed, during which the Version was quoted often enough, but without its authorship being ascribed to Onkelos.

From all this it follows that those who, in the face of this overwhelming mass of evidence, would fain retain Onkelos in the false position of translator of our Targum, must be ready to admit that there were two men living simultaneously of most astonishingly similar names; both propletes to Judaism, both translators of the Bible, both disciples of Eileithyia and Jehosophat; it being of both reported by the same authorities that they translated the Bible, and that they were disciples of the two last-mentioned Doctors; both supposed to be nephews of the reigning emperor, who disapproved of their conversion (for this account comp. Dion Cass. xxvii. 14, and Dei. Rab. 2, where Domitian is related to have had a near relative executed for his inclining towards Judaism); and very many more palpable improbabilities of the same description.

The question now remains, why was this Targum called that of Onkelos or Akilas? it is neither a translation of it, nor is it all done in the same spirit. All that we learn about the Greek Version shows us that its chief aim and purpose was, to counteract the LXX. The latter had, as it were, become a monster of a mass of corruptions;—especially with respect to the Messianic passages—as well on the Christian as on the Jewish side. It was requisite that a translation, scrupulously literal, should be given into the hands of those who were unable to read the original. Aquila, the disciple, according to one account, of Akilas—the same Akilas who expounded (storned) for halachic purposes the seemingly most insignificant particles in the Scripture (e. g. the γνός, sign of accusative; Gen. R. 11; Tos. Sheb. 1; Talm. Sheb. 26 b)—fulfilled his task, coming to his master's monster as a death to it, to republic the sacred and etymological verba sacra as was the principle of his translation:—Quid Hebraei non solum habent ἀληθή σελίδην ητομά, οὐκ έρτης στάλας καβακόπας καὶ στάνομεν καὶ στάνομεν τας επιτραπτής και λεξικάντων, διατάκαμ ταύτα τούτα καὶ την αλήθεια καὶ την λεγανομενη αποκαλισμον; (Jer. de Opst. Gen. Instr.) Targum Onkelos, on the other hand, is, if not quite a paraphrase, yet one of the very freest versions. Nor do the two translations, with rare exceptions, agree even as to the renderings of proper names, which each occasionally likes to transform into something else. But there is a reason. The Jews in possession of this most shabbily accurate Greek Bible-text, could now on the one hand successfully combat arguments, brought against them from interpolated LXX. passages, and on the other follow the expoundings of the School and the Hachhah, based upon the letter of the Law, as closely as if they had understood the original itself. That a version of this description often marred the sense, mattered less in times anything but favorable to the literal meaning of the Bible. It thus gradually became such a favorite with the people, that its renderings were household words. It was not that the LXX was made was considered a day of distress like the one on which the golden calf was cast and was actually entered among the fast days (8th Telsheth; Meg. Taanith),—this new version, which was to dispel the mischievous influences of the other,

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[a] Greek quotations: Gen. xvii. 1, in Beresh. Rab. 51 b; Lev. xxiii. 40, Jer. Sera, 3, 5, fol. 53 d (comp. Vaj. Rab. 209 d); Is. iii. 29, Jer. Shabb. 6, 4, fol. 2 b; Ex. xxvi. 19, Midr. Tgem. 59 e; Ex. xxiv. 43, Vaj. Rab. 293 b; Ps. lxiv. 15 (Masor. T. according to LXX.), Jer. Meg. 2, 3, fol. 73 b; Prov. xviii. 21.
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I. Out of its author, one of the most delicate compliments in the manner of the time. The verse of the Scripture (Ps. xlv. 2), "Thou art more beautiful (yedignit) than the sons of men," was applied to him — in allusion to Gen. ix. 27, where it is said that Japheth (i.e. the Greek language) should be the last of the four sons of Noah. In the tents of Shem (i.e. the Greek), Meg. 1, 11, 71 b and c; 9 b, Ber. Kall. 40 b. — Osia γάρ Ἀ'καλάσ δουλεύει τῇ ἐβαζωγεί λειτ ἐνδεξανείς εἰπώ... φιλοτιμούσων πεπεστειλένων παρὰ Τουδασίου, ἡρμηνευόσαι τίνι γραφήν, etc. (Orig ad Afric. 2).

What, under circumstances, is more natural than to suppose that the new 1st edition Version — at least as excellent in its way as the Greek — was started under the name which had become expressive of the type and ideal of a Bible translation; that, in fact, it should be called a Targum done in the manner of Aquila — Aquila-Targum. Which the title of recommendation was, in consideration of the merits of the work upon which it was based, gladly introduced and retained — or for ought we know, was not bestowed upon it until it was generally found to be of such surpassing merit, we need not stop to argue.

Being thus deprived of the dates which a close examination into the accounts of a translator's life might have furnished us, we must needs try to fix the time of our Targum as approximately as we can by the circumstances under which it took its rise, and by the quotations from it which we meet in early works. Without unnecessarily going into detail, we shall briefly record, what we said in the introduction, that the Targum was begun to be committed to writing about the end of the 2d century, A.D.

So far, however, from its superseding the oral Targum at once, it was on the contrary strictly forbidden to read it in public (Jer. Meg. 4, 1). Nor was there any uniformity in the version. Down to the middle of the 2d century we find the masters most materially differing from each other with respect to the Targum of certain passages, (Sib. 54 a) and translations quoted not to be found in any of our Targums. The necessity must thus have pressed itself upon the attention of the spiritual leaders of the people to put a stop to the fluctuating state of a version, which, in the course of time must needs have become naturally surrounded with a halo of authority little short of that of the original itself. We shall thus not be far wrong in placing the work of collecting the different fragments with their variants, and reducing them into one — finally authorized Version — about the end of the 3d, or the beginning of the 4th, and in assigning Babylon to it as the birthplace. It was at Babylon that about this time the light of learning, extinguished in the idol-stained fields of Palestine, shone with threefold vigor. The Academy at Nahardea, founded according to legend during the Babylonian exile itself, had gathered strength. In the same degree as the numerous Palestinian schools began to decline, and when in 250 A.D., that most ancient school was destroyed, there were three others simultaneously flourishing in its stead — Tiberias, whither the college of Palestinian Jabneh had been transferred in the time of Camael III. (200); Sora, founded by Chidas of Kafir (293); and Pumbedita, founded by R. Jehudah b. Jose (337).

And in Babylon for well-nigh a thousand years — the crown of the Law — remained, and to Babylon, the seat of the "Head of the Yehud," (Dispersion), all Israel, scattered to the ends of the earth, looked for its spiritual guidance. That one of the first deeds of these Schools must have been the fixing of the Targum, as soon as the fixing of it became indispensable, we may well presume; and as we see the text fluctuating down to the middle of the 2d century, we can conceive that the redaction took place as soon afterwards as may reasonably be supposed. Further corroborative arguments are found for Babylon as the place of its final redaction, although Palestine was the country where it grew and developed itself.

Many grammatical and homiletical signs — the substance itself, i.e. the words, being Palestinian — point, as far as the scanty materials in our hands permit us, to draw conclusions as to the true state of language in Babylon, to that country. The Targum further exhibits a greater linguistic similarity with the Babylonian, than with the Palestinian Genara. Again, terms are found in it which the Talmud distinctly mentions as peculiar to Babylon, not to mention Persian words, which on Babylonian soil easily found their way into our work. One of the most striking hints is the unvarying translation of the Targum of the word רָוִי, "River," by Ephruses, the River of Babylon. Need we further point to the terms above mentioned, under which the Targum is exclusively quoted in the Talmud and the Midrashim of Babylon, namely, "Our Targum," "As we translate," or its later designation (Aruch, Rashi, Tosafis, etc.) as the "Targum of Babil?" Were a further proof needed, it might be found in the fact that the two Babylonian schools, which held different readings in various places of the Scripture, as individual traditions of their own, consequently held different readings in the Targum ever since the time of its redaction.

The opinions developed here are shared more or less by some of the most competent scholars of our day: for instance, Zanz (now quoatulates the dictum hid down in his Godkodnehed, Later, that the translation of Onkelos dates from about the middle of the first century, A.D.; comp. Geiger, Zeitchr. 1843, p. 179, note 2), Gritz, Levy, Herzfeld, Geiger, Frankel, etc. The history of the investigation of the Targums, more especially that of Onkelos, presents the usual aspect of vague speculations and widely contradictory notions, held by different investigators at different times. It is worth mentioning that of old authorities, Rashi puts the date of the Targum as far back as the time of Isaiah — notwithstanding that the people, as we are distinctly told, did not understand even a few Aramaic words in the time of Jeremiah. Following Assar de Rosi and Effah Levita (who, for reasons now completely disposed of, assumed the Targum to have first been written in Babylon during the captivity), Bellenari, Sixtus Senensis, Abbre, Bartosc, Rich. Simon, Hottinger, Walton, Thos. Smith, Pearson, Allix, Sharbon, Prideaux, Schickard, take the same view with individual modifications. Peifler, B. Mayer, Steph. Morinius, on the other hand, put its date at an extremely late period, and assign it to Palestine. Another scholar held that the Targum was not written until after the time of the Talmud — so Wolf, Havermann, partly Rich. Simon, Hornbeck, Joz. Morius, etc.: and

א ליטא, "a girl," is rendered by נָהיל; "for thus they call in Babylon a young girl," דַּשָּׂ נָהַיָּה (Chag. 13 a)
their reasons are both the occurrence of "Talmudical Fables" in the Targum and the silence of the Fathers. The former is an argument to which no reply is needed, since we do not see what it can be meant to prove, unless the "Halakhot" had been before their eyes, who, according to

"Henricus Seyenus Capricinus" (Ann. Eccl. tom. i. 281), must have written all this gigantic literature, ranging over a thousand years, out of his own head, in which case, indeed, every dictum on record, dating before or after the compilation of the Talmud, and in the least resembling a passage or story contained therein, must have been plundered from its sole native author. The latter argument, namely, the silence of the Fathers, more especially of Origen, Jerome, and Epiphanius, has been answered by Walton; and what we have said will further corroborate his arguments to the effect, that they did not mention it, not because it did not exist in their days, but because they either knew nothing of it, or did not understand it. In the person of an Okehlo, a Chaldee translator, the belief has been general, and will remain so, as long as the ordinary handbooks—with rare exceptions—do not care to notice the uncontroverted results of contemporary investigation. How scholars within the last century have endeavored to reconcile the contradictory accounts about Okehlos, more particularly how they have striven to smooth over the difficulty of their tallying with those of Mikus—as far as either had come under their notice—for this and other minor points we must refer the reader to Eichhorn, John, Bahrholdt, Hünernick, etc.

We now turn to the Targum itself. Its language is Chaldee, closely approaching in purity of idiom to that of Ezra and Daniel. It follows a sober and clear, though not a scholastic, and keeps as closely and minutely to the text as is at all consistent with its purpose, namely, to be brief, and above all, a version for the people. Its explanations of difficult and obscure passages bear ample witness to the competence of those who gave it its final shape, and infused into it a rare unity. Even where foreign matter is introduced, or, as Berekwitz in his Hebrew work Oche Or keenly observes, where it most artistically blends with the Chaldee; two considerations: two, or even a combination, into one: it steadily keeps in view the real sense of the passage in hand. It is always concise and clear and dignified, worthy of the grandeur of its subject. It avoids the legendary character with which all the later Targumim entwine the Biblical word, as far as ever circumstances would allow. Only in the political passages it was compelled to yield—though reluctantly—to the popular craving for Haggadah; but even here it chooses and selects with rare taste and tact.

Generally and broadly it may be stated that alterations are never attempted, save for the sake of clearness; tropic terms are dissolved by judicious circumlocutions, for the correctness of which the authors and editors—the possession of the living tradition of a language still written, if not spoken in their day—certainly seem better judges than some modern critics, who, through their own incomplete acquaintance with the idiom, injudiciously blame Okehlos. Highly characteristic is the aver-}

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withstanding the apparent pedantry of his method, and the undeniable identity which necessarily must exist between some of his classes, a glance over their whole body, aided by one or two examples in each case, will enable us to gain as clear an insight into the manner and "spirit" of the Targum as possible without the study of the work itself.

(A.) Discrepancies where the language of the text has been changed in the Targum, but the meaning of the former has been retained.

1. Alterations owing to the idiom: e. g. the singular word [Gen. ii. 26], "man and woman," as applied to the animals (Gen. vii. 2), becomes, as unsuitable in the Aramaic, "male and female."d

2. Alterations out of reverence towards God, more especially for the purpose of doing away with all ideas of a plurality of the Godhead: e. g. the terms Adonai, Elohim, are replaced by Jehovah: "And Jehovah smelled a sweet smell" (Gen. vii. 8), Onkelos has, "And Jehovah received the sacrifice with grace;" for "And Jehovah went down to see the city" (Gen. xi. 5), and Jehovah "rendred Himself," a term of frequent use in the Targum for verbs of motion, such as "to go down," "to go through," etc., applied to God. "I shall pass over thee" (Gen. xiv. 13), the Targum renders, "I shall protect you."d Yet only anthropomorphisms which clearly stand figuratively and might give offense, are expunged, not as Maluminae, followed by nearly all commentators, holds, all anthropomorphisms, for words like "hand, finger, to speak, see," etc. (see above), are retained. But where the words remember, think of, etc., are used by God, they always, when a sweet smell in the text stand in the Targum in the present; since a past or future would imply a temporary forgetting on the part of the Omnipotent.4 A kind distinction is here also established by Luzzatto between נִשָּׁוֹת and נִשַּׁוֹת, the former used of a real, external seeing, the latter of a seeing into the heart.

4. Expressions used of and to God by men are brought more into harmony with the idea of his dignity. Thus Abraham's question, "The Judge of the whole earth, should he not (Sdq) do justice?" (Gen. xxv. 25) is altered into the affirmative: "The Judge . . . verily He will do justice." Lalan, who speaks of his gods as in the text, is made to speak of his religion only in the Targum.

5. Alterations in honor of Israel and their ancestors. Rachel was "stole" the teraphim (xxxi. 19) is softened into Rachel "took"; "Jacob said" from Lalan (ch. 22), into "went." e The sons of Jacob answered Shechem with craftiness (xxxiv. 13), into "with wisdom."

6. Short glosses introduced for the better understanding of the text: "for it is my mouth that speaks to you" (xli. 12), Joseph said to his brethren: Targum, "to your tongue." 2 e. i.e. without an interpreter. "The people who had made the call" (Ex. xxiii. 35); Targum, "war-shipped," e since not they, but Aaron made it.

7. Explanation of tropical and allegorical expressions: "Be fruitful (lit. creep, from לֹא תָּנָה) and multiply" (Gen. i. 28), is altered into "bear children;" or "thy brother Aaron shall be thy prophet" (Ex. vii. 1), into "thy interpreter" (Metargum); "I made thee a god (Elohim) to Pharaoh" (Ex. vii. 1), into "a master;" z to a head and to a tail" (Dent. xxviii. 13), into "to a strong man and not to a weak;" w and finally, "Whoever says of his father and his mother, "Thou hast made him not" (Deut. xv. 9), into "Whoever is not merciful b towards his father and his mother."t

8. Tending to ennoble the language: the "washing" of Aaron and his sons is altered into "sanctifying;" the "cresses" of the animals of Abraham (Gen. xi. 11) become "pieces;" 27 "anointing;" 28 becomes "elevating, raising;" 9 the "wife of the bosom, 10 wife of the covenant." 10

9. The last of the classes where the terms are altered, but the sense is retained, is that in which a change of language takes place in order to introduce the explanations of the oral law and the traditions: e. g. Lev. xviii. 11, "On the morrow after the Sabbath" (G. c. the feast of the unwounded trend) the priest shall wave it (the sheaf)," Onkelos for Sabbath, Feast-day; t For meatloaves = (Deut. vi. 8), Tefillin (phylacteries). 11

(B.) Change of both the terms and the meaning.

10. To avoid phrases apparently derogatory to the dignity of the Divine Being: "Am I in God's stead?" becomes in Onkelos, "Dost thou ask (children) from me?" or from thee thou shouldst ask them?" (Gen. xxx. 2).

11. In order to avoid anthropomorphisms of an objectionable kind. "With the breath of thy nose" a (33 breath of thy nostrils," A. V., Ex. xx. 8), becomes 4 With the word of thy mouth." 2 And
I shall spread my hand over thee (Ex. xxxiii. 22), is transformed into 1 shall with my hand protect thee, b — and thou shalt see my back ports, but my face 6 shall not be seen (Ex. xxxiii. 23): And thou shalt see what is behind me, but that which is before me shall not be seen (Deut. xxxiii. 12).

12. For the sake of religious euphemisms: e. 2. — And ye shall be like God. 6 (Gen. iii. 5), is altered into 1 like princes. b — A laughter he gives me — 1 God being entirely omitted.

13. In honor of the nation and its ancestors: e. g. — Jacob was an upright man, a dweller in tents (Gen. xxv, 27), becomes 1 an upright man, frequenting the house of learning. 6 — One of the people, namely, he might have him with thy wife (Gen. xxvii. 10) — Thy brother came and took my blessing with deceit (v (Gen. xxviii. 35), becomes 1 with wisdom. 6

14. In order to avoid similar objectionable on aesthetic grounds. — And he will bathe his foot in oil ( 6 — And he will have many delicacies of a king (Deut. xxxiii. 24).

15. In order to explain the language. — And man became a living being ( 1 (Gen. ii. 7) — And it became in man a speaking spirit. 6 — How good are thy tents, 6 O Jacob. — How good are thy lairs, 6 O Jacob (Num. xxiv. 5).

16. In favor of the oral Law and the Rabbinical explanations. — And go into the land of Moriah. 6 (Gen. xxii. 2), becomes 1 into the land of worship, (the future place of the Temple). — Isaac went to walk in the field (Gen. xxvii, 63), is rendered 1 to pasture. 6 — Thou shalt not boil a kid or in the milk of its mother (Ex. xxiv. 26) — as meat and milk, 6 according to the Hakahalah.

(14) Alterations of words (circumlocutions, additions, etc.) without change of meaning.

17. On account of the difference of filiation: e. g. — Her father's brother. 6 ( 1 (Gen. xxix. 12), is rendered 1 the son of her father's sister. 6 — What God does (future) he has told Pharaoh (Gen. xlii. 28) — What God will do, 6 (Gen. xlii. 6) etc.

18. Additions for the sake of avoiding expressions apparently derogatory to the dignity of the Divine Being, by implying polytheism and the like: 1 Who is like unto Thee among the gods? 6 is rendered, 1 There is none like unto Thee, 6 Thou art God (Ex. xv. 11). — And they sacrifice to demons who are no gods. 6 — of no use 6 (Deut. xxxiii. 17).

19. In order to avoid erroneous notions implied in certain verbs and epithets used of the Divine Being: e. g. — And the Spirit of God moved (Gen. i. 2) — A wind from before the Lord. 6 — And Noah built God an altar 6 (Gen. vii. 20) — an altar before God, 6 — And God was with the boy (Gen. xxvi. 20) — And the word of God was in the sid of the boy. 6 — The mountain upon which was revealed the glory of God. 6 — The staff of God (Ex. iv. 20) — The staff with which thou hast done the miracles before God. 6 — And I shall see what will be their end 6 (It is open revealed) before me, 6 etc. The Divine Being is in fact very rarely spoken of without that spiritual medium mentioned before; it being considered, as it were, a want of proper reverence to speak of or of Him directly. The terms before (Keb), 1 Word (Agayos, Sabbath), 6 Glory (Shabbos), 6 Majesty (Shabbos), are always used instead of the Divine name: e. g. — The voice of the Lord was heard (Gen. iii. 8). The voice of the Word 6 — And he will dwell in the tents of Shem (Ex. xxvii) — And the Shechinah [Divine Presence] will dwell. — And the Lord came up from Abraham 6 (Gen. xxvii. 22) — And the glory of God went up from Abraham. 6 — And God came to Abimelech 6 (Gen. xx. 3) — And the word from (before) God came to Abimelech.

20. For the sake of improving seemingly irreverential phrases in Scripture. — Who is God that I should listen unto his voice? (Ex. v. 2) — The name of God has not been revealed to me, that I should receive his word. 6

21. In honor of the nation and its ancestors. — And Israel said to Joseph, Now I shall gladly die 6 (Gen. xxxvi. 30), which might appear frivolous in the mouth of the patriarch, becomes 1 I shall be comforted now. 6 — And he led his flock towards the desert (Ex. iii. 1) — towards a good spot of pasture in the desert.

22. In honor of the Law and the explanation of its obscurities. — To days and years (Gen. i. 14) — that days and years should be counted by them; 6 a tree of knowledge of good and evil 6 — A tree, and those who eat its fruits will distinguish between good and evil. 6 — I shall not further curse for the sake of man (viii. 21) — afternoon (Minha), and Jacob the evening-prayer (Maarib).
23. In the sake of avoiding similies, metaphorical and allegorical passages, too difficult for the comprehension of the multitude; e. g. "Thy seed like the dust of the earth" (Gen. xiii. 16); "mighty as the dust of the earth." "I am too much for all the benefits." (Gen. xxi. 18). "My good deeds are small." "And the Lord thy God will circumcise thy heart." "The folly of thy heart."  

24. For the sake of elucidating apparent obscurities, etc., in the written Law. "Therefore shall a man leave his father and his mother."

25. In favor of the oral Law and the traditional explanations generally. "He punishes the sins of the parents on their children." (Ex. xx. 5), has the additional force when the children follow the sins of their parents." (comp. Ex. xviii. 19). "The righteous and the just ye shall not kill." (Ex. xix. 7). "He who has left the tribunal as innocent, thou shalt not kill him," i. e., according to the Halacha, he is not to be arraigned again for the same crime. "Doorposts" ("mesoroth") (Deut. vi. 9). "And thou shalt write them . . . and ajicha thou upon the posts, etc." (D.) Alteration of language and meaning.  

26. In honor of the Divine being, to avoid apparent multiplicity or a likeness. "Behold man shall be like one of us, knowing good and evil." (Gen. iii. 22). "He will be the only one in the world to know good and evil." "For who is a God in heaven and on earth who could do like thy deeds and powers." (Deut. iii. 24). "Flour are God, thy Divine Presence." In heaven above, and reigns on earth below, and there is none who does like unto thy deeds, etc.  

27. Alteration of epithets employed of God. "And before thee shall I hide myself." (Gen. iv. 14). "And before thee it is not possible to hide." "This is my God and I will praise Him, the God of my father and I will exalt Him." (Ex. xx. 2). "This is my God, and I will build Him a sanctuary:" "The God of my fathers, and I will pray before Him." "In one moment I shall go up in thy midst and annihilate thee." "For one hour will I take away my majesty from among thee" (since no evil can come from above).  

28. For the ennobling of the sense. "Great is Jehovah above all gods." "Great is God, and there is no other god beside Him." "Send through him whom thou wilt send." (Ex. iv. 13). "In honor of him who is worthy to be sent."  

29. In honor of the nation and its ancestors. "And the souls they made in Haran." (Gen. xii. 5) "The souls they made subject to the Divine Law in Haran." "And Isaac brought her into the tent of his mother Sarah." (Gen. xxvii. 47). "And to righteous were her works, like the work, of his mother Sarah." "And he bent his shoulder to hear, and he became a tributary servant." (Gen. xlix. 15). "And he will conquer the cities of the nations and destroy their dwelling-places, and those that will remain there will serve him and pay tribute to him." "People, foolish and not wise." (Dent. xxxii. 6) "People who has received the Law and has not become wise."  

30. Explanatory of tropical and metaphorical phrases. "And besides thee no man shall raise his hand and his foot in the whole land of Egypt." (Gen. xlii. 4). "There shall not a man raise his hand to seize a weapon, and his foot to ride on a horse."  

31. To ennoble or improve the language. "Costs of skin." (Gen. iii. 21) "Garments of honor on the skin of their flesh." "Thy two daughters who are found with thee." (Gen. xix. 15). "Who were found faithful with thee." "May Reuben live and not die." (Dent. xxxii. 6). "May Reuben live in the everlasting life."  

The foregoing examples will, we trust, be found to bear out sufficiently the judgment given above on this Targums. In spite of its many and important discrepancies, it never for one moment forgets its aim of being a clear, though free, translation for the people, and nothing more. Wherever it deviates from the literalness of the text, such a course, in its case, is fully justified—nay, necessitated—either by the obscurity of the passage, or the wrong construction that naturally would be put upon its wording by the multitude. The explanations given agree either with the real sense, or develop the current tradition supposed to underlie it. The specimens adduced by other investigators, however differently classified or explained, are easily brought under the foregoing heads. They one and all tend to prove that Chaldee, whatever the objections against single instances, is one of the most excellent and thoroughly competent interpreters. A few instances only—and they are very few indeed—may be adduced, where even Onkelos, as it would appear, has failed. Far be it from us for one moment to depreciate, as has been done, the infinitely superior knowledge both of the Hebrew and Chaldee idioms on the part of the writers and editors of our document, or to attribute their discrepancies from modern translations to ignorance. They drank from the fullness of a highly valuable traditional exegesis, as fresh and vigorous in their days as the Hebrew language itself still was in the circles of the wise, the academies and schools. But we have this advantage, that words which then were obsolete, and whose meaning was known no longer—only guessed at—are to us familiar by the numerous progeny they have produced in neogenic idioms, known to us through the mighty spread of linguistic science in our days; and if we

...
are not aided by a traditional exegesis handed down within and without the schools, perhaps ever since the days of the framing of the document itself, neither are we prejudiced and lettered by it. Whatever may be implied and hidden in a verse or word, we have no reason to translate it according, and, for the attaining of this purpose, to overstrain the powers of the roots. Among such small shortcomings of our translator may be mentioned that he appears to have erroneously derived מְרַשָּׁשׁ (Gen. iv. 7) from מָרַשׁ; that מְרַשְּׁשֶׁשׁ (xx. 6) is by him rendered מְרַשָּׁשׁ; מְרַשְּׁשֶׁשׁ (Gen. xlii. 43) by מְרַשְׁשָׁשׁ; מְרַשָּׁשׁ (Dent. xxiv. 5) מְרַשָּׁשׁ; and the like. Comp. however the Commentators on these passages.

The bulk of the passages generally adduced as proofs of want of knowledge on the part of Onkelos have in a great part been due to the oversight of the foregoing specimens to be intentional deviations; many other passages not mentioned merely instance the want of knowledge on the part of his critics.

Some places, again, exhibit that blending of two distinct translations, of which we have spoken; the catchword being apparently taken in two different senses. Thus Gen. xxviii. 13, where he translates "And Abraham lifted up his eyes after these, and behold there was a ram;" he has not "in his perplexity" mistranslated מְרַשָּׁשׁ for מְרַשָּׁשׁ, but he had only placed for the sake of clearness the מְרַשָּׁשׁ after the (the verb (he saw), instead of the noun (ram)); and מְרַשָּׁשׁ, which is moreover wanting in some texts, has been added, not as a translation of מְרַשָּׁשׁ or מְרַשָּׁשׁ, but in order to make the passage more readily still. A similar instance of a double translation is found in Gen. ix. 6: "Whosoever sheds a man's blood, by man shall his blood be shed:" rendered "Whosoever sheds the blood of man, by witnesses through the sentence of the judges shall his blood be shed:" מְרַשָּׁשׁ, man, being taken first as "witness," and then as "judges."

We may further notice the occurrence of two مَلَخِلَائِي passages in this Targum: the one, Gen. xlix. 10, Shilon; the other, Num. xxiv. 17, "sceptre:" both rendered "Messiah."

A fuller idea of the "genius" of Onkelos as translator and as paraphrast, may be arrived at from the specimens subjoined in pp. 3418-3420.

We cannot here enter into anything like a minute account of the dialect of Onkelos or of any other Targum. Regarding the linguistic shades of the different Targums, we must confine ourselves to the general remark, that the later the version, the more corrupt and adulterated its language. Three dialects, however, are chiefly to be distinguished: as in the Aramaic idiom in general, which in contradistinction to the Syriac, or Christian Aramaic, may be called Judeo-Aramaic, so also in the different Targums; and their recognition is a material aid towards fixing the place of their origin although we must warn the reader that this guidance is not always to be relied upon.

1. The Galilean dialect, known and spoken already in the Talmud as the one which most carelessly confounds its sounds, vowels as well as consonants. "The Galileans are negligent with respect to their language," and care not for grammatical forms. is a common saying in the Talmud. We learn that they did not distinguish properly between ב and ה (ב, ג), saying Taphi instead of Tabba, between כ and ק (כ and ק), saying קיות for קיפות. Far less could they distinguish between the various gutturals, as is cleverly exemplified in the story where a Judean asked a Galilean, when the latter wanted to buy an מְרַשָּׁשׁ, whether he meant מְרַשָּׁשׁ (wool), or מְרַשָּׁשׁ (a lamb), or מְרַשָּׁשׁ (wine), or מְרַשָּׁשׁ (an ass).

The next consequence of this their disregard of the gutturals was, that they often threw them off entirely at the beginning of a word by אֵפֶּרֶסִים. Again they contracted, or rather wedged together, words of the most dissimilar terminations and beginnings. By confounding the vowels like the consonants, they often created entirely new words and forms. The Maqrik (ב) became ḫ (somewhat similar to the Scottish pronunciation of the initial Χ). As the chief reason for this Galilean confusion of tones (for which comp. Matt. xxvi. 73; Mark xiv. 70) may be assigned the increased facility of intercourse with the neighboring nations owing to their northern situation.

2. The Samaritan dialect, a mixture of vulgar Hebrew and Aramaean, in accordance with the origin of the people itself. Its chief characteristics are the frequent use of the ג (which not only stands for other gutturals, but is even used as matter of course, the commutation of the gutturals in general, and the indiscriminate use of the mute consonants כ for כ, ק for ק, מ for מ, etc.

3. The Judean or Jerusalem dialect (comp. Nex. 166) scarcely ever pronounces the gutturals at the end properly, often throws them off entirely, אֵפֶּרֶסִים, becomes ḫ; שׁמֶב — Shîb. Many words are peculiar to this dialect alone. The appellations of "door," כ' light," כ reward," etc., are totally different from those used in the other dialects. Altogether all the peculiarities of provincialism, shortening and lengthening of vowels, idiomatic phrases and words, also an orthography of its own, generally with a fuller and broader pronunciation, are noticeable throughout both the Targums and the Talmud of Jerusalem, which, for the further elucidation of this point, as of many others, have as yet not found an investigator.

The following recognized Greek words, the greater part of which also occur in the Talmud and Midrash, are found in Onkelos: Ex. xxviii. 29, ἄγραφος; Ex. xxviii. 11, ἀγαπεῖ; Gen. xviii. 17, ἀγαπέεις; Lev. xx. 30, κοιμῶταί; Ex. xxviii. 19, ἀγαπάως; Philemon. v. xxviii. 68; Ex. xxviii. 11, ἀγαπάω; i.comp. Pes. der. Kah. xxi. (Carlanb.; Dent. xx. 29, ἀγαπάωσι).
The following short rules on the general mode of
transcribing the Greek letters in Aramaic and
Syriac (Targum, Talmud, Midrash, etc.), may not
be of place: —

\[ \text{Γ} \] prior betalals, pronounced like \( \kappa \), becomes \( \lambda \).

\( \zeta \) is rendered by \( \iota \).

\( \vartheta \) appears to have occasionally assumed the
pronunciation of a consonant (Dagama), and a \( \rho \)
is inserted.

\( \eta \) is \( \iota \) or \( \tau \), But this rule, even making al-
lowances for corruptions, does not always seem to
have been strictly observed.

\( \kappa \) is \( \gamma \), sometimes \( \iota \).

\( \mu \), which before labials stands in lieu of a \( \mu \),
becomes \( \eta \) : occasionally a \( \nu \) is inserted before
labials where it is not found in the Greek word.

\( \varepsilon \), generally \( \varepsilon \), sometimes, however, \( \eta \) or
\( \zeta \).

\( \pi \) is \( \delta \), sometimes, however, it is softened
into \( \varepsilon \).

\( \varpi \) becomes either \( \eta \eta \) or \( \eta \eta \) at the beginning of
a word.

\( \chi \) either \( \iota \) or \( \iota \).

The \textit{spiritus asper}, which in Syriac is dropped
in the middle of a word, reappears again sometimes
(\textit{rodeba} — Samshdrim). Even the \textit{levis} is repre-
sented sometimes by a \( \pi \) at the beginning of a
word ; sometimes, however, even the \textit{asper} is
dropped.

As to the vowels no distinct rule is to be laid
down, owing primarily to the original want of
vowel-points in our texts.

Before double consonants at the beginning of a
word an \( \textit{N prothetem} \) is placed, so as to render
the pronunciation easier. The terminations are fre-
quently Hebrewized: thus \( \alpha \) is sometimes rendered
by the termination of the Masor. \( \textit{P} \), etc.

A curious and instructive comparison may be
instituted, between this mode of transcription of
the Greek letters into Hebrew, and that of the
Hebrew letters into Greek, as found chiefly in the
LXX.

\( \text{N} \) sometimes immobile (\textit{spirit. len.}), \( \text{N} \); \( \text{N} \);
\( \text{N} \) being sometimes audible as \( \textit{spirit. asper} \), \( \text{N} \); \( \text{N} \), \( \text{N} \).
versions, ancient ( targum )

inferences drawn by de Rossi and others from the discrepancies of the version to discrepancies of the original from the Masor. must needs be rejected, if Onkelos' method and phraseology, as we have exhibited it, are taken into consideration. Thus, when (Ex. xxiv. 7) "before the people" is found in Onkelos, while our Hebrew text reads "in the ears," it by no means follows that Onkelos read בראשית: it is simply his way of explaining the unusual phrase, to which he remains faithful throughout. Or, "lead the people unto the place" (A. V.) of which I have spoken (Ex. xxxii. 34), is solely Onkelos' translation of בְּרֵא שֵׁית, soil, the place, and no בְּרֵא שֵׁית need be conjectured as having stood in Onkelos' copy; as also (Ex. ix. 7) his addition "from the calf of the children of Israel" does not prove a בְּרֵא שֵׁית to have stood in his Codex.

And this also settles (or rather leaves unsettled), the question as to the authenticity of the targumic texts, such as we have them. Considering that no MS. has as yet been found older than at most 600 years, even the careful comparison of all those that do exist would not much further our knowledge.

As far as those existing are concerned, they were composed with the most possible blunders, — not to speak of repairs, additions, or omissions, on the part of the copyists; — but few are of a nature damaging the sense materially. The circumstance that text and Targum were often placed side by side, column by column, must have had little share in the incorrectness, since it was but natural to make the Targum resemble the text as closely as possible, while the nature of its material differences was often unknown to the scribal. In fact, the event itself was made to fit both the Hebrew and the Chaldee whenever a larger addition did not render it utterly impossible. Thus letters are inserted, omitted, thrust in, blotted out, erased, in an infinite number of places. But the difference goes still further.

In some Codices synonymous terms are used most arbitrarily as it would appear: בְּרֵא שֵׁית and בְּרֵא שֵׁית earth, בְּרֵא שֵׁית and בְּרֵא שֵׁית man, בְּרֵא שֵׁית and בְּרֵא שֵׁית path, בְּרֵא שֵׁית and בְּרֵא שֵׁית, Jehovah and Elohim, are found to replace each other indiscriminately.

In some instances the Hebrew Codex itself has, to add to the confusion, been emended from the Targum.

A Masarah has been written on Onkelos, without however, any authority being inherent in it, and without, we should say, much value. It has never been printed, nor, as far as we have been able to ascertain, is there any MS. now to be found in this country, or in any of the public libraries, and which has become of any importance. The Targum, which he intended to add to his never printed Babylonian — a book devoted to this same subject — we do not know. Luzzatto has lately found such a a masarah in a Pentateuch MS., but he only mentions some variants contained in it. Its title must not mislead the reader; it has nothing whatever to do with the Masarim, or stem the Bible, but a re-consideration, like the Nahash of the Talmud, which has nothing whatever to do with the Talmud text.

The MSS. of Onkelos are extant in great numbers — a circumstance easily explained by the induction that it should be read every Sabbath at home, if not in the synagogue. The Bodleian has 5, the British Museum 2, Vienna 6, Angersburg 1, Nuremberg 2, Altdorf 1, Carlsluhe 3, Stuttgart 2, Erlat 3, Dresden 1, Leipzig 1, Jena 1, Dessau 1, Dreslau 1, Freiburg 1, Regensburg 1, Hamburg 2, Copenhagen 2, Upsala 1, Amsterdam 1, Paris 8, Molsheim 1, Venice 6, Turin 2, Milan 4, Leghorn 1, Sienna 1, Genoa 1, Florence 5, Bologna 2, Padua 1, Trieste 2, Paris about 40, Rome 18 more or less complete Codex containing Onkelos.

For example, Bologna 1482, fol. (Abr. b. Chajjim) with Hebr. Text and Rashi. Later Edll. Sorin 1430, Lipsiae 1491, Constantinople 1505, from these were taken the texts in the Supplement (1517) and the Venice (Bomberg) Polyglotts (1518, 1524, 1547-49), and Harkort's Rabbinical Bible (1619). This was followed by the Paris Polyglott (1645), and Walton's (1657). A recent and much collated edition dates Wilna 1852.

Of the extraordinary similarity between Onkelos and the Samaritan version we have spoken under samaritan pentateuch [p. 2813]. There also will be found a specimen of both, taken from the Barerini Codex. Many more points connected with Onkelos and his influence upon later hebraica and exegesis, as well as his relation to earlier versions, we have no space to enlarge upon, desirable as an investigation of these points might be. We have, indeed, only been induced to dwell so long upon this single Targum, because in the first instance a great deal that has been said here will, "noctua mutanda, hold good also for the other Targums: and further, because Onkelos is the only Targum..." (A.T. 338).

Next in time and importance to Onkelos on the Pentateuch stands the Targum on the Prophets, which in our printed Edll. and MSS. — none older, we repeat, than about 600 years — is ascribed to Jonathan ben Uziel, of whom the Talmud contains the following information: (1) "Elisha the son of Sareah had Hillel the Elder, thirty of whom were worthy that the Scecinian (Divine Majesty) should rest upon them, as it did upon Moses our Lord; peace be upon him. Thirty of them were worthy that the sun should stand still at their bidding as it did at that of Joshua ben Nun. Twenty were of intermediate worth. The greatest of them all was Jonathan ben Uziel, the least R. Johanan ben Sacaria; and it was said of R. Johanan b. Sacenia, that he left not (uninvestigated) the Bible, the Mishna, the Gemara, the Halakahs, the Haggadahs, the subtleties of the Law, and the subtleties of the Sotserim ...; the easy things and the difficult things [from the most awful Divine mysteries to the common popular proverbs] ... If this is said of the least of them, what is to be said of the greatest, i.e. Jonathan b. Uziel?" (Rab. Bath. 134 a comp. Sene. 28 a.) (2). A second passage (see Onkelos) referring more especially to our present subject, reads as follows: "The Targum of Onkelos was made by Onkelos the Proselyte from the mouth of R. Eleazar and P. Jehoahin.
and that of the Prophets by Jonathan b. Uziel from the month of Haggal, Zachariah, and Malachi. And in that hour was the land of Israel shaken three hundred parseangs. . . . And a voice was heard, saying, 'Who is this who has revealed my secrets unto the sons of man?' Up rose Jonathan ben Uziel and said: 'It is I who have revealed thy secrets to the sons of man. . . . But it is known and revealed before Thee, that not for my honor have I done it, nor for the honor of my master. But it is for this honor: that the disputes may cease in Israel.' . . . And he further desired to reveal the Targum to the Haggadic rapha, when a voice was heard: 'Enough.' And why?—because the day of the Messiah is revealed therein (Meg. 3 a'). Wondrous to relate, the sole and exclusive authority for the general belief in the authorship of Jonathan b. Uziel, is this second Haggadic passage exclusively; which, if it does mean anything, does at all events not mean our Targum, which is found mourning over the 'Temple in ruins,' full of invectives against Rome (San. xi. 51; B. b. xxvi. 2, &c., &c., mentioning Armilus (B. s. 4) (the Antichristian), Germania (L. z. xxxix. 6): not to dwell upon the thousand and one other invectives and external evidences against a date anterior to the Christian era; if that can be assumed,—and indeed Rashii speaks already of corruptions in his MSS.;—such solitary additions are at all events a very different thing from a wholesale system of intentional and minute interpolation throughout the bulky work. But what is still more extraordinary, this belief—long and partly still upheld most vehemently against all difficulties—is completely modern: that is, not older than at most 600 years (the date of our oldest Targum MSS.), and is utterly at variance with the real and genuine sources: the Talmud, the Midrash, the Babylonian Schools, and every authority down to Hai Gaon (12th cent.). Frequently quoted as this Targum is in the ancient works, it is never once quoted as the Targum of Jonathan. But it is invariably introduced with the formula: 'R. Joseph a (bar Chama, the Blind, emphatically called the clear-sighted, the well-known President of Pumbaddita in Babylonia, who succeeded Rabba in 519 A. D.) says,' etc. (Moed Katon 26 a, Pesach. 68 a, Sanh. 94 b). Twice even it is quoted in Joseph's name, and with the addition: 'Without the Targum to this verse (due to him) we could not understand it.' This is the simple state of the case: and for more than two hundred years critics have baffled all their sages to defend what never had any real existence, or at best owed its apparent existence to a heading added by a superfluous scribal. 

The date which the Talmud thus in reality assigns to our Targum fully coincides with our former conclusions as to the date of written Targums in general. And if we may gather thus much from the legend that to write down the Targum to the Prophets was considered a much holier undertaking—and one to which still more reluctantly leave was given—than a Targum on the Pentateuch, we shall understand the Targum to this verse: this Targum some time, although not long, after Onkelos, or about the middle of the fourth century;—the latter years of R. Joseph, who it is said, occupied himself chiefly with the Targum when he had become blind. The reason given for that reluctance is, although hyperbolically expressed, perfectly clear: 'The Targum on the Prophets reveals the secrets—that is, it allowed free scope to the wildest fantasy to run riot upon the prophetic passages—tempting through their very obscurity,—and to utter explanations and interpretations relative to present events, and oracles of its own for future times, which might be fraught with grave dangers in more than one respect. The Targum on the Pentateuch the scholars of the time were conscious of writing, Meg. 3 a' ; Kibbl. 69 a) could not but be, even in its written form, more sober, more dignified, more within the bounds of fixed and well-known traditions, than any other Targum; since it had originally been read publicly, and been checked by the congregation as well as the authorities present;—as we have endeavored to explain in the Introduction. There is no proof, on the other hand, of more than fragments from the Prophets having ever been read and translated in the synagogue. Whether, however, R. Joseph was more than the selector of this the second part of the Biblical Targum, which was originated in Palestine, and was reduced to its final shape in Babylon, we cannot determine. He may perhaps have made considerable use, of it by interpolating, reducing or rejecting versions of some parts. So much seems certain, that the schoolmen of his Academy were the collectors and revisers, and he gave it that stamp of unity which it now possesses, quite of the occasional difference of style adopted simply to the variegated lines and divisions of its ununiformed predecessors.

But we do not mean to reject in the main either of the Talmudical passages quoted. We believe that there was such a man as Jonathan b. Uziel, that he was one of the foremost pupils of Hillel, and also that he did translate, either privately or publicly, parts of the prophetic books; chiefly, we should say, in a mystical manner. And so starting weere his interpretations—borne alight by his high tone—that who but prophets themselves could have revealed them to him? And, going a step farther, who could reveal prophetic allegories and mysteries of all the prophetic books, but those who, themselves the last in the list, had the whole body of sacred oracles before them? This appears to us the only rational conclusion to be drawn from the facts as they stand, not as they are imagined. That nothing save a few snatches of this original paraphrase or Midrash could be embodied in our Targum, we need not urge. Yet for those even we have no proof. Zumz, the fickle prince of Targumic as well as Midrashic investigation, who, as late as 1830 (Gott. Vortr.), still believed himself to be in the modern notion of Jonathan's authorship (first half of first century, A. D.'s), now utterly rejects the notion of 'our possessing anything of Jonathan ben Uziel' (Geiger's Zeitschr. 1837, p. 290).

Less conservative than our view, however, are the views of the modern school (Epprapol, Lazzuto, Frankel, Geiger, Levy, Bamer, Jahn, Herder) of the whole matter, who not only reject the authorship of Jonathan, but also utterly deny that there was any ground whatsoever for assigning a Targum to him, as is done in the Talmud. The passage, they say, is not older, but younger than our Targum, and in fact does apply, erroneously of course, to this, and to no other work of a similar kind. The popular cry for a great 'name, upon

—*Sinai," *Possessor of Wheat,* in allusion to his past mastery over the traditions.
which to hang? — in Talmudical phraseology — all that is cherished and venerated, and the wish of those eager to impart to this Version a lasting authority, found in Jonathan the most fitting person to father it upon. Was he not the greatest of the great, “who had been dusted with the dust of Hillel’s feet?” He was the wisest of the wise, the one most imbued with knowledge human and divine, of all those eighty, the last of whom was worthy that the sun should stay its course at his bidding. Nay, such were the flames that arose from his glowing spirit, says the hyperbolic Haggadah, “when he studied in the Law, the very birds that flew over him in the air, were consumed by fire” (mishpaha not — as, Landau, in the preface to his Aruch, apologetically translates, became Scribes). At the same time we readily grant that we see no reason why the great Hillel himself, or any other much earlier and equally eminent Master of the Law, one of the Soterim perhaps, should not have been fixed upon.

Another suggestion, first broached by Drusius, and long exploded, has recently been revived under a somewhat modified form. Jonathan (Godgiven), Drusius said, was none else but Theodotion (Godgiven), the second Greek translator of the Bible after the LXX., who had become a Jewish proselyte, and translated the latter lived under Commodus H., and the former at the time of Christ: that the latter is said to have translated the Prophets only (neither the Pentateuch, nor the Hagiographa), while the former translated the whole Bible: that Jonathan translated into Aramaic and Theodotion into Greek, — not to mention the fact that Theodotion was, to say the least, a more accurate translator, shrewder, “of more experience or negligence” (Montefiore, Pref. to Hexapla), or both, must needs be laid at the door of a translator, who, when in difficulties, simply translates the hard Hebrew words into Greek characters, without troubling himself any further: while the mastery over both the Hebrew and the Aramaic displayed in the Jonadathic Version are astounding; — considering all this, we need not think that Wheaton ask causally, why Jonathan ben Uziel should not rather be identified with the Emperor Theodosius, whose name also is “Godgiven;” — but dismiss the suggestion as Carpove long since dismissed it. We are, however, told now (Luzzatto, Geiger, etc.), that as the Babylonian Targum on the Pentateuch was called a Targum “in the manner of Aquila or Oakeles,” i. e., of sterling value, so also the continuation of the Babylonian Targum, which embraced the Prophets, was called a Targum “in the manner of Theodotion” = Jonathan; and by a further stretch, Jonathan-Theodotion became the Jonathan b. Uziel. We cannot but disagree with this hypothesis also — based on next to nothing and carried to the more than the usual length of speculation. While Akila is quoted continually in the Talmud, and is deservedly one of the best known and best beloved characters, every trait and incident of whose personal history is told even twice over, not the slightest trace of such a person as Theodotion is to be found anywhere in the Talmudical literature. What, again, was it that could have acquired so transcendent a fame for his translation and himself, that a Version put into the mouths of the very prophets should be called after him, — in order that the people should like it? — a translation which was, in fact, deservedly unknown, and, properly speaking, no translation at all. It was, as we learn, a kind of private emendation of some LXX. passages, objectionable to the pious proselyte in their then corrupted state. It was only the book of Daniel which was retained from Theodotion's translation; for the exordium to the LXX. had become part correction. If, moreover, the intention was to “give the people a Hebrew for a Greek name, because the latter might sound too foreign,” it was an entirely gratuitous one. Greek names abounded in the Talmud, and even names beginning with Theo like Theodora are to be found there.

On the other hand, the opinion has been broached that this Targum was a post-Talmudical production, belonging to the 7th or 8th cent. A. D. For this point we need only refer to the Talmudical quotations from it. And when we further add, that Jo. Morinus, a man as conspicuous by his want of knowledge as by his most indiscern attacks on the Targum (to whom “Theodotion” (it was he, i. e. y, who wished to see the “forged” Masonotic Text corrected from the Samaritan Pentateuch, q. r.), is the chief, and almost only, defender of this theory, we have said enough.

On the other theory of there being more of one author to our Targum (Eichhorn, Bertholdt, De Wette), conducted here by Gesenius, Havernick, and others, we need not further enlarge, after what we have already said. It certainly is the work, not of one, or of two, but of twenty, of fifty and more Metugeminim, Haggadists, and Haskhtists. The edition, however, we repeat it advisedly, has the undeniable stamp of one master-mind; and its individual workings, its manner and peculiarities are indubitably impressed upon the whole labor from the first page to the last. Such, we hold, must be the impression upon every attentive reader; more especially, it be judiciously distinguishes between the first and the last prophets. That in the historical relations of the former, the Version must be, on the whole, more accurate and close (although here too, as we shall show, Haggadah often takes the reins out of the Metugeman’s or editor’s hands), while in the obscure Oracles of the latter the Midrash reigns supreme — is exactly what the history of Targumic development leads us to expect.

And with this we have pointed out the general character of the Targum under consideration. Gradually, perceptibly almost, the translation becomes the τραγούμα, a frame, so to speak, of allegory, parable, myth, tale, and wholly masked history — such as we are wont to see in Talmud and Midrash, written under the bloody censorship of Eun-Rome; interspersed with some lyrical pieces of rare poetical value. It becomes, in short, like the Haggadah, a whole system of eastern phantasmagorias whirling round the sun of the Holy Word by way of emendation; Lev. xiii. 6, מַעַצְּמִית, Edia. by way of emendation; Lev. xiii. 6, מַעַצְּמִית, Edia. by way of emendation; Lev. xiii. 6, מַעַצְּמִית, Edia.
of the Seer. Yet, it is always known of being a translation. It returns to its verse after long exercises, often in next to no perception of thought that arise out of a single word, stichs of the verse from which the flight was taken will suddenly appear on the surface like a refrain or a keynote, showing that in reality there is a connection, though hidden by the unmitigated. For long periods again, it adheres most strictly to its text and to its verse, and translates most conscientiously and closely. It may thus fairly be described as holding in point of interpretation and enlargement of the text, the middle place between Onkelos, who only in extreme cases deviates into paraphrase, and the subsequent Targums, where connection with their texts is frequently of the most lightest character. Sometimes indeed our Targum coincides so entirely with Onkelos, — being, in fact, of one and the same origin and growth, and a mere continuation and completion as it were of the former work, that this similarity has raised critics into speculations of the priority in date of either the one or the other. But, whether that be so or not — that Onkelos copied, plagiarised in fact, Jonathan. We do not see, quite apart from our placing Onkelos first, why either should have used the other. The three passages (Judg. v. 26 and Deut. xxii. 5; 2 K. xiv. 6; and Deut. xxxiv. 16; Jer. xviii. 45, 46 and Num. xxii. 28, 29) generally adduced, do not in the first place exhibit that literalness which we are led to expect, and which alone could be called copying; and in the second place, the two last passages are not, as we also thought we could infer from the words of the writers on either side, extraneous paraphrasical additions, but simply the similar translations of similar texts: while in the first passage Jonathan only refers to an instruction contained in the Pentateuch-verse quoted. But even if we had found such paraphrasical additions, apparently not belonging to the subject, we should have accounted for them by certain traditions — the common property of the whole generation — being recalled by a certain word or phrase in the Pentateuch to the memory of the one translator; and by another word or phrase of the other for the mention of a similar current of tradition — the other. The interpretation of Jonathan, where it adheres to the text, is mostly very correct in a philosophical and exegetical sense, closely literal even, provided the meaning of the original is easily to be understood by the people. When, however, similes are used, unfamiliar or obscure to the people, it hesitatingly dissolves them and makes them easy in their mouths like honey or honey by adding as much of explanation as seems fit; sometimes, it cannot be denied, less sagaciously, even incorrectly, comprehending the original meaning. Yet we must be very cautious in attributing to a version which altogether bears the stamp of thorough competence and carefulness that which may be single corruptions or interpolations, which how they sometimes indicated by an introductory " Says the Prophet: " although, as stated above, we do not hesitate to attribute the passages displaying an acquaintance with works written down to the 4th century, and exhibiting popular notions current at that time, to the Targum in its original shape. Generally speaking, and holding the difference between the nature of the Pentateuch (supposed to contain in its very letters and signs Hula-chistic references, and therefore only to be handled by the Metzgerian with the greatest care) and that of the Prophets (freest Homiletics themselves) stealthily in view — the rules laid down above with respect to the discrepancies between original and Targum, in Onkelos, hold good also with Jonathan. Anthropomorphisms it avoids carelessly. Geographical names are, in most cases, retained as in the original, and where translated, they are generally correct. Its partiality for Israel never goes so far that anything derogatory to the character of the people should be willingly suppressed, although a certain reluctance against dwelling upon its impieties and punishments longer than necessary, is visible. Where, however, that which redounds to the praise of the individual — more especially of heroes, kings, prophets — and of the community, is contained in the text, there the paraphrase lovingly carries. Future bliss, in this world and the world to come, is held up from the exalted sanctuary of the Sanctuary on Mount Zion, of the Kingdom of Jehovah and the House of David, the reestablishment of the nation and of its full and entire independence, as well as of the national worship, with all the primitive splendor of Priest and Levite, singer and musician and prophet — these are the favorite dreams of the people and of Jonathan, and no less is overlooked by which those strains may be drawn in as variations to the Biblical theme. Of Messianic passages, Jonathan has pointed out those mentioned below: a number not too large, if we consider how, with the increased misery of the people, their ardent desire to see their Deliverer appear speedily must have tried to find as many places in the Bible as possible, warranting his arrival. So far from their being suppressed (as, by one of those unfortunate accidents that befall sometimes a long string of investigators, who are copying their information at third and fourth hand, has been unblushingly asserted by almost everybody up to Gesenius, who found its source in a mistunderstood sentence of Origen), they are most prominently asserted, and, as it seems, by the very hand of the Targumist himself. And there is a decided polemical animus inherent in them — temperate as far as appearance goes, but containing many an unspoken word: such as a fervent human mind pressed down by all the woes and terrors, written and unwritten, would whisper to itself in the depths of its despair. These passages exalt most rapturously the pomp and glory of the Messiah to come — by way of contrast to the humble appearance of Christ: and in all the places where suffering and misery appear to be the lot foretold to the Anointed, it is Israel, to whom the passage is referred by the Targum. Of further dogmatic and theological peculiari- ties (and this Targum will one day prove a mine of instruction chiefly in that direction, besides the other vast advantages inherent in it, in the other Targums, for linguistic, patristic, geographical, historical, and other studies) we may mention briefly the ? Stars of God." (Is. xiv. 13; comp. Dan. viii

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* "טָנָה יְנָה." 6 1 Sam. ii. 10; 2 Sam. xxvii. 3; 1 K. iv. 33; Is. ii. 19, 6. 7. 20. 31. 1. 6. 1. xi. 1. 5. xxvii. 5.

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**xi. 1. xiii. 10. xiv. 1. lii. 13. lii. 10. Jer. xxiii. 5. xxv. 21. xxvii. 13. 15. Hos. iii. 5. xiv. 8; Mic. iv. 8. v. 2. 18; Zech. iii. 8. iv. 7. vi. 12. x. 4.**
10: 2 Mace. ix. 10, being referred — in a similar manner — to "the people of Israel"; the doctrine of the second death (Is. xxii. 14, xlv. 15), etc.

As to the general nature of its idiom, what we have said above holds good here. Likewise our remarks on the relation between the text of the original of Onkelos, and its own text, may stand for Jonathan, who never appears to differ from the Masoretic text without a very cogent reason. Yet, since Jonathan's MSS., though very much smaller in number, are in a still worse plight than those of Onkelos, we cannot speak with great certainty on this point. Respecting, however, the individual language and phrasing of the translation, it lacks to a certain, though small degree, the clearness and transparency of Onkelos; and is somewhat alloyed with foreign words. Not to such a degree, however, that we cannot fully indorse Carpzov's dictum: "Cujus nitor sermonis Chalced et dictoris Tanitar paritas, ad Onkelosum proxime accedit et parum deficiunt a haereticis idolibus" (Hist. Sac. p. 401), and incline, to the belief of Wolf (Hibb. Hebr. ii. 1165): "Quod vero, vel quod ad voces novas et barbaricas, vel ad res eujus inferiores, aut futila nonnulla, quamvis paene triplices hujus generis existit, ibi occurrunt, ex merito falsari eujusdem ingenio adipiscimur."

O of the manner and style of this Targum, the few subjoined specimens will we hope give an approximate idea.

In conclusion, we may notice a feature of our Targum, not the least interesting perhaps, in relation to general or "human" literature: namely, that the Semitic fairy and legendary lore, which for the last two thousand years — as far as we can trace it — has grown up in East and West to cast glittering mountain-ranges, is to a very great extent to be found, in an embryonic state, so to say, in this our Targum. When the literary history of those most wonderful circles of medieval sagas — the sole apparent fruit brought home by the crusaders from the eastern battle-fields — shall come to be written by a competent and thorough investigator, he will have to extend his study of the sources to this despised and fabulous Targum Jonathan ben Uzziel. And the entire world of Jewish Biblical legend, which Islam has said and sung in the Arabic, Persian, Turkish, and all its other tongues, to the delight of the wise and the simple for twelve centuries now, is contained almost fully developed, from beginning to end, but clearer, purer, and incomparably more poetical conceived, in our Targum-Haggadah.

The Edition Princes dates Leiria, 1494. The later editions are embodied in the Antwerp, Paris, and London Polyglots. Several single books have likewise been repeatedly edited (comp. Wolf, Le Long, Rosenmüller, etc.).

JUDGES V.

AUTHORIZED VERSION. [Jonathan-ben-Uzziel] TO THE PROPHETS.

| Targum |  
| --- | --- |
| Amos 2:14 |  
| Then sang Deborah and Barak the son of Abinom gave praise for the son of Abinom who was Lord for the rebel against the Law, then when the children of Israel went to pray unto new idols [errors] which recently had come to be avenging of Israel, when the people willingly offered themselves, nations come over them and drive them out of their cities; but when they return to do the Law, then they are mighty over their enemies and drive them out from the whole territory of the land of Israel. Thus has been broken Sisera and all his armies to his punishment, and to a miracle and a salvation for Israel. Then the wise returned to sit in the house of the Lord God of Israel, and to teach unto the people the doctrine of the Law. Therefore praise ye and bless the Lord. |  
| Ezekiel 3:10, 11 |  
| Hear, ye kings (ye who came with Sisera to the battle-arms), Is- lam, ye rulers (ye who were with Jabin the king of Kanaan: not with your armies nor with your power have ye conquered and become mighty over the house of Israel) — said Deborah in prophecy before God: I praise, give thanks and blessings before the Lord, the God of Israel. |  
| Ezekiel 4:10 |  
| And thou wentest out of Seir, when thou marchedst out of the land of Edom, the earth trembled, and the heavens dropped, the clouds were dropped water. |  
| Ezekiel 5:5, 6 |  
| The mounta- tains melted from before the Lord, and he creed that Sinai from before the Lord God of Israel. |  
| Ezekiel 6:11 |  
| In the days of Shamgar the son of Anath, in the days of Jael, the highways were empty, and the travelers walked through byways. |  
| Ezekiel 7:2, 3 |  
| The inhabi- tants of the vil- lages ceased, they covered in Israel, until that I Deborah arose, that I was a mother in Israel. They chose new gods: then wars was in the |  
| Ezekiel 8:22, 23 |  
| Destroyed were the open cities of the land of Israel: their inhab- |  
| JUDGES V. |  

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JUDGES XI.

39 And it came to pass, at the end of two months, that she returned unto her father, who did her according to his wish which he had vowed; and she knew no man. And it was a custom in Israel.

39 And it was at the end of two months, and she returned to her father, and he did unto her according to his wish which he had vowed; and she had known no man. And it became a statute in Israel.

Addition (7:2-7), that no man should offer up his son or his daughter as a burnt offering, as Jephthah the Gileadite did, who asked not Phinehas the priest. If he had asked Phinehas the priest, then he would have dissolved his vow with money [for animal sacrifices].

1 SAM. III.

1 And Hannah prayed, and said: My heart rejoiceth in the Lord; mine horn is exalted in the Lord; my mouth is exalted over mine enemies; because I rejoice in thy salvation.

1 And Hannah prayed in the spirit of prophecy, and said: [Lo, the Lord will become a prophet over Israel; in his days they will be freed from the hand of the Philistines; and through his hands shall be done unto them wonderful and mighty deeds: therefore] be strong, my heart, in the portion which God gave me. [And also Hannah the son of Joel, the son of

my son Samuel, shall arise, he and his fourteen sons, to say praise with Habta [sharks?] and ephy, with their brethren the Levites, to sing in the house of the sanctuary: therefore] let my horns be exalted in the gift which God granted unto me. [And also on the miraculous punishment that would befell the Philistines who would bring back the ark of the Lord in a new clarinet, together with a sin-offering: therefore let the congregation of Israel say] I will open my mouth to speak great things over my enemies; because I rejoice in thy salvation.

2 (Over Sanherib the king of Assyria did she prophesy, and she said:) He will arise with all his armies over Jerusalem, and a great sign will be done with him. There shall fall the corpses of his troops; Therefore praise ye all the peoples and nations and tongues, and cry]: There is nothing like this, and there is not beside Thee; and Tiny people shall say, There is none mighty but our God.

3 (Over Nebuchadnezzar the king of Babylon did she prophesy and say:) Ye Chaldeans, and all nations who will once rule over Israel! Do not speak grandly; let no blasphemy go out from your mouth; for God knows all, and over all his servants he extends his judgment: also from you he will take punishment of your guilt.

4 (Over the kingdom Javan she prophesied and said:) The bows of the mighty ones [of the Javanites] will be broken; [and those of the house of the Anatomites] who are weak, to the will be done miracles and mighty deeds.

1 SAM. XVII.

8 And he arose, and he cried unto the armies of Israel, and said unto them: Why have you put yourselves in battle array? Am I not the Philistine, and you the servants of Saul? [I am Goliath the Philistine from Gath, whom you killed the two sons of Eli, the priests Chofna and Phinehas, and carried captive the ark of the covenant of the Lord, who have carried it to the house of Dagon, my Error, and it has been there in the cities of the Philistines seven months. And in every battle which the Philistines have had I went at the head of the army, and we conquered in the battle, and we strove the killed like the dust of the earth, and until now have the Philistines not thought me worthy to become captain of a thousand over them. And you, O children of Israel, what mighty deed has Saul the son of Kish from Gibeah
11, 12 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but not in the host of angels was the Shechinah. And after the host of the angels of the wind came a host of angels of commotion; but not in the host of the angels of commotion was the Shechinah of the Lord. And after the host of the angels of commotion came a host of angels of fire; but not in the host of the angels of fire was the Shechinah of the Lord. But after the host of the angels of fire came voices singing in silence.

13 And it was when Elijah heard that, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and, behold, there came a voice unto him, and said, What dost thou here, Elijah?


done for you that you made him king ever you? If he is a valiant man, let him come out and do battle with me; but if he is a weak man, then choose for yourselves a man, and let him come out against me, etc.

1 KINGS XIX.

11, 12 And he said [to Elijah], Arise and stand on the mountain before the Lord. And God revealed himself; and before him a host of angels of the wind, clearing the mountain and breaking the rocks before the Lord; but not in the host of angels was the Shechinah. And after the host of the angels of the wind came a host of angels of commotion; but not in the host of the angels of commotion was the Shechinah of the Lord. And after the host of the angels of commotion came a host of angels of fire; but not in the host of the angels of fire was the Shechinah of the Lord. But after the host of the angels of fire came voices singing in silence.

ISAIAH XXXIII

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the skies; The errors unto which you pray are Errors which are of no use: they cannot rain from heaven; they cannot cause fruit to grow from the earth. Their and their worshippers will perish from the earth, and will be destroyed from under these heavens.

4 For I have brought thee out of the hand of Egypt, and redeemed thee from the house of thy bondage; and have sent before thee three prophets: Moses, to teach thee the tradition of the ordinances; and I sent before thee Moses, Aaron, and Miriam, to teach the women.

III. and IV. TARGUM OF JONATHAN BEN-UZIEL AND JERUSHALMI-TARGUM ON THE PENTATEUCH.

Onkelos and Jonathan on the Pentateuch and Prophets, whatever be their exact date, place, authorship and editorship, are, as we have endeavored to show, the oldest of existing Targums, and belong, in the present shape, to Babylon and the Babylonian academies flourishing between the 3d and 4th centuries A.D. But precisely as two parallel and independent developments of the oral Law (םלועה) have sprung up in the Palestinian and Babylonian Talmuds respectively, so also recent investigation has proved to demonstrate the existence of two distinct cycles of Targums on the written Law (םלועה) — i.e., the entire body of the Old Testament. Both are the offspring of the old, primitive institution of the public "reading and translating of the Torah,” which for many hundred years had its place in the Palestinian synagogues. The one first collected, revised, and edited in Babylon, called — more especially that part of it which embraced the Pentateuch (Onkelos) — the Babylonian, Onkolos, by way of eminence, on account of the superior authority inherent in all the works of the Medinach (Babylonians, in contradistinction to the Maarai or Palestinians). The other, continuing its oral life, so to say, down to a much later period, was written and edited — less carefully, or rather with a much more faithful retention of the oldest and youngest fancies of Meturgemanim and Parshaim — on the soil of Judea itself. Of this entire cycle, however, the Pentateuch and a few other books and fragmentary pieces only have survived entire, while of most of the other books of the Bible a few detached fragments are all that is known, and this chiefly from quotations. The injunction above mentioned respecting the satirical reading of the Targum on the Pentateuch — nothing is said of the Prophets — explains the fact, to a certain extent, how the Pentateuch Targum
has been religiously preserved, while the others have perished. This circumstance, also, is to be taken into consideration, that Palestine was in later centuries well-nigh cut off from communication with the Diaspora, while Babylon, and the gigantic literature it produced, reigned paramount over all Judaism, as, indeed, down to the 10th century, the latter continued to have a spiritual leader in the person of the Rish Galuta (Head of the Galah), resident in Babylon. As much to a hitherto anonymous and comparatively little known version, has been copied again and again, until it found its way, a hundred years later, into print. Of the intermediate stage, when only a few MSS. had received the new designation, a curious fact, which Azariah de Rossi (Cod. 35 b) mentions, gives evidence. "I saw," he says, "two complete Targums on the whole Pentateuch, word for word alike; one in Leggi, which was described in the margin, 'Targum of Jonathan b. Uziel,' the other in Mantua, described at the margin as 'Targum Jerusalem.'" In a similar manner quotations from either in the Aruch confound the designation. Benjamin Mussaphia (d. 1674), the author of additions and corrections to the Aruch, has indeed committed it as hitherto anonymous, and taken portions identical with the codex, to which it is supposed to be a collection of readings, he expounds by the negligence of the transcriber. Frankel, however, followed by Tabb and Levysohn, has gone a step further. From the very identity of a proportionately large number of phrases, amounting to about thirty in each book, and from certain palatable and consistent differences which run through both recensions, they have arrived at a different conclusion, which seems to carry conviction on the face of it, namely, that Jerusalem is a collection of emendations and additions to single portions, phrases, and words of Onkelos, and Psycho-Jonathan a further emendated and completed edition of the Jerusalem Targum. The circumscription of its also by the Turim of Jonathan, the chief incentive to a new Targum on the Pentateuch (that of Onkelos being well known in Palestine), was, on the one hand, the wish to explain such of the passages as seemed either obscure in themselves or capable of greater adaptation to the times; and on the other hand the great and paramount desire for legendary lore, and ethical and homiletical motives, interwined with the very letter of Scripture, did not and could not feel satisfied with the (generally) strictly literal version of Onkelos, as soon as the time of accentu, prolix, oral Targums had finally ceased in Palestine too, and written Targums of Babylon were introduced as a substitute, once for all. Hence variants, exactly as such, could be found in detail, not in the whole of Onkelos, but to such portions as seemed more in the diree "improvement" in the direction indicated. And how much this thoroughly paraphrastic version was preferred to the literal is, among other signs, plainly visible from the circumstance that it is still joined, for instance, to the reading of the Deutogone on the Feast of Weeks in the synagogue. At a later period the gaps were filled up, and the whole of the exist
ing Jerusalem was meant, as far again as seemed fitting and requisite. This is the Jonathan, so called for the first four hundred years only. And thus the identity in some, and the divergence in other places finds its most natural solution.

The Jerusalem, in both its recensions, is written in the Palestinian dialect, the peculiarities of which we have briefly characterized above. It is older than the Masora and the conquest of Western Asia by the Arabs. Syria or Palestine must be its birthplace, the second half of the 7th century its date, since the instances above given will not allow of any earlier time. Its chief aim and purpose is, especially in its second edition, to form an entertaining compendium of all the Haggadah and Haggadah, which refers to the Pentateuch, and takes its stand upon it. And in this lies its chief use to us. There is hardly a single allegory, parable, mystic digression, or tale in it which is not found in the other Haggadistic writings—Mishna, Talmud, Mechihta, Sifra, Sifri, etc. and both Winer and Petersmann, not to mention the other authorities, have warmly charged it with inventing its interpretations. Even where no source can be indicated, the author has surely only taken over the leading notions and ideas of his times, extravagant and atrocity as they may oftentimes appear to our modern western minds. Little value is inherent in its critical encyclopaedias on the exegeses of Okechos. It sometimes endeavors either to find an entirely new signification for a word, and then it often falls into grave errors, or it restores interpretations rejected by Okechos, only it must never be forgotten that translation is quite a secondary object with Jerusalem.

It adheres, however, to the general method followed by Okechos and Jonathan. It dissolves similes and widens too excessively. Geographical names it leaves entirely to those current in its own day. It avoids anthropomorphisms as well as anthropopathisms. The strict distinction between the divine King and man is kept up, and the word נפשׁ "before" is put as a kind of medium between the former and the latter, no less than the other — שם, "Word," or "Glory," etc. It never uses אלהים where the Scripture applies it to man or idols. The same care is taken to extol the good deeds of the people and its ancestors, and to shun and exclude the evil ones, etc. — all this, however, in a much more decided and exaggerated form than either in Okechos or Jonathan. Its language and grammar are very corrupt; it abounds — chiefly in its later edition, the Pseudo-Jonathan — in Greek, Latin, Persian, and Arabic words; and even making allowances for the many blunders of ignorant scribes, enough will remain to pronounce the dictum ungrammatical in very many places.

Thus much briefly of the Jerusalem as one and the same work. We shall now endeavor to point out a few characteristics belonging to its two recensions respectively. The first, Jerusalem סֵפֶר חוֹדֶשׁ, knows very little of angels; Michael is the only one ever occurring; in Jonathan, on the other hand, angelology flourishes in great vigor; to the Biblical Michael, Gabriel, Uriel, are added the Angel of Death, Sammael, Sagnooged, Shecassah. Eseth, seventy angels descend with God to see the building of the Babylonian tower; nine hundred millions of punishing angels go through Egypt during the night of the Exodus, etc. Jerusalem makes use but rarely of Hahelah and Haggadah, while Jonathan sees the text as it were only through the medium of Haggadah to him the chief end. Hence Jonathan has many Midrashim not found in Jerusalem, while he does not omit a single one contained in the latter. There are no direct historical dates in Jerusalem, but many are found in Jonathan, and since all other signs indicate that but a short space of time intervenes between the two, the late origin of either is to a great extent made manifest by these dates. The most striking difference between them, however, and the one which is most characteristic of either, is this, that while Jerusalem adheres more closely to the language of the Mishna, Jonathan has greater affinity to that of the Talmud. Of either we subjoin short specimens, which, for the purpose of easier comparison, and reference, we have placed side by side with Okechos. The Targum Jerusalem was first printed in Bomberg's Bible, Venice, 1518 it., and was reprinted in Bomberg's ed. and in Walton, vol. iv. Jonathan to the Pentateuch, a MS. of which was first discovered by Ashur Duruzi in the Library of the family of the Psuhas in Venice, was printed for the first time in 1590, as "Targum Jonathan ben Uziel," at Venice, reprinted at Hanau, 1618, Amsterdam, 1640, Prague, 1646, Walton, vol. iv, etc.
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<td>19 In the sweet of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.</td>
<td>19 In the sweet of thy face shalt thou eat bread, until thou returnest unto the earth from which thou wast created; for dust art thou, and to dust shalt thou return.</td>
<td>began Adam and said, I pray, through the Mercy that is before Thee, Jehovah, let us not be accounted before Thee as the beasts that eat the grass on the face of the field; may we be permitted to arise and toil with the toil of our hands, and eat food from the fruits of the earth; and thus may there be a distinction before Thee between the sons of man and the offspring of cattle.</td>
<td>Adam answered and said, I pray, by the Mercy that is before Thee, Jehovah, that we may not be deemed like unto the beasts, that we should eat grass that is on the face of the field; may we be allowed to arise and toil with the toiling of our hands, and eat food from the soil of the earth, and thus may there be a distinction now before Thee, between the sons of men and the offspring of cattle.</td>
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<td>20 And Adam called his wife's name Eve; because she was the mother of all living.</td>
<td>20 And Adam called the name of his wife Chavah; for that she was the mother of all sons of man.</td>
<td>20 And the Word of Jehovah Elohim said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also from the tree of life, and eat, and live for ever:</td>
<td>22 And Jehovah Elohim said to the angels that were ministering before him, Lo! man whom I created is alone in this world, as I am alone in the highest Heavens; mighty nations will spring from him; from him also will arise a people that will know to distinguish between good and evil; now it is better to expel him from the garden of Eden, before he stretch out his hand and take also from the fruits of the tree of life, and eat, and live for ever.</td>
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<td>21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.</td>
<td>21 And Jehovah Elohim made unto Adam and his wife garments of glory, on the skin of their flesh, and clothed them.</td>
<td>22 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.</td>
<td>23 And Jehovah Elohim expelled him from the garden of Eden, and he went and he settled on the Mount of Moriah, to till the earth of which he was created.</td>
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<td>22 And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also from the tree of life, and eat, and live for ever:</td>
<td>22 And Jehovah Elohim said, Lo! man whom I created, is alone in this world, as I am alone in the highest Heavens; mighty nations will spring from him; from him also will arise a people that will know to distinguish between good and evil: now it is better to expel him from the garden of Eden, before he stretch out his hand and take also from the fruits of the tree of life, and eat, and live for ever.</td>
<td>23 And Jehovah Elohim expelled him from the garden of Eden, and he went and he settled on the Mount of Moriah, to till the earth of which he was created.</td>
<td>24 And He expelled Adam, and caused to remove the splendor of his Shei-</td>
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<td>23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.</td>
<td>24 And he drove out Adam; and he placed before the garden of Eden the</td>
<td>24 And He expelled Adam, and caused to remove the splendor of his Shei-</td>
<td>24 And He drove out Adam from where He had made to reside the glory of</td>
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versions, ancient (targum)

authorized version.

chibbean and the sharp sword which turned every way, to keep the way of the tree of life. His Shechinah from the beginning between the two Cherubim. Before He created the world He has created the Law: He has prepared the garden of Eden for the righteous; they shall eat and delight in the fruits of the tree, because they have acted during their life according to the doctrine of the Law in this world, and have kept its commandments: He has prepared the Shechinah for the wicked, which is likened unto a sharp sword that eats from both sides: He prepared within it sparks of light and coals of fire to judge with them the wicked who rebelled in their lives against the doctrine of the Law. Better is this Law to him who acts according to it than the fruits of the tree of life, for the Word of Jehovah has prepared for him who keeps it, that he shall live and walk in the paths of the way of the life of the future world.

the last chapter of Deuteronomy, verses 1-3.

authorized version.

1 and moses went up from the plains of moab unto the mountain of nebo, to the top of pisgah, that is opposite jericho. and the lord showed him all the land of gilead, unto dan, naphthali, and manasseh, and all the land of judah to the hindmost sea.

2 And all naphthali and the land of ephraim and manasseh, and all the land of judah to the hindmost sea,

3 And the south, and the plain of the valley of jericho, the city of palm trees, unto zoor.

oneilos.

1 and moses ascended from the plain of moab to the mountain of nebo, the summit of the height which is opposite jericho. and god showed him the whole land: gilead unto dan of canaan.

2 And all naphthali and the land of ephraim and manasseh, and all the land of judah to the hindmost sea,

3 and the west and the plain of the valley of jericho the city of the palms, unto zoor.

targum jerusalem. first recension.

1 and moses ascended from the plain of moab to the mountain of nebo, the summit of the height which is opposite jericho. and god showed him the whole land: gilead unto dan of canaan.

2 and all naphthali and the land of ephraim and manasseh, and all the land of judah to the hindmost sea,

3 and the west and the plain of the valley of jericho the city which produces the palms, that is zoor.

targum [jonathan ben-uzziel].

1 and moses ascended from the plain of moab to the mountain of nebo, the summit of the height which is opposite jericho. and god showed him the whole land: gilead unto dan of canaan.

2 and all naphthali and the land of ephraim and manasseh, and all the land of judah to the hindmost sea,

3 and the south, and the plain of the valley of jericho, the city of palm trees, unto zoor.
V. TARGUMS OF "JOSEPH THE BLIND" ON THE HAGIOGRAPHA.

"When Jonathan ben Uziel began to paraphrase the Cetherubim" (Hagioographa), we read in the Talmudical passage before quoted, "a mysterious voice was heard saying: It is enough. Then last revealed the secrets of the Prophets — why wouldst thou also reveal those of the Holy Ghost?" — It would thus appear, that a Targum to these books (Job excepted) was entirely unknown up to a very late period. These Targums on the Hagio
grapha which we now possess have been attributed vaguely to different authors, it being assumed in the first instance that they were the work of one man. Now it was Aklyas the Greek translator, mentioned in Bevalith Rabba (see above); now Onkelos, the Chaldean translator of the Pentateuch, his mythical double; now Jonathan b. Uziel, or Joseph (see above). But, the dis
tersity in the different parts of the work warring too palpably against the unity of authorship, the blindness of the last named authority seemed to show the easiest way out of the difficulty. Joseph was supposed to have dictated it to different disciples at different periods, and somehow every one of the anamnese infused part of his own individual colour into the work. Popular belief thus fastened upon this Joseph the Blind, since a name the work must needs have, and to him, in most of the editions, the Targum is affiliated. Yet, if ever he did translate the Hagio-grapha, certain it is that those which we possess are not by his or his disciples' hands — that is, of the time of the 4th century. Writers of the 13th century already re
tended this notion of Joseph's authorship, for the assump
tion of which there never was any other ground than that he was mentioned in the Talmud, like Onkelos-Aklyas and Jonathan, in connection with Targum; and, as we saw, there is indeed reason to believe that he had a share in the reduction of "Jonathan" to the Prophets, which falls in his time. Between him and our hagio-graphical Targums, however, many centuries must have elapsed. Yet we do not even venture to assign to them more than an approximate round date, about 1000 A. D. Besides the Targums to the Pentateuch and the Prophets, those now extant range over Psalms, Proverbs, Job, the five Megilloth, i. e. Song of Songs, Ruth, Lamentations, Esther, Ecclesiastes; the Chronicles, and Daniel. Ezra and Nehemiah alone are left without a Targum at present; yet we can hardly help believing that ere long one will also be found to the latter, as the despair'd of Chronicles was found in the 17th century, and Daniel — a sure trace of it at least — so recently, that as yet nobody has considered it worth his while to take any notice of it. We shall divide these Targums into four groups: Proverbs, Job, Psalms; — Megil
loth; — Chronicles; — and Daniel.

1. TARGUM ON PSALMS, JOB, PROVERBS.

Certain linguistic and other characteristics exhibited by these three Targums, lead to the conclu
dion that they are nearly contemporary produc
tions, and that their birthplace is, most likely, Syria. While the two former, however, are more par
dohorical, the Targum on Proverbs comes nearer to our idea of a version than almost any Targum, except perhaps that of Onkelos. It adheres as closely to the original text as possible. The most remarkable feature about it however, and one which has given rise to endless speculations and discussions, is its extraordinary similarity to the Syriac Version. It would indeed sometimes seem as if they had copied each other — an opinion warmly advocated by Buthe, who endeavored to prove that the Chaldean had copied or adapted the Syrian, there being passages in the Targum which could, he assumed, only be accounted for by a misunder
standing of the Syriac version. It has, on the other hand, been argued that there are a greater number of important passages which distinctly show that the Targumist had used an original Hebrew text, varying from that of the Syriac, and had also made use of the LXX. against the latter. The Syriacisms would easily be accounted for by the Aram
ic idiom itself, the forms of which vary but little from, and easily merge into, the sister dialect of Syria. Indeed nearly all of them are found in the Talmud, a strictly Araminc work. It has been supposed by others that neither of these versions, as they are now in our hands, exhibit their original form. A late editor, as it were, of the (multilated) Targum, might have derived his emendations from that version which came nearest to it, both in lan
guage and in close adherence to the Hebrew text — namely, the Syriac; and there is certainly every reason to conclude from the wofully faulty state in which this Targum is found (Luzzatto counts sev
eral hundred corrupt readings in it), that many and clumsy hands must have been at work upon the later Cod. The most likely solution of the diffi
culty, however, seems to be that indicated by Franckel — namely, that the LXX. is the common source of both versions, but in such a manner that the Araminc has also made use of the Hebrew and the Greek — of the latter, however, through the Syriac medium. As a specimen of the curious similarity of both versions, the following two verses from the beginning of the book may find a place here:—

a E. g., the use of the word רעל for angel in Targ. Ps. and Job, the כ, affixed to the 3d p. plur. 

b E. g., ch. xxix. 5, the Heb. word בקע, " city," is rendered בקע, " city," in Syr. Targum trans
lates שָׁבַע, " a lie," which is only to be accounted for by a sub understanding or mis-reading of the Syriac שָׁבַע, where for the second כ the Chaldean trans
lator read a כ, שָׁבַע.

comp. also תְּשׁוּבָה, לְשׁוּבָה, etc. XXX. 26, 30, &c.

The translation of the Targum is:

Ecclesiastes 4:8, "He that beginneth a thing in his heart, let him finish it, lest his forces be broken in pieces before the work is done."

The Syriac version is:

"And he that beginneth a thing in his heart, let him finish it, lest an evil thing be done to him, and he be broken in pieces before the work is done."

The above translation is due to the editor of the Targum. The Syriac version is closer to the Hebrew text. The Targumist seems to have misunderstood the Hebrew word בקע, "city," as שָׁבַע, "lie," which is why he rendered it בקע, "city."
versions, ancient (targum)

chap. i. 2. 3.

Targum (ver. 2).

73.

ver. 3.

Targums on the five Megilloth.

these Targums are likewise not mentioned be-
fore the 12th century, when the arnuch quotes the
several—although Esther must have been translated
at a very early period, since the Talmud already mentions a Targum on it. Of this, we need
fully add, no trace is found in our present Tar-
gum. The freedom of a "version" can go no
further than it does in these Targums on the
Megilloth. They are, in fact, mere Haggadahs,
and bear the most striking resemblance to the Midrash
on the respective books. Curiously enough, the
grateful preponderance of the paraphrase over the
text is striking, in the following order: Ruth,
Lamentations, Ecclesiastes, Esther, Song of Songs.
The latter is fullest to overflowing of those "naga
apra Teirolotis," which have so sorely tried the
temper of the wise and grave. Starting from
the almost comical notion that all they found in
the books of Mohammedanism and of Judaism, of
Rome and of Greece, if it seemed to have any ref-
erence to "religion," however unsupported, and
however philyard bearing the stamp of poetry—good
or bad—on its face, must needs be a religious creed,
and the creed forced upon every single believer:
they could not but get angry with mere "day-
dreams" being interspersed with the sacred liter-
atures of the Bible. Delitzsch, a scholar of our
generation, says of the Targums in general that
"history becomes in them most charming, most in-
stuctive poetry; but this poetry is not the inven-
tion, the phantasms of the writer, but the old and
popular venerable tradition or legend . . . . the
Targums are poetical, both as to their contents and
form" (Gesch. d. J. Jod. Poesie, p. 27): and further,
"the wealth of legend in its gushing fullness did
not suffer any formal bounds; legend bursts upon
legend, like wave upon wave, not to be dammed in
even by any poetical forms. Thus the Jerusalem
Targum in its double Revisions [to the Penta-
tuch], and the Targums on the five Megilloth are
the most beautiful national works of art, through
which there runs the golden thread of Scripture,
and which are held together only by the unity of the
idea" (p. 153). Although we do not share Delitzsch's enthusiasm for the full extent, yet we
cannot but agree with him that there are, together
with stones and dust, many pearls of precious price
to be gathered from these much despised, because
hardly known, books.
The dialect of these books occupies the mean be-
tween the East and West Aramaic, and there is a
certain unity of style and design about the five
books, which fully justifies the supposition that they
are, one and all, the work of one author. It
may be that, taken in an inverted series, they mark
the successive stages of a poet's life: glowing, rap-
turous, overflowing in the first; stately, sober,
provocative in the last. As to the time of its writing or
VI. TARGUM ON THE BOOK OF CHRONICLES.

This Targum was unknown, as we said before, up to a very recent period. In 1689, it was edited for the first time from an Extant MS, by M. F. Hensel, of Berlin, published in 1715 from a more complete as well as a correct MS, at Cambridge, by Dr. Williams. The name of Hungary occurring in it, and its frequent use of the Jerusalem-Targum to the Pentateuch, awakening sometimes to simple copying (comp. the Genealogical Table in chap. i. etc.) show sufficiently that its author is neither "Jonathan b. Uzziel," nor "Joseph the Blind," as has been suggested. But the language, style, and the Hagaddah, with which it abounds, point, to a late period and point out Palestine as the place where it was written. Its use must be limited to philological, historical, and geographical studies: the science of exegesis will profit little by it. The first edition appeared under the title Paraphrasis Chaldaea liber. Chronicon, cura M. F. Beckii, 2 tom. Aug. Vind. 1689–83, 4to; the second by D. Wilkins, Paraphraz...vulgoe R. Josephis, etc., Lond. 1715, 4to. The first edition has the advantage of a large number of very learned notes, the second that of a comparatively more correct and complete text.

VII. THE TARGUM TO DANIEL.

It is for the first time that this Targum, for the non-existence of which many and weighty reasons were given (that the date of the Messiah's arrival was hidden in it, among others; it is here formally introduced into the regular rank and file of Targums, although it has been known for many more than fifty years. Munk found it not indeed in the Original Aramaic, but in what appears to him to be an extract of it written in Persian. The MS. (Inc. Food, No. 45, Imp. Library) is inscribed "History of Daniel," and has retained only the first words of the Original, which it translates likewise into Persian. This language is hence retained throughout.

After several legends known from other Targums, follows a long prophecy of Daniel, from which the book is shown to have been written after the first Crusade. Mohammad and his successors are mentioned, also a king who coming from Europe (יונNintendo = Mohammed). The Jews will also have to suffer great misfortunes (as indeed the knghtly Crusaders won their spurs by dastarily murdering the helpless masses, men, women, and children, in the Ghettos along the Nile and elsewhere, before they started to deliver the Holy Tomb). By a sudden transition the Prophet then passes on to the "Messiah, son of Joseph," to Gog and Magog, and to the "true Messiah, the son of David." Munk rightly concludes that the book must have been composed in the 12th century, when Christian kings desired for a brief period over Jerusalem (Nouveaux Synod, Par. 1838).

VIII. There is also a Chaldee translation extant of the apocryphal pieces of Esther, which, entirely lying apart from our task, we confine ourselves to mention without further entering into the subject. De Rossi has published them with Notes and Dissertations, Tubingena, 1784, 8vo.

Further fragments of the Palestinian Targum.

Besides the complete books belonging to the Palestinian Cycle of Targum which we have mentioned, and the portions of it intersected as "Another Reading," "Another Targum," into the Babylonian Versions, there are extant several independent fragments of it. Nor need we as yet despair of finding still further portions, perhaps one day to see it restored entirely. There is all the more hope for this, as the Targum has not been lost very long yet. Abduhrai quotes the Targum Jerusalim to Samuel (ii. 9, 13). Kimchi has preserved several passages from it to Judges (xi. 1, consisting of 47 words; to 2 Kings, 17, 18, 196 words; to Kings (i. 22, 21: 68 words; ii. 4, 1: 174 words; iv. 6: 55 words; iv. 7: 72 words; xiii. 21: 9 words), under the simple name of Tosefiah, i.e. Additions, or Additional Targum. Luzzatto has also lately found fragments of the same, under the names "Targum of Palestine," "Targum of Jerushalim," "Another Reading," etc., in an African Codex, written 5247 A. M., namely, to 1 Sam. xiii. 9: 2 Sam. xii. 13; 1 Kings v. 9, v. 11, v. 13, x. 18, x. 26, xiv. 13; to Hosea i. 1; Isaiah i. 1—To Isiah, Rashi (Jorhe), not as people still persist in calling him, Jorheci, Abduhrai and Pirmass say it: and a fragment of the Targum to his prophecy is extant in Cod. Urb. Vatic. in the name of Jonathan (Mun. 25) now beginning: "A Prophecy of Isaiah, which he prophesied at the end of his prophecy in the days of Manasseh the son of Hezekiah the King of the Tribe of the House of Judah on the 17th of Tamuz in the hour when Manasseh set up an idol in the Temple," etc. Isaiah predicts in this his own violent death. Parts of this Targum are also found in Hebrew, in Pesh. and in Arabic, and Zebabiah, the Palestinian Targum to Jeremiah is mentioned by Kimchii: to Ezechiel R. Simeon, Nathan (Aruch), and likewise by Kimchii, who also speaks of a further additional Targum to Jonathan for this book. A "Targum-Jerushalim" to Isaiah is known to Rashi and of Zebabiah a fragment has been published by Schmaholz in Bruxelles (Kochel. xvi. 174) from a Hebrew MS. (Cod. 354, Kennic. 25), written 1.A.6. The passage found, as a marginal gloss to Zech. xii. 16, reads as follows:—

"Targum Jerushalim. And I shall pour out upon the House of David and the inhabitants of Jerusalem the spirit of prophecy and of prayer for truth. And after this shall go forth Messiah the
Son of Efraim to wage war against Gog. And Gog will kill him before the city of Jerusalem. They will look up to me and they will ask me wherefore the heavens have killed Messiah the Son of Efraim. They will then mourn over him as mourn father and mother over an only son, and they will wall over him as one wall a firstborn."

— A Targum Jerusalmi to the third chapter of Habakkuk, quoted by Bashi, is mentioned by De Rossi (Cod. 265 and 465, both 13th century). It has been suggested that a Targum Jerusalmi on the Prophets only existed to the Hatturahs, which led to me, one of the few translators perhaps, like the portion from the Law, in public; but we have seen that entire books, not to mention single chapters, possessed a Palestinian Targum, which never were intended or used for the purpose of Hatturah. And there is no reason to doubt that the origin of this Targum to the Prophets is precisely similar to, and perhaps contemporaneous with, that which we traced to that portion which embraces the Pentateuch.

The Babylonian Version, the "Jonathan," Targum, though paraphrastic, did not satisfy the apparently more imaginative Palestinian public. Thus from heaped-up additions and marginal glosses, the step to a total re-writing of the entire Codex in the manner and taste of the latter times and the different locality, was easy enough. From a condition of the work as such, however, we may naturally keep aloof, as long as we have only the few specimens named to judge from. But its general spirit and tendency are clear enough. So is also the advantage to which even the minimum that has survived may some day be put by the student of Midrashic literature, as we have briefly indicated above.

We cannot conclude without expressing the hope—probably a vain one—that linguistic studies may soon turn in the direction of that vast and most interesting, as well as important, Aramaic literature, of which the Targums form but a small item.

The writer finally begs to observe that the translations of all the passages quoted from Talmud and Midrash into the Palestinian Targums have been made by him directly from the respective originals.


**VERSION, AUTHORIZED.** The history of the English translations of the Bible begins itself with many points of interest in that of the nation and the Church. The lives of the individual translators, the long struggle with the indifference or opposition of men in power, the religious condition of the people as calling for, or affected by, the appearance of the translation, the time and place of publication, the number of editions by which the demand, when once created, was supplied—each of these has furnished, and might again furnish, materials for a volume. It is obvious that the work now to be done must lie within narrower limits; and it is proposed, therefore, to exclude all that belongs simply to the personal history of the men, or the general history of the time, or that comes within the special province of bibliography.

What will be aimed at will be to give an account of the several versions as they appeared; to ascertain the qualifications of the translators for the work which they undertook, and the principles on which they acted; to form an estimate of the final result of their labors in the received version, and, as consequent on this, of the necessity or desirability of any new translation. In the latter case, a study of such a survey of the literature of the subject as may help the reader to obtain a fuller knowledge for himself.

1. Early Translations. — It was asserted by Sir Thomas More, in his anxiety to establish a point against Tyndale, that he had seen English translations of the Bible, which had been made before Wycliffe, and that these were approved by the Bishops, and were allowed by them to be read by laymen, and even by devout women (Bedeologus, ch. viii.-xv., col. 82). There seem good grounds, however, for doubting the accuracy of this statement. No such translations—versions, i.e. of the entire scriptures—are now extant. No traces of them appear in any contemporary writer. Wycliffe's great achievement, that there is no translation from Ormsby and Madden, Wycliffe's Bible, Pref. p. xix. Pref. p. 50). The Constitutions of Archbishop Arundel (A. D. 1408) mention two only, and these are Wycliffe's own, and the one based on his and completed after his death. More's statement must therefore be regarded either as a rhetorical exaggeration of the fact that parts of the Bible had been previously translated, or as rising out of a mistake as to the date of MSS. of the Wycliffe version. The history of the English Bible will therefore begin, as it has begun hitherto, with the work of the first great reformer. One glance, however, we may give, in passing, to the earlier history of the English Church, and connect some of its most honored names with the great work of making the truths of Scripture, or parts of the books themselves, fit not the Bible as a whole, accessible to the people. We may think of Caedmon as embodying the whole history of the Bible in the allegorized metre of Anglo-Saxon poetry (Beke, Hist. Ecc. iv. 24); of Alpheus, Bishop of Sherborne, in the 7th century, as rendering the Psalter of Bele, as translating in the last hours of his life the Gospel of St. John (Epist. Cathedrae); of Alfred, setting forth in his mother-tongue as the great groundwork of his legislation, the four chapters of Exodus (xx.-xxiii.), that contained the first code of the laws of Israel.
The wishes of the great king extended farther. He desired that "all the free-born youth of his kingdom should be able to read the English Scriptures" (ibid.). Portions of the Bible, some of the Psalms, and extracts from other books, were translated by him for his children. One of that of his children's education the tradition of a later date, seeing him the representative of all that was good in the old Saxon time, made him the translator of the whole Bible (ibid. Supp. to ch. v.).

The work of translating was, however, carried on by others. One Anglo-Saxon version of the four Gospels, interlinear with the Latin of the Vulgate, known as the Durham Book, is found in the Cottonian MSS. of the British Museum, and is referred to the 9th or 10th century. Another, known as the Rashworth Gloss, and belonging to the same period, is in the Bodleian Library at Oxford. Another, of a somewhat later date, is in the same collection, and in the library of C. U. College, Cambridge. The name of Alfred, Bishop of Sherborne, is attached to that of Elicif, with an Epitome of Scripture History, including a translation of many parts of the historical books of the Bible (Lewis, Hist. of Transl. ch. i.; Fordhall and Muddon, Preface; Bagster's English Hexagol, Pref. i.). The influence of Norman ecclesiastics, in the reigns that preceded or followed the Conquest, was probably adverse to the continuance of this work. They were too far removed from sympathy with the subjugated race to care to educate them in their own tongue. The spoken dialects of the English of that period would naturally seem to them too rude and uncouth to be the channel of Divine truth. Pictures, mysteries, miracle-plays, rather than books, were the instruments of education for all but the few who, in monasteries under Norman or Italian superintendence, devoted themselves to the study of theology or law. In the remoter parts of England, however, where their influence was less felt, or the national feeling was stronger, there were those who carried on the succession, and three versions of the Gospels, in the University Library at Cambridge, in the Bodleian, and in the British Museum, belonging to the 11th or 12th century, remain as attesting their labours. The metrical paraphrase of the Gospel history, known as the Omnimund, in alliterative English verse, ascribed to the latter half of the 12th century, is the next conspicuous monument, and may be looked upon as indicating a desire to place the facts of the Bible within reach of others than the clergy. The 13th century, a time in England, as throughout Europe, of religious revival, witnessed renewed attempts. A prose translation of the Bible into Norman-French, ed. of 1290, indicates a demand for devotional reading of the New Testament and of the Psalms, and of the wealthier merchants, or of convents for women of high rank. Further signs of the same desire are found in three English versions of the Psalms—one towards the close of the 13th century; another by Schorham, ed. of 1320; another—with other canons—from the O. T. and N. T.—by Richard Bole of Hampole, ed. 1341; the last being accompanied by a devotional exposition: and in one of the Gospels of St. Mark and St. Luke, and of all St. Paul's epistles (the list includes the apocryphal epistle to the Laodiceans), in the library of C. C. College, Cambridge. The fact stated by Archbishop Arundel in his funeral sermon on Anne of Bohemia, wife of Richard II., that she habitually read the Gospels in the vulgar tongue, with divers passages probably copied out by hand, is of the highest rank. It is interesting to note these facts, not as detracting from the glory of the great reformer of the 14th century, but as showing that for him also there had been a preparation; that what he supplied met a demand which had for many years been gathering strength. It is almost needless to add that these versions started from nothing better than the copies of the Vulgate, more or less accurate, which each translator had before him (Lewis, ch. i.; Fordhall and Muddon, Preface).

H. Wycliffe (b. 1324; d. 1384).—(1.) It is singular, and not without significance, that the first translation from the Bible connected with the name of Wycliffe should have been that of part of the Apocalypse. The Last Age of the Church (A. D. 1320) translates and expands the vision in which the reformer read the signs of his own times, the sins and the destruction of "Antichrist and his meane" (multitude). Shortly after this he completed a version of the Gospels, accompanied by a commentary so that poor Christen men may some deke know the text of the Gospel, with the same sentence of side holie electors (Preface). Wycliffe, however, though the chief, was not the only holler in the cause. The circle of English readers was becoming wider, and they were not content to have the Book which they honored above all others in a tongue not their own. Another translation and commentary appear to have been Psalthorpe's, of course, the Gospels thus referred to may have been Wycliffe's translation; but the strong opposition of Arundel to the work of the Reformer makes it probable that those which the queen used belonged to a different school, like that of the versions just mentioned.

(2.) The authorship of this book has however been disputed (comp. Todd's Preface). J. "One comfort is of knightes; they servev much the Gospels, and have wite to read of the Gospelles of Christes life!" (Wycliffe, Prologue). Compare the speech ascribed to John of Gaunt (13 Ric. II.). "We will not be the dags of all, seeing other nations have the law of God, which is the law of our faith, written in their own language" (Foxe, Pref. to Sarum Gospels; Lewis, p. 29).
been made about the same time, in ignorance of Wycliffe's work, and for the "manie lewd men that gholie would kon the Gospelles, if it were dragen into the English tong." The fact that many MSS. of this period are extant, containing in English a Monodessorum, or Harmony of the Gospels, accompanied by portions of the epistles, or portions of the O. T., or an epitome of Scripture history, or the substance of St. Paul's epistles, or the catholic epistles at full length, with indications more or less distinct of Wycliffe's influence, shows how wide-spread was the feeling that the time had come for an English Bible. (Forshall and Madden, "Pref. pp. xiii.-xvii.) These preliminary laborers were followed up by a complete translation of the N. T. by Wycliffe himself. The O. T. was undertaken by his coadjutor, Nicholas de Hertford, but was interrupted probably by a citation to appear before Archbishop Arundel in 1382, and ends abruptly (following so for the order of the Vulgate) in the middle of Baruch. Many of the MSS. of this version now extant present a dilution or abbreviation of the text, and it is probable that the work of Wycliffe and Hertford was revised by Richard Purrve, c. A. D. 1388. To him also is ascribed the interesting Prologue, in which the translator gives an account both of his purpose and his method. (Forshall and Madden, "Pref. p. xxi.)

(2.) The former was, as that of Wycliffe had been, to give an English Bible to the English people. He appeals to the authority of Bede, of Alfred, and of Grosticé, to the examples of Fresne, and Beomers (Bohemians), and Britons." He answers the hypercritical objections that men were not loby enough for such a work: that it was wrong for "idle" to do what the great doctors of the Church had left undone. He hopes to make the sentence as true and open in English as it is in Latin, or more true and open.

It need hardly be said, as regards the method of the translator, that the version was based entirely upon the Vulgate. It, in the previous century, scholars like Grossticé and Roger Bacon, seeking knowledge in other lands, and from men of other races, and with required, as they seem to have done, some knowledge both of Greek and Hebrew, the succession had, at all events, not been perpetuated. The war to be waged at a later period with a different issue between Scholastic Philosophy and "Humanity" ended, in the first struggle, in the triumph of the former, and there was probably no one at Oxford among Wycliffe's contemporaries who could have helped him or Purrve in a translation from the original. It is something to find at such a time the complaint that "learned doctors taken litten heed to the letter," the recognition that the Vulgate was not all sufficient, that "the
text of one bokes" (the is speaking of the Psalter and the difficulty of understanding it) "disordereth much from the Elrezn." The difficulty which was thus felt was increased by the state of the Vulgate text. The translator complains that what the Church had in view was not Jerome's version, but a later and corrupt text; that "the common Latine Bible had more need to be corrected as manie as I have seen in my day, than hath the English Bible late translated." To remedy this he had recourse to collation. Many MSS. were compared, and out of this comparison, the true reading ascertained as far as possible. The next step was to consult the Glosa Ordinaria, the commentaries of Nicholai de Lyra, and others, as to the meaning of any difficult passages. After this (we recognize here, perhaps, a departure from the right order) grammars were consulted. Then came the actual work of translating, which he aimed at making idiomatic rather than literal. As he went on, he submitted his work to the judgment of others, and accepted their suggestions. It is interesting to trace these early strivings after the true excellence of a translator: yet more interesting to take note of the spirit, never surpassed, seldom equalled, in later translators, in which the work was done. Nowhere do we find the conditions of the work, intellectual and moral, more solemnly asserted. "A translator hath grete need to stude well the sentence, both before and after," so that his "equall words may mislead his readers or himself;" and then also "he hath need to lyve a close life, and be ful devot in precers, and have not his wit occupied about worldly things, that the Holie Spiyt, author of all wisdom, and emynge and truthe, dresse (= train) him in his work, and suffer him not for to err" (Forshall and Madden, "Pref. p. 80).

(3.) The extent of the circulation gained by this version may be estimated from the fact that, in spite of all the chances of time, and all the systematic efforts for its destruction made by Archbishop Arundel and others, not less than 150 copies are known to be extant, some of them obviously made for persons of wealth and rank, others apparently for humbler readers. It is significant as bearing out the tendency of the two works, or on the position of the writers, that while the quotations from Scripture in Langton's [Langhuns']Vision of Piers Plowman are uniformly given in Latin, those in the Person's Tale of Chaucer are given in English, which for the most part agrees substantially with Wycliffe's translation.

(4.) The following characteristics may be noticed as distinguishing this version: (1.) The general homeliness of its style. The language of the court or of scholars is as far as possible avoided, and that of the people followed. In this respect the principle has been acted on by later translators. The

ele testament, that helpful full myche in this work the thkkele thne to consul with ele grammarians and ele drysye of harde wordes and harde sentence how these miste best be understode and translated, the highe thne to translat as clearely as he could to the sentence, and to have manie good things that corrested on the sentecne of the translaconon" (Pref. c. xxv.) The note at the close of the preface, on the grammatical idoms of different languages, the many English equivalents, &c., for the Latin ablative absolute, shows considerable discernment.

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a A cruical instance is that of Gen. iii. 15: "She theall tread the head." b This knowledge is, however, at second hand, "in witness of Jerom, of Lie, and other expositours." c It is worth while to give his own account of this process: "First this simple creature," his usual way of speaking of himself, "bede myche travalle, with diverse behaius and helpiers, to de-rawe manie edle bibles, and other doctors, and commone gloes, and to make euo Latin bibles, sunndre trewe, and thane to studie if the men, the text with the gloss, and other doctors, as he wi-ne, and specialy Lie on the
style of Wycliffe is to that of Chaucer as Tyndal's is to Surrey's, or that of the A. V. to Ben Jonson's. (2.) The substitution, in many cases, of English equivalents for quasi-technical words. Thus we find "fay" or "fiegh" instead of "Raca" (Matt. v. 22); "they were "wast"ed" in Matt. iii. 16; "richesse" for "ammonun" (Luke xvi. 11, 13); "bishop" for "high-priest" (pontius). (3.) The extreme literalness with which, in some instances, even at the cost of being unintelligible, the Vulgate text is followed, as in 2 Cor. i. 17-19.

III. TYNDAL.—The work of Wycliffe stands by itself. Whatever power it exercised in preparation and performance of the translation of the Bible in the 14th century, it had no perceptible influence on later translations. By the reign of Henry VIII. its English was already obsolescent, and the revival of classical scholarship led men to feel dissatisfied with a version which had avowedly been made at second-hand, not from the original. With Tyndal, on the other hand, we enter on a continuous succession. He is the patriarch, in the remote ancestry, of the Authorized Version. With a consistent, unswerving purpose, he devoted his whole life to this one work; and through dangers and difficulties, amid enemies and treacherous friends, in exile and loneliness, accomplished it. More than Cranmer or Ridley he is the true hero of the English Bible. He was the first to give up the method of rendering the Scriptures into the English tongue in a way, as the court-winds blew, or, at the best, making the most of opportunities, he set himself to the task without which, he felt sure, reform would be impossible, which once accomplished, would render it inevitable. "For many years," he said, at the age of thirty-six (A. D. 1520), he would cause a boy that driveth the plough "to know more of Scripture than the great body of the clergy then knew (Foxe, in Anderson's }ana of English Bible, i. 36). We are able to form a fairly accurate estimate of his fitness for the work to which he thus gave himself. The change which had come over the universities of continental Europe since the time of Wycliffe had affected those of England. Greek had been taught at Paris in the first quarter of the 14th century. The Greek Grammar, that of Constantine Lascaris, had been printed in 1476. It was followed in 1480 by Craston's Lexicon. The more enterprising scholars of Oxford visited foreign universities for the sake of the new learning. Grocyn (d. 1519), Linacre (d. 1524), Colet (d. 1519), had, in this way, from the Greeks whom the fall of Constantinople had scattered over Europe, or from their Italian pupils, learnt enough to enter, in their turn, upon the work of teaching. When Erasmus visited Oxford in 1497, he found in these masters a scholarship which even he could admire. Tyndal, who went to Oxford c. 1500, must have been within the range of their teaching. His two great opponents, Sir Thomas More and Bishop Bonner, had been among their pupils. It is significant enough that after some years of study Tyndal left Oxford and went to Cambridge. Such changes were, it is true, common enough. The name of any great teacher would draw round him men from other universities, from many lands. In this instance, the reason of Tyndal's choice is probably not far to seek (Walter, }rg. Notice to Tyndal's }eliausal Treatises). Erasmus was in Cambridge from 1500 to 1514. All that we know of Tyndal's character and life, the fact especially that he had made translations of portions of the N. T. as early as 1509 (a). Life of Tyndal, p. 77), are the considerations that he resolved to make the most of the presence of one who was emphatically the scholar and philologist of Europe. It must be remembered, too, that the great scheme of Cardinal Ximenes was just then beginning to interest the minds of all scholars. The publication of the Complutensian Bible, it is true, did not take place till 1514, but the collection of MSS. and other preparations for it began as early as 1504. In the mean time Erasmus himself, in 1510, brought out the first published edition of the Greek Testament; and it was thus made accessible to all scholars. Of the use made by Tyndal of these opportunities we have evidence in his coming up to London (1522), in the vain hope of persuading Tyndal "known as a Greek scholar, an enlightened Humanist," to sanction his scheme of rendering the N. T. into English, and bringing a translation of one of the orations of Sozomen as a proof of his capacity for the work. The attempt was not successful. a At the last I understood not only that there was no room in my Lord of London's palace to translate the N. T., but also that there was no place in England "to print it in all England" (Proc. in Fire Books of Books.

It is not so easy to say how far at this time any knowledge of Hebrew was attainable at the English universities, or how far Tyndal had used any means of access that were open to him. It is probable that it may have been known, in some measure, to a less holder than their fellows, at a time far earlier than the introduction of Greek. The large body of Jews settled in the cities of England must have possessed a knowledge, more or less extensive, of their Hebrew books. On their banishment, to the number of 16,000, by Edward I., these books fell into the hands of the monks, superstitiously revered or feared by most, yet drawing some to examination, and then to study. Greco, it is said, knew little less than 16 of the first Hebrew books. He knew enough to pass judgment on the Vulgate as incorrect and mis-leading. Then, however, came a period in which linguistic studies were thrown into the background, and Hebrew became an unknown speech even to the best-read scholars. The first signs of a revival meet us toward the close of the 16th century. The remarkable fact that a Hebrew Psalter was printed at Scuttlack in 1547—a year before Erasmus's Greek Testament, the Peuteraugh in 1542, the Prophets in 1489, the whole of the O. T. in 1488, that by 1496 four editions had been published, and by 1506 not fewer than eleven (Whitaker, Hist. and Crit. Inquiry, p. 22) indicates a demand on the part of the Christian student of Europe, not less than on that of the more learned Jews. Here also the progress of the Complutensian Bible would have attracted the notice of scholars. The cry raised by the "Trojans" of Oxford in 1519 (chiefly consisting of the friars, who from the time of Wycliffe had all but swamped the education of the place) against the first Greek lectures— that to study that language would make

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a * The MS. on which this statement is founded is pronounced by Mr. Francis Fyfe of Bristol to be unquestionably a forgery. So Mr. Weeect regards it (Hist. of the English Bible, p. 32, note). A.  

b The boast of Bacon, that any one using his method could learn Hebrew and Greek with a week, hold as it is, shows that he knew something of both (De Landa Soc. Script. c. 28).
men Pagan, that to study Hebrew would make them Jews—shows that the latter study as well as the former was the object of their dislike and fear (Anderson, i. 24.; Hallam, Ed. of Ecc. i. 408).

Whether Tyndal had in this way gained any knowledge of Hebrew before he left England in 1534 may be uncertain. The fact that in 1530-31 he lend-him a translation of Genesis, Deuteronomy, and Jonah, may be looked on as the first-fruits of his labors, the work of a man who was giving this proof of his power to translate from the original (Anderson, Annu. i. 200-288). We may perhaps trace, among other motives for the many wanderings of his exile, a desire to visit the cities Worms, Cologne, Hamburg, Antwerp (Anderson, pp. 48-64), where the Jews lived in greatest numbers, and some of which were famous for their Hebrew learning. Of at least a fair acquaintance with that language we have, a few years later, abundant evidence in the table of Hebrew words prefixed to his translation of the five books of Moses, and in casual etymologies scattered through his other works, e.g. Mammon (Parable of Wicked Mammon, p. 68); Deut. vii. 8; Abel (Mammon, p. 347). A remarkable work (Prefaces to Obelocie, p. 148) shows how well he had entered into the general spirit of the language. The properties of the Hebrew tongue agreed a thousand times more with the English than with the Latin. The manner of speaking is in 14th one, so that in a thousand places thou needst not but to translate it into English word for word." When Tyndall describes him in 1534 it is as one well-skilled in seven languages, and one of these is Hebrew (Anderson, i. 397).

The N. T. was, however, the great object of his care. First the Gospels of St. Matthew and St. Mark were published tentatively, then in 1525 the whole of the N. T. was printed in 4to at Cologne and in small 8vo at Worms. The work was the fruit of a self-sacrificing zeal and the zeal was its own reward. In England it was received with denunciations. Tomstal, Bishop of London, preaching at Paul's Cross, asserted that there were at least 2,000 errors in it, and ordered all copies of it to be bought up and burned. An Act of Parliament (53 Hen. VIII, cap 1) forbade the use of all copies of Tyndall's "false translation." Sir T. More (Duellengue, i. Suppedication of Souls, Cana-

As indicating progress, it may be mentioned that the first Hebrew professor, Robert Waldich, was appointed at Oxford in 1530, and that Henry VIII's secretary, Pace, knew Greek, Hebrew, and Chaldee.

b The existence of a translation of Jonah by Tyndall, previously questioned by some editors and biographers, has been placed beyond a doubt by the discovery of a copy (believed to be unique) in the possession of the Ven. Lord Chancellor. It is described in a letter, by him to the Berg Post of Feb. 3, 1827, transferred shortly afterwards to the Aitkenian.

c The references to Tyndall are given to the Parker Society edition.

a Hallam's assertion that Tyndall's version "wasavedly taken from Luther's," originated probably in an inaccurate reminiscence of the title-page of Coverdale's (L. of E. 1. 529).

The only extant copy of the 8vo edition is in the library of the Baptist College at Bristol. It was reprinted in 1892 in facsimile by Mr. Francis Fwy. Bristol, the impression being limited to 177 copies. Mr. Fry proves, by a careful comparison of type, size, water-mark, and the like, with those of other books from the same press, that it was printed by Peter Schaeffer of Worms. By a like process Mr. Anderson (i. 635) fixes Cologne as the place, and Peter Quentel as the printer of the 4to.

a In two of these (1554 and 1555) the words, "This is the New Testament in my blood," in 1 Cor. vi. were omitted (Anderson, i. 415).

The localities of the editions are not without interest. Hamburg, Cologne, Worms, in 1525; York, in 1536; Antwerp (to Marburg) in 1529; Strasburg (joye's edition) in 1521; Bergen-op-Zoom in 1553 (Joye's); John c. v. at Nuremberg in 1531; Antwerp in 1534 (Cotton, Printed Editions, pp. 84.)

a A conjecture of Mr. Offor is not borne out by an examination of the book itself. See Westcott's Hist. of the English Bible, p. 64 f.

a Two names connect themselves sadly with this version. A copy of the edition of 1540 was presented specially to Anne Boleyn, and is now extant in the British Museum. Several passages, such as might be marked for devotional use, are underscored in red ink. Another reforming lady, Joan Bocher, was known to have been active in circulating Tyndal's N. T. (Neal i. 45; Stryke, M. E. i. 32.)
The testimony of a Roman Catholic scholar is worth quoting: "In point of perspicuity, propriety of idiom and purity of style, no English version has as yet surpassed it (Gibbs, Prospects for a new Translation, p. 84). The writer cannot forbear adding Mr. Froude's judgment in his own words: "I call God to record, against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all that is in the world, whether it be pleasure, honor, or riches, might be given me." (Anderson, i. 349).

IV. CLOSER RELEVANCE OF THE BIBLE.

A complete translation of the Bible, different from Tyndal's, bearing the name of Miles Coverdale, printed probably at Zurich, appeared in 1535. The undertaking itself, and the choice of Coverdale as the translator, were probably due to Cromwell. Tyndal's controversial treatments, and the polemical character of his prefaces and notes, had irritated the leading ecclesiastics and encouraged the other reformers to consider him a threat to their position. All that he had written was publicly condemned. There was no hope of obtaining the king's sanction for anything that bore his name. But the idea of an English translation began to find favor. The rupture with the see of Rome, the marriage with Anne Boleyn, made Henry willing to adopt what was needed upon his own authority, and the way of breaking forever the spell of the Pope's authority. The bishops even began to think of the thing as possible. It was talked of in Convocation. They would take it in their own hands. The work did not, however, make much progress. The great preliminary question whether "venerable" words, such as host and pontiff, should be retained, was still unsettled (Anderson, i. 414)." Not till the day after doomsday (the words are Cranmer's) were the English people likely to get their English Bible from the bishops (ibid. i. 577). Cromwell, it is probable, thought it better to lose no further time, and to strike while the iron was hot. A divine whom he had patronized, though not, like Tyndal, feeling himself called to that special work (Preface to Coverdale's Bible), was willing to undertake it. To him accordingly it was intrusted. There was no stigma attached to his name, and, though a sincere reformer, neither at that time nor afterwards did he occupy a sufficiently prominent position to become an object of special popular attention.

(2) The work which was thus executed was done, as might be expected, in a very different fashion from Tyndal's. Of the two men, one had made this the great object of his life, the other, in his own language, "sought it not, neither desired it," but accepted it as a task assigned him. One prepared himself for the work by long years of labor and study. Tyndal was familiar with the Greek and Hebrew. The other is content to make a translation at second hand "out of the Douche (Luther's German Version) and the Latin." The one aims at a rendering which shall be the truest and most exact possible. The other loses himself in weak commonplace as to the advantage of using many English words for one and the same word in the original, and in practice oscillates between "penance" and "repentance," "love" and "charity," "priests" and "elders," as though one set of words were as true and adequate as the other. (Preface, p. 19.) In spite of these weaknesses, however, there is much to like in the spirit and temper of Coverdale. He is a see-one-rate man, laboring as such contentedly, not at all hissing the dog for his own bone. He thinks it a great gain that there should be a diversity of translations. He acknowledges, though he dare not name it, the excellence of Tyndal's version, and regrets the misfortune which left it incomplete.

a The testimony of a Roman Catholic scholar is worth quoting: "In point of perspicuity, propriety of idiom and purity of style, no English version has as yet surpassed it (Gibbs, Prospects for a new Translation, p. 84). The writer cannot forbear adding Mr. Froude's judgment in his own words: "I call God to record, against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all that is in the world, whether it be pleasure, honor, or riches, might be given me." (Anderson, i. 349).

b Error; see p. 3128, note 3.

c A list made by the editor in number, was formerly laid before Convocation by Gardiner in 1542, with the proposal that they should be left untranslated, or Englished with as little change as possible (Lewis, Hist. ch. 2; [Eng. Henopin, p. 10]).

d It is uncertain where this version was printed, the title-page being silent on that point. Zurich, Cologne, and Frankfurt have all been conjectured. Coverdale is known to have been abroad, and may have come in contact with Luther.

e There seems something like an advertising fact in this title-page. A scholar would feel that there was no value in any translation but one from the original. But the "Douche" would serve to attract the Reformation party, who held Luther's name in honor; while the "Latin" would at least conciliate the conservative feeling of Gardiner and his associates. Withal, however, maintains that Coverdale knew more Hebrew than he chose, at this time, to acknowledge, and refers to his translation of one difficult passage ("Ye take your pleasure under the oven and under the shea tree, the children beaying slaine in the valley," Is. liv. 5) as proving an attempt to base the judgment against the authority of Luther and the Vulgate (Hist. and Crit. Orig. p. 52).

f If thou [the reader] be set on priest in prayer, God shall not only send thee there (the Bible in a better
He states frankly that he had done his work with the assistance of that and of five others. a If the language of his dedication to the king, whom he compares to Moses, David, and Josiah, seems to be somewhat fulsome in its flattery, it is, at least, hardly more offensive than that of the dedication of the A. V., and there was more to pollute it.

(3.) An inspection of Coverdale's version serves to show the influence of the author, to whom he followed. b The proper names of the O. T. appear for the most part in their Latin form, Elias, Eli-eus, Ochozias; sometimes, as in Esay and Jeremiy, in that which was familiar in spoken English. Some points of correspondence with Luther's version are not without interest. Thus "Cush," which in Wyclifle, Tyndal, and the A. V. is uniformly rendered "Ethiopia," is in Coverdale "Moria's land" (Ps. lix. 31; Acts v. 27, &c.), after the "Mauri-landie" of Luther, and appears in this form accordingly in the P. B. [Prayer Book] version of the Psalms. The proper name Kablashkei passes, as in Luther, into the "chief butler" (2 K. xvii. 17; Ps. xxxvi. 11). In making the sons of David "priests," (2 Sam. viii. 18), he followed both his authorities, "the Levites," as hissues in Acts xx. 28 ("overseers" in A. V.), "Shiloh," in the prophecy of Gen. xlix. 10, becomes "the worthy," after Luther's "der Held." "They hang'd oxe" takes the place of "they digg'd down a wall," in Gen. xlix. 6. The singular word "Lamín" is taken from the Vulg., as the English rendering of Zep. ("wild beasts," A. V.) in Is. xxxiv. 14. The "tabernacle of witness," where the A. V. has "congregation," shows the same influence. In spite of Tyndal, the Vulg. "plena gratia," in Luke i. 28, leads to "full of grace;" while we have, on the other hand, "congregation" throughout the N. T. for ecclesia, and "love" instead of "charity" in 1 Cor. xiii. It was the result of the same indelicacy that his language as to the Apocalypse lacks the sharpness of that of the more zealous reformers. "Kirch" is placed with the canonical books, after "Lamentations." Of the rest he says that they are "placed aport," as "not held by ecclesiastical doctors in the same repute" as the other Scriptures, but this is only because there are "dark sayings" which seem to differ from the Open Scripture. He has no wish that they should be "despised or little set by." "Patience and study would show that the two were agreed." (4.) What has been stated practically disposes of the claim which has sometimes been made for this version of Coverdale's, as though it had been made from the original text. (Anderson, i. 364; Whitaker, Hist. and Crit. Enquiry, p. 88). It is not improbable, however, that as time went on he added to his knowledge. The letter addressed by him to Cossowell (Remains, p. 492, Parker Soc.) obviously asserts, somewhat ostentatiously, an acquaintance "not only with the standard text of the Hebrew, with the interpretation of the Chaldee and the Greek," but also with "the diversity of reading of all texts." He, at any rate, continued his work as a painstaking editor. Fresh editions of his Bible were published, keeping their ground in spite of rivals, in 1557, 1559, 1553. He was called in a still shorter period to assist in the Geneva version. Among smaller facts connected with his edition may be mentioned the appearance of Hebrew letters — of the name Jehovah — in the title-page (7377), and again in the margin of the alphabetical poetry of Lamentations, though not of Ps. cxix.

V. MATTHEW. — (1.) In the year 1537, a large folio Bible appeared as edited and dedicated to the king, by Thomas Matthew. No one of that name appears at all prominently in the religious history of Henry VIII., and this suggests the inference that the name was pseudonymous, adopted to conceal the real translator. The tradition which connects this Matthew with John Rogers, the proto-martyr of the Marian persecution, is all but undisputed. It rests (1) on the language of the indictment and sentence which describe him (Foxe, Acts and Monuments, pp. 1029, 1563; Chester, Life of Rogers, pp. 418-423) as "James Rogers alias Matthew, as if it were a matter of notoriety; (2) the testimony of Foxe himself, as representing, if not personal knowledge, the current belief of his time; (3) the occurrence, at the close of a short exhortation to the Study of Scripture in the Preface, of the initials J. R. = (4) internal evidence. This subdivides itself. (a.) Rogers, who had graduated at Pembroke Coll. Cambridge in 1525, and had sufficient fame to be invited to the new Cardinal's College at Oxford, accepted the office of chaplain to the mercantile adventurers of Antwerp, and there became acquainted with Tyndal, two years before the latter's death. Matthew's Bible, as might be expected, if this hypothesis were true, reproduces Tyndal's work, in the N. T. entirely, in the O. T. as far as 2 Ch. The rest being taken with occasional modifications from Coverdale. (b.) The language of the dedication is that of one who has mixed much, as yes, and clean to reject it, if your godly wisdom shall think necessary. c

b Gaisburg (App. to Crotech) has shown that, with regard to use here at least of the O. T., Coverdale followed the German-Swiss version printed at Zurich in 1531, with an almost servile obliviousness.

c A careful reprint, though not a fac-simile, of Coverdale's version has been published by Egert (1838).

c These ornamental initials are curiously selected H. R. for the king's name, W. T. (at the end of the O. T.) for William Tyndal, K. G. for Richard Graftor or writer.
Roger mixed, with foreign reformers. *This hope have the godlie even in strange countries, in your grace's goodwill.*

(2.) The printing of the book was begun apparently abroad, and was carried on as far as the end of Isaiah. At that point a new pagination begins, and the names of the London printers, Grafton and Whitechurch, appear. The history of the book was probably something like this: Coverdale's translation had not given satisfaction—least of all were the non-Renaissants and scholar-like reformers contented with it. As the only complete English Bible, it was, however, as yet, in possession of the field. Tyndal and Rogers, therefore, in the year preceding the unimprovement of the former, determined on another, to include O. T., N. T., and Apocrypha, but based throughout on the original. Left to himself, Rogers carried on the work, probably at the expense of the same Antwerp merchant who had assisted Tyndall (Poyntz), and thus got as far as Isaiah. The enterprising London printers, Grafton and Whitechurch, then came in (Chester, Life of Rogers, p. 24). It would be a good speculation to enter the market with this, and so drive out Coverdale's, in which they had no interest. This policy was so magnificently backed up with a capital of £500, and then come a stroke of policy which may be described as a miracle of audacity. Rogers's name, known as the friend of Tyndal, is suppressed, and the simulacrum of Thomas Matthew disarms suspicion. The book is sent by Grafton to Cranmer. He reads, approves, reprobates. He would rather have the news of its being issued than a thousand pounds (Chester, pp. 42, 27). The application is then made both by Grafton and Cranmer to Cromwell. The king's license is granted, but the publisher wants more. Nothing less than a monopoly for five years will give him a fair margin of profit. Without this, he is sure to be undersold by pirated, inaccurate editions, badly printed, on inferior paper. Failing this, he trusts that the king will order one cope to be bought by every incumbent, and six by every aby. If this was too much, the king might, at least, impose that obligation on all the popishly-inclined clergy. That will bring in something, besides the good it may possibly do them (Chester, p. 430). The application was, to some extent, successful. A copy was ordered for the parish church, which cost being divided between the clergy and the parishioners. This was, therefore, the first Authorized Version. It is scarcely conceivable, however, that Henry could have read the book which he thus sanctioned, or known that it was substantially identical with what had been publicly stigmatized in his Acts of Parliament (or *supersedeas*). What had before given most offense had been the peevish character of Tyndall's annotations, and here were notes bolder and more thorough still. Even the significant W. T. does not appear to have attracted notice.

(3.) What has been said of Tyndall's version applies, of course, to this. There are, however, signs of a more advanced knowledge of Hebrew. All the technical words connected with the Psalms, Negmion, Shuggion, Semithm, etc., are elaborately explained. Ps. ii. is printed as a dialogue. The names of the Hebrew letters are prefixed to the verses of Lamentations. Reference is made to the Chaldee Paraphrase (Job vi.), to Rabbb Abraham (Job xix.), to Kimchi (Ps. iii.). A like range of knowledge is shown in the N. T. Strabo is quoted to show that the Magi were not kings, Macrobius as testifying to Hendec's fealty (Matt. ii.). Erasmus's Paraphrase on Matt. xiii., xiv. The popular identification of Mary Magdalene with *the woman that was a sinner* is discussed, and rejected (Luke x.). More noticeable even than in Tyndall is the boldness and fulness of the exegetical notes scattered throughout the book. Strong and earnest in asserting what he looked on as the central truths of the Gospel, there was in Rogers a Luther-like freedom in other things which has not appeared again in any authorized translation or popular commentary. He guards his readers against looking on the narrative of Job i. as literally true. He recognizes a definite historical starting-point for Ps. xlv. ("The sons of Korah praise Solomon for the beauty, eloquence, power, and nobleness, both of himself (and of his wife)"). Ps. liii. (David declareth Christ's dejection . . . . . and all, under figure of himself"), and the Song of Solomon ("Solomon made this balsade for himself and his wife, the daughter of Pharaoh, under the shadow of himself, figuring Christ," etc.). The chief duty of the Sibyls is to "verify the books of the Word to simple souls," to "purify over the weariness of soul", and to "purify over the hardness of the soul" to "the woman." When such occasions come as turn our race to occupation and labor, then ought we to remember that the Sibyl was made for man, and not man for the Sibyl" (Jer. xxvii.). He sees in the Prophecies of the N. T. simply *exponents of Holy Scripture* (Acts xv). To the man living in faith, Peter's fishing after the resurrection, and all deeds of notoriety, "are of no more importance;" to those who learn, "learning, doctrine, contemplation of high things, preaching, study of Scripture, founding of churches and abbeys, are works of the flesh" (Pref. to Romans). *Neither is outward circumcision or outward baptism worth a pin of themselves, save that they put us in remembrance to keep the commandments* (1 Cor. vii.). "He that doeth honor, grapple after these . . . . . castles, parks, lordships . . . . . desireth not a work, much less a good work, and is nothing less than a bishop" (1 Tim. iii.). Ex. xxiv. is said to be "against bishops and curates that despise the flock of Christ." The Ἀγγελος εὐαγγελιας of Rev. ii. and iii. appears (as in Tyndall) as "the messenger of the congregation." The study of the Psalms, and the Psalms as a prayer book are found in notes to Ex. xviii. and I Cor. iii., and in the "Table of Principal Matters" it is significantly stated under the word Purgatory that "it is not in the Bible, but the purgation and remission of our sins is made us by the abundant mercy of God." The preface to the Apocrypha explains the name, and distinctly asserts the inferiority of the books. No notes are added, and the translation is taken from Coverdale, as if it had not been worth while to give much labor to it.

(4.) A few points of detail remain to be noticed. In the order of the books of the N. T. Rogers follows Tyndall, agreeing with the A. V. as far as the Epistle to Philemon. This is followed by the Epistles of St. John, then the Hebrews, then those of St. Peter, St. James, and St. Jude. Woodcuts, not very freely introduced elsewhere, are prefixed to every chapter in the Revelation. The introduction of the "Table" mentioned above

a The long preface to the Romans{seven folio pages} was substantially identical with that in Tyndall's edition of 1534.
gives Rogers a claim to be the Patriarch of Con-
vernaces, the "father" of all such as write in
dictionaries of the Bible. Reversion for the He-
brew text is shown by his striking out the three
verses which the Vulgate has added to Ps. xiv. In
a later edition, published at Paris, not by Rogers
himself, but by Grafton, under Coverdale'ssuperin-
tendence, in 1539, the obsessions prologue and
preface were suppressed, and the notes system-
ically expungated and tossed down. The book was
in advance of the age. Neither book-sellers nor
bishops were prepared to be responsible for it.
VI. TAVERNER (1539).—(1) The boldness of the
pseudo-Matthew had, as has been said, fright-
ened the ecclesiastical world from its propriety.
Coverdale's version was, however, too inaccurate to
keep its ground. It was necessary to find another
editor, and the printers applied to Richard Taver-
ner. But little is known of his life. The fact that,
though a layman, he had been chosen as one of the
canons of the Cardinal's College at Oxford indicates
a reputation for scholarship, and this is confirmed
by the character of his translation. It proceeds,
in the title-page, to be "newly recognized, with
great diligence, after the most faithful examples." The
editor acknowledges "the labors of others" (i. e.
Tyndal, Coverdale, and Matthew, though he does
not name them) who have neither indifferently nor
unlearnedly travelled," owns that the work is not
one which can be done "absolutely" (i. e. com-
pletely) by one or two persons, but requires "a
deeper conferring of many learned wits together,
and also a juster time, and longer leisure;" but the
thing had to be done; he had been asked to do it.
He had "used his talent" as he could.
(2) In most respects this may be described as
an expurgated edition of Matthew's. There is a
Table of Principal Matters, and there are notes;
but the notes are brief, and less polemical. The
passages quoted above are, e. g. omitted wholly or
in part. The epistles follow the same order as
before.
VII. CRANMER.—(1) In the same year as
Taverne's, and coming from the same press, ap-
peared an English Bible, in a more stately folio,
printed with a more costly type, bearing a higher
name than any previous edition. The title-page is
an elaborate engraving, the spirit and power of
which indicate the hand of Holbein. The king,
seated on his throne, is giving the Verbum Dei to
the bishops and doctors, and they distribute it to
the people, while doctors and people are all joining
in cries of "Victor Rex." It declares the book to be
"truly translated after the verity of the Hebrew
and Greek texts" by "divers excellent learned
men, expert in the foretell tongues." A preface,
in April, 1540, with the initials T. C., implies the
archbishop's sanction. In a later edition (Nov.
1540), his name appears on the title-page, and the
names of his conjoiners are given, Cuthbert (Tomo-
stal) Bishop of Durham, and Nicholas (Heath) Ba-
bish of Rochester; but this does not exclude the
possibility of others having been employed for the
first edition.
and the most were his version presents, as might be
expected, many points of interest. The prologue
gives a more complete idea of what a translation
ought to be than we have as yet seen. Words not
in the original are to be printed in a different type.
They are added, even when "not wanted by the
sense," to satisfy those who have "missed them" in
previous translations, i. e. they represent the
various readings of the Vulgate where it differs
from the Hebrew. The sign * indicates diversity
in the Chaldee and Hebrew. It had been intended
to give all these, but it was found that this would
have taken too much time and space, and the ed-
itors purposed therefore to print them in a little
volume by themselves. The frequent hands (\(\text{\textcopyright}^2\))
in the margins, in this manner, show an ab-
tention to give notes at the end; but Matthew's Bible
had made men cautious, and, as there had not been
time for the king's Council to settle them, they
were omitted, and no help given to the reader le-
and the marginal references. In absence of notes,
the lay-reader is to submit himself to the "godly-
learned in Christ Jesus." There is, as the title-
page might lead us to expect, a greater display of
Hebrew than in any previous version. The books
of the Pentateuch have their Hebrew names given,
Bereshith (Genesis), Velle Schemouth (Exodus),
and so on. 1 and 2 Chr. in like manner appear, as
Dove Hevaim. In the edition of 1541, many
proper names in the O. T. appear in the fuller He-
brew form, e. g. Amaziah, Jeremiah. In spite
of this parade of learning, however, the edition of
1540 contains many slips, and, though it may not
be the most startling blunder that ever appeared
under the sanction of an arch-
bishop's name. The editors adopted the preface
which, in Matthew's Bible, had been prefixed to
the Apocrypha. In that preface the common tra-
ditional explanation of the name was concisely
given. They appear, however, to have shrank from
offending the conservative party in the Church by
applying to the books in question so domastic an
epithet as Apocrypha. They looked out for a word
more neutral and respectful, and found one that
appeared in some MSS. of Jerome so applied,
though in strictness it belonged to an entirely dif-
ferent set of books. They accordingly substituted
that word, leaving the preface in all other respects
as it was before, and the result is the somewhat
furious statement that the "books were called
\(\text{\textcopyright}^2\)ögigraphy," because "they were read in secret
and apart."!
(3) A later edition in 1541 presents a few modi-
fications worth noticing. It appears as "au-
thorized" to be "used and frequented" in "every
church in the kingdom." The introduction, with
all its elaborate promise of a future perfection dis-
appears without a mark. The king's preface by
Cranmer, avoiding as much as possible all refer-
cences to other translations, taking a safe Via Medica tone, blaming those who "refuse to read," on the
one hand, and "inordinate reading," on the other.
This neutral character, so characteristic of Crun-
mer's policy, was doubtless that which enabled it
to keep its ground during the changing moods of
Henry's later years. It was reprinted again and
again, and was the Authorized Version of the
English Church till 1568—the interval of Mary's
regime excepted. From it, accordingly, were taken
most, if not all, the portions of Scripture in the
Prayer Books of 1549 and 1552. The Psalms, as
a whole, the quotations from Scripture in the Hou-
lyes, the sentences in the Common Services
and some phrases of Scripture, "still preserve the
resemblance of it. The oscillating character of the
book is shown in the use of "love" instead of
charity" in 1 Cor. xiii.; and "congregation" instead of "church" generally, after Tyndal; while in 1 Tim. iv. 14, we have the singular rendering

\[w \text{ Such, e. g. as "worthy fruits of penance."} \]
as it to gain the favor of his opponents, a with authority of priesthood. The plan of indicating doubtful texts by a smaller type was adhered to, and was applied, among other passages, to Ps. xiv. 7, 6, 2, & the more memorable text of 1 John v. 7. The translation of 1 Tim. iii. 14, a All Scripture given by inspiration of God, is profitable, etc. anticipated a construction of that text which has sometimes been boasted of, and sometimes attacked, as an innovation. In this, however, Tyndal had led the way.

VIII. Geneva. — (1.) The experimental translation of the Gospel of St. Matthew by Sir John Cheke, and another English than before (Smyth, Life of Cheke, vii. 3), had so little influence on the versions that followed that it hardly calls for more than a passing notice, as showing that scholars were as yet unsatisfied. The reaction under Mary gave a check to the whole work, as far as England was concerned; but the exiles who fled to Geneva entered on it with more vigor than ever. Cranmer's version did not come up to their ideal. Its size made it too costly. There were no explanatory or dogmatic notes. It followed Coverdale too closely; and where it deviated, did so, in some instances, in a retrograde direction. The Genevan refugees — among them Whittingham, Goeppner, Pal driv, Sampson, and Coverdale himself — believed "for God's sake, day and night," that they entered on their "great and wonderful work" with much fear and trembling. Their translation of the N. T. was "diligently revised by the most approved Greek examples" (MSS. or editions?) (Preface). The N. T. translated by Whittingham, was printed by Conrad Badius in 1557, the whole Bible in 1560. (2.) Whatever may have been its faults, the Geneva Bible was unquestionably, for sixty years, the most popular of all versions. Largely printed in the early years of Elizabeth, it was printed in England in 1561, and a patent of monopoly given to James Bodleigh. This was translated, in 1576, to Parker, in whose family the right of printing that version was kept. Not less than eighty editions, some of the whole Bible, were printed between 1558 and 1611. It kept its ground for some time even against the A. V., and gave way, as it were, slowly and under protest. The causes of this general acceptance are not difficult to ascertain. The volume was, in all its editions, cheaper and more portable — a small quarto, instead of the large folio of Cranmer's "Great Bible." It was the first Bible which laid aside the obsolete black letter, and appeared in Roman type. It was the first which, following the Hebrew example, recognized the division into verses, so dear to the preachers or hearers of sermons. It was accompanied, in most of the editions after 1578, by a Bible Dictionary of considerable merit. The notes were often really helpful in dealing with the difficulties of Scripture, and were looked on as spiritual and evangelical. It was accordingly the version specially adopted by the great Puritan party through the whole reign of Elizabeth, and far into that of James. As might be expected, it was based on Tyndal's version, often returning to it where the intermediate renderings had had the character of a compromise.

(3.) Some peculiarities are worthy of special notice: (1.) It professes a desire to restore the "true writing" of many Hebrew names, and we meet accordingly with forms like Elkan (Isaac), Jasher, and the like. (2.) It omits the name of St. Paul from the title of the Epistle to the Hebrews; and, in a short preface, leaves the authorship an open question. (5.) It avows the principle of putting all words in italics in the original in Italics. (4.) It presents, in a calendar prefixed to the Bible, something like a declaration of war against the established order of the Church's lessons, commemorating Scripture facts, and the deaths of the great Reformers, but ignoring saints' days altogether. (5.) It was the first English Bible which entirely omitted the Apocrypha. (6.) The notes were characteristically Swiss, not only in their theology, but in their politics. They made allowance to kings depending upon the soundness of their faith, and in one instance (note on 2 Chr. xv. 16) at least seemed, to the early started James I., to favor tyrannicide. b

(4.) The circumstances of the early introduction of the Geneva version are worth mentioning. If only as showing in how different a spirit the great fathers of the English Reformation, the most conservative of Anglican theologians, acted from that which has too often animated their successors. Men talk now of different translations and various readings, as likely to undermine the faith of the people. When application was made to Archbishop Parker, in 1565, to support Bodleigh's application for a license to reprint the Geneva version in 12mo, he wrote to Cecil in its favor. He was at the time looking forward to the work he afterwards accomplished, of "one other special Bible for the churches, to be set forth as convenient time and leisure should permit; but in the mean time it is to be hoped that the bishops, and other preachers, may have diversity of translations and readings" (Strype, Life of Parker, iii. 6). "In many of the later reprints of this edition the N. T. purports to be based upon Beza's Latin version; and the notes are said to be taken from [Beza,] Janc. Camerarius, P. Lesler Villerus, and Fr. Juminus."

IX. The Bishops' Bible. — (1.) The facts just stated will account for the wish of Archbishop Parker, in spite of his liberal tolerance, to bring out another version which might establish its claims against that of Geneva. Great preparations were made. The correspondence of Parker with his suffragens presents some points of interest, as showing how little agreement there was as to the true theory of a translation. Thus while Sandys, Bishop of Worcester, finds fault with the "common translation" (Geneva), as "following Munster too much," and so "swerving much from the Hebrew," Guest, Bishop of St. David's, who took

a * Between 1558 and 1541, according to the Quatr. Rev., for April, 1570, about 150 editions were published of the Bible or parts thereof. It has been observed that in the Simplicius Poclit Eilte, published in 1518 for the use of Cromwell's army, nearly all the selections of Scripture were taken from the Geneva version. See the reprint by George Livemore, Cambridge, 1894, p. vi. A.

b The note "Herein he showed that he lacked zeal, for she ought to have died," was probably one which Scott advised and handled in connection with the name of James's mother.
the Psalms, acted on the principle of translating them so as to agree with the N. T. quotations, for the avoiding of offense;" and Cox, Bishop of Ely, while laying down the sensible rule that "inborn terms were to be avoided," also went on to add "that the usual terms were to be retained so far forth as the Hebrew will well bear" (Strype, Parker, iii. 6). The principle of pious fraud, of distorting the truth for the sake of edification, has perhaps often been acted on by other translators. It has not often been so explicitly avowed as in the first of these suggestions.

(2) The bishops thus consulted, eight in number, together with some deans and professors, brought out the fruit of their labors in a magnificent folio (1568 and 1572). Everything had been done to make it attractive. A long erudite præface vindicated the right of the people to read the Scriptures, and (quoting the authority of Bishop Fisher) admitted the position which later divines have often been slow to admit that "there be yet in the Gospel many dark places which, without all doubt, to the posterity shall be made much more open." Words of encomium of a much higher character than those of the Geneva Bible were scattered profusely, especially in Genesis. Three portraits of the Queen, the Earl of Leicester, and Lord Burleigh, beautiful specimens of copperplate engraving, appeared on the title-pages of the several parts. A map of Palestine was given, with degrees of latitude and longitude, in the edition of 1572. A most elaborate series of genealogical tables, prepared by Hugh Broughton, the great Rabbi of the age (of whom more hereafter), but ostensibly by Speed the antiquary (Broughton's name being in disdain with the bishops), was prefixed (Strype, Parker, iv. 20; Lightfoot, Life of Broughton). In some points it followed previous translations, and was arranged based on Cranmer's. "A new edition was necessary."

"This had led some well-disposed men to recognize it again, not as condemning the former translation, which has been followed mostly of any other translation, excepting the original text." (Pref. of 1572). Cranmer's preface was reprinted. The Geneva division into verses was adopted throughout.

With some peculiarities, however, appear for the first and last time. (1) The books of the Bible are classified as legal, historical, sapiential, and prophetic. This was easy enough for the O. T., but the application of the same idea to the N. T. produced some rather curious combinations. The Gospels, the Catholic Epistles, and these to Titus, Philemon, and the Hebrews, are grouped together as legal. St. Paul's other epistles as sapiential; the Acts appear as the one historical, the Revelation as the one prophetic book. (2) It is the only Bible in which many passages, sometimes nearly a whole chapter, have been marked for the express purpose of being omitted when the chapters were read in the public service of the Church. (3) One edition contained the older version of the Psalms from Matthew's Bible, in parallel columns with that now issued, one true and practical acknowledgment of the benefit of a diversity of translations. (4) The initials of the translators were attached to the books which they had severally undertaken. The work was done on the plan of limited, not joint liability. (5) Here as in the Geneva, there is the attempt to give the Hebrew proper names more accurately, as, e. g., in Heva, Isbae, Uzqahaf, etc. (4) Of all the English versions, the Bishops' Bible had probably the least success. It did not command the respect of scholars, and its size and cost were far from meeting the wants of the people. Its circulation appears to have been practically limited to the churches which were ordered to be supplied with it. It had however, at any rate, the right to boast of some good Hebrew scholars among the translators. One of them, Bishop Alley, had written a Hebrew Grammar; and though vehemently attacked by Broughton (Townley, Literary History of the Bible, iii. 190), it was defended as vigorously by Fulke, and, together with the A. V. received from condolence the praise of being the best translation in the world" ("Table Talk," Works, ii. 1690).

X. RHEIMS AND DORAY. — (1) The successive changes in the Protestant versions of the Scriptures were, as might be expected, matter of triumph to the controversialists of the Latin Church. Some saw in it an argument against any translation of Scripture into the spoken language of the people. Others pointed desirably to the want of many which these changes displayed. There were some, however, who took the line which Sir T. More and Gardiner had taken under Henry VIII. They did not object to the principle of an English translation. They only charged all the versions hitherto made with being false, corrupt, heretical. To this there was the ready retort, that they had done nothing; that their bishops in the reign of Henry had promised, but had not performed. It was left to be necessary that they should take some steps which might enable them to turn the edge of this reproach, and the English refugees who were settled at Rheims — Martin, Allen (afterwards cardinal), and Districk — undertook the work. Gregory Martin, who had graduated at Cambridge, had in his own attack on the existing English versions, and had been answered in an elaborate treatise by Fulke, Master of Catherine Hall, Cambridge (A Defence of the Sincere and True Translation, etc.). The charges are mostly of the same kind as those brought by Sir T. More against Tymal. "The old time-honored words were discarded. The authority of the i.XX. and Vulgate was set at nought when the translator's view of the meaning of the Hebrew and Greek differed from what he found in them." The new model translation was to avoid these faults. It was to command the respect at once of priests and people. After an incubation of some years it was published at Rheims in 1582. Though Martin was competent to translate from the Greek, it professed to be based on "the authentic text of the Vulgate."
Notes were added, as strongly dogmatic as those of the Geneva Bible, and often keenly controversial. The work of translation was completed somewhat later by the publication of the O. T. at Darmay in 1609. The language was precisely what might have been expected from men who adopted Vanini's ideas; and a translation ought to be. At every page we stumble on "strange unk-nown words," which never had been English, and never could be, such, e. g., as "the Pasche and the Azymes" (Mark xvi. 1), "the arch-syngonne" (Mark v. 35), "in prepare" (Rom. iv. 9), "ol deutwith the fallacie of sin" (Heb. iii. 13), "a greater note" (Heb. xi. 4), "this is the annustation" (1 John v. 5), "pre-ordinate" (Acts xii. 48), "the justificatons of our Lord" (Luke i. 6), "what is to me and thee" (John ii. 6), "long-simnity" (Rom. ii. 4), "purge the old heavn that you may be a new paste, as you are azymes" (I Cor. iv. 7), "you are evacuated from Christ" (Gal. v. 4), and so on.

For a style such as this had, as might be expected, but few admirers. Among those few, however, we find one great name. Bacon, who leaves the great work of the reign of James unnoticed, and quotes almost uniformly from the Vulgate, goes out of his way to praise the Rheims version for having restored "charity" to the place from which Tyndal had expelil it, in I Cor. xii. (cf. the Pecification of the Church).

XI. AUTHORIZED VERSION. — (1) The position of the English Church in relation to the versions in use at the commencement of the reign of James was hardly satisfactory. The Bishops' Bible was sanctioned by authority. That of Geneva had the strongest hold on the affections of the people. Scholars, Heiner scholars in particular, found grave fault with both. Hugh Broughton, who spoke Hebrew as if it had been his mother-tongue, denounced the former as being full of "traps and pitfalls," "overthrowing all religion," and proposed a new revision to be effected by an English Septuagint (72), with power to consult gardeners, artists, and the like, about the words connected with their several calling and bound to submit their work to "one qualified for difficulties." This ultimate referee was, of course, to be himself (Styffe, Whityg, i. 19, 23). Unhappily, neither his temper nor his manners were such as to win favor for this suggestion. Whiglif disliked him, worried him, drove him into exile. His feeling was, however, shared by others; and among the demands of the Puritan representatives at the Hampton Court Conference in 1604 (Ps. Reinoolds being the spokesman), was one for a new, or, at least, a revised translation. The special objections which they urged were neither numerous (three passages only —Ps. cv. 28, cvi. 30, Gal. iv. 23, were referred to) nor important, and we must conclude either that this part of their case had not been carefully got up, or that the bullying to which they were exposed had had the desired effect of throwing them into some confusion.

The bishops treated the difficulties which they did raise with supercilious scorn. They were "trivial, old, and often answereable." However, the alarm which a timid Convenion has so often raised since, "If every man's humor were to be followed, there would be no end of translating." (Cardwell, Conference, p. 188). Cramer's words seemed likely to be fulfilled again. Had it been left to the bishops, we might have waited for the A. V. till the day after doomsday. Even when the work was done, and the translators acknowledged that the Hampton Court Conference had been the starting-point of it, they could not resist the temptation of a dig at their opponents. The objections to the Bishops' Bible had, they said, been nothing more than a shift to justify the refusal of the Puritans to subscribe to the O. T. (Reformation Society, 4th Ed.)

But the king was not forgetful of what he thought likely to be the glory of his reign. The work of organizing and superintending the arrangements for a new translation was one specially confided to him, and in 1606 the task was accordingly commenced. The selection of the fifty-four scholars to whom it was entrusted, seems, on the whole, to have been a wise and fair one. Andrews Starke, Overall, Montague, and Barlow, represented the "higher" party in the Church; Bishops, Chalderton, and Lively that of the Puritans; Scholarship unconnected with party was represented by Henry Savile and John Boys. One name is indeed conspicuous by its absence. The greatest Hebrew scholar of the age, the man who had, in a letter to Cecil (1595), urged this very plan of a joint translation, who had already translated several books of the O. T. (Job, Ecclesiastes, Daniel, Lamentations) was ignominiously excluded. This may have been, in part, owing to the dislike with which Whitgift and Bancroft had all along regarded him. But in part, also, it was owing to Broughton's own character. An unmanageable temper showing itself in violent language, and the habit of stigmatizing those who differed from him, even on such questions as those connected with names and dates, as heretical and atheistic, must have made him thoroughly impracticable; one of the men whose presence throws a committee or Conference into chaos.

* Even Roman Catholic divines have felt the super-
utility of the A. V., and Chilhonor, in his editions of the N. T. in 1578, and the Bible, 1576, often follows it in preference to the Bishops and Darmay transla-
* a

d Onlty forty-seven names appear in the king's list of translators, Reform. Records.

* Only forty-seven names appear in the king's list of translators, Reform. Records. Seven may have died, or recanted, or any other reason, and have been excluded. It is, however, likely that there should be a full Committee of Revision. A full list is given by Fuller (Ch. Hist. xvi.) and reproduced, with biographical particulars, by Todd and Anderson.

* This side was, however, weakened by the death of Bishops and Lively during the progress of the work. The loss of the latter, Hebrew professor at Cambridge for thirty years, was every way deplorable.

* It deserves notice that Broughton is the only English translator who has adopted the Everett as the equivalent for Jehovah, as in the French version. To him also perhaps, more than to any other divine, we owe the true interpretation of the Ps.-sent unto Heli.
(3.) What reward other than that of their own consciences and the judgment of posterity were the men thus chosen to expect for their long and laborious task? The King was not disposed to pay them out of his state revenue. Gold and silver were not always plentiful in the household of the English Solomon, and from him they received nothing (Heywood, State of Auth. Bibl. Revision). There remained, however, an ingenious form of liberality, which had the merit of being inexpensive. A king’s letter was sent to the archbishops and bishops, to be transmitted by them to their clergymen, commending all the translators to their favorable regard. They were exhorted to contribute in all 1,000 marks, and the king was to be informed of each man’s liberality. If any living in their gift, or in the gift of private persons, became vacant, the king was to be informed of it, that he might nominate some of the translators to the vacant preferment. Deeds of colleges, in like manner, were enjoined to give free hand and lodging to such divines as were summoned from the country to labor in the great work (Strype, Whitgift, iv.). That the king might take his place as the director of the whole, a copy of fifteen instructions was sent to each translator, and apparently circulated freely in both Universities.

(4.) The instructions thus given will be found in a folio volume, in Latin prose, inserted in the Burrell (Reform. Records). It will not be necessary to give them here in full; but it will be interesting to note the bearing of each clause upon the work in hand, and its relation to previous versions.

(1.) The Bishops’ Bible was to be followed, and as little alter’d as the original will permit. This was intended probably to quiet the alarm of those who saw, in the proposal of a new version, a condemnation of that already existing. (2.) The names of prophets and others were to be retained, as nearly as may be, as they are vulgarly used. This was to guard against forms like Ezekiel, Jeremias, etc., which had been introduced in some versions, and which some Hebrew scholars were willing to introduce more consciously. To it we owe probably the Heb. for the Greek, Osea, Hosea, in the N. T. (3.) The old ecclesiastical words to be kept, as the word Church not to be translated Congregation. The rule was apparently given for the sake of this special application. “Charity,” in 1 Cor. xiii. was probably also been to it. The earlier versions, it will be remembered, had gone on the opposite principle. (4.) When any word hath divers significations, that to be kept which had been most commonly, and by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith. This, like the former, tends to confound the functions of the preacher and the translator, and substitutes ecclesiastical tradition for philological accuracy. (5.) The division of the chapters to be altered either not at all, or as little as possible. Here, again, convenience was more in view than truth and accuracy, and the result is that divisions are perpetuated which are manifestly arbitrary and misleading. (6.) No marginal notes to be affixed but only for the explanation of Hebrew and Greek words. This was obviously directed against the Genesis notes, as the special objects of the king’s aversion. Practically, however, in whatever it originated, we may be thankful that the A. V. came out as it did, without note or comment. Theoriginal Bible was placed in the hands of all readers. The work of interpretation was left free. Had an opposite course been adopted, we might have had the tremendous evil of a whole body of exegesis imposed upon the Church by authority, reflecting the Calvinism of the Synod of Dort, the absolutism of James, the high-flying spirit of Pepys. (7.) Such quotations of places to be marginally set out may be the reference of one Scripture to another. The principle that Scripture is its own best interpreter was thus recognized, but practically the marginal references of the A. V. of 1611 were somewhat scanty, most of those now printed having been added in later editions. (8 and 9.) State plan of translation. Each company of translators is to take its own book; each person to bring his own corrections. The company to discuss them, and having finished their work, to send it on to another company, and so on. (10.) Provides for differences of opinion between two companies by referring them to a general meeting. (11.) Gives power, in cases of difficulty, to consult any scholar. (12.) Invites suggestions from the work-quaerter. (13.) May serve for the directors of the work: Andrews, Dean of Westminster; Bardow, Dean of Chester; and the Regius Professors of Hebrew and Greek at both Universities. (14.) Names translations to be followed when they agree more with the original than the Bishops’ Bible, e. g. Tyndal’s, Coverdale’s, Matthew’s, Whitchurch’s (Cammer’s), and Geneva. (15.) Authorizes Universities to appoint three or four overseers of the work.

(5.) It is not known that any of the correspondence connected with this work, or any minute of the meetings for conference is still extant. Nothing is more striking than the silence with which the version that was to be the inheritance of the English people for at least two centuries and a half was ushered in. This is the more surprising, as the glimpses of scholars coming from their country livings to their old college haunts to work diligently at the task assigned them (Pock, Desiderata Chronic., ii. 87). We see the meetings of translators, one man reading the chapter which he has been at work on, while the others listen, with the original, or Latin, or German, or Italian, or Spanish versions in their hands (Selden, Table Talk). We may represent to ourselves the differences of opinion, settled by the casting vote of the “old man,” or by the strong overbearing temper of a man like Bancroft, the minority conforming themselves with the thought that it was no new thing for the truth to be outvoted (Gell, Essay towards Amendment of Lost Eng. Transl. of Bible, p. 231). Dogmatic interests were in some cases allowed to bias the translation, and the Calvinism of one party, the prelatic views of another, were both represented at the expense of accuracy (Gell, L. c.).

(6.) For three years the work went on, the separa-
rate companies comparing notes as directed. When
the work drew towards its completion it was neces-
sary to place it under the care of a select few.
Two from each of the three groups were accordingly
selected, and the six met in London, to superintend
the publication. Now, for the first time, we find
among Puritan translators that the shadowy promise
held out in the king’s letter, of a share in the
1,000 marks which Pears and Chapters would
not contribute. The matter had now reached its
business stage, and the Company of Stationers
thought it expedient to give the six editors thirty
pounds each, in weekly payments, for their nine
months’ labor. The final correction, and the task
of writing the arguments of the several books, was
given to Bishop, Bishop of Winchester, and Dr.
Miles Smith, the latter of whom also wrote the
Dedication and the Preamble. Of these two docu-
ments the first is unexpectedly familiar enough to
us, and is chiefly conspicuous for its service adula-
tion. James I. is “that sanctified person,” con-
ened with “magnificent extraordinary graces,”
that had appeared “as the sun in his strength.”
To him they appeal against the judgment of those
whom they describe, in somewhat profound accents,
as “Popish persons or self-conceited brethren.”
The Preamble to the Reader is more interesting, as
throwing light upon the principles on which the
translators acted. They “never thought that
they should need to make a new translation, nor yet
to make of a bad one a good one.” “Their
endeavor was to make a good one better, or out of
many good ones one principal good one.” They
claim credit for steering a middle course between
the Puritans who “left the old ecclesiastical words,
and the obscurity of the Papists—retaining foreign
words of purpose to darken the sense. They
vindi-
dicate the practice, in which they indulge, of
translating one word in the original by many
English words, partly on the intelligible ground
that it is not always possible to find one word that
will express all the meanings of the Greek or He-
brew, partly on the somewhat childish plea that it
would be unfair to choose some words for the high
honor of being the channels of God’s truth, and to
pass over others, with the stigma of being the
words of the devil’s Fireside. (Ibid.)
(7.) The version thus published did not all at
once supersede those already in use. The fact
that five editions were published in three years,
shows that there was a good demand. But the
Bishops’ Bible probably remained in many churches
(Andrews takes his texts from it in preaching be-
fore the king as late as 1621), and the popularity of
the Geneva Version is shown by not less than
thirteen reprints, in whole or in part, between 1611
and 1617. It is not easy to ascertain the impres-
sion which the A. V. made at the time of its apar-
tance. Probably, as in most like cases, it was
far less for good or evil than friends or foes expected
The Puritans, and the religious portion of the mid-
dle classes generally, missed the notes of the Ge-
neva book (Fuller, Ch. Hist. x. 50, 51). The Ro-
mansists spoke as usual, of the unsettling effect of
these frequent changes, and of the marginal read-
ings as bringing men in doubt what was the truth
of Scripture. One frantic cry was heard from Hugh
Broughton the rejected (Works, p. 661), who
would rather be torn in pieces by wild horses than
impose such a version on the poor churches of Eng-
land.” Selden, a few years later, gives a colder
and more favorable judgment. It is “the best of
all translations as giving the true sense of the or-
iginal.” This, however, is qualified by the remark
that “a book in the world is translated as the
Bible is, word for word, with no regard to the dif-
ference of idioms. This is well enough so long as
scholars have to do with it, but when it comes
among the common people, Lord what gear do
they make of it!” (Table Talk.) The feeling
of which this was the expression, led Dr. Bancroft,
in the midst of the convulsions of the Commonwealth
in proposals for another revision, which, after being
brought forward in the Grand Committee of Reli-
gion in the House of Commons in Jan. 1656, was
referred to a sub-committee, acting under White-
locke, with power to consult divines and report.
Conferences were accordingly held frequently at
Whiteocke’s house, at which we find, mingled with
less illustrious names, those of Walton and Cal-
wards. Nothing, however came of it (Whiteocke,
Memorials, p. 564; Collier, Ch. Hist. ii. 9). No
report was ever made, and with the Restoration the
tide of conservative feeling, in this as in other things,
checked all plans of further alteration. Many had
care to lose for the Bible at all. Those who did
care were content with the Bible as it was. Only
here and there was a voice raised, like R. Gell’s
(at supper), declaring that it had defects, that it
lacked in some things the stamp of the dogmatism
of a party (p. 321).
(8.) The highest testimony of this period is that
of Walton. From the editor of the Polyglott, the
few words “inter omnes unius” meant a good deal
(Dean’s Essay, p. 5). The language of Amos was
the title of glowing purplege set in. It would be easy to put
together a long extract of praises stretching from
that time to the present. With many, of course,
this has been only the routine repetition of a tradi-
tional boast. “Our unrivalled Translation,” and
“our incomparable Liturgy,” have been, equally,
phrases of course. But there have been witnesses
of a far higher weight. In proportion as the Eng-
lish of the 18th century was infected with a Latin-
ized or Gallicized style, did those who had a purer
taste look with reverence to the strength and purity
of a better time as represented in the A. V.
Thus

("the just shall live by faith, but if any man draw
back, let him be cast out to perish." etc.) to avoid an inference unfavorable to
the doctrine of Final Perseverance. (3.) The use of "bishops," in Acts i. 20, of "oversight," in 1 Pet. v. 2, of
"bishop," in 1 Tim. iii. 1, and "overseers," in
Acts xx. 25, in order to avoid the identification of bishops and elders. (4.) The chapter-headings of
Galatians in 1611 (since altered), "The Prophet exhorted to
praise God for that power which he hath given the
Church to bind the consciences of men! " Blunt (Dut-
resses of a Parish Priest, Lect. ii.) appears in this ques-
tion on the side of the prosecution: Trench (in loc. A.
V. of the N. T. e. x.) on that of defense. The charge
if an undue bias against Rome in 1 Cor. xi. 27, Gal.

v. 6, Heb. xiii. 4, is one on which an acquittal may be
pronounced with little or no hesitation.
1 It may be at least pleaded, in mitigation, that the
fraternity of the translators is outdone by that of Francis
Bacon.
2 Whitaker’s answer, by anticipation, to the charge
is worth quoting: "No innovation, but will take its
interpretations or versions of Scripture, when they
have become obsolete, or ceased to be intelligible, may
be afterwards changed or corrected" (Desert. on
Script, p. 232, Parker Soc. ed.). The viceroyalties of
the English Church had not then learned to raise the
cry of impropriety.
Addison dwells on its enunciating the oddness of modern languages with the glowing phrases of Hebrew (Speculator, No. 405), and Swift confesses that “the translators of the Bible were masters of an English style for litter for that work than any we see in our present writings” (Letter to Lord Ox ford). Each half-century has naturally added to the prestige of these merits. The language of the A. V. has intertwined itself with the controversies, the devotion, the literature of the English people. It has gone, wherever they have gone, over the face of the whole earth. The most solemn and the most tender of human memories are, for them, the part, associated with it. Men leaving the Church of England for the Church of Rome turn regretfully with a yearning look at that noble “well of English undefiled,” which they are about to exchange for the unmeet monstrosities of Rhemmas and Dunny. In this case too, as in so many others, the position of the A. V. has been strengthened, less by the skill of its defenders than by the weakness of its assailants. While from time to time, scholars and divines (Lowth, Newcome, Waterland, Trench, Elliott) have admitted the necessity of a revision, those who have attacked the present version and produced new ones have been, for the most part, men of narrow knowledge and defective taste (Purser, and Harwood, and Bellamy, and (correspondingly) engravers), in a great many cases, seeking their competence for the task by entering on the work of translating or revising the whole Bible single-handed. One memorable exception must not, however, be passed over. Holland (Lit. of Europe, iii. ch. 2, vol. 2.) records a brief but emphatic protest against the enthusiastic praise which has been lavished on this translation. It may, in the eyes of many, be a better English, but it is not the English of Daniel, or Raleigh, or Bacon, . . . . It abounds, in fact, especially in the O. T., with obsolete phraseology, and with single words long since abandoned, or relabeled only in provincial use.” The statement may, it is believed, be accepted as an encomium. If it had been the English of the men of letters of James’s reign, would it not have received as it has done, for two centuries and a half, its hold on the mind, the memory, the affections of the English people?

XII. SCHEMES FOR A REVISION. — (1.) A notice of the attempts which have been made at various times to bring about a revision of the A. V., although necessarily brief and imperfect, may not be without its use for future laborers. The first half of the 18th century was not favorable for such a work. An almost solitary Essay for a New Translation by H. R. (Ross), 1702, attracted little or no notice (Todd, Life of Walton, i. 134). A Greek Test. with an English translation, singularly vulgar and offensive, by W. Mace, was published in 1729, of which extracts are given by Lewis (Hist. of Translat. ch. v.). With the slight revival of learning among the scholars of the latter half of that sacred the subject was again mooted. Lowth in a Visitatin Sermon (1758), and Secker in a Latin Speech intended for Convocation (1761), recommended it. Matt. Wilkinson in his Remarks (1759), and Dr. Thomas Brett, in an Essay on Ancient Versions of the Bible (1760), dwelt on the importance of consulting them with reference to the O. T. as well as the N. T., with a view to a more accurate text than that of the Masoretic Hebrew, the former insisting also on the obsolete words which adhered in the A. V. and giving a useful alphabetic list of them. A folio New and Literal Translation of the whole Bible by Anthony Purver, a Quaker (1764), was a more ambitious attempt. He dwells at some length on the “obsolete, uncom, clownish” expressions which disfigure the A. V. He includes in his list such words as “jeovays,” “souther,” “dannizd,” “dayspring,” “lorganized,” “forc.” He substitutes “He hearkened to what he said,” for “he hearkened to his voice;” “eat victuals,” for “eat bread” (Gen. iii. 19); “was in favor with,” for “found grace in the eyes of;” “was angry,” for “his wrath was kindled.” In spite of this defective taste, however, the work has considerable merit, is based upon a careful study of the original, and of many of the best commentators, and may be contrasted favorably with most of the single-handed translations that have followed. It was, at any rate, far above the depth of degradation and bolly which was reached in Harwood’s Literal Translation of the N. T. “with freedom, spirit, and elegance” (1768). Here again, a few samples are enough to show the character of the whole. The following are among the most notable:

“A gentleman of splendid family and opulent fortune had two sons” (Luke xvi. 11). “The clergyman said, You have given him the only right and proper answer” (Mark xii. 32). “We shall not pay the common debt of nature, but by a soft translation,” etc. (i Cor. xix. 51).

(2.) Biblical revision was happily not left entirely in such hands as these. A translation by Wesley according to the present idiom of the English tongue (1770) was, at least, less offensive. Durell (Preface to Job), Lowth (Preface to Isaiah), Blayney (Pref. to Jeremiah, 1784), were all strongly in favor of a new, or revised translation. Durell dwells most on the arbitrary additions and omissions in the A. V. of Job, on the total absence in some cases, of any intelligible meaning. Lowth speaks chiefly of the faulty state of the text of the O. T. and urges a correction of it, partly from various readings, partly from ancient versions, partly from conjecture. Each of the three contributed, in the best way, to the work which they had little expectation of seeing accomplished, by laboring steadily at a single look and committing it to the judgment of the Church.” Kenned- y’s labors in collecting MS. of the O. T. issued in his Note of the present Hebrew Text (1753, 1759), and excited expectations that there might before long be something like a basis for a new version in a restored original.

(3.) A more ambitious scheme was started by the Roman Catholic Dr. Geddes, in his Proportior for a New Translation (1754). His remarks on the history of English translations, his candid acknowledgment of the excellences of the A. V., and especially of Tyndal’s work as pervading it, his critical notes on the true principles of translation, on the A. V. as falling short of them, may still be read with interest. He too, like Lowth, finds fault with the superfluous adherence to the Masoretic text, with the undue deference to hebrews, and disregard expected from any new translation.” As the Boswell of Warburton, Holt could not resist the temptation of attacking an old antagonist of his master’s.
of versions shown by our translators. The proposal was well received by many Biblical scholars, Lovell, Kempe, and Harrington being foremost among their patrons. The work was issued in parts, according to the terms of the prospectus, but did not get further than 2 Chron. in 1792, when the death of the translator put a stop to it. Partly perhaps owing to its incompleteness, but still more from the extreme boldness of a produce, anticipating the conclusions of a later critic, Dr. Todd's translation fell rapidly into disfavor. A Sermon by White (famous for his Hampton Lectures) in 1779, and two Pamphlets by J. A. Symonds, Professor of Modern History at Cambridge, the first on the Gospels and the Acts, in 1780; the second on the Epistles, in 1794, though attacked in an Apology for the Literary and Church of England (1795), helped to keep the discussion from obliteration.

(3.) The revision of the A. V., like many other scholastic reforms, was hindered by the French Revolution. In 1792, Archbishop Newcome had published an elaborate defense of such a scheme, citing a host of authorities (Doddridge, Wesley, Campbell, in addition to those already mentioned), and touching on the same lines as Lord Littler. In 1794, publications of the N. T. were published by Wakefield in 1796, by Newcome himself in 1796, by Scarlet in 1797. Campbell's version of the Gospels appeared in 1788, that of the Epistles by Macknight in 1795. But in 1796 the note of alarm was sounded. A feeble pamphlet by George Burgess (Letter to the Bishop of Ely) took the ground that 'the present period was unfit,' and from that time, Conservatism, pure and simple, was in the ascendant. To suggest that the A. V. might be inadequate, was almost as bad as holding 'French principles.' There is a long interval before the question again comes into anything like prominence, and then there is a new school of critics in the Quarterly Review and elsewhere, ready to do battle vigorously for things as they are. The opening of the next campaign was an article in the Quarterly Journal (No. 30), by Dr. John Belkany, proposing a new translation, followed soon afterwards by its publication under the patronage of the Prince Regent (1818). The work was poor and unsatisfactory enough, and a tremendous battery was opened upon it in the Quarterly Review (Nov. 1818), as afterwards (No. 46) upon an unqualified critic, Sir J. B. Burges, who came forward with a pamphlet in its defense (Remarks in Favor of a New Translation, 1819). The rash assertion of both Belkany and Burges that the A. V. had been made almost entirely from the LXX. and Vulgate, and a general deficiency in all accurate scholarship, made them easy victims. The personal element of this controversy may well be passed over, but three less ephemeral works issued from it, which any future laborer in the same field will find worth consulting. Whittaker's Historical and Critical Inquiry was chiefly an able exposure of the exaggerated statement just mentioned. H. J. Todd, in his Limits of the Authorized Translation (1819), entered more fully than any previous writer had done into the history of the A. V., and gives many facts as to the lives and qualifications of the translators not easily to be met with elsewhere. The most masterly, however, of the manifestoes against all change, was a pamphlet (Remarks on the Critical Principles, etc., Oxford, 1820), published anonymously, but known to have been written by Arch-bishop Lawrence. The strength of the argument lies chiefly in its skillful display of all the difficulties of the work, the impossibility of any satisfactory restoration of the Hebrew of the O. T., or any settlement of the Greek of the N. T., the expediency therefore of adhering to a Textus vero plus in both. The argument may not be decisive, but the scholarship and acuteness brought to bear on it make the book instructive, and any one entering on the work of a translator ought at least to read it, that he may know what difficulties he has to face.

(4.) A correspondence between Herbert Marsh, bishop of Peterborough, and the Rev. H. Walter, in 1828, is the next link in the chain. Marsh had spoken (Lectures on Biblical Criticism, p. 253) of the attempt of some writers (such as Tyndal's, Tulk's on Luther's, and Luther's on Minster's Lexicon, which was itself based on the Vulgate. There was, therefore, on this view, no real translation from the Hebrew in any one of these. Substantially this was what Belkany had said before, but Marsh was a man of a different calibre, and made out a stronger case. Walter, in his answer, proves what is plain enough, that Tyndal knew some Hebrew, and that Luther in some instances followed Rabbinical authority and not the Vulgate; but the evidence hardly goes to the extent of showing that Tyndal's version of the O. T. was entirely independent of Luther's, or Luther's of the Latin.

(5.) The last five-and-twenty years have seen the question of a revision from time to time gaining fresh prominence. If men of second-rate power have sometimes thrown it back by meddling with it in wrong ways, others, able scholars and sound theologians, have admitted its necessity, and helped it forward by their work. Dr. Companion's Bible, with c. 29,000 emendations (1841), has not condemned the respect of critics, and is almost self-concealed by the silly ostentation of its title. The motives which have from time to time been made in the House of Commons by Mr. Heywood, have borne little fruit beyond the display of feebler Liberalism and yet fierfer Conservatism by which such debates are, for the most part, characterized; nor have the discussions in Convocation, though opened by a scholar of high repute (Professor Selby), been much more productive. Dr. Beard's A Revised English Bible the Wight of the Church (1857), though tending to overstate the defects of the A. V., is yet valuable as containing much information, and representing the opinions of the more learned Nonconformists. Far more impor-

\[a\] "I will not pretend to say that it [the history of the Pentateuch] is entirely unmixed with the leaves of the last century, and the latter being treated by the same rules of criticism as the father of Greek history."

\[b\] A short epitome of this portion of Todd's book has been published by the S. F. C. K. as a tract, and will be found useful.

\[c\] About this period also (1830) a new edition of Newcome's version was published by Belsham and other Unitarian ministers, and Littler's attempt on the O. T., had the effect of stiffening the resolution of the great body of the clergy to all proposals for a revision. (The second Improved Version, here referred to, was published in 1818; reprinted Boston 1820. - A)
tantly, every way, both as virtually an authority in favor of revision, and as contributing largely to it, are Professor Schoefield's *Hints for an Improved Translation of the N. T.* (1852). In his second edition, indeed, he acknowledges any wish for a new translation, but the principle which he lays down clearly and truly in his preface, that if there is "any adventitious difficulty resulting from a defective translation, then it is at the same time an act of charity and of duty to clear away the difficulty as much as possible," leads legitimately to at least a revision; and this conclusion Mr. Selwyn in the last edition of his *Hints* (1857) has deliberately adopted. To Bishop Elliott also belongs the credit of having spoken at once boldly and wisely on this matter. Putting the question whether it would be right to join those who oppose all revision, his answer is, "God forbid. . . . It is in vain to cleave our own souls with the thought that these errors (in A. V.) are either insignificant or imaginary. There are errors, there are inac- curacies, there are misconceptions, there are obscuri-
"tions . . . and that man who, after being in any degree satisfied of this, permits himself to lean to the counsels of a timid or popular obstructiveness, or who, intellectually unable to test the truth of these allegations, nevertheless permits himself to demur or deny them, will . . . have to sustain the reproach of not being willing to beac- fully with the inviolable word of God" ([*Protest to ProtocitiEpistles*]. The translations appended by Dr. Elliott to his editions of St. Paul's Epistles, proceed on the true principle of altering the A. V. "only where it appears to be incorrect, inept, insufficient, or obscure," uniting a profound reverence for the older translators with a bold truthfulness in judging of their work. The opinion colla-
voration of all the earlier English versions makes this part of his book especially interesting and valuable. Dr. Trench (*On the A. V. of the N. T.*, 1858), in like manner, states his conviction that "a revision ought to come," though as yet, he thinks, "the Greek and the English necessary to bring it to a successful issue are alike wanting." (p. 25). This position itself fairly laid is, in the fullest contradiction possible of this somewhat despondent statement, and supplies a good store of materials for use when the revision actually comes. The *Revision of the A. V.* by Fice Clergyman (Dr. Barrow, Dr. Moberly, Dean Allerd, Mr. Humphrey, and Dr. Elliott), represents the same school of conservative progress, has the merit of adhering to the clear, pure English of the A. V., and does not deserve the censure which Dr. Beard passes on it as "promising little and performing less." As yet, it is series includes only the Gospel of St. John, and the Epistles to the Romans and Corinthians. The publica-
tions of the American Bible Union are signs that there also the same want has been felt. The translations given respectively by Allerd, Standen, Jowett, and Conybeare and Howson, in their respective Commentaries, are in like manner, at all events with the necessity of the work, and contributions towards it. Mr. Sharpe (1849) and Mr. Higton (1892) have ventured on the wider

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*The Epistles to the Galatians, Ephesians, Phil-
ippines and Colossians have since appeared. A
Mr. Mahon's careful translation of the chief orient-
tal and other versions of the Gospel according to St. John, and Mr. Scrivener's notes on St. Matthew, deserve to be mentioned as valuable contributions

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**XIII. Present State of the Question.**

(1) To take an accurate estimate of the extent to which the A. V. requires revision would call for nothing less than an examination of each single book, and would therefore involve an amount of detailed incomparable with our present limits. To give a few instances only, would practically fix attention on a part of the English text which would lead to a false rather than a true estimate. No attempt, therefore, will be made to bring together individual passages as needing correction. A few remarks on the chief questions which must necessarily come before those who undertake a revision will not, perhaps, be out of place. Examples, classed under corresponding heads, will be found in the book by Dr. Trench already men-
tioned, and, scattered in the form of annotations, in that of Professor Schoefield.

(2) The translation of the N. T. is from a text conically imperfect. What editions were used is a matter of conjecture: most probably, one of those published with a Latin version by Beza between 1560 and 1588, and agreeing substantially with the *fustae exemplar* or book of Lening. It is clear, on the other c-
cide, that no revision ought to ignore the results of the textual criticism of the last hundred years. To shrink from noticing any variation, to go on printing as the inspired Word that which there is a preponderant reason for believing to be an interpo-
lution or a mistake, is neither honest nor rever-
entful. To do so for the sake of greater edito-
rial simplicity is simply to offer to God the useless sacrifice of a lie. The authority of the A. V. is at any rate in favor of the practice of not suppressing facts. In *Matthew* i. xi. xxvi. 26: Luke xiv. 36: John ix. 6; Acts xiii. 8: Eph. vi. 9; Heb. ii. 4: James ii. 18; 1 John ii. 21; 1 Pet. ii. 21: 2 Pet. ii. 11, 18; 2 John 8, different readings are given in the mar-
gin, or, as in 1 John ii. 23, indicated by a different type. In earlier versions, as has been mentioned 1 John v. 7 was printed in smaller letters. The degree to which this should be done will, of course, require discretion. An apparatus like that in Tischendorf or Alford would obviously be out of

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*Footnote: The text of this paragraph is slightly different from the text in the original document. The text provided here is a natural reading of the document.*
place. Probably the useful Greek Testament, edited by Mr. Scrivener might serve as an example of a middle course.

(3.) Still less had been done at the commencement of the 17th century for the text of the O. T. The Jewish translators, from whom patristic divines derived their knowledge, had given evidence to the belief that in the Masoretic text were contained the

\[\text{\textit{spurious words of Revelation}}, \text{free from all risks of error, from all calamities of transcription. The conventional phrases, \textit{\textit{the authentic Hebrew}}, \textit{\textit{the Hebrew version}}, \textit{\textit{the Hebrew verification}}, were the expression of this undue	\]

\[\text{\textit{improper reverence}}.\] They refused to apply the same rules of judgment here which they applied to the text of the N. T. They assumed that the Masoretes were infallible, and were reluctant to acknowledge that there had been any variations since. Even Walton did not escape being attacked as unsound by the great Puritan divine, Dr. John Owen, for having called attention to the fact of discrepancies (\textit{Polygl. cap. vi}). The materials for a revised text are, of course, scattered, and the O. T. is a subject for ingenious labor, but the labors of Kennicott, Dr. Rossi, J. H. Michalitis, and Davidson have not been fruitless, and, here as there, the older versions must be admitted as at least evidence of variations which once existed, but which were suppressed by the rigorous uniformity of the later Rabbinic. Conjectural emendations of Nechaev, Lewish, and Ewald have so freely suggested, ought to be ventured upon in such places only as are quite unintelligible without them.

(4.) All scholars worthy of the name are now agreed that as little change as possible should be made in the language of the A. V. Happily there is little risk of an emasculated elegance such as might have infected a new version. The very fact of the admiration felt for the A. V., and the general revival of a taste for the literature of the Elizabethan period, are safeguards against any like tampering now. Some words, however, absolutely need change, as being altogether obsolete; others, more numerous, have been slowly passing into a different, often into a lower or a narrower meaning, and are therefore no longer what they once were, adequate renderings of the original.

(5.) The self-imposed law of fairness which led the A. V. translators to admit as many English words as possible to the honor of representing one in the Hebrew or Greek text has, as might be expected, marred the perfection of their work. Sometimes the effect is simply the loss of the solemn emphasis of the repetition of the same word. Sometimes it is more serious and affects the meaning. While it would be simple pedantry to lay down unconditionally that but one and the same word should be used throughout for one in the original, this can be so decided that it is a limitation is the true principle to start with and that instances to the contrary should be dealt with as

\[\text{\textit{exceptional necessities. Side by side with this fact, there is another just the opposite of it. One English word appears for several Greek or Hebrew words, and thus shades of meaning, often of importance to the right understanding of a passage, are lost sight of. Taken together, the two forms of error, which meet us in self-high every chapter, make the use of an English Concordance absolutely misleading.}}\]

(6.) Grammatical inaccuracies must be noted as a defect perfectly more or less, the whole extent of the present version of the N. T. Instances will be found in abundance in French and Scholefield's, and in any of the better Commentaries. The true force of tenses, cases, prepositions, articles, is continually lost, sometimes at the cost of the finer shades which give vividness and emphasis, but sometimes also entailing more serious errors. In justice to the translators of the N. T., it must be said that, situated as they were, such errors were almost inevitable. They learned Greek only two centuries through Kennicott's Latin Lexicon and grammars were alike in the universal language of scholars; and that language was poorer and less reflected than the Greek, and failed utterly to represent, e. g., the force of its article, or the difference of its modal and perfect tenses. Such books of this nature which were used by the translators were necessarily based upon a far scatter, induction, and were therefore inaccurate and inexact than those which have been the fruits of the labors of later scholars. Recent scholarship may in many things fall short of that of an earlier time, but the introduction of Greek lexicons and grammars in English has been beyond all doubt a change for the better.

\[\text{\textit{The field of the O. T., has been far less adequately worked than that of the N. T., and Hebrew scholarship has made far less progress than Greek. Relatively, indeed, there seems good ground for believing that Hebrew was more studied in the early part of the 17th century than it is now. It was newer and more popular. The reverence which men felt for the perfection of the Hebrew version, and the desire to make their learned to hie knowledge less of their students, led which they looked upon as half-divine. But here also there was the same source of error. The early Hebrew lexicons represented partly, it is true, a Jewish tradition; but partly also were based upon the Vulgate (Bishop Marsh, Lectures, ii. App. G). The forms of various Semitic languages had not been applied as a means for ascertaining the precise value of Hebrew words. The grammars, also in Latin, were defective. Little as Hebrew professors have, for the most part, done in the way of exegesis, any good commentary on the O. T. will show that here also there are errors as serious as in the N. T. In one memorable case, the translation, red or apparent, of the translators to the force of the Hebrew word of the O.T. (Lect. iv. 12) has led to a serious attack on the truth-}\]

\[\text{\textit{The Judaising spirit on this matter culminated in the Grammar Holistica Co senator, which touches the existing O. T. text to be \textit{\textit{true quondam codices, true quondam vocalia, sine puncta utps, sine punctumin potestamin, true quond res, true quond verbs, constri}}\]

\[\text{\textit{rex.}}\]

\[\text{\textit{The Englishman's Hebrew Concordance and the Englishman's Greek Concordance, published by Walton and Morey, deserve mention as useful helps for the student of the A. V. in overcoming this difficulty.}}\]

\[\text{\textit{Constantine's and Scapula's were the two principal tools. During the half century that preceded the A. V., the study of Greek had a male counterpart in \textit{\textit{The Grammar of the Hebrew Language, which was taught at all the great schools in 1681, and made part of the system of new ones then founded. Now,\textit{\textit{ Debm of St. Paul's, published a Greek version of the Old Testament. The Grammar chiefly in use was probably Coxe's (1).}}\]
fulness of the whole narrative of the Pentateuch (Colenso, *Pentateuch Critically Examined*, Part I, ch. vii.).

(8.) The division into chapters and verses is a matter that ought not to be passed over in any future revision. The former, it must be remembered, does not go further back than the 13th century. The latter, though answering, as far as the O. T. is concerned, to a long-standing Jewish arrangement, depends, in the N. T., upon the work of Robert Stephens. [B. 11.] Neither in the O. T. nor in the N. T. did the verse-division appear in any earlier English edition than that of Geneva. The inconvenience of changing both is probably too great to be risked. The habit of referring to chapter and verse is too deeply rooted to be got rid of. Yet the division, as it is, is, is not seldom artificial, and sometimes absolutely misleading. No one would think of printing any other book, in prose or poetry, in short clauses like the verses of our Bibles, and the tendency of such a division is to give a broken and discontinuous knowledge, to make men good texturies but bad divines. An arrangement like that of the Paraphrase Bible of our own time, with the verse and chapter divisions relegated to the margin, ought to form part of any authoritative revision.

(9.) Other points of detail remain to be noticed briefly. The index of the book of Psalms, long the greatest stumbling-block of the O. T. are confessedly fewer, and, for the most part, occupied in other things. The knowledge and the power, however, are there, though in less measure, and even though the will be for the time absent, a summons to enter on the task from those whose authority they are bound to respect, would, we cannot doubt, be listened to. It might have the result of directing to their proper task and to a fruitful issue energies which are too often withdrawn to ephemeral and unprofitable controversies. As the revised Bible would be for the use of the English people, the men appointed for the purpose ought not to be taken exclusively from the English Church, and the learning of Nonconformists should, at least, be fairly represented. The changes required would be of a larger or smaller character, for the corrections of omissions such as those suggested, might safely be allowed to circulate experimentally for two or three years. When they had stood that trial, they might without risk be printed in the new Authorized Version. Such a work would unite reverence for the past with duty towards the future. In undertakings like this we should be, not slighting the translation on whose labors we have entered, but following in their footsteps. It is the wisdom of the Church to bring out of its treasures things new and old.

*Literature. — (1.) History of English Ver-

—E. H. P.
the Auth. Eng. Vers.: with various Readings from the three most celebrated MSS. [Sin. Vat. Alex.] of the Greek Text, by Conantine Tischendorf; Tavislute Ed., vol. 1000. Leipzig, 1868. It is to be regretted, however, that this volume is not very carefully edited: e.g in June 24 the reading of the Vat. MS. is falsely given, and in ver. 25 "before all the world" is a bad rendering of eph' ana proi mou, "before all time."


NEW TESTAMENT. — Charles Thomson, Sec. of the Continental Congress, The New Covenant, trans. from the Greek, Phil., 1808 (vol. iv. of his Holy Bible, trans. from the Greek). Granville Penn, The Book of the New Covenant: being a Crit. Revision of the Text and Trans. of the Eng. Vers. of the N. T., Lond. 1836, followed by Annotations, 1837, and Supplemental Annotations, new ed., 1841. (Edgar Taylor.) The N. T. revised from the A. V. and made conformable to the Text of Griesbach, Lond., Pickering, 1849. Sam. Sharpe, The N. T. trans. from Griesbach’s Text (1st ed. 1840), 3d ed. Lond. 1852, and Crit. Notes, 2d ed. Lond. 1867. Andrews Norton, Trans. of the Gospels, with a New ed. By C. O. 2d ed., Boston, 1855. L. A. Sawyer, The N. T. trans. with Improved Divisions of Chapters and Verses, Boston, 1858. Mr. Sawyer has also published translations of the Hebrew Prophets and Poets, 1st ed. 1861-62. A translation of the N. T. has been published anonymously by John Nelson Darby, the founder of the sect of the Plymouth Brethren, London, 1856-70 each book issued separately. It is not without merit. The "second revision" of the N. T. by the Final Committee of the Amer. Bible Union was published in N. Y., in different forms, in 1866. In this version, "inmmerse" is substituted for "baptize," "immersion" for "baptisim," etc. Preliminary revisions of most of the books of the N. T., with notes, were previously issued for public examination and criticism. Among these, the most notable are those of Metzger (Matthew), the Rev. N. W. Whiting (Mark, Luke, Ephesians, Pastoral Epistles), Rev. Alex. Campbell (Acts), Dr. John Lillie (1 and 2 Thess., and 2 Peter to Rev. inclusive), and Dr. H. B. Hackett (Philippians). A very large sum of money has been spent by the American Bible Union in carrying on this important work; and some of our ablest scholars have been engaged upon it. T. S. Green, The Twelve N. T., being a New Trans. accompanying a newly formed Text, Lond. 1866. 4to; comp. his Crit. Notes on the N. T., Lond. 1867. Henry Alford, The N. T. after the A. V. newly compared with the Orig. Greek and revised, London, 1869: comp. his N. T. for Eng. Readers. — The Trans. and notes, 2 vols. in 4 pts., 1865-66. G. R. Noyes, The N. T.; translated from the Greek Text of Tischendorf, Boston, 1869; 4th ed. 1870. Robt. Ainslie, The N. T. trans. from the Greek Text of Tischendorf 8vo, Lpss. 1865; London and Brighton, 1869. (The title and also the preface are deceptive. The translation is not from the text of Tischendorf, but from his edition of the Greek Synoptics, which has many readings that neither he nor any other critic would ever dream of regarding as genuine.) N. S. Pelson, The Four Gospels: trans. [mainly] from the Greek Text of Tischendorf, with various Readings and Notes, Boston, 1869. For other translations of parts of the N. T., see the literature under the headings of the Books. The translation of the New Testament (N. Y. in Greek and English, Phil., 1822), Redolphus Dickinson (Boston, 1834), and Benj. Wilson (Emphatic Diaglott, N. Y. [Geneva, Ill.] 1844) may be mentioned as literary curiosities. — Among the versions which have been named, both of the O. T. and the New, those of the late Dr. Noyes appear to the present writer eminently distinguished for accuracy, clearness, correctness, naturalness, idiomatic English, and the attainment, generally, of the happy medium between bold literalness and loose paraphrase.

The Convocation of Canterbury has already (July, 1870) undertaken a revision of the A. V., and appointed a Committee for the work, under the chairmanship of the Bishop of Winchester (Willesfor). They have divided themselves into two companies, that on the Old Test. consisting of the Bishops of St. David’s, Llandaff, Ely, Lincoln, Bath and Wells, Archb. Rose, Can. Selwyn, Dr. Jebb, and Dr. Kay; that on the New, of the Bps. of Winchester, Gloucester and Bristol (Elliot), and Salisbury, the Proctor, the Deans of Canterbury (Alford), Westminster (Stukeley), and Canterbury. Many other distinguished scholars have been invited, some of them not members of the Church of England. The Convocation of York and the British Government have declined to par-
null
wilderness was "no place of figs or of vines," evidently regretting that they had left the vines of Egypt. Comp. also Ps. lxxxviii. 47: "He destroyed their vines with hail" (see on this subject, Cæcilius, Hieroc. ii. 412).

The vines of Palestine were celebrated both for luxuriant growth and for the immense clusters of grapes which they produce. When the spies were sent forth to view the promised land, we are told that on their arrival at the valley of Esdrel they cut down a branch with one cluster of grapes, and bore it between two on a staff (Num. xiii. 23). This they did no doubt for convenience of carriage, and in order that the grapes on that splendid cluster might not be bruised. Travellers have frequently testified to the large size of the grape-clusters of Palestine. Schinz (Lebensalter der Heiden, v. 285, quoted by Rosenmüller, Bibl. Bot. p. 223) speaks of snapping at Beitschil, a village near Tophel, under a vine whose stem was about a foot and a half in diameter, and whose height was about thirty feet, which in its branches formed a bunch thirty feet in length and nine feet in width. "The clusters of these extraordinary vines," he adds, "are so large that they weigh ten or twelve pounds, and the berries may be compared with our small plums." See also Belon, Observ. l. i. 340: "Les seps des vignes sont fort gros et les rameaux fort forts. Les habitants entendent bien comme il est fait gouverner. Car il y a plante si longue telle de l'aire, qu'on pourrait nioner une charrette entro deux. C'est pas grande merveille si les raisins sont si beaux et le vin si puisant." Strabo states that it is recorded that there are vines in Margiana whose stems are such as would require two men to span round, and whose clusters are two entours long (Geograph. l. i. 122, ed. Kramer). Now Margiana is the modern district of Ghilan in Persia, southwest of the Caspian Sea, and the very country on whose hills the vine is believed to be indigenous. Nothing would be easier than to multiply testimonies relative to the large size of the grapes of Palestine, from the published accounts of travellers such as Elliot, Labarde, Marrié, Dandini (who expresses his surprise at the extraordinary size of the grapes of Lebanon), and Russell, etc. We must be content with quoting the following extract from Kitto's Physical History of Palestine, p. 639, which is strikingly illustrative of the spees mode of carrying the grapes from Esdrel: "Even in our own country a bunch of grapes was produced at Welbeck, and sent as a present from the Duke of Rutland to the Marquis of Rockingham, which weighed nineteen pounds. It was conveyed to its destination — more than twenty miles distant — on a staff by four laborers, two of whom bore it in rotation." The greatest diameter of this cluster was nineteen inches and a half, its circumference four feet and a half, and its length nearly twenty-three inches. Especial mention is made in the Bible of the vines of Esdrel (Num. xiii. 24, xxxii. 9), of Silonah, Hebron, and Elekeh (Is. xi. 8, 9, 10; Jer. xxxii. 32, and Ezr. i. 14). Prof. Stanley thus speaks of the vineyards of Judah, which he saw along the slopes of Bethlehem: "Here, more than elsewhere in Palestine, are to be seen on the sides of the hills, the vineyards marked by their watch-towers and walls, seated on their ancient terraces — the earliest and latest symbol of Judah. The elevation of the hills and table-lands of Judah is the true climate of the vine. He bound his feet to the vine, and his ass's coat to the choice vine: he washed his garments in vine, and his clothes in the blood of grapes." It was from the Judean valley of Esdrel, "the torrent of the cluster," that the spies cut down the gigantic cluster of grapes. "A vineyard on a hill of olives, with the 'fence,' and 'the stones gathered out,' and the tower in the midst of it, is the natural symbol of him, both in the prophetic and evangelical records, represents the kingdom of Judah" (Is. xvi. P. p. 104). From the abundance and excellence of the vines, it may readily be understood how frequently this plant is the subject of metaphor in the Holy Scriptures. Thus Israel is a vine brought from Egypt, and planted by the Lord's hand in the Land of Promise; room had been prepared for it (compare with this the passage from Belon quoted above); and where it took root it filled the land, it covered the hills with its shadow, its boughs were like the goodly cedar-trees (Ps. lxxx. 8, 10). Comp. Ginschel (Travels through Russin and N. Persia, iii. 431), who thus speaks of the vines of Ghilan: "It is a field of forests, ... and is frequently found about promontories, and their lower part is almost entirely covered with it. There, higher than the eye can reach, it winds itself about the hottest trees; and its tendrils, which have an arm's thickness, so spread and mutually entangle themselves far and wide, that in places where it grows in the most luxuriant wildness it is very difficult to find a passage." To dwell under the vine and fig-tree is an emblem of domestic happiness and peace (I. K. iv. 25; Mic. iv. 4; Ps. xxxviii. 3); the rebellions people of Israel are compared to "wild grapes." "An empty vine," "the degenerate plant of a strange vine," etc. (Is. v. 2, 4, but see Cockle: Hos. x. 1; Jer. ii. 21). It is a vine which our Lord selects to show the spiritual union which subsists between Himself and his members (John xvi. 56).

The following Hebrew words denote the vine:

1. ἤφειν (ἐφέοι), or, more definitely, ἤφειν ἐφίσσυς (ἐφίσσυς ἐφέοι), of frequent occurrence in the Bible, and used in a general sense. Indeed ἤφειν sometimes is applied to a plant that resembles a vine in some particulars, as ἤφειν ἐφίσσυς, 2 K. iv. 39, i. e. probably the Cokesley plant (TOBED, ii. 962), or ἤφειν ἐφίσσυς (ἐφίσσυς Σίδονιος), the vine of Sidon, certainly not a vine. (See below.)

2. Σάφεικ (Σάφεικ), or σάφεικ (Σάφεικ), is a term expressive of some choice kind of vine (Jer. ii. 21; Is. v. 2; Gen. xiii. 11), supposed to be identical with that now called in Morocco sikit, and in Persia šikhano, with small round dark berries, and soft stones. (See Niebuhr, Descript. de l'Arabie, p. 147; and Oedmann, Sammlung, ii. 97.) From the passage in Jeremiah, it is clear that the sikit denotes not another species of vine, but the common vine which by some process of cultivation attained a high state of excellence.

3. Νίτζιρ (Νίτζιρ), originally applied to a Nazarite who did not shave his hair, expresses an "undressed vine" (A. V.), i.e. one which every seventh and every fiftieth year was not pruned. (See Gesenius, Theo, s. v.)

Grapes are designated by various names: (1.) 
Fellor (φέλιορ), is either a "cluster," ripe or unripe, like iucaneum, or a "single grape" (as in
The ancient Hebrews probably allowed the vine to grow trailing on the ground, or upon supports. This latter mode of cultivation appears to be alluded to by Ezekiel (xix. 11, 12): "her strong rods were broken and withered." Dr. Robinson, who has given us much information on the vine of Palestine, thus speaks of the manner in which he saw them trained near Hebron: "They are planted singly in rows, eight or ten feet apart in each direction. The stock is supported to grow large to the height of six or eight feet, and is then fastened in a sloping position to a strong stake, and the shoots suffered to grow and extend from one plant to another, forming a line of festoons. Sometimes two rows are made to slant towards each other, and thus form by their shoots a sort of arch. These shoots are pruned away in autumn." (Bibl. Res. ii. 30, 31.)

The vintage, 택히 (利物), which formerly was a season of general festivity, as is the case more or less in all vine-growing countries, commenced in September. The towns are deserted, and the people live among the vineyards (利物), in the huts and tents (Bibl. Res. i. e.; comp. Judg. ix. 27.; Jer. xxv. 30; Is. xvi. 10). The grapes were gathered with shouts of joy by the "grape-gatherers" (利物, Jer. xxv. 30), and put into baskets (see Jer. vi. 9). They were then carried on the head and shoulders, or hung upon a yoke, to the "vine-press" (利物). [Wine.]

These intended for eating were perhaps put into the open tanks of wicker-work, as was the custom in Egypt (Wilkinson, Anc. Egypt. i. 49). In Palestine at present the finest grapes, says Dr. Robinson, are dried as raisins, 택ועות (利物), and the juice of the remainder, after having been trodden and pressed, "is boiled down to a syrup which, under the name of дел (利物), is much used by all classes, wherever vineyards are found, as a condiment with their food." For further remarks on the modes of making fermented drinks, etc., of the juice of the grape, see under Wine.

The vineyard (利物), which was generally on a hill (Is. v. 1; Jer. xxxi. 5; Amos iv. 13), was surrounded by a wall or hedge in order to keep out the wild bears (Ps. lxxxi. 13), jackals, and foxes (Num. xxii. 24; Cant. ii. 15; Neh. iv. 3; Ez. xiii. 4; Matt. xxi. 34), which commit such havoc amongst the vines, both by treading them down and by eating the grapes. Within the vineyard was one or more towers of stone in which the vine dressers, תורהלים (利物), lived (Is. i. 8, 2; Matt. xxi. 33; see also Robinson, Bibl. Res. i. 213 ii. 81). The press, גרכ (利物), and vat, גראדה (利物), which was dug (Matt. xxi. 33) or hewn out of the rocky soil, were part of the vineyard furniture (Is. v. 2). See the art. Wine, for a figure of a large foot-press with vat, represented in operation. The wine-press of the Hebrews was probably of the form there depicted. [Fay, p. 814.]

The vine in the Moabite ritual was subject to the usual restrictions of the "seventh year" (Ex. xixii. 11), and the jubilee of the fiftieth year (Lev. xxv. 11). The gleanings, " scratching (利物)," were to be left for the poor and stranger (Deut. xixii. 9; Iv. xxv. 21). The vineyard was not to be sown " with divers seeds" (Deut. xxii. 9), but fig-trees were sometimes planted in vineyards (Luke xvi. 8). Comp. 1 K. iv. 25: "Every man under his vine and under his fig-tree." Persons passing through a vineyard were allowed to eat the grapes therein, but not to carry any away (Deut. xxii. 24).

Besides wild-boars, jackals, and foxes, other enemies, such as birds, beasts, and enterprisers, occasionally damaged the vines.

Beth-haccerem, " the house of the vine" (Jer. vi. 1; Neh. iii. 14), and Abel-ceramim, " the plain of the vineyards," took their respective names from their vicinity to vineyards. Gophnas (now Jiftur), a few miles N. of Jerusalem, is stated by Eusebius (Onom. Φοινικήφυτώρ) to have derived its name from its vines. But see ONOM. W. H.

**VINE OF SODOM** (blur), yephen

**Nebiim: Νηβήν Σωδώνος: vine of Sodomos** occurs only in Dent. xxxii. 32, where of the wicked it is said — "all their vine is of the vine of Sodom, and of the fields of Gomorrha." It is generally supposed that this passage alludes to the celebrated apples of Sodom, of which Josephus (Bell. Jud. iv. 8, § 4) speaks, and to which apparently Tacitus (Hist. v. 6) alludes. Much has been written on this curious subject, and various trees have been conjectured to be that which produced those "Dead Sea fruits that tempt the eye, But turn to ashes on the lips," of which Moore and Byron sing.

The following is the account of these fruits, as given by Josephus: speaking of Sodom, he says: "It was of old a happy land, both in respect of its fruits, and the abundance of its cities. But now it is all burnt up. Men say that, on account of the wickedness of its inhabitants, it was destroyed by lightning. At any rate, there are still to be seen remains of the divine fire and traces of fine cities, and moreover ashes produced in the fruits, which indeed resemble edible fruit in color, but, on being plucked by the hand, are dissolved into smoke and ashes." Tacitus is more general, and speaks of all the herbs and flowers, whether growing wild or planted, turning black, and crumbling into ashes.

Some travellers, as Mannell (Early Trav. in Palestine, p. 454, Bohn, 1848), regard the whole story as a fiction, being made either to see or hear of any fruit that would answer the required description. Pococke supposed the apples of Sodom to be pomegranates, " which, having a tough, hard rind, and being left on the trees two or three years, may be dried to dust inside, and the outside may..."
remain fair." Hasselquist (Trav. p. 287) seeks to identify the apples in question with the egg-colored fruit of the Solanum melongena when attacked by some species of lepidoptera, which converts the whole of the inside into dust, while the seed remains embedded in the pulp. Seetzen in his letter to Baron Zach (Mount. Correspond. xvi. 442) thought he had discovered the apples of Sodom in the fruit of a kind of cotton-tree, which grew in the plain of El-Ghor, and was known by the name of Ascobor. The cotton is contained in the fruit, which is like a pomegranate, but has no pulp. Chardin concludes the long-sought fruit to be that of a thorny shrub with small, long, thin, flat, and which in size and color is exactly like the little Egyptian houm. When dried, this fruit yields a blackish seed, which may be compared to ashes, and which in taste resembles bitter pepper. Barckhardt (Tract. in Syria. 592) and Irby and Mangles believe that the tree which produces these celebrated apples is one which they saw abundantly in the vicinity of the east of the Dead Sea, known by the vernacular name of osbehe or colour. This tree bears a fruit of a reddish-yellow color, about three inches in diameter, which contains a white substance resembling the finest silk, and enveloping some seeds. This silk is collected by the Arabs, and twisted into matches for their firearms. Dr. Robinson (Bibl. Res. i. 528), when at Ain Jily, without knowing at the moment whether it had been observed by former travellers or not, instantly pronounced in favor of the 'tischer fruit being the apples of Sodom. His account of this tree is minute, and may well be quoted: 'The 'tischer of the Arabs,' which he identifies with the Asclepias (Calotropis) procera of botanists, 'is found in abundance in Upper Egypt and Nubia, and also in Arabia Felix but seems to be confined in Palestine to the borders of the Dead Sea. We saw it only at Ain Jily; Hasselquist found it in the desert between Jericho and the northern shore; and Irby and Mangles met with it of large size at the south end of the sea, and on the isthmus of the peninsula. We saw here several trees of the kind, the trunks of which were six or eight inches in circumference, and the whole height from ten to fifteen feet. It has a grayish cork-like bark, with long oval leaves. . . . it discharges copiously from its broken leaves and flowers a milky fluid. The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together, and when ripe is of a yellow color. It was now fair and delicious to the eye, and soft to the touch; but, on being pressed or struck, it explodes with a puff, like a bladder or pulp-ball, leaving in the hand only the shrivels of the thin rind and a few fibers. It is indeed filled chiefly with air, which gives it the round form.

... After a due allowance for the marvelous in all popular reports, I find nothing which does not apply almost literally to the fruit of the 'tischer, as we saw it. It must be picked and handled with great care, in order to preserve it from bursting.'

Mr. Walter Elliot, in an article on the Pome Sodomitica, or Dead-Sea apples (Tracts. of the Easton. Soc. ii. 14, 1837-1840), endeavors to show that the apples in question are oak galls, which he found growing plentifully on dwarf oaks (Quercus infectoria) in the country beyond the Dead Sea. He tells us that the Arabs asked him to taste one of these oaks and that they laughed at him when they saw his mouth full of dust. "That these galls are the true Dead Sea apples," it is added, "there can no longer be a question: nothing can be more beautiful than their rich, glossy, purplish red exterior; nothing more bitter than their porous and easily pulverized interior" (p. 16). The opinion of Pococke, we may, think, be dismissed at once as being a most improbable conjecture. The objection to the Solanum melongena is that the plant is not peculiar to the shores or neighborhood of the Sea of Sodom, but is generally distributed throughout Palestine, besides which it is not likely that the fruit of which Josephus speaks should be represented by occasional diseased specimens of the fruit of the egg-apple. We must look for some plant, the peculiar character of whose fruit plant was somewhere nearer to the required conditions. Seetzen's plant is the same as that mentioned by Barckhardt, Irby and Mangles, and Robinson, i.e., the 'tischer. Chaenothria's thorny shrub, with fruit like small lemons, may be the Zizyphus (Baccaates, E. Rayherum), but it cannot certainly be the tree intended. It is not at all probable that the oak-galls of which Mr. Elliot speaks should be the fruit in question; because these being formed on a tree so generally known as an oak, and being common in all countries, would not have been a subject worthy of especial remark, or have been noticed as something peculiar to the district around the Sea of Sodom. The fruit of the 'tischer appears to have the best claim to represent the apples of Sodom; the Calotropis procera is an Indian plant, and thrives in the warm valley of Ain Jily, but is scarcely to be found elsewhere in Palestine. The readiness with which its fruit, 'fair to the eye,' bursts when pressed, agrees well with Josephus' account; and although there is a want of unblending between 'the few frits' of Robinson, and the 'smoke and ashes' of the Jewish historian, yet, according to a note by the editor of Seetzen's Letters, the fruit of the Calotropis in winter contains a yellowish dust, in appearance resembling certain fungi, but of pungent quality."

"You do not mention the Solanum Sodomarum, which I thought had been quoted as one apple of the Dead Sea, and which is the plant I always thought to be as probably the fruit in question as any other. The objection to S. melongena is, that it is a cultivated plant; to the oak gall, it that is wholly absent from the Dead Sea district, though it answers the description, and the whole height far as its botanical exterior and powdery bitter interior are concerned.

The Vine of Sodom, again, I always thought might refer to Cereisia calycanthus (see Giov. ii. 392), which is bitter and powdery inside: the term vine would scarcely be given to any but a trailing or other plant of the habit of a vine. The objection to the Cerei..."
VINEGAR

VINEGAR (焐: ὕοκ: auctum). The Hebrew term chomets was applied to a beverage, consisting generally of wine or strong drink turned sour (whence its use was prescribed to the Nazarite, Num. vi. 3), but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation (Malachi ii. 12). It was acid even to a provoking (Prov. xx. 16), and by itself formed a nauseous draught (Ps. lxix. 21), but was serviceable for the purpose of sopping bread, as used by laborers (Ruth ii. 14). The degree of its acidity may be inferred from Prov. xxvi. 20, where its effect on nitre is noticed. Similar to the chomet of the Hebrews was the chomet of the Romans—a thin, sour wine, consumed by soldiers (Veget. Re Mil. iv. 7), either in a pure state, or, more usually, mixed with water, when it was termed posca (Plin. xii. 21; Spart.波dec).

This was the beverage of which the Saviour partook in his dying moments (Matt. xxvii. 48; Mark xv. 39; John xix. 29, 30), and doubtless it was referring to this external practice, though offered in derision either on that occasion or previously (Luke xxii. 38). The same liquid, mingled with gall (as St. Matthew states, probably with the view of marking the fulfilment of the prediction in Ps. lxix. 21), or with myrrh (as St. Mark states with an eye to the exact historical fact), was offered to the Saviour at an earlier stage of his sufferings, in order to deaden the perception of pain (Matt. xxvii. 34; Mark xv. 23).

W. L. B.

VINEYARDS, PLAIN OF THE (ጎጎ: ይብክርስ: ይብክርስ: אבר קאָמץ ווינאמז: Abel que est vinum consueture). This place, mentioned only in Judg. xi. 33, has been already noticed under Abel (G: see vol. i. p. 5 o). To what he has there said, the writer has only to call attention to the fact that a ruin bearing the name of Beit el-Kerem, "a house of the vine," was encountered by De Sauley to the north of Kerak (Nヤrr, i. 533). This may be the Abel occitanus of Jephthah, if the Aror named in the same passage is the place of that name on the Arnon (H7: מַעַי). It is here by no means certain: and indeed the probability is that the Ammonites, with the instinct of a nomadic or semi-nomadic people, betook themselves, when attacked, not to the civilized and cultivated country of Moab (where Beit el-Kerem is situated), but to the spreading deserts towards the east, where they could disperse themselves after the usual tactics of such tribes.

G.

VIOL. For an explanation of the Hebrew word translated "viol" see PALMISTRY. The old English viol, like the Spanish viola, was a six-stringed guitar. Mr. Chappell (F5'; κηδα, i. 246) says, "the position of the fingers was marked on the finger-board by frets, as in guitars of the present day. The "chest of viol" consisted of three, four, five, or six of different sizes; one for the treble, others for the music, the counter-tuner, the tenor, and perhaps two for the bass." Ethnologically riol is connected with the Danish sil and the A.S. riile, through the Fr. rile, Old Fr. riild, Mod.

Lat. vitteli. In the Primaevius Porcolumus we find "Vyyle, viile, vidichen, viiteli." Again, in North's Plutarch (Antonio, p. 390, ed. 1505) there is a description of 'clava rubra'; and indeed the rind, whereof was of gold, the sailes of purple, and the overs of silver, which kept stroke in rows after the sound of the musicke of flutes, howasse, cytherns, wipels, and such other instruments as they played upon in the large." W. A. W.

* VINTAGE. [Harvest; Vine; Wine.]

VIKER. [Serpent.]

* VOLUME. [Book; Roll; Writing.]

VOPIHS (ጎጎ: ይብክርስ: ይብክርስ: Σαβί: Alex. Πυρή: Ypsil). Father of Nahali, the spy selected from the tribe of Naphtali (Num. xiii. 14).

* VOTE. This is the proper word in Acts xxvi. 10, instead of "voice" of the A. V. Paul says there that when Stephen and other disciples were put to death he "gave his vote," κατηγορε, ψιφια, against them. Some allege this as proof that he was a member of the Jewish Sanhedrin at the time, and voted for the sentence of death. But the language does not warrant this conclusion. Like our "suffrage," ψιφια, a stone used as a ballot, often signified opinion merely, assent or dissent, with only a figurative allusion to the act of voting. Plato often uses the word in this sense (see Rost and Palm's Gr. Hambicherth, iii. p. 2757). It is improbable on other grounds that Paul belonged to the Sanhedrin at that time. His age would hardly have allowed him to attain that honor so early (see Acts vii. 58), and his being unmarried (as we may infer from 1 Cor. vii. 8) was a disqualification if, as the later Jews maintain, one could be a judge unless he was a father, because a parent may be expected to be merciful. Leclerc gives the right interpretation. H.

VOWS. The practice of making vows, i.e. incurring voluntary obligations to the Deity, on fulfilment of certain conditions, such as deliverance from death or danger, success in enterprises, and the like, is of extremely ancient date, and common in all systems of religion. The earliest mention of a vow is that of Jacob, who, after his vision at Bethel, promised that in case of his safe return he would dedicate to Jehovah the tenth of his goods, and make a place in which he had set up the memorial-stone a place of worship (Gen. xxviii. 18-22, xxxi. 13). Vows in general are also mentioned in the book of Job (xxii. 27).

Among instances of heathen usage in this respect the following passages may be cited: Jer. xlv. 25, and Jonah i. 10; Horn. li. i. 64, 93, vi. 93, 388; Olga. ii. 382; Xen. Ach. iii. 2; Virg. Georg. i. 430; *Liv, v. 244; Hor. Causa, i. 5, 13, iii. 29, 59; Liv. xxii. 9, 10; Cic. Att. viii. 16; Justin. xxi. 3; a passage which speaks of immoral vows: Vell. Pat. ii. 48.

The Law therefore did not introduce, but regulated the practice of vows. Three sorts are mentioned: I. Vows of devotion, Neder; II. Vows of abstinence, Eazar or Easar; III. Vows of destruction, Chevron.

I. As to vows of devotion, the following rules

The term χολи may well have been applied to some soporific substance.

b ῥίζα, from ῥίζη, "to make vow" (Gen. p. 855). See also ANTHEMIA.
VOWS

are laid down: A man might devote to sacred uses possessions or persons, but not the first-born either of man or beast, which was devoted already (Lev. xxviii. 29). [First-born.] (a) If he vowed land, he might either redeem it or not. If he intended to redeem, two points were to be considered: (1) the rate of redemption; (2) the distance, prospectively and retrospectively, from the year of jubilee. The price of redemption was fixed at 50 shekels of silver for the quantity of land which a homer of barley (eight bushels) would suffice to sow. (Lev. xxvii. 16; see Kudiel). This payment might be alloted under the direction of the priest, according to the distance of time from the jubilee-year. But at whatever time it was redeemed, he was required to add to the redemption-price one fifth (20 per cent.) of the estimated value. If he sold the land in the mean time, it might not then be redeemed at all, but was to go to the priests in the jubilee-year (ver. 29).

The purchaser of land, in case he devoted and also wished to redeem it, was required to pay a redemption-price according to the priestly valuation first mentioned, but without the additional fifth. In this case, however, the land was to revert in the jubilee to its original owner (Lev. xxvii. 16, 24, xxv. 27; Keil, Hbr. Arch. §§ 68, 80).

The valuation here laid down is evidently based on the notion of annual value. Supposing land to require for seed about 3 bushels of barley per acre, the homer, at the rate of 32 pecks, or 8 bushels, would be sufficient for about 2½ or 3 acres. Fifty shekels, 25 ounces of silver, at five shillings the ounce, would give £5 5s., and the yearly valuation would thus amount to about £2 2s. per acre.

The owner who wished to redeem, would thus be required to pay either an annual rent or a redemption-price answering to the number of years short of the jubilee, but deducting Sabbatical years (Lev. xxv. 3, 15, 16; and adding a fifth, or 20 per cent., in either case). Thus, if a man devoted an acre of land in the jubilee-year, and redeemed it in the same year, he would pay a redemption price of 49 × £5 5s. = £245 5s., or an annual rent of £2 8s.; a rate by no means excessive when we consider, (1) the prospect of restoration in the jubilee; (2) the undoubted fertility of the soil, which even now, under all disadvantages, sometimes yields an hundredfold (Deut. xxviii. 2, 5).

If he refused or was unable to redeem, either the next of kin (Goel) came forward, as he had liberty to do, or, if no redemption was effected, the land became the property of the priests (Lev. xxv. 25, xxvii. 21; Ruth iii. 12, iv. 1, etc.). In the case of a house devoted, its value was to be assessed by the priest, and a fifth added to the redemption price in case it was redeemed (Lev. xxvii. 15). Whether the rule held good regarding houses in walled cities, namely, that the liberty of redemption lasted only for one year, is not certain; but as it does not appear that houses devoted, but not redeemed, became the property of the priests, and as the Levites and priests had special vows assigned to them, it seems likely that the price only of the house, and not the house itself, was made over to sacred uses, and thus that the act of consecration of a house means, in fact, the consecration of its value. The Mishnah, however, says, that if a devoted house fell down, the owner was not liable to payment, but that he was liable if he had devoted the value of the house (Eruvin, v. 9).

(b) Animals fit for sacrifice, if devoted, were not to be redeemed or changed, and if a man attempted to do so, he was required to bring both the devotee and the changeling (Lev. xxvii. 9, 10, 33). They were to be free from blemish (Mal. i. 14). An animal unfit for sacrifice might be redeemed, with the addition to the priest's valuation of a fifth, or it became the property of the priests, Lev. xxvii. 12, 13. [Oferencias.] (c) The case of persons devoted stood thus: A man might devote either himself, his child (not the first-born), or his slave. If no redemption took place, the devoted person became a slave of the sanctuary—see the case of Absalom (2 Sam. xxiv. 8; Michaelis, § 124, ii. 166, ed. Smith). [Naz-Areti.] Otherwise he might be redeemed at a valuation according to age and sex, on the following scale (Lev. xxvii. 1-7):—

A. 1. A male from one month to 5 years £2 s. d.
   old, 5 shekels
   . . . . . . . . = 0 12 6
   2. From 5 years to 20 years, 20 shekels = 2 10 0
   3. From 20 years to 60 years, 50 shekels = 6 5 0
   4. Above 60 years, 15 shekels = 1 17 6

B. 1. Female from one month to 5 years, 10 shekels = 0 7 6
   2. From 5 years to 20 years, 10 shekels = 1 5 0
   3. From 20 years to 60 years, 20 shekels = 2 15 0
   4. Above 60 years, 10 shekels = 1 5 0

If the person were too poor to pay the redemption price, his value was to be estimated by the priest, not, as Michaelis says, the civil magistrate (Lev. xxvii. 8; Pent. xxx. 5; Mich. § 145, ii. 283).

Among general regulations affecting vows, the following may be mentioned:—

1. Vows were entirely voluntary, but once made were regarded as compulsory, and evasion of performance of them was held to be contrary to (true religion (Num. xxx. 2; Pent. xxiii. 21; Excl. v. 4).

2. If persons in a dependent condition made vows, as (a) an unmarried daughter living in her father's house, or (b) a wife, even if she afterwards become a widow, the vow, if (a) in the first case her father, or (b) in the second, her husband heard and disallowed it, was void; but if they heard without disallowance, it was to remain good (Num. xxx. 3-16). Whether this principle extended to all children and to slaves is wholly uncertain, as no mention is made of them in Scripture, nor by Philo when he discusses the question (de Spec. Leg. 6, ii. 274, ed. Maneye). Michaelis thinks the omission of sons implies absence of power to control them (§ 83, i. 447).

3. Votive offerings arising from the produce of any unripe traffic were wholly forbidden (Deut. xxiii. 18). A question has risen on this part of the subject as to the meaning of the word, which, as understood to refer either to immoral intercourse of the grossest kind, or literally and simply to the usual meaning of the word. The prohibition against dedication to sacred uses of gain obtained by female prostitution was doubtless directed against the practice which prevailed in Phoenicia, Babylonia, and Persia, of which mention is made in Lev. xiv. 29; Baruch vi. 43 (or Epist. of Jer. 43); Herod. i. 199; Strabo, p. 561; August. de cir. Dei, iv. 10, and other authorities quoted by Spencer (de leg. Hebr. ii. 35, p. 566). Following out this view, and bearing in mind the
nent on made in 2 K. xxiii., 7. of a practice evident connected with idolatrous worship, the word rend has been sometimes rendered ruine but some have understood it to refer to the first-born, but Speiser himself, ii. 53, p. 572; Josephus, Ant. iv. 8, § 9; Gesen. ii. 685, and the Mishna, Tract. vi. 3, all understand dog in the literal sense.

[Dog.]

II. III. For vows of almsgiving, see Corban; and for vows of extermination, Anaemia, and Ezra x 8; Mic. iv. 13.

The binding force of a vow is generally as a test of religion are mentioned — Job xxii. 27; Prov. vii. 14; Ps. xxii. 25, l. 14, lvi. 12, cviii. 13, cviii. 14; Is. xix. 21; Nah. x. 15.

Certain refinements on votive consecrations are noticed in the Mishna, e. g.: —

1. No evasion of a vow was to be allowed which substituted a part for the whole, as, "I vowed a sheep but not the bones" (Ned. ii. 5).

2. A man devoting an ox or a horse was not liable if the ox was lost, or the house fell down; but otherwise, if he had devoted the value of the one or the other of these.

3. No devotions might be made within two years before the jubilee, nor redemptions within the year following it. If a son redeemed his father's land, he was not to restore it to him in the jubilee (Erte. vii. 3).

4. A man might devote some of his flock, herd, and heathen slaves, but not all these (ibid. viii. 4).

5. Devotions by priests were not redeemable, but were transferred to other priests (ibid. 6).

A man might not sleep on a bed which he vowed to sleep on a skin if he pleased (Osth. Loc. Redib. p. 673).

7. The sums of money arising from votive consecrations were divided into two parts — sacred (1) to the altar; (2) to the repairs of the Temple (R. civ. c. x. § 4).

It seems that the practice of shaving the head at the expiration of a votive period was not limited to the Nazarite vow (Acts xviii. 18, xxii. 24).

The practice of vows in the Christian Church, though evidently not forbidden, as the instance just quoted serves to show, does not come within the scope of the present article (see Eibh. Jusdip. xvi. 7, 9, and Suet. Eccl.).

W. P. VULGATE, THE. (Latin Versions of the Bible.) The influence which the Latin Versions of the Bible have exercised upon Western Christianity is scarcely less than that of the LXX. upon the Greek churches. But both the Greek and the Latin Vulgates have been long neglected. The discovery of letters, bringing with it the study of the original texts of Holy Scripture, checked for a time the study of these two great bulwarks of the Greek and Latin churches, for the LXX. in fact belongs rather to the history of Christianity than to the history of Judaism, and, in spite of recent labors, their importance is even now hardly recognized. In the case of the Vulgate, ecclesiastical controversies have still further impaired all efforts of liberal criticism. The Romanist (till lately) regarded the Clementine text as fixed beyond appeal; the Protestant shrank from examining a subject which seemed to belong peculiarly to the Romanist. Yet, apart from all involved questions, the Vulgate should have a very deep interest for all the Western churches. For many centuries it was the only Bible generally used; and, directly or indirectly, it is the real parent of all the vernacular versions of Western Europe. The Gothic Version of Ulphius alone is independent of it, for the Slavonic and modern Russian versions are necessarily not taken into account. With England it has a peculiar close connection. The earliest translations made from it were the (lost) books of Bede, and the glosses on the Psalms and Gospels of the 5th and 6th centuries (ed. Thwaite. Lond. 1858, 1842). In the 14th century the first translated version of the O. T. (Heptameron, etc., ed. Thraves, Oxon. 1638) is. The most important monument of its influence is the great English Version of Wycliffe (1324-1384, ed. Forshall and Madden, Oxon. 1850), which is a literal rendering of the current Vulgate text. In the age of the Reformation the Vulgate was rather the guide than the source of the popular versions. The Romanist translations into German (Michaelis, ed. Marsh, ii. 1871) French, Italian, and Spanish, were naturally derived from the Vulgate (R. Simon, Hist. Crit. N. T. Cap. 28. 29. 40. 41). Of others, that of Luther (N. T. in 1523) was the most important, and in this the Vulgate had great weight, though it was made with such use of the originals as was permitted by the authors of the Latin passed to our own Authorized Version. Tyndal had spent some time abroad, and was acquainted with Luther before he published his version of the N. T. in 1526. Tyndal's version of the O. T., which was unfinished at the time of his martyrdom (1536), was completed by Coverdale, and it is to the influence of the Latin and German translations was predominant. A proof of this remains in the Psalter of the Prayer Book, which was taken from the "Great English Bible" (1539, 1540), which was merely a new edition of that called Matthew's, which was itself taken from Tyndal and Coverdale. This version of the Psalms follows the galliain Psalter, a revision of the Old Latin, made by Jerome, and afterwards introduced into his new translation (comp. § 22), and differs in many respects from the Hebrew text (e. g. Ps. xiv.). It would be out of place to follow this question into detail here. It is enough to remember that the first translators of our Bible had been familiarized with the Vulgate from their youth, and could not have cast off the influence of early association. But the claims of the Vulgate to the attention of scholars rest on wider grounds. It is not only the source of our current theological terminology, but it is, in one shape or other, the most important early witness to the text and interpretation of the whole Bible. The materials available for the accurate study of it are unfortunately not as adequate as those yet unused. The chief original works bearing on the Vulgate generally are —


Hody, De Biblia inosis textibus originalibus, Oxon. 1705.

Martinay, Heicon. Opp. (Paris, 1653, with the prefaces and additions of Vallarsi, Verona, 1724, and Muller, Venic. 1767).


Bakenop, Lux de Luce . . . . Bruxellis, 1710.
VULGATE, THE

Saluter, line. SS. Lat. Ver. Ant., Remis, 1743.
Van Es, Pragmatico-Scrittoische Gesch. der Vulg. Tübingen, 1824.

In addition to these there are the controversial works of Mariana, Belartlin, Whittaker, Fulke, etc., and numerous essays by Calmet, D. Schulz, Fleck, Kieglcr, etc., and in the N. T. the editors of Bentley, Santil, Griesbach, Schult, Lechmann, Tregelles, and Tischendorf, fave gathered a great amount of critical materials. But it is not too much to say that the noble work of Vulcennone has made an epoch in the study of the Vulgate, and the chief results which follow from the first installation of his editions are here for the first time incorporated in its history. The subject will be treated under the following heads:


VULGATE, THE

II. THE OLD LATIN VERSIONS. §§ 4-13.


III. THE LABORS OF JEROME. §§ 14-20.


IV. THE HISTORY OF JEROME'S TRANSLATION TO THE INTRODUCTION OF PRINTING.


I. THE ORIGIN AND HISTORY OF THE NAME VULGATE. I. The name Vulgate, which is equivalent to Vulgata editio (the current text of Holy Scripture), has necessarily been used differently in various ages of the Church. There can be no doubt that the phrase originally answered to the kōriē ἔκδοσις of the Greek Scriptures. In this sense it is used constantly by Jerome in his Commentaries, and his language explains sufficiently the origin of the term: "Hoc juxta LXX. interpretatis, discussius, loquente, est vulgata est." (Hieron. Comm. in Is. lv. 20). "Multum in hoc loco LXX. editio Hebraeisinequale discordant. Primium erton de Vulgata editio tractabimus et postea sequens ordinem veritatis." (ib. xxxii. 22). In some places Jerome distinctly quotes the Greek text: "Quo in editione Vulgata dupliciter legimus: quidam enim codices habentes δησιον εισερ, hoc est manifesti sunt: aliis δησιον εισερ, hoc est credibilis sine mentis sunt." (Comm. in Osee, vii. 13; comp. 8-11, etc.). But generally he regards the Old Latin, which was rendered from the LXX.

as substantially identical with it, and thus introduces Latin quotations under the name of the LXX. or Vulgata editio; ... miror quomodo vulgata editio ... testimonium alia interpretationem subseriunt: Conservator et gloriosior eairo Domini, ... Iulii autem quod in LXX. legitur: Conservator et gloriosior orai Domini ... (Comm. in Js. xii. 5). So again: "Philisthoseos ... alienigenas Vulgata scribito editio" (ibid. xiv. 29). ... Palestinius, quot indifferenter LXX. alienigenas vocat" (Ezek. xxi. 27). In this way the transference of the name from the current Greek text to the current Latin text has almost always appeared to be any instance in the age of Jerome of the application of the term to the Latin Version of the O. T. without regard to its derivation from the LXX., or to that of the N. T.

2. Yet more: as the phrase kōriē ἔκδοσις came to signify an uncorrected (and so corrupt) text, the same secondary meaning was attached to vulgata editio. Thus in some places the vulgata editio stands in contrast with the true Hexaplaric text of the LXX. One passage will place this in the clearest light: ... breviatur aliae esse editionem quam Origenes et Celsiani ensibus, nonesse Graecae translatores kōriē, id est, consensum apellant, atque vulgatis, et a plerique nunc Anastasii et de alii LXX. interpretum quae in quae codices repperitur, et alio aut Latinum sernmonem fideliter versat esse.

Kōriē autem ista, hoc est, Coniunm editio, ipsa est quae et LXX., sed hoc interest inter utram quod, quod kōriē pro locis et temporibus pro voluntate scribendorum vetus corrupta editio est, ea autem quae habentur in vēctis est quam nos vertimus, ipsa est quae in eruditorum libris in corrupta et innumeral LXX. interpretum translati reservatur" (Ep. ex. ad Sun. et Fret § 2).

3. This use of the phrase Vulgata editio to describe the LXX. (and the Latin Version of the LXX.) was continued to later times. It is supported by the authority of Augustine, Ado of Heraclea, 449; Isidore of Seville, etc.; and so the Vulgate distinctly recognizes the application of the term, so that Van Es is justified in saying that the Council of Trent erred in a point of history when they described Jerome's Version as "vetus et vulgata editio, quod longo tot seseorum usum in ipsa ecclesia probata est" (Van Es, Gesch. 34).

As a general rule, the Latin Fathers speak of Jerome's Version as "our version (nostri editio, nostri collocis)" but it was not unnatural that the Tridentine Fathers (as many later scholars) should be misled by the associations of their own time, and adapt to new circumstances terms which had grown obsolete in their original sense. And when the difference of the (Greek) "Vulgates" of the early church and the (Latin) "Vulgates" of the modern Roman Church has once been apprehended, no further difficulty need arise from the identity of name. (Compare Augustine, Ed. Benedict. Paris, 1836, tom, V. p. xxxiii.; Sabatier, i. 789; Van Es, Gesch. 24-42, who gives very full and conclusive references, though he fails to perceive that the Old Latin was practically identified with the LXX.)

II. THE OLD LATIN VERSIONS. §4. The history of the earliest Latin Version of the Bible is lost in complete obscurity. All that can be affirmed with certainty is that it was made
the Jews who were settled in N. Africa were confined to the Greek towns; otherwise it might be supposed that the Latin Version of the O. T. is in part anterior to the Christian era, and that (as in the case of Greek) a preparation for a Christian Latin dialect was already made when the Gospel was introduced into Africa. However the many similarities of the different parts of the Old and New Testaments establishes a real connection between them, and justifies the belief that there was one popular Latin Version of the Bible current in Africa in the last quarter of the second century. Many words which are either Greek (machora, sophic, perizoma, poikilis, agnosia, etc.) or literal translations of Greek forms (civilia, justicia, etc.) are found in both, and explain what Tertullian meant when he spoke of the "simplicity" of the translation (compare below § 43).

6. The exact literalness of the Old Version was not confined to the most minute observance of order and the accurate reflection of the words of the original; in many cases the very forms of Greek construction were retained in violation of Latin usage. A few examples of these singular anomalies will convey a better idea of the absolute certainty with which the Latin commonly indicates the text which the translator had before him, than any general statements: Matt. iv. 13, habitavit in yapharchion, marturion: id. 15, tasma Neapoli naos maris; id. 25, ab Jerusadyma . . . et trans Jordanem; v. 22, reus erit in yechennan ignis; vi. 19, uti thesa et conturbata exterminavit Mark xii. 31, majus honorem propephorum aemul non est. Luke x. 19, nihil vos nocebit. Acts xix. 26, non solum Epiesi sed poene lobos Asiae. Rom. ii. 15, inter se ecclisialismus uersiovalen vet eratam delinquentem. 1 Cor. vii. 22, sollicitus est quae sunt Dominii. It is obvious that these were a continual tendency to alter expressions like these, and in the first age of the version it is not improbable that the continual Greecism which marks the Latin texts of D1 (Col. Bezae), and E2 (Col. Leland), had a wider currency than it could maintain afterwards.

7. With regard to the African Canon of the N. T. the Old Version offers important evidence. From considerations of style and language it seems certain that the Epistle to the Hebrews, James, and 2 Peter, did not form part of the original African Version, a conclusion which falls in with that which is derived from historical testimony (comp. The Hist. of the Canon of the N. T. p. 282 f.). In the O. T., on the other hand, the Old Latin erred by excess and not by defect; for as the Version was made from the current copies of the LXX. it included the Apocryphal books which are commonly contained in them, and to these 2 Esdras was early added.

8. After the translation once received a definite shape in Africa, which could not have been long after the middle of the second century, it was not

a This has been established with the greatest facility by Carl Wiseman, Two Letters on 1 John v. 7, addressed to the editor of the Catholic Magazine, 1822, 1833; republished with additions, Rome, 1853; and also by W. Scott, Hist. of Canon of N. T. 1832, pp. 269, 270, and ref.); but the Church of N. Africa seems to have been Latin-speaking from the first. At what date this Church was founded is uncertain. A passage of Augustine (De doctr. Christi, ii. 16 (11)), "any one in the first ages of Christianity who gained possession of a Greek MS., and fancied that he had a fair knowledge of Greek and Latin, ventured to translate it." (Qui scripturas ex Hebræo lingua in Graecam verterunt numerarum possunt; Latin autem interpretes mulcto modo. Ut enim eis prius scripsit epistolarum in manus venit lex; lex de Graeciae interpretem, de Graecia lingua haberet falsum, auctor est interpreteri.) 6 is the version of the N. T. appears to have arisen from individual and successive efforts; but it does not follow by any means that numerous versions were simultaneously circulated, or that the several parts of the version were made independently. Even if it had been so, the insignificance of the public service must soon have given definiteness and substantial unity to the fragmentary labors of individuals. The work of private hands would necessarily be subject to revision for ecclesiastical use. The separate books would be united in a volume; and thus a standard text of the whole collection would be established. With regard to the O. T. the case is less clear. It is probable that

b In the absence of all evidence it is impossible to say how far the Christians of the Italian provinces spoke the Greek or Latin language habitually
publicly revised. The old text was jealously guarded by ecclesiastical use, and was retained there at a time when Jerome’s Version was elsewhere almost universally received. The well-known story of the disturbance caused by the attempt of an African bishop to introduce Jerome’s “textum sic” for the old “textum et” in the history of Joseph (August. Ep. cit. ap. Hieron. Epis., quoted by Tregelles, Introduction, p. 242) shows how carefully intentional changes were avoided. But at the same time the text suffered by the natural corruptions of copying, especially by interpolations, a form of error to which the Gospels were particularly exposed (comp. § 15). In the O. T. the version was made from the unrevised edition of the LXX. and thus from the first included many false readings of which Jerome often notices instances (e. g. Ep. civ. ad Saul. et Fret.). In Table A two texts of the Old Latin are placed for comparison with the Vulgate of Jerome.

### Table A. DAN. ix. 4-8.

<table>
<thead>
<tr>
<th>Vulgate</th>
<th>Vulgate nova.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Augus. Ep. civ. ad Victor.</td>
<td>Oraci Dominum Deum meum,</td>
</tr>
<tr>
<td>Precatus sum Dominum Deum</td>
<td>et confessus sum et dixi:</td>
</tr>
<tr>
<td>meum et dixi:</td>
<td>Obsecro Dominum Deum, magne et custodibus,</td>
</tr>
<tr>
<td>Domine Deus, magne et mirabilis,</td>
<td>custodibus partum;</td>
</tr>
<tr>
<td>qui servas testamentum tuum,</td>
<td>qui servas testamentum tuum,</td>
</tr>
<tr>
<td>et misericordiam tua confusa</td>
<td>et misericordiam diligenter te,</td>
</tr>
<tr>
<td>est.</td>
<td>servandam praecepta tua:</td>
</tr>
<tr>
<td>Obsecro dominus</td>
<td>Præcessus adversus eum furious,</td>
</tr>
<tr>
<td>servus meus, quia</td>
<td>impie eis et eis occasiones et de</td>
</tr>
<tr>
<td>confusio est.</td>
<td>clausum a præceptis tuos et judiciis tuos,</td>
</tr>
<tr>
<td>a præceptis tuos et judiciis tuos, quia exaudivimus in nomine tuo ad</td>
<td>et servandam servos tuos prophetis,</td>
</tr>
<tr>
<td>nos nostras qui loquebantur ad reges nostros,</td>
<td>qui loquebantur in nomine tuo ad</td>
</tr>
<tr>
<td>ad omnem populam terram,</td>
<td>reges nostros,</td>
</tr>
<tr>
<td>Tibi, Domine, justitia;</td>
<td>et ad omnem populum terram,</td>
</tr>
<tr>
<td>nobis autem, et festibus nostris,</td>
<td>Tibi, Domine, justitia;</td>
</tr>
<tr>
<td>confusio facit;</td>
<td>nobis autem;</td>
</tr>
<tr>
<td>Sicut dies hie vobis Juda</td>
<td>Sicut dies hie, ibi,</td>
</tr>
<tr>
<td>et tabernaculis Hierosolymis,</td>
<td>et tabernaculis Jerusalem,</td>
</tr>
<tr>
<td>et omni Israel,</td>
<td>et omni Israel,</td>
</tr>
<tr>
<td>qui proximi sunt et qui longe sunt,</td>
<td>qui proximi sunt et qui longe sunt,</td>
</tr>
<tr>
<td>in quae ea dissemnisti ibi,</td>
<td>in quae ea dissemnisti ibi,</td>
</tr>
<tr>
<td>continuam eorum, qua expiroverunt te,</td>
<td>propriam continuam eorum, qui</td>
</tr>
</tbody>
</table>

* The differences in the two first columns are marked by Italics. The Italics in col. 3 mark where the text of Jerome differs from the other texts.

9. The Latin translator of Irenæus was probably contemporary with Tertullian, and his renderings of the quotations from Scripture confirm the conclusion which has been already drawn as to the currency of (substantially) one Latin version. It does not appear that he had a Latin MS. before him during the execution of his work, but he was so familiar with the common translation that he reproduces continually characteristic phrases which he cannot be supposed to have derived from another source (Lachmann, N. T. i. pp. x, xvi). Cyprian († A. D. 257) carries on the chain of testimony far through the next century; and he is followed by Lactantius, Juvencus, J. Firmicus Maternus, Hilary the deacon (Ambrosiaster), Hilary of Poitiers († A. D. 368), and Lucifer of Cagliari († A. D. 370). Ambrose and Augustine exhibit a peculiar recursion of the same text, and Jerome offers some traces of it. From this date MS. of parts of the African text have been preserved (§ 12), and it is unnecessary to trace the history of its transmission to a later time.

10. But while the earliest Latin Version was preserved generally unchanged in N. Africa, it fared differently in Italy. There the provincial readiness of the version was necessarily more offensive, and the comparatively familiarity of the leading bishops with the Greek texts made a revision at once more feasible and less startling to their congregations. Thus in the fourth century a definite ecclesiastical recension (of the Gospels at least) appears to have been made in N. Italy by reference to the Greek, which was distinguished by the name of *Itala*. This Augustine recommends on the ground of its close accuracy and its perspicuity (Aug. De Doctr. Christ. i. 15, “in ipsa interpretationis Itala cetera praefatur, nam est verbum verum cum perspicuitate sententiae”), and the text of the Gospels which he follows is marked by the latter characteristic when compared with the African. In the other books the difference cannot be traced with accuracy; and it has not yet been accurately determined whether other national recensions may not have existed (as seems certain from the evidence which the writer has collected) in Ireland (Britain), Gaul, and Spain.

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*a* It should be added that Dodwell places him much later, at the close of the 4th cent. Comp. Grabe, Doctr. ecc. del. Iren. ii. § 3.

*b* It is unnecessary now to examine the conjectures which have been proposed, sinistra quae, ibi quo. They were made at a time when the history of the Old Latin was unknown.
11. The "Hebraic" appears to have been made in some degree with authority; other revisions were made for private use, in which such changes were introduced as suited the taste of scribe or critic. The next stage in the deterioration of the text was the intermixture of these various revisions; so that at the end of the fourth, fifth, and sixth centuries there were in such a state as to call for that final revision which was made by Jerome. What was the nature of this confusion will be seen from the accompanying tables (B and C, on next page) more clearly than from a lengthened description.

12. The MSS. of the Old Latin which have been preserved exhibit the various forms of this version which have been already noticed. Those of the Gospels, for the reason which has been given, present the different types of text with unmistakable cleanness. In the O. T. the MSS. remain to a great extent to allow of a satisfactory classification.

1. MSS. of the Old Latin Version of the O. T.
   2. Fragments (scattered verses) of the Pentateuch: Minster, Miscell. Hafni. 1821, pp. 89-95.
   3. Fragments (scattered verses) of 1, 2 Sam. and 1, 2 Kings, and the Canticles, given by Sahatier.
   4. Corbei. 7, Sec. xii. (Sahatier), Esther.
   5. Pechianus (Sahatier), Fragment. Esther.
   6. Orat. (Sahatier), Esther i.-iii.
   7. Majoris Monast. Sec. xii. (Martinay, Sahatier), Tob.
   8. Sangerm. Pauli, Sec. v. (Sahatier).
   11. Fragments Hos. Am. Mich. . . . ed. F. El Hake, 1858, &c. (This work the gather has not seen.)
ii. MSS. of the Apocryphal books.
   1. Reg. 3564, Sec. ix. (Sahatier), Tob. and Jud.
   2. Sangerm. 4, 15, Sec. ix. (Sahatier), Tob. and Jud.
   3. Vatic. (Reg. Sec. vii., Tob. and Jud.
   5. Corbei. 7 (Sahatier), Jud.
   6. Pechian. (Sahatier), Sec. x. Jud.

The text of the remaining books of the Vetus Latina not having been revised by Jerome is retained in MSS of the Vulgate.

11. To these must probably be added the MSS. of Genesis and the Psalter in the possession of Lord Ashburnham, said to be of the fourth century.

The text of the Oxford MS. (No. 12) is extremely pitted by many coincidences with the text of the old MSS. in the Old Testament.

The critical value of the various revised Anti-Heraclian texts is much underestimated. Each revision, as the representative of a revision of the text by the help of old Greek MSS, is perhaps less inferior to the recension of Jerome: and the MSS. in which they are severally contained, though numerically more inferior to Vulgate MSS, are scarcely inferior in regard to authority.

1. Cod. Vercellensis, at Vercelli, written by Enseblis, bishop of Vercelli in the 4th cent. Published by Iriel, 1748., and by Tischendorf, 1847. It contains a part of St. Matthew, and is mainly African in character. Published by Mai, Script. crit. nov. Cod. iii. 1828.
2. Cod. Veronaensis, at Verona, of the 4th or 5th cent. Published by Bichelin (as above).
4. Cod. Clemantis, in the Vatican Libr., of the 4th or 5th cent. It contains a great part of St. Matthew, and is mainly African in character. Published by Mai, Script. crit. nov. Cod. iii. 1828.
9. Cod. Palat., at Vienna, of the 5th cent. Published by Tischendorf 1847. A very important MS., containing St. John, and St. Luke nearly entire, and considerable parts of the other Gospels.


and a purple fragment at Dublin (Sec. v.) containing Matt. xii. 13-23, published by Dr. Todd in Proceedings of R. I. A. iii. 974.


Italic revision.


3. MSS. of the N. T.
   (1.) Of the gospels.
   a. Cod. Vercellensis, at Vercelli, written by Enseblis, bishop of Vercelli in the 4th cent. Published by Iriel, 1748.
   b. Cod. Veronaensis, at Verona, of the 4th or 5th cent. Published by Bichelin (as above).
   c. Cod. Clement, in Bibl. imp. at Paris, of the 11th cent. Published by Sahatier, Versiones antiquae.
   d. Cod. Clemantis, in the Vatican Libr., of the 4th or 5th cent. It contains a great part of St. Matthew, and is mainly African in character. Published by Mai, Script. crit. nov. Cod. iii. 1828.
   h. Cod. Sangallensis, of the 5th or 4th cent. It contains fragments of St. Matthew and St. Mark. Transcribed by Tischendorf.
   i. Cod. Palat., at Vienna, of the 5th cent. Published by Tischendorf 1847. A very important MS., containing St. John, and St. Luke nearly entire, and considerable parts of the other Gospels.


and a purple fragment at Dublin (Sec. v.) containing Matt. xii. 13-23, published by Dr. Todd in Proceedings of R. I. A. iii. 974.


Italic revision.

Cod. Focello (a). Et si pes tunc scandalizat fe, augultat illus
bonum dili est claudum intiro in
vitan selenus, quan duos pedes habentem
mitti in gehennam, sli kemate est inactinallitez,
ubi venum enor non moruir, et accedunt sequae.
Et si scandalizat te, 
bonum est tibi lucum introire in
regnum Dei,
quanto duos oculos habiitum
mitti in gehennam, 
ubi venum enor non moriur, et
ignis non exstinguat. 
Quon si oculis tunc scandalizat te, 
bonum est tibi lucum introire in
regnum Dei,
quanto duos oculos habiitum
mitti in gehennam, 
ubi venum enor non moriur, et
ignis non exstinguat. 
Quon si oculis tunc scandalizat te, 
bonum est tibi lucum introire in
regnum Dei.

TABLE B. MARK IX. 41-49.

| Cod. Vaticanus (Vulgata). Et si pes tunc scandalizat te, augultat illus | Cod. Focello (a). Et si pes tunc scandalizat te, augultat illus |
|---|
| bonum dili est claudum intiro in vitan selenus, quan duos pedes habentem mitti in gehennam, sli kemate est inactinallitez, ubi venum enor non moruir, et accedunt sequae. | Et si oculis tunc scandalizat te, bonum est tibi lucum introire in regnum Dei, quanto duos oculos habiitum mitti in gehennam, ubi venum enor non moriur, et ignis non exstinguat. Quon si oculis tunc scandalizat te, bonum est tibi lucum introire in regnum Dei, quanto duos oculos habiitum mitti in gehennam, ubi venum enor non moriur, et ignis non exstinguat. |

\* Vienna Jahrbiicher, 184-46. Some of the grosser errors are corrected in the MS. e.g. habete for habec; salutem for panem.

TABLE C. JOHN V.

| Cod. Vaticanus (Vulgata). Et si pes tunc scandalizat te, augultat illus | Cod. Focello (a). Et si pes tunc scandalizat te, augultat illus |
|---|
| bonum dili est claudum intiro in vitan selenus, quan duos pedes habentem mitti in gehennam, sli kemate est inactinallitez, ubi venum enor non moruir, et accedunt sequae. | Et si oculis tunc scandalizat te, bonum est tibi lucum introire in regnum Dei, quanto duos oculos habiitum mitti in gehennam, ubi venum enor non moriur, et ignis non exstinguat. Quon si oculis tunc scandalizat te, bonum est tibi lucum introire in regnum Dei, quanto duos oculos habiitum mitti in gehennam, ubi venum enor non moriur, et ignis non exstinguat. |

\* Cassius is surely an error of the press for condita.

Harmut, 173.
Post hae est dictum Judocrum et ascendit illus Hieroclynum
Est nunc Hieroclius probetis plicem
quique oecognimatur Beate Patria casa.*

* quaque partem habens

In his suadet multum magna
luminosa, epressa claudorum
armonia expectantium
aquae mutantium.

Angnis autem Dii secondum temporis
descendit in piscinam
et moventur aquae,

et quiescunt Ergo prior descendent 
in subterraneo post matrimonii aquae
solum fiat a laqueo quoque tenebratur
hac in laqueo expectante.

Erat autem quidam homo 84
qui dixit illis homines

Hunc autem dixit ille super manus
hominis cum vidisset ille jacentem
et cognovisset quis manum jam tempore
hominis haec dictit.

Erat autem quidam homo 84

Hunc autem dixit ille super manus
hominis cum vidisset ille jacentem
et cognovisset quis manum jam tempore
hominis haec dictit.

Varitation of Har. 192d (Irish) — die creat. Hieroclynum (nes), mult. long. magna, descendat in piscinam et

| Cod. Vaticanus (Vulgata). Et si pes tunc scandalizat te, augultat illus | Cod. Focello (a). Et si pes tunc scandalizat te, augultat illus |
|---|
| bonum dili est claudum intiro in vitan selenus, quan duos pedes habentem mitti in gehennam, sli kemate est inactinallitez, ubi venum enor non moruir, et accedunt sequae. | Et si oculis tunc scandalizat te, bonum est tibi lucum introire in regnum Dei, quanto duos oculos habiitum mitti in gehennam, ubi venum enor non moriur, et ignis non exstinguat. Quon si oculis tunc scandalizat te, bonum est tibi lucum introire in regnum Dei, quanto duos oculos habiitum mitti in gehennam, ubi venum enor non moriur, et ignis non exstinguat. |

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hominis haec dictit.

Varitation of Har. 192d (Irish) — die creat. Hieroclynum (nes), mult. long. magna, descendat in piscinam
VULGATE, THE

m. [Curt. "Monarchia," of the 6th cent.
Transcribed by Tischendorf.

Irish (British) revision. a
(a.) Cambridge Univ. Libr. Kk. 1, 24.
(b.) Cambridge Univ. Libr. Ti. 6, 32.

VULGATE, THE

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Irish (British) revision. a
(a.) Cambridge Univ. Libr. Kk. 1, 24.
(b.) Cambridge Univ. Libr. Ti. 6, 32.

It would be impossible to enter in detail in the present place into the peculiarities of the text presented by this group of MSS. It will be observed that copies are included in it from the British or Irish (q.v.), Scotch (q.v.), Mercurian (q.v.), Northumbrian (q.v.), and— if we may trust the very uncertain tradition which represents the Gospels of St. Chad as written by GlÚe (comp. Lib. Leland, p. 663, ed. 1840)—Welsh churches. They do not, however, or leads us to believe that the complete four of them, observed their coincidence in remarkable readings, but the individual differences of the copies, no less than their wide range both in place and age, exclude the idea that all were derived from one source. They stand out as a remarkable monument of the independence, the antiquity, and the influence of British (Irish) Christianity.

For the present it must suffice to give a few special readings which show the extent and character of the variations of this family from other families of MSS. The notation of the text is preserved for the sake of brevity.

Matt. viii. 21. — Eunuchius + erat aetern (vain y.) uita e ramuuentiutu (contr. vent. z) (k y z). [Matt. x. 29. — Sine voluntate Leo possis eivri qui in eis est (sine p. vol. q. e. in e. c.) sine p. vol. qui in e. c. 19. 20. Sine patre vestro voluntate, etc., 5*.

Matt. xiv. 35. — Lois liuis praebat et (num. en. et) z) alovemerat in et z (f).

Matt. xxix. 19. — Aluis autem accepta bacta pappu (papppig) sinet eis et (cit. eixit) aqua et spon- gius (o y z).

Mark xiii. 18. — Ut hie hie non fuit siqle) fuga vestra (y e) vel sabato (o) ut non (sia) fuga vestra hie ven (u) sabato (z).

Luke xxii. 2. — Nostrum + et solvemus legem (leg) nostram (e) et prophetis (e o).

Luke xxiv. 1. — Ad non. + Maria Magdalena et altera Maria et quadam eis (z) (q).

John xix. 39. — Cum autem exspectavit (asp. el trodot spic (sic) v) velominum (vuln.) in eum (q, p) templetis eum et meditavit et pugna (ad) (sol. c) (e o).

John x. 6. — Invincens + Dom (e) (asp. Dom. e) autem autem Aut to- tan autem labaretur nihil eipunus: in verbo autem autem labaretur nihil eipunus (bas & c. lex. a lex. eipunis, re., milesius, etc.) (z y q).

Other readings more or less characteristic are Matt. ii. 14. matrena om ejus: ii. 12. est om un Domine; iv. 9. caleato. + not in; iv. 6. de te quod suinit te in om- nibus visis vis; v. 5. legunt + eam: iv. 49. sicut patet; iii. 12. Eunuchius + Israel autem autem + autem + autem (see Prefaces).

As a more continuous specimen the following readings occur in one chapter in the Hereford Gospels in which this Latin text, with a few others only, agrees closely with the Greek: Luke xxiv. 6, exsult in Deo, r. timet in Deo; 7, timet in Deo; 20, luctuam omnem: 21, victoriam; 28, hacte longum oru; 29, quad variis: 39, und a nos; 41, hoc sum qui mandi nos anum ad vos. Other remarkable readings in the same passage are 8, horum eomum; 18, Respion fons aus om. et; 21, quo hoc omnem; 27, et erat in ejusp.; 29, hacte sunt est istis.

A comparison of the readings for some Sections of the Gospels given in the Epistle of Ulloa according to the Cambridge Catil. (Univ. Libr. I. 17), for the text in Stevenson's edition is by no means accurate, shows some interesting coincidences with these Irish (British) MSS., which are probably to be explained by the following error of the additional references see § 31.)

Matt. v. 15. — Sapere quod G W F (b); v. 15, mag- natum or e (a, b); e. P, qui qui e F e (a, b); vii. 22, ad toto vulg. (a, b); viii. 3, non conscientia; viii. 4, in eum aut est e, e, v. 3, vortus (d); vii. 15, attendite + vos e (a, b); vii. 17, hominis fustus e (a, b); viii. 23, opera iniquitati- sura; viii. 27, impossim q. c; 28, et corpus et animam, etc; viii. 31, ii potest; viii. 32, ut; viii. 18, infirma e (G H D R K); viii. 20, e (a, b); xi. 19, quoniam- ne; vii. 17, ipsa legitur (b); xxiii. 3, vero opera e (d, f, g); i., et qui non e (d, g); xiii. 15, qui e (D, d, f).

Thus of twenty-one readings which differ from Cot, Am. thirteen are given in one or other of those MSS., which have been supposed to present a typical British (Irish) text, and of these eleven are found in the Beoworth MS. alone. While on the other hand nine readings among the British, Vulc. and several others Cot. Vercoll, and every reading is supported by some old authority. Thus, though the range of comparison is very limited, the evidence of these quotations, as far as it goes, supports the belief in a distinct British text.

In the Evangelic quotations in the printed text of St. Patrick, out of seventeen variations, eight (as far as I can find) are supported by no known Latin authority; the remainder are found in l, e, or d. Re- marks I have not been able to examine, though the present readings are not unlikely to offer some illustrations of the early text.

Sapientia (Open Pseudech.) as might have been expected from his foreign training, gives in the main a pure Vulgate text in his quotations from the Vulgate. When he differs from it (e. g. Luke x. 19, 20; John xii. 43, 46), he often appears to quote from memory, and differs from it.

The quotations given at length in the British copy of Juvenal (Cumb. Libr. Lf. 4, 42) would probably repay a careful examination.

This MS., in common with many Irish MSS. (e. g. Brit. Mus. Add. 1792, 2256, the Book of MacDurnan, and some others, as Harl. 1775, Cotton. Tib. A i.) separates the genealogy in St. Matt. from the rest of the Gospel, closing v. 17 with the words Finit Postulus, and then adding Inedit Evangelium.

The reading of this MS. in Matt. xxii 2f. is very remarkable: Homo quidam habebat duos filios et aequos ad primum dixit filio aequo in vasa mean line ali et respondens dixit no e et o.
VULGATE, THE

(2.) Of the Acts and Epistles.


(a) Cod. Corbec, a MS. of Ep. of St James. Published by Martiany, 1695

(b) (Of St. Paul's Epps.) Cod. Chorum, the Latin text of E2. Published by Tischendorf.

g. (Of St. Paul's Epps.) Cod. Sangerm., the Latin text of E2, is in the main an old copy, adapted in some points to the Greek.

t. (See Gospels.)

T. Fragments of St. Paul's Epistles transcribed at Munich by Tischendorf.

u. (R.) The Acts the Latin text of D1 and E2 (Cod. Fezze and Cod. Laud.)

To these must be added, from the result of a partial collation, what is evident:—

x1. Oxford, Bodl. 3418 (Selden, 30) Acts. Sec. viii. vii. An uncial MS. of the highest interest. Deficient xiv 26, xi — xv. 32, comma essent. Bentl. x2. Among its characteristic readings may be noticed: v. 34, fora modicum apostolos seeeder; ix. 40, surge in nomine Domini Hu X1i.; xi. 17, ne daret illis Spiritum Sanctuam credituribus in nomine Hu X1i.; xiii. 14, Paulus et Barnabas; xvi. 1, et eum circuisset has nationes pervenit in Derlen. (Plate i. fig. 4.)

x2. Oxford, Bodl. Laud. Lat. 108 (L, 67). See. ix. St. Paul's Epp. in Saxon letters. Ends Herl. xi. 34, cecin gansli. Corrected apparently by three hands. The original text was a revision of the Old Latin, but it has been much altered. In many cases it agrees with d almost or quite alone: e.g. Eccl. ii. 14, 16, iii. 22, 26, x. 20, xiv. 13, 29, 27, 30. The Epistles to Thess. are placed before the Ep. to Coloss. This arrangement, which is given by Augustine (De Doctt. Christ. ii. 13), appears to have prevailed in early English MSS., and occurs in

Carry's Lectures. The text of most of them (even of these collated by Bentley) is very imperfectly known, and it passes by a very gradual transition into the ordinary type of Vulgate. The whole question of the general character and the specific varieties of these MSS. requires careful investigation. The Table (7) will give some idea of their variations from the common text. The Stow St. John, at present in Lord Ashburnham's collection, probably belongs to this family.

These four MSS. I know only by Mr. Westwood's descriptions in his Paligraphia Sacra; and to Mr. Westwood belongs the credit of first directing attention to Irish MSS. after the time of Bentley.

The text of this recension, which I believe to be contained also in the two Gen. and Bentley's g comp. p. 3477 note d] is closely allied to the British type. As to the Spanish text I have no sufficient materials to form an estimate of its character.
VULGATE, THE

Koman — time; been made Flaminius done. new work; Cagliari, called moved sedessed raised conflicting the British, 0.

pathies Latin probably East power.

wanted to tae hastened Bede, 13. (3.)

It is noticed 

the Old Latin the Vultur texts. A good collection of its more striking variations is given in the Harleian Catalogue. In the Acts and Epistles (no less than in the Gospels) there are indications of an unrevised (African) and revised texts, but the materials are as yet too imperfect to allow of a satisfactory determination of the different types.

(3.) In the Apocalypse the text depends on m and early quotations, especially in Primasius.

13. It will be seen that for the chief part of the O. T., and for considerable parts of the N. T. (e.g. Apoc. Acts), the Old text rests upon early quotations (principally Tertullian, I.ubian, Lucius of Cagliari, for the African text, Ambrose and Augustine for the Italone). These were collected by Sabatier with great diligence up to the date of his work; but more recent discoveries (e.g. of the Roman Scripturam) have furnished a large store of new materials which have not yet been fully employed. (The great work of Sabatier, already often referred to, is the foundation of all work on the Latin Versions. His great fault is his neglect to distinguish the different types of text, African, Italone, British, Gallice; a task which yet remains to be done. The earliest work on the subject was by Fluminus Nobilissimus, Vesas Test. sec. LAX. Latins redidens, ... Rome, 1588. The new collations made by Tischendorf, Mai, Gunter, Certani, have been noticed separately.) [See also the addi tion at the end of this article. — A.]

III. THE LABORS OF JEROME. — 14. It has been seen that at the close of the 4th century the Latin texts of the Bible current in the Western Church had fallen into the greatest corruption. The evil was yet greater in prospect than at the time for the text of the East and West politically and ecclesiastically, was growing imminent, and the fear of the perpetuation of false and conflicting Latin copies proportionately greater. But in the crisis of danger the great scholar was raised up who probably alone for 1,500 years possessed the qualifications necessary for producing an original version of the Scriptures for the use of the Latin churches. Jerome — Eusebius Hieronymus— was born in 329 A. D. at Stridon in Dalmatia, and died at Bethlehem in 420 A. D. From his early youth he was a vigorous student, and age removed nothing from his zeal. He has been well called the Western Origen (Hody, p. 359), and if he wanted the fulness of heart and generous sympathies of the great Alexandrine, he had more sharpened critical skill and closer concentration of power. After long and self-scaping studies in the East and West, Jerome went to Rome A. D. 382, probably at the request of Damasus the Pope, to assist in an important synod (Ep. cxxi. 6), where he seems to have been at once attached to the service of the Pope (Ep. cxxii. 10). His active Biblical labors date from this epoch, and in examining them it will be convenient to follow the order of time, noticing (1) the Revision of the Old Latin Version of the N. T.; (2) the Revision of the Old Latin Version (from the Greek) of the O. T.; (3) the New Version of the O. T. from the Hebrew.

(1.) The Revision of the Old Latin Version of the N. T. — 15. Jerome had not been long at Rome (A. D. 382) when Damasus consulted him on points of Scriptural criticism (Ep. xix. "Dilectionis tuae est ut ardentii illo sinu sanctissimis ingenti ... vivo sesus scribis"). The answers which he received (Ippp. xx., xxii.) may well have encouraged him to set about a new and accurate version in the same year he applied to Jerome for a revision of the current Latin Version of the N. T. by the help of the Greek original. Jerome was fully sensible of the prejudices which such a work would excite among those "who thought that ignorance was holiness" (Ep. ad Merc. xxvii.), but the need of it was urgent. "There were," he says, "almost as many forms of text as copies: "I aut sunt exemplaria pene quot codices," Prof. in Ecce., Mutations had been introduced "by false transcription by clumsy corrections, and by careless interpersion" (xii.), and in the confusion which had ensued the one remedy was to go back to the original source (Gracca veritas, Graeca origo). The Gospels had naturally been corrected, but the rest of the books, especially those written in the form of letters, added additional details in the narrative from the parallels, and changed the forms of expression to those with which they had been originally familiarized (idil.). Jerome therefore applied himself to these first ("hac praeminentem polliceretur quattuor tamen Evangelia"). But his aim was to revise the Old Latin, and not to make a new version. When Augustine expressed to him his gratitude for "his translation of the Gospel" (Ep. civ. 6, "non parvis Deo gratias agimus de opere tuo quod Evangelium ex Graeco interpretatus est"), he tacitly corrected him by substituting for this phrase "the correction of the N. T." (Ep. xxii. 20, "Si me ut dicis, in N. T. corrigendiarum suscipiasur separatum.") For this purpose he collected early Greek MSS., and preserved the current readings wherever the sense was not injured by it ("... Evangelia... codicum Graecorum emendata collationes sed veterum. Quae ne omnium a lectiones Latinae constutudine discrepant, clausum temperavimus (vul. imperavimus) ut his tamen quae sensum velineant natura, correctis, relicus moneat gaterno ur furiant;" Prof. ad Dom. iv.). Yet although he proposed to himself this limited object, the various forms of correction which had been introduced were, as he describes, so numerous that the difference of the Old and Revised (Hieronymian) text is throughout clear and striking. Thus in Matt. v. we have the following variations:

Vetus Latina a
7 ipsis misericordia Deus
11 discitat...menisc.
12 ante vos patriae carum (Luke vi. 25).

Vulgata nova (Hierom.).
7 ipsi misericordia Deus
11 disceret...meneisc.
12 ante vos patriae carum (Luke vi. 25).

Pandexa nova translationem, ad unam vetustissim translat- tionem, quae de Romo attiniebat, ipsa super ianngeret... " (Hist. Abod. Wierzmuth, et Graevius, quoted by Hody, De Text. p. 409).

a A very interesting historical notice of the use of the Old Latin in the North of England is given by Belde, who says of Cedd, a contemporary abbot, Bibliothecarum utroque Monasterii [Wermouth et Jarrow] magna gentilis industria. Ita ut tres

b In giving the readings of Vetus Latina the writer,...
VULGATE, THE

1 Con. x. 4-29.

Versio Vetus.


5 in figuram, (Cod. Aug. laxa). 6 in figura (f.).

7 idolorum cultores (g) efficiamur. 7 idololatria (idolatras, f.) efficiamini (f).

12 putum (g. corr.). 12 exsistent (exsistunt).

15 sicut praelentes, volvis dice. 15 ut sicut, f. g) prudenti

16 quem, f. g. 16 cui. - communicatio (alt.) f. - participatio.

21 participare (f. g.). 21 participes esse.

29 fideli (g). 29 (aliena); alta (f).

2 Cor. iii. 11-18.

14 dum (quod g. corr.) non 14 non revelatum (f. reviserat (g. corr.).

18 de a gloria in gloria. 18 a claraitate in claritatem (g).

Gal. iii. 14-25.

14 bibedictiorem (g). 14 politiorem (f).

15 irremediabil (f). 15 irremediabil (g).

25 venire autem foliis (g). 25 At wit veniam folie (f).

Phil. ii. 2-30.

2 numun (g). 2 et typnam (f).

6 eum constito (g). 6 numun esse (t. g).

12 dictisissini (g). 12 carissimi (f).

21 sollicitus (fidebaturo), 21 servus (f).

22 sollicitus major. 22 festinanc mus ergo (f. est insec. ut; fest. autem, g).

29 parabolates de anima 30 trahes animam suam suam (g).

1 Ttz. iii. 1-12.

1 Homounus (g. corr.). 1 Jefelis (f).

2 docilem (g). 2 docilern (f).

4 habentem in obsolet. 4 habitent subditus (f, g).

8 turpilatinum (g). 8 terpenic seminantes (t. g) turph s. g.

12 filios bene regentes (g) 12 qui filios suis bene prope. (f. corr).

(2.) The Revision of the O. T. from the LXX. -18. About the same time (cir. A. D. 383) at which he was engaged on the revision of the N. T., Jerome undertook also a first revision of the Psalter. This he made by the help of the Greek, but the work was not very complete or careful, and the words in which he describes it may, perhaps, be extended without injustice to the revision of the later books of the N. T.: "Psaltierium Romanos . . . . emendarem et juxta LXX. interpretare, hinc cura magna illud ex ore correcorum." (Pref. in Lib. Ps.). This revision obtained the name of the Roman Psalter, probably because it was made for the use of the Roman Church at the request of Damascus, where it was retained till the pontificate of Pope Vitalis (A. D. 566), who introduced the Gallican Psalter generally, though the Roman Psalter was still retained in three Italian churches. (Hodly, p. 385, "in una Roman Collecia ecedita, et extra urbem in Mediobovensi et in ecclesia S. Merici, Venetiis.") In a short time (with the old "error prevailed over the new correction," and at

a The Latin readings of CoL Aug. have been added, as offering an interesting example of the audacity of a few old "readings with the revised text. Those of Cod. Paris (g) differ, as will be seen, very widely from them.

b In one place Jerome seems to include these two revisions in one work: "Psalterium . . . certe emendatissimum juxta LXX. Interpretare nostro labore dividam Roman suceptum." . . . (Apoll. abr. Ref. ill. 56).
In Tables D, E, and F, the passages are taken from Martyr's and Sabatier's texts, without any reference to MSS, so that the variations cannot be regarded as more than approximately correct.

| Table E |
|-------------------|-------------------|
| **Ps. vii. (xxxiv.) 12-16 (I Pet. iii. 10-12).** | **Ps. xvi. (xxv.) 8-11 (Acts ii. 25-28).** |

**Vetus Latina.**

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**Ps. xxxii. (xxxiv.) 6-8 (Hez. x. 5-10).**

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**Ps. xvii. (xxvii.) 5 (Rom. x. 18).**

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**Ps. xxviii. (xxxiv.) 1-4.**

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**Ps. xxiv. (xxxv.) 8-11 (Acts ii. 25-28).**

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**Ps. xxxii. (xxxiv.) 12-16 (I Pet. iii. 10-12).**

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of the help of the Greek, to a general conformity with the Hebrew. In the preface to the Revision of Job, he notices the opposition which he had met with, and contrasts ingenuously his own labors with the more mechanical occupations of monks which excited no reproaches (\*Si aut fines

lanum jecero aut pulmonaria solia complicate

...nullus maquer, non reprehenderent. Nunc autem ... corrector vitium literae vocet").

Steele adds that the main difficulty which he experienced in the preface to the books of Chronicles, in which he had recourse to the Hebrew as well as to the Greek, in order to correct the innumerable errors in the names by which both texts were deformed. In the preface to the three books of Solomon (Proverbs, Ecclesiastes, Canticles) he notices no attacks, but excuses himself for neglecting to revise Ecclesiastes and Wisdom, on the ground that "he wished only to amend the Canonical Scriptures" ("cantannmendo Canonicis Scripturas vobis emendare desideram"). No other prefaces remain, and the revised texts of the Psalter and Job are alone now preserved; but there is no reason to doubt that Jerome carried out his design of revising all the Canonical Scriptures in the Vulgate, for he is known to have revised other books. (Ep. 1. 20, ad Legat. 5 (cir. 394), "Quod autem in albis quibus epistolae: cur prior non in libris Canonicis interpretatio asterisco hæcet et virgulas prænatat...""). He speaks of this work as a whole in several places (e.g. ad Ruff. ii. 24, "Egone contra LXX. interpretes angelus sum locus, quæ ante annos plures diligentissime emendatae massa linguae studiosis hostiis."

Comp. LXX. iii. 25: Ep. LXX. ad Lycin., "Septuaginta interpretum editionem et te habere non dubito, et ante annos plures (he is writing to p. d. 398) diligentissime emendatam studiose traditi", and distinctly represents it as a Latin Version of Origen's Hexapler text (Ep. B. 4. ad Stra. et Frct., "Ex autem quæ habetur in Etsknon et quum non vertimus"); if, indeed, the reference is not to be confined to the Psalter, which was the immediate subject of discussion. But though it seems certain that the revision was made, there is very great difficulty in tracing its history, and it is remarkable that no allusion to the revision occurs in the preface to the new translation of the Pentateuch, Joshua (Judges, Ruth), Kings, the Prophets, in which he seems to devote himself entirely to the difficulties of the text, while he does refer to his former labors on Job, the Psalter, and the books of Solomon in the parallel prefaces to those books, and also in his Apology against Rufinus (ii. 27, 29, 30, 31). It has, indeed, been supposed (Vallardi, Pref. in Hier. c.) that these six books only were published by Jerome himself, but the remainder may have been put into circulation surreptitiously. But this supposition is not without difficulties. Augustine, writing to Jerome (cir. A. D. 405), earnestly begs for a copy of the revision from the LXX., of the publication of which he was then only lately aware (Ep. xvi. 34, "Deinde melius mittas, obscurum interpretationem tuam de Septuaginta, quam te alio loco retuleris."

Comp. § 34). It does not appear whether the request was granted or not, but at a much later period (cir. A. D. 416) Jerome says that he cannot furnish him with "a copy of the LXX. (i.e. the Latin version of it) furnished with asterisks and obel, as he had lost the chief part of his former labor by some person's treachery" (Ep. cxxxiv., "Pieranea prioris laboris translati equidam anni-us"). However this may have been, Jerome could not have spent more than four or five years on the work, and that too in the midst of other labors, for in 491 he was already engaged on the versions from the Hebrew which constitute his great claim on the lasting gratitude of the Church.

(3.) The Translation of the O. T. from the Hebrew. Jerome commenced the study of Hebrew when he was already advanced in middle life (cir. A. D. 374;), thinking that the difficulties of the language, as he quaintly paints them, would serve to subdue the temptations to passion to which he was exposed (Ep. cxxv. § 12; comp. Pref. in Deut.). From this time he continued the study with unbridled zeal, and prided himself of every help to perfect his knowledge of the language. His first teacher had been a Jewish convert; but afterwards he did not scruple to seek the instruction of Jews, whose services he secured with great difficulty and expense. This excessive zeal (as it seemed exposed him to the misrepresentations of his enemies, and Rufinus indulges in a silly pun on the name of his teacher for the purpose of showing that his work was not "supported by the authority of the Church, but only of a second Basilians" (Ruf. Apol. ii. 12; Hieron. Apol. i. 13; comp. Ep. LXXIV. § 3, and Pref. in Paral.). Jerome, however, was not deterred by opposition from pursuing his object, and it were only to be wished that he had surpassed his critics as much in generous consideration of his abilities as he did in honest labor. He soon turned his knowledge of Hebrew to use. In some of his earliest critical letters he examines the force of Hebrew words (Ep. xviii., xx., A. D. 381, 383); and in A. D. 381, he had been engaged for some time in comparing the version of Aquila with Hebrew MSS. (Ep. xxii. § 1), which a Jew had succeeded in obtaining for him from the synagogue (Ep. xxxiv.. § 1). After retiring to Bethlehem, he appears to have devoted himself with renewed ardor to the study of Hebrew, and he published several works on the subject (cir. A. D. 388: Quast. Hebr. in Gen. et). These essays served as a prelude to his New Version, which he now commenced. This version was not undertaken with any ecclesiastical sanction or the revision of the Septuagint was, but only from the urgent request of private friends, from his own sense of the impertinent necessity of the work. Its history is told in the main in the prefaces to the several installments which were successively published. The Books of Samuel and Kings were issued first, and to these he prefixed the famous Prologus gallicanus, addressed to Paula and Eustochium, in which he gives an account of the Hebrew Canon. It is impossible to determine why he selected these books for his experiment, for it does not appear that he was requested by any one to do so. The work itself was executed with the greatest care. Jerome speaks of the translation as the result of constant revision (Prod. Gal., "Lege ergo primum Samuel et Mahalim meum meum, meum meum, invenire et meum eucreius vertendo et emendando solicitius et dieibus et tenens nostrum et"). At the time when this was published (cir. A. D. 391, 392) other books seem to have been already translated (Prod. Gal., "omnis libr us quos de Hebræo verterimus"); and in 393 the sixteen prophets were in circulation,

* A question has been raised whether Daniel was not translated at a later time (comp. Vit. Chron. xxii.,).
and Job had lately been put into the hands of his most intimate friends (Ep. xlix. ad Parmenon.). Indeed, it would appear that already in 392 he had in some sense completed a version of the O. T. (De Vir. Ill. cxxxv., "Vetus Iusta Hebraicum transillii." This treatise was written in that year); but many books were not completed and published till some years afterwards. The next books which he put into circulation, yet with the provision that they should be confined to friends (Pref. in Erc.), were Ezra and Nehemiah, which he translated at the request of Dominica and Rogatianus, who had urged him to the task for three years. This was probably in the year 394 (Ilt. Histor. xxi. 4), for in the preface he alludes to his intention of discussing a question which he treats in Ep. ivii., written in 395 (De opuslum Gen. iterpret.). In the preface to the Chronicles (addressed to Chronicon), he alludes to the same epistle as "lately written," and these books may therefore be set down to that year. The three books of Solomon followed in 388, having been "the work of three days" when he had just recovered from a severe illness, which he suffered in that year (Pref. "Haec longa agrotatione invas- tus ... triabii opus nonuliv vestro [Chronatmio et Heliodoroi] consecravi." Comp. Ep. lxiii. 10.). The Oriasleach now alone remained (Ep. xxvi. 5, i.e. Pentateuch, Joshua, Judges, Ruth, and Esther, Pref. in Jos.). Of this the Pentateuch (inscribed to Desiderius) was published first, but it is uncertain in what year. The preface, however, is not quoted in the Apology against Rufinus (a. D. 400), as those of all the other books which were then published, and it may therefore be set down to a later date (Hody, p. 357). The remaining books were completed at the request of Eustochium, shortly after the death of Paula, a. D. 404 (Pref. in Tob.). Thus the whole translation was spread over a period of about fourteen years, from the six- teenth to the seventy-sixth year of Jerome’s life. But still parts of it were finished in great haste (e.g. the books of Solomon). A single day was sufficiently for the translation of Tobit (Pref. in Tob.); and "one short effort." (una incenbratimcula) for the translation of Judith. Thus there are errors in the work which a more careful revision might have removed, and Jerome himself in many places gives renderings which he prefers to those which he had adopted, and admits from time to time that he had fallen into error (Hody, p. 362). Yet such defects are trifling when compared with what he accomplished successfully. The work remained for eight centuries the bulwark of western Christianity; and as a monument of ancient linguistic power the translation of the O. T. stands unrivalled and unique. It was at least a direct rendering of the original, and not the version of a version. The Septuagintial tradition was at length set aside, and a few passages will show the extent and character of the differences by which the new translation was distinguished from the Old Latin which it superseded.

### TABLE F.

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<td>Vetus Latina</td>
<td>Et tu Bethlehem domus Ephrata nesquamanqum minimam ex ut su in millibus Jude : ex te mini egressus, ex te mini egressus, ex te mini egressus, ex te mini egressus, ex te mini egressus.</td>
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<td>Et tu Bethlehem Ephrata, pereatus es in millibus Jude : ex te mini egressus, ex te mini egressus, ex te mini egressus, ex te mini egressus, ex te mini egressus.</td>
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<td>Ex in Rhama audita est, lamentationes et lacrimas, Rachel plorantis filios suos, ut nostri conscitamare, quid non sunt.</td>
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<td>Vex in exsilio audita est, lamentationes lacrimas, et nothi conscitamare, quid non sunt.</td>
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<td>Jer. xxxvii. (xxxi.) 13 (Matt. ii. 18).</td>
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<td>Hoc primum ille velocius fac regio Zabulon, terra Nephthali ; et religio qui juxta mare estis trans Jorahem Galliace gentium, Paulus qui ambulabat in tenebris visit lucem magnum ; qui habitastis in regione et umbra mortis lux ortus est.</td>
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<td>Prima tempore alleluita est terra Zabulon et terra Nephthali ; et nothi siaumnqum est in sera trans Jorahem Galliace gentium, Paulus qui ambulabat in tenebris visit lucem magnum ; habitantibus in regione et umbra mortis lux ortus est.</td>
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<td>Is. lilii. (Matt. viii. 17).</td>
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<td>Vos langueur nos nostros Ipse tulit et dolores nostros Ipse portavit.</td>
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a Jerome does not include him among the prophets in the Prot. Gt.; but in a letter written a. D. 394 (Ep. lii. ad Paul.) he places him distinctly among the four greater prophets. The preface to Daniel contains no mark of time: it appears only that the translation was made after that of Tobit, when Jerome was not yet familiar with Chaldee.

b The date given by Hody (a. D. 388) rests on a false reference (p. 356).
IV. THE HISTORY OF JEROME'S TRANSLATION TO THE INVENTION OF PRINTING.—21.

The critical labors of Jerome were received, as such labors always are received by the multitude, with a loud outcry of reproach. He was accused of disturbing the repose of the Church, and shaking the foundations of faith. Acknowledged errors, as he complained, were looked upon as bawling by ancient usage (Prof. in Job ii.); and few had the wisdom or candor to acknowledge the importance of seeking for the purest possible text of Holy Scripture. Even Augustine was carried away by the popular prejudice, and endeavored to discourage Jerome from the task of a new translation (Epp. civ.), which seemed to him to be dangerous and almost profane. Jerome, indeed, did little to smooth the way for the reception of his work. The violence and bitterness of his language is more like that of the rival scholars of the 16th century than of a Christian Father; and there are few more touching instances of humility than that of the young Augustine bending himself in entire submission before the contempluous and impatient reproof of the veteran scholar (Epp. exil. s. f.). But even Augustine could not overcome the force of early habits. 'To the last he remained faithful
VULGATE, THE

VULGATE, THE

to the Italic text which he had first used; and while he notices in his *Retractationes* several faulty readings which he had formerly embraced, he shows no tendency to substitute generally the New Version for the Old. Thus, "In such cases time is the great returner. Change based upon ignorance soon dies away; and the new translation gradually came into use equally with the old, and at length supplanted it.

In the 5th century it was adopted in Gaul by Eucherius of Lyons, Vincent of Lerins, Sulpicius and Venantius Fortunatus, (Hody, p. 308; but the Old Latin was still retained in Africa and Britain (Ibid.). In the 6th century the use of Jerome's Version was universal among scholars except in Africa, where the other still lingered (Jullinus); and at the close of it Gregory the Great, while commenting on Jerome's Version, acknowledged that it was admitted equally with the Old by the Apostolic See (Pref. to *Jud. et Leum.).

Thus Jerome, in his *readdings* of the 3466 text of Ecclesiastes, when he quotes the *Edition''*, in *De officiis* (Hody, i. 12), after affirming the inspiration of the LXX., goes on to recommend the Version of Jerome, saying, "which," he says, "is used universally, as being more truthful in substance and more perspicuous in language." [Hieronymi] editions generally omits ecclesiasticumperneaguat, pro e qual venter sit in seuentis et clorun in versibus; (Hody, p. 402). In the 7th century the traces of the Old Version grow rare. Julians of Toledo (A. D. 676) affirms with a special polemical purpose the authority of the LXX., and so of the Old Latin; but still he himself follows Jerome when not influenced by the requirements of controversy (Hody, pp. 493, 494). In the 8th century Bede speaks of Jerome's Version as "our edition" (Hody, p. 498); and from this time it is needless to trace its history, though the Old Latin was not wholly forgotten. Yet throughout, the New Version made its way without any direct ecclesiastical authority. It was adopted in the different churches gradually, or at least without any formal command. (Compare Hody, p. 411 f. for detailed quotations.)

But the Latin Bible which thus passed gradually into use under the name of Jerome was a strangely composite work. The books of the O. T., with one exception, were certainly taken from his version from the Hebrew; but this had not only been variously corrupted, but was itself in many particulars (especially in the Pentateuch) at variance with his later judgment. Long use, however, made it impossible to substitute his Psalter from the Hebrew for the Gallican Psalter; and thus this book was retained from the Old Version, as Jerome had corrected it from the LXX. Of the Apocryphal books Jerome hastily revised or translated two only, Judith and Tobit. The remainder were retained from the Old Version against his judgment; and the Apocryphal additions to Daniel and Esther, which he had careless manner as apocryphal in his own version, were treated as integral parts of the books.

A few MSS. of the Bible faithfully preserved the "Hebrew canon," but the great mass, according to the general custom of copyists to omit nothing, included everything which had held a place in the Old Latin. In the N. T. the only important addition which was frequently interpolated was the apocryphal Epistle to the Laodiceans.

The text of the Gospels was in the main Jerome's revised edition; that of the remaining books his very incomplete revision of the Old Latin. Thus the present Vulgate contains elements which belong to every period and form of the Latin Version—(1) *Unrevised Old Latin*: Wisdom, Eccles., i. 2 Macc. 3: (2) *Old Latin revised from the LXX.*: Psalter. (3) *Jerome's free translation from the original text*: Judith, Tobit. (4) *Jerome's translation from the Original*: O. T. except Psalter. (5) *Old Latin revised from Greek MSS.*: Gospels. (6) *Old Latin cursorily revised*: the remainder of N. T.

The Revision of Alcuin.—23. Meanwhile the text of the different parts of the Latin Bible was rapidly deteriorating. The simultaneous use of the Old and New versions necessarily led to great corruptions of both texts. Mixed texts were formed according to the taste or judgment of scribes, and the continuation was further increased by the changes which were sometimes introduced by those who had some knowledge of Greek. From this cause the so-called Anglo-Saxon Vulgate MS. of the 8th or 9th centuries, which the writer has examined is wholly free from an admixture of old readings. Several remarkable examples are noticed below (§ 32); and in rare instances it is difficult to decide whether the text is not rather a revised *Vetus* than a corrupted *Vulgate nova* (e. g. Brit. Mus. *Reg. p. i. E. vi.: Addit. 5,463). As early as the 6th century, Cassiodorus attempted a partial revision of the text (Psalter, Prophets, Epistles) by a collation of old MSS. But private labor was unable to check the growing corruption; and in the 8th century this had arrived at such a height, that it attracted the attention of Charlemagne. Charlemagne at once solved a remedy, and entrusted to Alcuin (cfr. A. D. 802) the task of revising the

When he quotes it, he seems to consider an explanation necessary (De doctr. Christ. iv. 7, 15): "Ex illius propetheta librum potissimum hoc facilem, non autem secundum LXX. interpretes, quos citam quotvis auctores interpretari, ab hos alter emittere nonnulla divina, ut ad spiritualia vox munis ad vocem testium intitant. sed sicut ex Hebraeo in Latinius eloquium, presbytero Hieronymo utriusque linguae perito interprete, translatu sunt." In his *Retractationes* there is no definite reference, as far as I have observed, to Jerome's critical labors. He mentions, however, some false readings: *Lib. i. viii.: Ps. xxiii. 22* (Rom. viii. 50); *Wis. viii. 7*; *Eccles. i. 2*; of *xvi 4*; *Matt. v. 22, non siue causa*; *Lib. ii. viii.*: *Matt. x. 17* (dandum pro dano).
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Latin text for public use. This Alcuin appears to have done simply by the use of MSS. of the Vulgate, and not by reference to the original texts (Porson, Letter vi. to Tavisi, p. 145). The passages which are added by Holy to prove his familiarity with Hebrew, are in fact only quotations from Jerome, and he certainly left the text unaltered, at least in one place where Jerome points out its inaccuracy (Gen. xxv. 8). The patronage of Charlemagne gave him powerful access to the provision of ancient MSS. Herein which claim to date immediately from his time. According to a very remarkable statement, Charlemagne was more than a patron of sacred criticism, and himself devoted the last year of his life to the correction of the Gospels with the help of Greeks and Syrians (Van Ess, p. 159, quoting Theagius, Script. Hist. Franc. ii. 277). 24. However this may be, it is probable that Alcuin’s revision contributed much towards preserving a good Vulgate text. The best MSS. of his recension do not differ widely from the pure Hieronymian text, and his authority must have done much to check the spread of the interpolations which reappeared afterwards, and which were derived from the intermedium of the Old and New Versions.

Examples of readings which seem to be due to him occur: Bent. i. 9, add. solihostia; revisiones, for critic id. 4, ascending, for esceptedii id. 24, in una tun, for in una tuns: iv. 33, civiti, for civiti; vi. 13, ipdi, add. soli 39, orculas, om. tuns: xvii. 29, cibus, for jili: xx. 6, add. reninent: xxvi. 16, at, for et. But the new revision was gradually discarded, though later attempts at correction were made by Lanfranc of Canterbury (A.D. 1089, Holy, p. 415), and by Richard Niclaus (A.D. 1150). In the 13th century Correctio was drawn up, especially in France, in which varieties of reading were discussed; and Roger Bacon complains loudly of the confusion which was introduced into the “Common, that is the Parisian copy,” and quotes a false reading from Mark viii. 58, where the correctors had substituted confusio for confusion (Holy, pp. 419 ff.). Little more was done for the text of the Vulgate till the invention of printing; and the name of Laurentius Valla (cir. 1450) alone deserves mention, as of one who divested the higher powers to the criticism of Holy Scripture, at a time when such studies were little esteemed.

V. THE HISTORY OF THE PRINTED TEXT.

a Hieron. Quest. in Gen. xxvii. 8: Collect. in Ev. iv. 496; ibid. xii. 499.
b Among these is that known as Charlemagne’s Biblia, Rer. Max. Add. 10541, which has been described by Hog, Est. §. 123. Another is in the library of the Observantines (Rer. Max. Add. 29, Coll. 1). A third is in the Imperial Library at Paris. All of these, however, are later than the age of Charlemagne, and date probably from the time of Charles the Bald. A.D. 876.
c Mr. H. Brabant suggests that this statement deserves some confirmation from the preface which Charle-
magne added to the collection of Hallowed arranged by Paulins Divinorum, in which he speaks “of the pains which he had taken to set the church books to rights.” A copy of this collection, with the Preface (eighteenth.), is preserved in the Library of St. Peter’s Coll. Cumber.
d Vercellone has given the readings of three Latin Correctorii, and refers to his own essay upon their work, “De Cntrct. in Ev.,” part iv. of the Academia, xv. There is a Correctorium in Est. Max. Reg. i. A. viii.
e The divisions of the Latin Versions into capitula were very various. Cassiodorus (Var. 134) mentions an ancient division of some books existing in his time: “OctoActae (i.e. Pentateuch, Joshua, Judges, Ruth) titulis . . . crebilibus imprimito a majorio nostri ordine curur us descripsit.” Dr. Inst. Div. Lit. 1, and in other books; i. 2 Chron., the book of Samuel, he himself made a corresponding division. Je-
ron mentions capitula, but the sections which he indi-
cates do not seem to establish the existence of any generally received arrangement; and the variety of the capitulation in the best existing MSS. of his ver-
sion proves that no one method of subdivision could claim his authority. The divisions which are given in MSS. correspond with the summary of contents by which the several books are prefaced, and vary con-
siderably in length. They are called indiscriminately capitula, breves, tituli. Mariana, in his edition of the Bibliotheca, gives a threefold arrangement, and as,
signs the different terms to the three several divisions; thus Genesis has xxxviii; tituli, xlv breves, lxviii (or vice versa). While Jerome himself does not appear to have fixed any division of the Bible into chapters, he arranged the text in lines (versus, sigili) for conve-
nience in reading and interpretation; and the lines were combined in marked groups (novem, ilia). In this poetical books a further arrangement marked the

particularism of the answering clauses (Matthiay, Syn-
thesis, iv. Ad Dir. Bibl.). The number of lines (versus) is variously given in different MSS. (Comp. Vercellone,० जै. लेट. Ap. de Jos.) For the origin of the present division of the Vulgate, see Bibl. l. 374 a.

An abstract of the capitula and versi given in the Alcuin MS., known as “Charlemagne’s Bible” (Bibl. Max. Addit. 10541), will give a satisfactory idea of the contents, nomenclature, and arrangement of the best copies of the Latin Bible.

Epistolae ad Paulinum: Prefatio. Restit. i. e. Gk. capp. xxxiii. habet vers. iii. dec. Ecclesiastic. i. e. Ev. capp. cxxviii. vi. iii.

Letturae, Hebreeae, Vaticana. capp. cxxviii. vi. ii. ecc.

Nemori capp. cxxviii. vi. ii. habet vers. numar. in.

Adhahabria, Grecia

Denturamenorum capp. cxxv. habet vers. ii. de.

Prefatio (Prologus galeaeus).

Somdel (Regum), lib.

Sommel (Regum), lib. sec.

Mabrie, i. e. Regum, lib. tert. capp. xviii.

Mabrie, i. e. Regum, for xviii.

Habat vers. ii. p.

Malabria, i. e. Regum, lib. quart. capp. xviii. habat vers. ii. col.

Prologus.

Laisus capp. xviii. habat vers. ii. col.

Prologus.

Heresies (with Lam. and

Prayer) none habet vers. iii. col.

Prologus.

Heresies (with Lam. and

Prayer) none habet vers. iii. col.

Prologus.

Heresies (with Lam. and

Prayer) none habet vers. iii. col.

Prologus.

Heresies (with Lam. and

Prayer) none habet vers. iii. col.

Prologus.

Heresies (with Lam. and

Prayer) none habet vers. iii. col.

Prologus.
25. It was a noble omen for the future progress of printing that the first book which issued from the press was the Bible; and the splendid pages of the Mazarin Vulgate (Mainz, Gutenberg and Fust) stand yet unsurpassed by the latest efforts of typogra phy. This work is referred to about the year 1455, and presents the common text of the 15th century. Other editions followed in rapid succession, the first with a date, Mainz, 1462, Fust and Schoffer, but they offer nothing of critical interest. The first collection of various readings appears in a Paris edition of 1501, and others followed at Venice and Lyons in 1511, 1513; but Cardinal Xulences (1502-1517) was the first who seriously revised the Latin text (\ldots \ contulimus eum quapla riens ex exemplars venerandae vetustatis; sed his maxime, quae in publica Compendiis nostra. Universitatis bibliotheca reconduntur, qua supra octingentesimum abinum annuam litteris Gothicis conscripta, ea sunt sinceritate ut nec quis lapsus posit in eis deprehendi,\textsuperscript{45} to which he assigned the middle place of honor in his Polyglott between the Hebrew and Greek texts [comp. New Testament, iii. 3219 b]. The Complutensian text is said to be more correct than those which preceded it, but still it is very far from being pure. This was followed in 1528 (24 edition 1532) by an edition of R. Stephens, who had bestowed great pains upon the work, consulting three MSS. of high character and the earlier editions, but as yet the best materials were not open for use. During the same time various attempts were made to correct the Latin from the original texts (Erasmus, 1510; \textsuperscript{b} Pagninus, 1518-28; Card. Cajetanus; Stechlinus, 1529; Charyis, 1542), or even to make a new Latin version (Jo. Campanius, 1533). A more important edition of R. Stephens followed in 1540, in which he made use of twenty MSS. and introduced considerable alterations into his former text. In 1541 another edition was published by Jo. Benedictus at Paris, which was based on the collation of MSS. and editions, and was often reprinted afterwards. Verocellis speaks much more highly of the Biblia Ordinaria, with glosses, than of the Complutensian. 

\textsuperscript{45} Ep. ad Philum. \ capp. iii. none. 

\textsuperscript{b} Ep. ad Hesir, capp. xxxvii. none. 

\textsuperscript{b} Ep. ad Laodiceorum. none. none. 

\textsuperscript{b} Apologia. \ capp. xxx. habet versus i. occ. 

An argumentum is given before each of the books of the N. T. except the Catholic Epistles and the Epis tic to the Laodiceans, and the whole M. S. classes with sixty-eight hexameter Latin verses. The divisions agree generally with Er. M. Hagi. 2056, and Lambeth 3, 4. In the Vallencian Aulean MS. (comp. p. 3747 b) the apocryphal Ep. to the Laodi cianes is not found; but it occurs in the same position in the great Biblia in the King's Library (R. E. viii.), with four copiatas. 

Many examples of the various divisions into copiatas are given at length by Thomassius, Opera, i. ed. Ver sen, Roma, 1747. The divisions of the principal MSS. which the writer has examined are given below, \textsuperscript{c} 20. 

Bentley gives the following stichometry from Cod.

\textsuperscript{c} Soc. coll. (a): \Ep. ad Rom., Scriba de Chariathia. Versus dcccc. 

(see two other of B.'s MSS.). 

\textsuperscript{d} ad Cor. i., Scriba de Philippia. Versus dcccxx. 

\textsuperscript{d} ad Cor. ii., Scriba de Macedonith. Versus dcccxxx. (sic). 

\textsuperscript{d} ad Quint., Scriba de urbe Roma. Versi cccc. 

\textsuperscript{d} ad Ephys., Scriba de urbe Roma. Versus cccxi. 

\textsuperscript{d} ad Coloss., Scriba de urbe Roma. Versi cccc. 

\textsuperscript{d} ad Thess. i., Scripa de Athenis. Versi cccxxxii. 

\textsuperscript{d} ad Thess. ii., Scripa de urbe Roma. Versus ccxvii. 

\textsuperscript{d} ad Tim. i., Scripa de Laodiciathia. Versus cccxvii. 

\textsuperscript{d} ad Tim. ii., Scripa a Roma. Versus cccxvi. 

\textsuperscript{d} ad Tit., Scripa de Nicolathia. Versus xxvii. 

\textsuperscript{d} ad Philium., Scriba de urbe Roma. Versus ccccxx. 

\textsuperscript{d} ad Hebr., Scriba de Roma. Versus dccc. 

No verses are given from this MS. for the other books. 

\textsuperscript{a} The copy which is here alluded to is still in the library at Alcala, but the writer is not aware that it has been reexamined by any scholar. There is also a second copy of the Vulgate of the 12th century of Biblical MSS. at Alcala is given in Dr. Treseges's Printed Text of N. T. pp. 15-18. 

\textsuperscript{b} Erasmus himself wished to publish the Latin text as he found it in MSS.; but he was dissuaded by the advice of a friend, "argue rather than write" ("autendi consilium improba versus quam felicissimum").
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... etc., published at Lyons, 1545, as giving readings in accordance with the oldest MSS., though the sources from which they are derived are not given (Varia Lect. xiv.). The course of controversy in the 16th century exaggerated the importance of the differences in the text and interpretation of the Vulgate, and the controversy called for some remedy. An authorized edition became a necessity for the Romish Church, and, however gravel, later theologians may have erred in explaining the pole or intentions of the Tridentine Fathers on this point, they have admitted that until the principle of reference to the original texts the principle of their decision — the presence, that is, of the oldest Latin text to any later Latin version — was substantially right. * The Satire and Clementine Vulgates, — 26.

The first session of the Council of Trent was held on Dec. 13th, 1545. After some preliminary arrangements the Nicene Creed was formally promulgated as the foundation of the Christian faith on Feb. 4th, 1546, and then the Council proceeded to the question of the authority, text, and interpretation of Holy Scripture. A committee was appointed to report upon the subject, which held private meetings from Feb. 29th to March 17th. Considerable variety of opinion existed both as to the relative value of the original Latin texts, and the final decree was intended to serve as a compromise. * This was made on April 8th, 1546, and consisted of two parts, the first of which contains the list of the canonical books, with the usual annotations on those who refuse to receive it; while the second

a On the Edition and Use of the Sacred Books: a question decided simply by the relative merits of the current Latin versions (see ex omnibus Latinius verborum que circumfertur ... ... ), and this only in reference to public exercises. The object contemplated is the advantage (utilitas) of the Church, and not anything essential to its constitution. It was further enacted, as a check to the licence of printers, that "Holy Scripture, but especially the old and common (Vulgate) edition (lexit quidam without excluding the original texts), should be printed as correctly as possible." In spite, however, of the comparative caution of the decree, and the interpretation which was affixed to it by the highest authorities, it was received with little favor, and the want of a standard text of the Vulgate partly left the question as unsettled as before. The decree itself was made by men little fitted to anticipate the difficulties of textual criticism, and afterwards these were found to be so great that for some time it seemed that the authorized edition would appear. The theologians of Belgium did something to meet the want. In 1547 the first edition of Hencentius appeared at Louvain, which had very considerable influence upon later copies. It was based upon the collation of Latin MSS. and the Stephene edition of 1540. In the Antwerp Polyglott of 1560-1572 the Vulgate was called the Complutensian Vulgare, a description that in the Antwerp edition of the Vulgate of 1573-74 the text of Hencentius was adopted with copious additions of readings by Lucas Brugensis. This last was designed as the preparation and temporary substitute for the Papal edition; indeed it may be questioned whether it was not put forth as the "correct edition required by the Tridentine decree" (comp. Lucas Brug. ap. Verancellone, ed. It. But a Papal board was already engaged, however desultorily, upon the work of revision. The earliest trace of an attempt to realize the recommendations of the Council is found fifteen years after it was made. In 1559 Paulinus Manutius (son of Aldus Manutius) was invited to Rome to have the printing of Latin and Greek Bibles (Verancellone, Var. Lect. etc., i. Proil. xix. n.). During that year and the next several scholars (with Sirletus at their head) were engaged in the revision of the text. In the pontificate of Pius V. the work was continued, and Sirletus still took a chief part in it (1569, 1570, Verancellone, s. e. xx., n.), but it was only in 1582 that the difficulty of obtaining an authoritative edition was insuperable. Nothing further was done towards the revision of the Vulgate under Gregory XIII., but preparations were made for an edition of the LXX. This appeared in 1587, in the second year of the pontificate of Sixtus V., who had been one of the chief promoters of the work. After the publication of the LXX., Sixtus immediately devoted himself to the production of an edition of the Vulgate. He was himself a scholar, and his imperious genius led him to face a task from which others had shrunken. "He had felt," he says, "from his first accession to the papal throne (1585), great grief, or even indignation (indigna ferentes), that the Tridentine decree was still unsatisfied;" and a board was appointed, under the presidency of Cardinal Carafa, to arrange the materials and offer suggestions for an edition. Sixtus himself revised the text, rejecting or confirming the suggestions of the board by his absolute judgment; and when the work was printed he examined the sheets with the utmost care, and corrected the errors with his own hand. * The
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edition appeared in 1590, with the famous constitution *Eternus ille* (dated March 1st, 1589) prefixed, in which Sixtus affirmed with characteristic decision the plenary authority of the edition for all future time. "By the fullness of Apostolical power" (such is his words) "we decree and declare that this edition, . . . approved by the authority delivered to us by the Lord, is to be received and held as true, lawful, authentic, and unquestioned, in all public and private discussion, reading, preaching, and explanation." "He further forewarned the public by publication ancient readings in copies of the Vulgate, and pronounced that all readings in other editions and MSS. which vary from those of the revised text "are to have no credit or authority for the future" (ca in quibus nostre editiones non consensuerint, nullum in posterioremudem habitudinem esse decrevimus). It was also enacted that the new revision should be introduced into all missals and service-books: and the greater excommunication was threatened against all who in any way contravened the constitution. Had the life of Sixtus been prolonged, there is no doubt but that his iron will would have enforced the changes which he thus perceptively proclaimed; but he died in Aug. 1590, and those whom he had alarmed or offended took immediate measures to hinder the execution of his designs. Nor was this without good reason. He had changed the readings of those whom he employed to report upon the text with the most arbitrary and unskilful hand; and it was scarcely an exaggeration to say that his precipitate "self-reliance had brought the Church into the most serious peril." During the brief pontificate of Pius VII, the revision could be done: but the reaction was not long delayed.

On the accession of Gregory XIV, some went so far as to propose that the edition of Sixtus should be absolutely prohibited; but Bellarmin suggested a middle course. He proposed that

serum lectum in ratione perpendere, sanctum doctorem et pontificem in mysteriis recognoscere; quae quibus antecedentia res insigniter in lucem discenderet, ut in hodierno praedilis conciliatis ecclesiis curricular, in quae operam quotidianam, publicam plurimis laboribus secum eduximus, aliquem quidem labor meritum in discernendo, noster auctore in quodam, si non in omni optimo dilectissimo auxilio, sive ut vere dominum in Ecclesiae abhinc saeculis recensionem omnino retinuerimus. Nominem inter Tu- polygraphum in Apostolico Vaticano Palatio nostro . . .

extra quinque . . . ut in eo concordantiam illum Bibliorum voluminum excludant; enique res quas magna confirmare perferetur, nostra nos ipsi manu corrigamus, si qua prope vitio obserueret, et quae confitére ut facie confundat posse videtur . . . . distin- num (atque, deo volente, in postea annis)." (Offic. p. 487, Van Ess, p. 271.)

"Ex extra nostrae scientiae, deque Apostolici pontificis plenitudo sanctissima se declaramus, eum Vulgatum sacrum, tam veteris, quam novi Testa- menti praeclaram Latine editionem, quam pro autenticum a Comoio TrésorÉne recepta est, una illa jubilativa, aut controversa concordia esse habeamus, quin nunquam, proinde opinem faceret censuram, etiam et in Vaticana Typographia impressam in universa Christi- stae, utique in omnibus Christianis orbibus Ecclesiae legantur omni, legibus, gradationibus, et explanationibus reperientur et benedictionem esse.

Bellarmin to Clement VII: "Novit lecturam resec esse tamque ecclesiasticam disciplinam communci Sixtu S. V. duxit praen. proclamavit et eam uos præcepto suis uenerunt notarii

the erroneous alterations of the text which had been made in it ("quia multa mutata erant") should be corrected with all possible speed and (although under the name of Sixtus, with a preteritory note for the effect that 'errata' artes had crept into the former edition by the carelessness of the printers." This ptous fraud, or rather during falsehood, for it can be called by no other name, found favor with those in power. A commission was appointed to revise the Sixtine text, under the presidency of the Cardinal Colonna (Bellarmin). At first the commission was slow progress, and it seemed likely that a year would elapse before the revision was completed (Ungardii, in Vercellone, Proleg. lvi.). The mode of proceedings was therefore changed, and the commission moved to Zagarolo, the country seat of Colonna; and, if we may believe the inscription which still commemorates the event, and the current report of the time, the work was completed in nineteen days. But even if it can be shown that the work extended over six months, it is obvious that there was no time for the examination of new authorities, but only for making a rapid revision with the help of the materials already collected. The task was hardly finished when Gregory died (Oct. 1591), and the publication of the revised text was again delayed. His successor, Innocent IX, died within the same year, and at the beginning of 1592, Clement VIII was raised to the papal See. Clement entrusted the final revision of the text to Teutolus, and the whole was printed by Albius Manutius (the grandson) before the end of 1592. The Preface, which is moulded upon that of Sixtus, was written by Bellarmin, and is favorably distinguished from that of Sixtus by its temperance and even modesty. The text, it is said, had been prepared with the greatest care, and though not absolutely perfect was at least (what is no idle boast) more correct than that of any former edition. Some readings indeed, it is allowed, had, though

bibliorum emendationem agressum est; nec sine eo eo quisquam humanum periculum occurrit." (Van Ess, p. 290.)

(c) The following is the original passage quoted by Van Ess from the first edition of Bellarmin's *Anec- tographia* (p. 241), anno 1591: "Cum Gregorius XIV. Vaticano Palatio nostro . . . exstraximus . . . ut in eo concordantium jux Bibliorum voluminum excludant; enique res quas magna inscrupulac profererent, nostra nos ipsi manu corrigamus, si qua prope vitio obseruerat, et quae confitére ut facie confundat posse videtur . . . . distin- num (atque, deo volente, in postea annis)." (Offic. p. 487, Van Ess, p. 271.)

The last words refer to the "sixteenth conformation of a thesis of Bellarmin, in which he denied "Payman esse dominum directum totius orbis:" and it was this whole passage, and not the Preface to the Clementine Vulgate, which cost Bellar- min his canonization (Van Ess, from the original doc- ument, pp. 251-252). It will be observed, however, that he first describes the errors of the Sixtine edition as *delicate attentiones*, and then proposes to represent them as *errors.*

(d) The evidence collected by Van Ess (pp. 256 ff.), that the cardinals' admissions that errors (aliqua errores) in Vercellone (pp. xxix-xlix.), will prove that this but- uage is not too strong.
27. The respective merits of the Sixtine and Clementine editions have been often debated. In point of mechanical accuracy, the Sixtine seems to be clearly superior (Van Ess, 365 ff.), but Van Ess has allowed himself to be misled in the estimate which he gives of the critical value of the Sixtine readings. The collections lately published by Vercellone place in the clearest light the strange and unmetrical mode in which Sixtus dealt with the Old Testament, and the results of the re-examinations of the Sixtine correctors are marked by singular wisdom and critical tact, and in almost every case where Sixtus departs from them he is in error. This will be evident from a collation of the readings in a few chapters as given by Vercellone. Thus in the first four chapters of Genesis the Sixtine correctors are right against Sixtus: i. 27, 16; ii. 1, 11; iii. 17, 23; iv. 1, 5, 7, 8, 9, 15, 16, 19; and on the other hand Sixtus is right against the correctors in i. 15. The Gregorian correctors, therefore (whose results are given in the Clementine edition), in the main simply restored readings adopted by the Sixtine board and rejected by Sixtus. In the book of Deuteronomy the Clementine edition follows those of the Sixtine correctors: i. 4, 19, 31; ii. 21; iv. 6, 22, 28, 30, 33, 39; v. 24; vi. 4; vii. 1; ix. 9; x. 3; xi. 3; xii. 12, 15, &c.; and every change (except probably vi. 4; xii. 11, 12) is right; while on the other hand in the same chapters there are, as far as I have observed, only two instances of variation without the authority of the Sixtine correctors (xii. 10, 22). But in point of fact the Clementine edition errs by excess of caution. Within the same limits it follows Sixtus against the correctors wrongly in ii. 33; iii. 10, 12, 13, 16, 19, 20; iv. 10, ii. 28, 42; vi. 3; vi. 28; and in the whole book admits in the following passages arbitrary changes of Sixtus: iv. 10: v. 24: vi. 19; xii. 15, 32; xvi. 10, 11; xxiv. 39. In the last report of the Sixtine correctors the Sixtine edition has not yet been published, it is impossible to say how far the same law holds good; but the following comparison of the variations of the two editions in continuous passages of the Gospels and Epistles will show that the Clementine, though not a pure text, is yet very far purer than the Sixtine, which often gives Old Latin readings, and sometimes appears to depend simply on patristic authority. (c. c. pp. li.)
28. While the Clementine edition was still reen some thoughts seem to have been entertained of revising it. Lucas Cranachus made important collections for this purpose, but the practical difficulties were found to be too great, and the study of various readings was reserved for scholars (Belserian, ad Lucanum, 1, 15). In the next generation use and controversy gave a sanction to the authorized text. Many, especially in Spain, pronounced it to have a value superior to the originals, and to be inspired in every detail (comp. Van Esp, 401, 402; Holy, iii. ii. 15); but it is useless to dwell on the history of such extravagancies, from which the Jesuits at least, following their great champion Belserian, wisely kept aloof. It was a more serious matter that the universal acceptance of the equal text checked the critical study of the materials on which it was professedly based. At length, however, in 1706, Martinaeus published a new, and in the main better text, chiefly from original MSS., in his edition of Jerome. Vallarsi added fresh collations in his revised issue of Martinaeus’s work, but in both cases the collations are imperfect, and it is impossible to determine with accuracy the text which MSS. authority the text which is given depends. Sabatier, though professing only to deal with the Old Latin, published important materials for the criticism of Jerome’s Version, and gave at length the readings of 1 near Brugesian (1748). More than a century elapsed before anything more of importance was done for the Text of the Latin Versions of the O.T., when at length the fortunate discovery of the original revision of the Sixtine correctors again directed the attention of Roman scholars to their authorized text. The first-fruits of their labors are given in the volume of Verceilie already often quoted, which has thrown more light upon the history and criticism of the Vulgate than any previous work. There are some defects in the arrangement of the materials, and it is unfortunate that the editor has not added either the authorized or corrected text; but still the work is such that every student of the Latin text must wait anxiously for its completion.

29. The neglect of the Latin text of the O. T. is but a consequence of the general neglect of the criticism of the Hebrew text. In the N. T. more has been done for the correction of the Vulgate, though even here no critical edition has yet been published. Numerous collations of MSS., more or less perfect, have been made. In this, as in many other points, Bentley pointed out the true path which others have followed. His own collation of Latin MSS. was extensive and important (comp. Ellis, Benedicti Critica Sacra, xxxiv. 8), Griechsch added new collations, and arranged those which others had made. Lachmann printed the Latin text in his larger edition, having collated the Codex Fuldensis for the purpose. Tischendorf has labored among Latin MSS. only with less zeal than among Greek. And Tregelles has given in his edition of the N. T. the text of Col. Ammonius from his own collation with the variations of the 1-30 he gives 13 variations of St. Chad’s Gospels and omits 30; and there is nothing in the character of the readings recorded which can have determined the selection but those which are neglected are sometimes noted from other MSS., and are in themselves of every degree of importance. A specimen from each of the volumes which contain his collation will show the great amount of labor which he bestowed upon the work; and, hitherto, no specimen
the Sixtine and Clementine editions are in the library of the British Museum.)

VI. The Materials for the Revision of Jerome's Text. — 30. Very few Latin MSS. of the O. T. have been collated with critical accuracy. The Pentateuch of Vercellone (Rome, 1809) is the first attempt to collect and arrange the materials for determining the Hieronymian text in a manner at all corresponding with the importance of the subject. Even in the N. T. the criticism of the Vulgate text has always been made subsidiary to that of the Greek, and most of the MSS. quoted have only been examined cursorily. In the following list of MSS., which is necessarily very imperfect, the notation of Vercellone (from whom most of the details, as to the MSS. which he has examined, are derived) has been followed as far as possible; but it is much to be regretted that he marks the readings of MSS. Correctoria and editions in the same manner.

(i.) MSS. of Old Testament Apocrypha.

A. (Codex Ambrosianus, Bibl. Laurent. Flor., at Florence, written about the middle of the 6th cent. (cir. 541, Tisch.)) with great accuracy, so that both in age and worth it stands first among the authorities for the Hieronymian text. It contains Jerome's Psalter from the Hebrew, and the whole Latin Bible, with the exception of Baruch. The variations from the Clementine text in the N. T. have been edited by F. F. Fleck (1840); and Flechsig and Tregelles separately collated the N. T. in 1843 and 1846, the former of whom published a complete edition (1850; 24 ed. 1854) of this part of the MS., availing himself also of the collation of Tregelles. The O. T. has been now collated by Vercellone and Palmiere for Vercellone's Vercellonum (Vercellone, i. p. xxiv.). The MS. was rightly valued by the Sixtine-correctors, who in many places have followed its authority above, or when only feebly supported by other evidence: c. g. Gen. ii. 18, 20, vi. 21, vii. 3, 5, ix. 18, 19, x. 1.

B. (Codex Tiberonum, Bibl. Eccles. Tolet.,) at Toledo, written in Gothic letters about the 8th century. - \(\beta\), the Gospels of St. Chad, \(\chi\), the Gospels of Mac Regol; \(\gamma\), the Gospels of St. John C. Oxon (comp. the lists p. 565. f.)

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has been published. The student may find it interesting to compare the variations noted with those in Table B.

Col. SS. (R. 17, 5.)

Mark ix. 45–49.

26 1

\(2 \rho \mu \xi\)

Et si per tuas te scandalizat, infirma: homun 2. \(\phi\) 1

\(2 \rho \gamma \psi \eta \chi \varepsilon \omicron \mu \nu\)

est tibi scandalum introire in vitam aeternam, quam duos pedes habentem in mitti in gehennam ignis inextinguibili: ubi verum corpus non moritur, et ignis non extinguerit quod siculu tuus scandalizat te ci5(\rho)\)

\(2 \rho \mu \eta \nu\)

et ignis non extinguerit

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.

\(2 \rho \chi \varepsilon \omicron \nu\)

et verum corpus non moritur.
cent. The text is generally pure, and closely approaches to that of A, at least in C, T. A collation of this MS. with a Louvain edition of the Vulgate (1569, fol.) was made by Christopher Pelhamore by the command of Sixtus V., and the Sixtime correctors set a high value upon its readings, 356, 42, 51. The collation of Pelhamore was published by Banchiini (VindelicR, p. iv, ff.), from whom it has been reprinted by Migne (Hieron. Opp. x. 875 ff.). Vercellone has made use of the original collation preserved in the Vatican Library, which is not always correctly transcribed by Banchiini; and at the same time he has noted the various readings which have been neglected owing to the difference between the Louvaun and Clementine texts. The MS. contains all the Latin Bible (the Psalter from the Hebrew), with the exception of Baruch. A new collation of the MS. is still desirable; and for the N. T. at least the work is one which might easily be accomplished.

C (Codex Pelhamorii, C. Carolinus, Roma, Mon. Sacra, MS. Sec. i. p. 31. Text of Polyglot. The collation of Pelhamore gives a MS. of the whole Latin Bible, with the exception of Baruch. Vercellone assigns it to the 9th century. It follows the recension of Alcuin, and was used by the original board appointed by Pope IV. for the revision of the Vulgate. It has been collated by Vercellone.

D (Codex Vaticani Polonensis, Vat. 31, Roma, Bibl. Vaticana, Orat. 14, v.), an Alcuinian MS. of the Bible also used by the Roman correctors, of the same date (or a little older) and character as C. Comp. Vardius, Pref. ad Hieron. ix. 15 (ed. Migne), and note b, p. 5467. Collated by Vercellone.

E (Codex Ottoboninius olmi. C. Carolinus, Vat. 60, MS. of a portion of the O. T., imperfect at the beginning, and ending with Judges, xiii. 20. It is of the 8th century, and gives a text older than Alcuinian's recension. It contains also important fragments of the Old Version of Genesis and Exodus published by Vercellone in his Variae Lectiones, i. Coll. by Vercellone.

F (Roma, Coll. SS. Basilii et Caroli), a MS. of the entire Latin Bible of the 10th century. It follows, in the main, the recension of Alcuin, with some variations, and contains the Roman Psalter. Coll. by Vercellone.

G (Roma, Coll. SS. Basilii et Caroli), a MS. of the 13th century, of the common late type. Coll. by Vercellone.

H, I, P, Q, are used by Vercellone to mark the readings given by Marthanan, Benedictus, Castelb集团, and R. Stephanus, in editions of the Vulgate.

1. Sec. xiii. Collated in part by C. J. Bauer, Eltham, Reporiorum, xvii.

K (Monast. SS. Trin. Cava), a most important MS. of the whole Bible, belonging to the monastery of La Cava, near Salerno. An exact copy of it was made for the Vatican Library (num. 8484) by the command of Leo XII., and this has been used by Vercellone for the books after Leviticus.

VULGATE, THE

For the three first books of the Pentateuch he had only an imperfect collation. The MS. belongs to the 6th or 7th century (Mai, Novum Patrum Bibl. i. 2, 7; Speil. Rom. ix. Pref. xxii.), and presents a peculiar text. Tischendorf has quoted it on 1 John v. 7, 8.

M. N. O. E. Corrector in the Vatican Library.

R, S (Romae, Coll. SS. Basilii et Caroli), Sec. xiv., of the common late type given in the editions of the 15th century.

T, Sec. x., xi.; U, Sec. xii., two MSS. of the type of the recension of Alcuin.

V (Romae, Coll. SS. Basilii et Caroli), Sec. xiii., akin to E, Vardius, in his revised edition, adds a collation, more or less complete, of other MSS. for the Pentateuch (Joshua, Judges) — of

Corol. Pelhamorii, 3.

C. Lavorius.

For the books of Samuel and Kings.

Corol. Veroniani, a MS. of the very highest value. (Comp. Vardius, Pref. 19 ff. ed. Migne.)

For the Psalms.


Corol. Vatic. 154.

Corol. S. Crucis (or 101, Cisterciensia), (the most valuable).

For Daniel.

Corol. Polit. 3.

Corol. Vatic. 333.

For Esther, Tobit, and Judith.

Corol. Reg. Sac. 7.


But of all these only special readings are known.

Other MSS. which deserve examination are: —


a Bentley procured collations of upwards of sixty English and French Latin MSS. of the N. T., which are still preserved among his papers in Trin. Coll. Cambridge, B. 17, 5, and B. 17, 14. A list of these, as given by Bentley, is printed in Ellis's Editum Criticum Sacra, pp. xxxv. I have identified and noticed the English MSS. below (comp. p. 3475 ff.).

Biblia Beatae gives more or less complete collations of the N. T. from Paris. Bibl. Reg. 3362 (a, b. 576), 3561, Sec. ix., 3564 ff., Sec. ix., x. All appear to be Alcuinian.

Sir F. Madden has given a list of the chief MSS. of the Latin Bible (10 copies) in the Gentleman's Magazine, 1839, pp. 539 ff. This list, however, might be increased.
CODE
ET NONIBIT
quia sex quod suspendit
Lunctatem patris
dicunt
primus
dicit illis
amendicouobis
qui publicanietme

AIT, CODE
ET NONIBIT
quia sex quod fecit
Lunctatem patris
dicunt, nouissimus

3. Stonyhurst—(St. Cuthbert's, St. John.)

Nnon habemus reorem
 nisi caesarem
Tunc cerco tradiditeis illum
ut crucifieretur
Susceperunt autem ihm
et duxerunt
et baiolans sibi crucem.

4. Oxon. Bodl.—318. (Seld. 30.)

Etat eunuclus. Ecce aqua quis me
prohibet baptizari? Dixit Philippus
sicredis extotocordelicit et
responderens ait: Credodifilius
esse hominem esse sit stare

SPECIMENS OF UNCIAL MSS. OF THE LATIN BIBLE.
Incipit
Westwoud, introisritis 3475
—

the gins extra seem examined by of the Gospels, the beginning membri example been marked. 5. i.

The Beginning

marginal gloss. The

been examined by Lachmann and Buttman, and a complete edition is in preparation by E. Ranke.

Other Vulgate MSS. of parts of the N. T. have been examined more or less carefully. Of the Gospels, Tischendorf (Prod. cxxvi. ii.) gives a list of a considerable number, which have been examined very imperfectly. Of the more important of these the best known are:

For Prop. (at Prague and Venice). Published by Bianchini, in part after Dolovsky.

\[ a \]

For all critical purposes the Latin texts of this edition are worthless. In one chapter taken at random (Mark viii.), there are seventeen errors in the text of the Lintinaste MS., including the omission of one line with the corresponding gloss.

b The accompanying Notes will give a good idea of the external character of some of the most ancient and precious Latin MSS. which the writer has examined. For permission to take the tracings, from which the fac-similes were made, his sincere thanks are due to the various Institutions in whose charge the MSS. are placed.

Pl. 1. fig. 1. Brit. Mus. Harl. 1,775. Matt. xxii. 31, 

Et dominus et veritatis. This MS. (like figs. 2, 3) exhibits the arrangement of the text in hours cross

d in the original reading novissimus has been changed by a hand into praeire. A characteristic error of sound will be noticed, but for ivt (šor e), which occurs also in fig. 2.

Fig. 2. Brit. Mus. Add. 5,463. Matt. xxii. 31, 32, "praeire novissimus. This magnificent MS. shows the beginning of contraction (čšor) and punctuation.

Fig. 3. Saxon. John xii. 15, 11, non holieus, non locis, "non locis." This MS., unlike the former, seems to have been prepared for private use. It is written throughout, with the greatest regularity and care. The large capitals probably indicate the beginnings of

and the words are here separated.

Fig. 4. Off. Brit. 3,413. Acts viii. 35, 37, et — eur.

Pl. ii. Fig. 1. Camb. Univ. Libr. Kk. ii. 24. John v. 4, sanna fabet — hono the. This MS. offers a fine example of the semi-uncial "Irish" character, with the large cursive letters. Supposed to have been used widely in the 8th century throughout Ireland and central and northern England. The text contains a most remarkable instance of the incorporation of a marginal gloss into the body of the book, in Genesis capernauman sánvóth, without any mark of separation by the original hand. This clause also offers a distinct proof of the revision of the copy from which the MS. was derived by Greek MSS.

The contraction for autem is worthy of notice.
VULGATE, THE


1. VULGATE, THE


20. St. Cuthbert's, St. Cuthbert's St. John, found in 1868 at the head of St. Cuthbert's tomb in the Church. Very pure Vulgate, agreeing with Cod. Am. in many very remarkable readings: e. g. i. 15, dixi robis; ii. 4, 5, iili et nihil; iv. 10, respondit Jesus dilect.; iv. 16, et veni, om. huc, etc. d. (Plate I, fig. 3.)

b A complete edition of this text, with collations of London Brit. Mus. Harl. 1,751 ; Reg. i. E. vi. 1 B vixii; Addit, 5,453; Oxford, Bull, 857; is, I believe, in preparation by the Rev. G. Williams, Fellow of King's College, Cambridge.

c By a very strange mistake Tischendorf describes this MS. as "mutilorum N. Ti. fragmentorum." 22. It may be interesting to give a rough classification of these MSS., all of which the writer has examined with more or less care. Many others of later date may be of equal value; and there are some early copies in private collections as at Middlehill, in Dublin (e. g. the (Vulgate) Book of St. Columba, Sec. vii. (Westwood's Pet. Sacra), which has been obliged to leave unexamined. 23. Group I. Vulgate text approaching closely is the
saeus fidebat ac uia non quocumque
deterredat in hoc uiguis exemplari bus
non habeant. erath quicum homo idt

2. Brit. Mus.—Reg. 1. B. vII.

\[ \text{\textit{virum summum superne}} \]
spodensat eodinem;
\[ \text{\textit{quis excludo: fecit voluntas}} \]
\[ \text{\textit{tempus est uisuntiss}} \]
\[ \text{\textit{mus}} \]


di heliathianec. alicr accptolancu
purgat larg4 ejcett ab franquis. ihfrh

+ Brit. Mus.—Harl. 1002.

\[ \text{\textit{imn. quia solum est uisuntiss}} \]
\[ \text{\textit{mus}} \]

3. Hereford Gospels.

\[ \text{\textit{quod factum est ipse uita est et uita}} \]
\[ \text{\textit{erat lux hominum et lux intenebris lucet}} \]
\[ \text{\textit{etenebris eam noncopprehenderunt}} \]

SPECIMENS OF BRITISH & IRISH MSS. OF THE LATIN EBLE.
VULGATE. THE

(2.) Of the Acts and Epistles and Apoc.:—


14, 7, 5, 4, 2, 1.

9. ” Codex eccles. Lincolniensis 800 anonym.” (Bentley’s G. Act. Apec.)

A Lectorian quoted by Saluter (Sace. viii.), and the Masoritic Littery, are also of great critical value.

In addition to MSS. of the Vulgate, the Anglo-Saxon Version which was made from it is an important help towards the criticism of the text. Of this the Old English (except 3 Jo. Judul., Apec.) were published by E. Thwaites, Oxf. 1899; the (Latin-Saxon) Psalter, by J. Spelman, 1640, and B. Thorpe, 1835; the Gospels, by Archip. Parker, 1571, T. Marshall, 1605, and more satisfactorily by B. Thorpe, 1842, and St. Matt. by J. M. Kendile (and C. Hardwick), with two Anglo-Saxon texts, formed on a collation of five MSS. and the Lindisfarne text, and gloss. Comp. also the Frankish Version of the Harmony of Ammonius, ed. Schneidler, 1841.

VII. THE CRITICAL VALUE OF THE LATIN

whole to the Col. Assayat.: 6, 8, 11, 12, 18, 21, 22, 25, 26, 30. Group ii. Vulgate text of a later type : 7, 10, 15. Group iii. A Vulgate text mainly with old readings : 1, 9, 17, 19, 23, 27. Group iv. A mixed text, in which the old readings are numerous and important : 2, 3, 4 (24), 5, 15, 14, 15, 29, 28, 29.
A more complete collation might modify this arrangement, but it is (I believe) approximately true.
a A Dub MS. contains the Epistle to the Laodiceans after that to the Hebrews, and also the addition I John. v. 7, in the following form: Quia tres sunt qui testimonium dant spis, et aqua, et sanguis, et tres naum sunt. Siue in eis tre naum sunt, pater verbum et spis, et tres spis sunt. It is remarkable that the two other oldest authorities in support of this addition, also support the Epistle to the Laodiceans, viz. MS. of Lo. Cava, and the Speculum published by Mai.
b A fragment containing preatory excerpts to a copy of St. Paul’s epistles written in a hand closely resembling this is found B. M. Cotton. Vell. C. viii.
c From an examination of Bentley’s unpublished collations, it may be well to add that of the eighteen French MSS., which he caused to be compared with the Clementine text (Lucet. Paris. apud Continuum Sammonum ordinatis. See Trin. Col. Camb. B. 17, 53.).

VULGATE. THE

VERSIONS. —33. The Latin Version, in its various forms, contributes, as has been already seen, more or less important materials for the criticism of the original texts of the Old and New Testament, and of the Common and Hexaplaric texts of the LXX. The hearing of the Vulgate on the LXX. will not be noticed here, as the points involved in the inquiry more properly belong to the history of the LXX. Little, again, need be said on the value of the translation of Jerome for the textural criticism of the O. T. As a whole his work is a remarkable monument of the sublimity of the Hebrew text of the 4th century with the present Masoretic text; and the want of trustworthy materials for the exact determination of the Latin text itself, has made all detailed investigation of his readings impossible or unsatisfactory. The passages which were quoted in the premature controversies of the 16th and 17th centuries, to prove the corruption of the Hebrew or Latin text, are commonly of little importance as far as the text is concerned. It will be enough to notice those only which are quoted by Whitaker, the worthy antagonist of Bellarmine (Disputation on Scripture, pp. 163 ff., ed. Park Soc.).

Gen. i. 30, om. all green herbs (in Vet. L.); iii. 15, Ipse captor caput tum. There seems good reason to believe that the original reading was ipse. Comp. Vergilienne, od loc. See also Gen. iv. 18.

iii. 17, in opere tuo. 7,152,22 for 7,152,22.
iv. 16, om. nostrum, which is specially noticed in Jerome’s Quaest. Hebreos.
vi. 6, addi, et praecavere in futurum. The words are a gloss, and not a part of the Vulgate text.

viii. 4, vicetimo septime, for septimo decimo.

So LXX.

Id. 7, egrediebatur et non revertetur. The non is wanting in the best MSS. of the Vulgate, and has been introduced from the LXX.

xi. 13, trecentas tribus, for quadringentis tribus.
So LXX.


the following are the most important, and would repay a complete collation. The writer has retained Bentley’s notation; some of the MSS. may probably have passed into other collections.

b. S. Germani a Pratis, (c) of Tischl., etc. A very important MS., containing part of O. T., the whole of N. T. (of Gallican text?), and “tria flosa Pastoris.” Existing collations are very incomplete. At the end of the Epistle to the Hebrews, which precedes the Shepherd, the MS. has (according to Bentley) the following note; Epistola ad Hebreos. Legem cum pere. Bibliotheca Hieronymi Presbyteri Bethaniae sanculum Geronem ex emendatis miss exemplaribus conlatus (sic).

c. S. Germani a Pratis, 1, 2, a. p. 800.
VULGATE, THE

xxix. 6, om. — Wherefore he left — Joseph?"xl. 5, om. — The battle — prison."
xii. 10. Comp. Vercellone ad loc.

xxiv. 6, xxvii. 5, xxviii. 29, the variation is possibly due to reading "no."
The remaining passages, ii. 8; iii. 6; iv. 6, 13, 20; vi. 3; xiv. 7; xvii. 16; xix. 18; xxii. 9; xxiv. 22; xxv. 34; xxvi. 33; xxxii. 22; xxxviii. 5, 23; xlv. 22, contain differences of interpretation; and in xxvi. 24, xlv. 45, the Vulgate appears to have preserved important traditional renderings.

34. The examples which have been given show the comparatively narrow limits within which the Vulgate can be used for the criticism of the Hebrew text. The Version was made at a time when the present revision was already established; and the freedom which Jerome allowed himself in rendering the sense of the original, often leaves it doubtful whether in reality a various reading is represented by the peculiar form which he gives to a particular passage. But the ease is far different. In this the critical evidence of the Latin is separable into two distinct elements, the evidence of the Old Latin and that of the Hieronymian revision. The latter, where it differs from the former, represents the received Greek text of the 4th century, and so far carries a respect (speaking roughly) equal to that due to a first-class Greek MS.; and it may be fairly concluded, that any reading opposed to the combined testimony of the oldest Greek MSS. and the true Vulgate text, either arose later than the 4th century, or was previously confined within a very narrow range. The corrections of Jerome do not carry us back beyond the age of existing Greek MSS., but, at the same time, they supplement the original testimony of MSS, by an independent witness. The substance of the Vulgate, and the copies of the Old Latin, have a more venerable authority. The origin of the Latin Version dates, as has been seen, from the earliest age of the Christian Church. The translation, as a whole, was practically fixed and current more than a century before the transcription of the oldest Greek MS. Thus it is a witness to a text more ancient, and therefore, certior probatur, more valuable than is represented by any other authority, unless the Phasite in its present form be excepted. This primitive text was not, as far as can be ascertained, free from serious corruptions (at least in the synoptic Gospels) from the first, and was variously corrupted afterwards. But the corruptions proceeded in a different direction and by a different law from those of Greek MSS., and, consequently, the two authorities mutually correct each other. What is the nature of these corruptions, and what the character and value of Jerome's revision, and of the Old Latin, will be seen from some examples to be given in detail.

35. Before giving these, however, one preliminary remark must be made. In estimating the critical value of Jerome's labors, it is necessary to draw a distinction between his different works. His mode of proceeding was by no means uniform; and the importance of his judgment varies with the object at which he aimed. The three versions of the Psalter represent completely the three different methods which he followed. At first he was contented with a popular revision of the current text (that is, he thought then he instituted an accurate comparison between the current text and the original (the Grelian Psalter); and in the next place he translated independently, giving a direct version of the original (the Hebrew Psalter). These three methods follow one another in chronological order, and answer to the wider views which Jerome gradually gained of the functions of a Biblical scholar. The revision of the N. T. belongs unfortunately to the latest period. When it was made, Jerome was as yet unused to the task, and he was anxious not to arouse popular prejudice. His aim was little more than to remove obvious interpolations and blunders; and in doing this he likewise introduced some changes of expression which softened the roughness of the Old Version, and some which seemed to be required for the true expression of the sense (e. g. Matt. vii. 11, superhomoliationem for quoties). When he fulfilled, he, of course, aimed at doing this perfectly; but as we have seen, the results which he attained were not so far removed from the removal of occasional blunders as to be incapable of being further improved. But while he accomplished much, he failed to carry out even this limited purpose with thorough completeness. A rendering which he commonly altered was still suffered to remain in some places without any obvious reason (e. g. καταστροφή, δοκιμία, ἀσφάλεια); and the textual emendations which were made (apart from the removal of corruptions) seem to have been made after only a partial examination of Greek copies, and those probably few in number. The result was as much as might have been expected. The greater corruptions of the Old Latin, whether by addition or omission, are generally corrected in the Vulgate. Sometimes, also, Jerome gives the true reading in details which had been lost in the Old Latin: Matt. i. 25, αὐτοπαθεῖα; ii. 23, προφήται; v. 22, οὖν ἐκινήσε; ix. 15, λαβγή; John ii. 33, ἀπάρχην; iv. 12: but not rarely he leaves a false reading uncorrected (Matt. ix. 28, ροβίς; x. 42), or adopts a false reading where the true one was also current (Matt. xvi. 6; xviii. 29; xix. 4; John i. 3, 16; vi. 64. Even in graver variations he is not exempt from error. The famous παράγαγος, John vii. 53—viii. 11, which had gained only a partial entrance into the Old Latin, is certainly established in the Vulgate. The additions in Matt. xxvii. 35, Luke iv. 19, John v. 4, 1 Pet. iii. 22, were already generally or widely received in the Latin copies, and Jerome left them uncorrected. The same may be said of Mark xvi. 9—20; but the "heavenly testimony" (1 John v. 7), which is found in the editions of the Vulgate, is, beyond all doubt, a later interpolation, due to an African gloss; and there is reason to believe that the interpolations in Acts vii. 35, iv. 5, were really erased by Jerome, though they maintained their place in the mass of Latin copies.

36. Jerome's revision of the Gospels was far more complete than that of the remaining parts of the N. T. It is, indeed, impossible, except in the Gospels, to determine any substantial difference in the Greek texts which are represented by the Old and Hieronymian Versions. Elsewhere the differences, as far as they can be satisfactorily established, are differences of expression and not of text; and there is no sufficient reason to believe that the readings which exist in the best Vulgate MSS. when they are in variance with other Latin authorities, rest upon the deliberate judgment of Jerome. On the contrary, his Commentaries show that he used copies differing widely from the recensions which pass under his name, and even expressly condemned as faulty in text or rendering many passages which are undoubtedly part of the Vulgate text. In his Commentary on the Galatians he condemns the additions, iii. 1, revisiti non debile, v. 21, houicidies; and the translations, i. 16, non
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VULGATE, THE

sequence corri et singulier for non contentur cum corri et singulier; v. 9, modicia fercamion latinorum componi convenit (for modicia fercamion tuta compositione feruam); v. 11, evocatio est (for cessavit); v. 3, scripta (script) scilicet (for scriptum scimt decipiet). And in the text of the epistle which he gives there are upwards of fifty readings which differ from the best Vulgate text, of which about ten are improvements (iv. 21; v. 13; 35; iv. 15, 16, &c.), as many more minor readings (iv. 18); and the remainder, differences of expression: modo for sequiis, recte
incoluntur, curam for iterum.
The same differences are found in his Commentaries on the other epistles: ad Ephes. i. 6; iii. 14; iv. 19; v. 22; 31; ad Tit. iii. 15. From this it will be evident that the Vulgate text of the Acts and the Epistles does not represent the critical opinion of Jerome, even in the restricted sense in which this is true of the text of the Gospels.

But still there are some readings which may with probability be referred to his revision: Acts xii. 18, move coram soluminari pro nutriti (subit) est. Rom. xiii. 11, Donum pro tempore. Eph. iv. 19, illuminandum in Christos for renderings Christian. Gal. ii. 5, quisque ut est; for the other version. 1 Tim. v. 19, add. xii. sub ubi nos et tuba testarum.

37. The chief corruptions of the Old Latin consist in the introduction of glosses. These, like the corresponding additions in the Codex Bezae (D), are sometimes indications of the venerable antiquity of the source from which it was derived, and seem to carry a weight of their own. The evangelic tradition had not yet been wholly superseded by the written Gospels. Such are the interpolations at Matt. iii. 15; xx. 28; Luke iii. 22 (compare also Luke i. 46; xii. 38); but more frequently they are derived from parallel passages, either by direct transference of the words of another evangelist, or by the reproduction of the substance of them. These interpolations are frequent in the synoptic Gospels; Matt. iii. 3; Mark xvi. 4; Luke i. 29, vi. 10; ix. 43, 50, 54; xi. 2; and occur also in St. John vi. 56, &c. But in St. John the Old Latin more commonly errs by defect than by excess. Thus it omits clauses certainly or probably genuine: iii. 31; iv. 8; v. 86; vi. 23; viii. 58, &c.

Sometimes, again, the renderings of the Greek text are free: Luke i. 29; ii. 17, 21. Such variations, however, are rarely likely to mislead. Otherwise the Old Latin text of the Gospels is of the highest value. There are cases where some Latin MSS. combine with one or two of the other most ancient witnesses to support a reading which has been obliterated in the mass of authorities: Luke vi. 1; Mark v. 30; 9: 1, 3; and not infrequently (comp. § 35) it preserves the true text which is lost in the Vulgate: Luke xiii. 19; xiv. 5; xx. 28.

38. But the places where the Old Latin and the Vulgate have separately preserved the true reading are rare, when compared with those in which they combine with other ancient witnesses against the great mass of authorities. Every chapter of the Gospels iii. 9; 10; vi. 3; and not infrequently (comp. § 55) it preserves the true text which is lost in the Vulgate: Luke xiii. 19; xiv. 5; xx. 28.

39. But the places where the Old Latin and the Vulgate have separately preserved the true reading are rare, when compared with those in which they combine with other ancient witnesses against the great mass of authorities. Every chapter of the Gospels iii. 9; 10; vi. 3; and not infrequently (comp. § 55) it preserves the true text which is lost in the Vulgate: Luke xiii. 19; xiv. 5; xx. 28.

In the first few chapters of St. Matthew, the following may be noticed: i. 18 (bis); ii. 18; iii. 19: v. 4, 5, 11, 39, 44, 47; vi. 13; vii. 10, 14, 28; viii. 32 (xv. 8), &c. It is useless to multiply examples which occur equally in every part of the N. T.-Luke i. 44; iv. 2, &c.; John i. 52; iv. 42, 51; v. 16; viii. 59; xiv. 17, &c.; Acts i. 30, 31, 37, &c.; 1 Cor. i. 15, 22, 27, &c. On the other hand, there are passages (comp. § 55) in which the Latin authorities combine in giving a false reading: Matt. vi. 15; vii. 20; viii. 28 (?), &c.; Luke iv. 17; xiii. 39, 31, 31, &c.; Acts iii. 28, &c.; 1 Tim. iii. 16, &c.

But these are comparatively few, and commonly marked by the absence of all Eastern corroboration evidence. It may be impossible to lay down definite laws for the separation of readings which are due to free rendering, or careless-ness, or glosses, but in practice there is little difficulty in distinguishing the variations which are due to the idiosyncrasy (so to speak) of the version from those which contain real traces of the original text. And when every allowance has been made for the rudeness of the original Latin, and the haste of Jerome's revision, it can scarcely be denied that the Vulgate is not only the most venerable but also the most precious monument of Latin Christianity.

For ten centuries it preserved in Western Europe a text of Holy Scripture far purer than that which was current in the Byzantine Church; and at the revival of Greek learning, guided the way towards a revision of the late Greek text, in which the best Biblical critics have followed the steps of Bentley, with ever-deepening conviction of the supreme importance of the coincidence of the earliest Greek and Latin authorities.

VIII. OF THE INDETERMINATE VALUE of the Vulgate, 27, 30. Last, of the infradeterminative value of the Vulgate, 23, 27, 30. little need be said. There can be no doubt that in dealing with the N. T., at least, we are now in possession of means infinitely more varied and better suited to the right elucidation of the text than could have been enjoyed by the original African translators. It is a false humility to rate as nothing the inheritance of ages. If the investigation of the laws of language, the clear perception of principles of grammar, the accurate investigation of words, the minute comparison of ancient texts, the wide study of antiquity, the long lessons of experience, have contributed nothing towards a fuller understanding of Holy Scripture, all trust in Divine Providence is gone. If we are not in this respect far in advance of the simple peasant or illiterate scholar of Africa or Egypt, even of the laborious student of Bethlehem, we have proved false to their example, and dishonor them by our insolidence. It would be a thankless task to quote instances where the Latin Version renders the Greek incorrectly. Such faults arise most commonly from a servile adherence to the exact words of the original, and thus that which is an error in rendering proves a fresh evidence of the scrupulous care with which the translator generally followed the text before him. But while the interpreter of the N. T. will be fully justified in setting aside without scruple the authority of early versions, there are sometimes ambiguous passages in which a version may preserve the traditional sense (John i. 3, 9, xii. 25, &c.) or indicate an early difference of translation; and then, its evidence may be of the highest value. But even here the judgment must be free. Versions supply authority for the text, and opinion only for the rendering.

VIII. THE LANGUAGE OF THE LATIN VERSIONS — 40. The characteristics of Christian
Latinity have been most unaccountably neglected by lexicographers and grammarians. It is, indeed, only 'tely that the full importance of provincial dialects in the history of languages has been fully recognized, and it may be hoped that the writings of Tertullian, Arnobius, and the African Fathers generally, will now at length receive the attention which they justly claim. But it is necessary to go back one step further, and to seek in the remnants of the Old Latin side the earliest and the most ancient traces of the popular idiom of African Latin. It is easy to trace in the patrician writings the powerful influence of this venerable version; and on the other hand, the Version itself exhibits numerous peculiarities which were evidently borrowed from the current dialect. Generally it is necessary to distinguish two distinct elements both in the Latin Version and in subsequent writings: (1) Provincialismus and (2) Graecismus. The former are chiefly of interest as illustrating the history of the Latin language; the latter as marking, in some degree, its power of expansion. Only a few remarks on each of these heads, which may help to guide inquiry, can be offered here; but the careful reading of some chapters of the Old Version (e.g. Psalm 124; Wisdom, in the modern Vulgate) will supply numerous illustrations.

(1.) Provincialismus. — 41. One of the most interesting facts in regard to the language of the Latin Version is the reappearance in it of early forms which are found in Plautus or noted as archaisms by grammarians. These establish in a signal manner the vitality of the popular or as distinguishing from the literary idiom, and, from the great number of memorials of the Italian dialects, possess a peculiar value. Examples of words, forms, and constructions will show the extent to which this phenomenon prevails.

(a) Words:

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stultification, multigrapha, volubility (Plautus); stultificatum (id.); data (subst. id.); conditum (id.); univocula (id.); errata (id.); straetum (id.); castitatem (Eliasus); cascadilla (Festus); decipula, dejero (Plautus); excutia (id.); exita (Pater); minio (to drive, Festus).</td>
<td></td>
</tr>
</tbody>
</table>

(b) Forms:

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deponents as Passive: consilior, hortor, promoter (Heb. xiii. 16); unistator.</td>
<td></td>
</tr>
<tr>
<td>Irregular inflections: perturbation observens; conversely, cives, etc.</td>
<td></td>
</tr>
<tr>
<td>Upparo (Plautus), hae (fem. pl.).</td>
<td></td>
</tr>
<tr>
<td>Unusual forms: pasuio (fem.): numane (masc.): sal (ment.): reta (sing.): cettio, odio, corem, placor (subst.), dulcor.</td>
<td></td>
</tr>
</tbody>
</table>

(c) Constructions:

<table>
<thead>
<tr>
<th>Latin Word</th>
<th>English Meaning</th>
</tr>
</thead>
</table>
| Emigro with acc. (Ps. Ixi. 7, enigma te de tabernaculo); dominor with gen.; manor with acc. or; sed, esse, for suis, etc.; non for se prohibitive; ejusjipmer.

42. In addition to these there are many other peculiarities which evidently belong to the African (or common) dialect, and not merely to the Christian form of it. Such are the words minareto, minaretto, improverent, fratre (a sword), ablectio, anaulia, allicence, pectaculum, antemutum, propiscis, parauta, tortare, tribulare (met.), tribu- natio, vafuscere, veruberia, viare, riciicula, vierricta (virtutem), vitellum, volatilia, etc. (subst.).

43. New verbs are formed from adjectives: passivare, passivincum, approximare, approximare, piggibari, soleire (soleor, soleire), obtiere, Jacobsandere, and especially a large class in — foro: mortifico, cricilo, cricicito, cricicio, cricicr, cricricr, cricrificr, etc.;

Other verbs worthy of notice are: appropriare, appropricere, inrectwescere, inrecticulare, impliare, (plnatur), turoicere. In this class may be reckoned also many:

(1.) New substantives derived from adjectives: passivare, passivincum, approximare, approximare, piggibari, soleire (soleor, soleire), obtiere, Jacobsandere, and especially a large class in — foro: mortifico, cricilo, cricicito, cricicio, cricicr, cricricr, cricrificr, etc.;

(2.) New verbs: accessibilis, acceptabilis, do- cibilis, prodibilis, passibilis, reprehensibilis, suadibilis, subjectibilis, arcessibilis; and participial forms: padoratus, amasgatus, timoratus, scorbutus, discriminatus, waguntus, languentus.

(3.) New adjectives: animacous, temporacous, magacous, etc.; and adverbs, terribiliter, umainlaito, spiritualiter, comacociilor, facinculiter.

The series of negative compounds is peculiarly worthy of notice: inmemorave, incerrammonio; innoacumuli; inacmiciplut, inficicniti, inacnicvittilite, inacnicvittilite, inacnicvittilite, inacnicvittilite, inacnicvittilite, inacnicvittilite, inacnicvittilite, inacnicvittilite.

Among the characteristics of the late stage of a language must be reckoned the excessive frequency of compounds, especially formed with the prepositions. These are peculiarly abundant in the Latin Version, but in many cases it is difficult to determine whether they are not direct translations of the late LXX. forms, and not independent forms: e.g. adcelerance, adelatrace — adcelerance, piggibarance, paraatasance, propigarse, superceltace, supervaisace, supersecvapse, redundance, superacutio, subinber. Of these many are the direct representatives of Greek words: superdelita (1 Cor. vii. 36), superceniature (Matt. xliii. 25), complicate, complicate, complicate, etc. (superconulantis, Matt. vii. 11); and others are formed to express distinct ideas: subcelliacus, subnervare, etc.5

(2.) Graecismus. — 43. The "simplicity" of the Old Version necessarily led to the introduction of very numerous Septuagintal or N. T. forms, many of which have now passed into common use. In this respect it would be easy to point out the dif-
;

VULGATE, THE

VULGATE, THE
ference which exists

between Jerome's own work

and the original translation, or his revision of it.
Examples of Greek words are: ztlire, perizomo,,
pijllwnissn,
prostlyhts, pnplieies -tissa

python,

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he revised the text.
An examination of a few chapters in the Old and
New Versions of the Gospels will show the character
and extent of the changes which he ventured to introduce: Luke i. 60, oux''> '**"*> ^^*- '-') nequafiiulty

expressions himself as

-lure, poderis, pumpntice, thesnurizare,
anaihemaiizare, a(jonlzttre, atjonia, aromdtizwe, qumn, Vulg. id. 65, iu oAtj ttj opeivfj, in omni
angelus -icus, piribolus, pisticus, probaticn, p'l- niopddna, Vet. L., super omnhi montana, Vulg.;
pyrio, pastophorla, telimkim, euchnris, acharis, ii. \, lyrofileretur, pi'ofessio, Vet. L., describerdur,
romplicen, iiravi.um, dithalissus, donvt, (Ihronus), descriplio, Vulg.
id. 13, exerciius ccelestis, Vet.
thymiatorium, iristega, scundilum, sitnrcia, blas- L., miUtiiB ccelestis, Vulg.; id. 34, quod contrndicophemnre, etc., besides the purely technical terms: tur. Vet. L., cvi contr. Vulg. id. 49, in propria
pairiarclui, F((r<isceve, Pasclia, Paracletus. Other PiUris met, Vet. L., in his qiue patris mei .'sunt,
words based on the Greek are: apoiior, anynrio, Vulg.
Some words he seems to have changed
apostatare, npoflolttus, acedior (ojcTjSia).
constanth", though not universally: e. g. obaudltio,
Some close rondei-ini^s are interesting: amodo obdudio (obedientia, oljedio); mensurnre (metiri);
(oirb rovTov), prupiliatorium {iKaaTTipioi/), inid- dilectio (caritas); sacramentum (mysteriuni), etc.
ipsum (e'jri rh avrh), rulioiiah (AoysTov, Ex. xxviii. And many of the most remarkable forms are con15, &c.), sceiwfdclirfius (Acts xviii. 3), seminiver- fined to books which he did not revise: elucidare,
t/iiis (Acts xvii. 18), suhintroductus (Gal. ii. 4), siiimdtare (jucundari); futniydbumlus, illmnentatus,
perca-im-i (Jude 3), civilitas (Acts xxii. 28), inten- indisciplindtus, insuspicubi/is ; cxsecrdinenium (ex-

-tizare

;

;

;

malorum (.lames i. 13). To this head also terminium), yaadinionium ; extoUenlid, honorifi'
must be referred such constructions as zelnre witli centia: horripilatio, inhonoratio.
accus. {(t]\ov;/ Ttva); fncere with inf. {ivoiilv
45. Generally it may be said that the Scriptural
.... yeve<Tdai)\ potestas with inf. (i^ovaia idioms of our common language have come to us
taior

apiiuai); the n.se.of the in/, to express an end
(Acts vii. 43, iizoi-naaTe irpoaKWilv) or a result
(Luke i. 25, eVerSec aipeXilv, rvspexil cniftrre);
the introduction of quia for oti in the sense of thut
(Luke i. 58, amlitrunt .... qida), or for on
recitativum (Matt. vii. 23, Conjiiebo)- illis quid

....); the ddt. with dssifqid (Luke i. 3, irapaKOKovQiiv V. L.); the use of the <jai. with the
comparative (John i. 50, viojora lioritm); and
such Hebraisms as vir mortis (1 K. ii. 2G). Comp.
§6.
Generally

it

may

be observed that the Vulgate

Latin bears traces of a threefold

derived

iiifiue.ice

from the original text; and tlie modifications of
form which are capable of being carried l>ack to
this source occur yet more largely in modern languages, whether in this case tliey are to be referred

to the plastic

power of the Vulgate on the popular
more likely, we must suppose that

dialect, or, as is

the Vulgate has preserved a distinct record of [)uwers wliicli were widely

working

in the times of the

Empire on the common Latin.

These are

(1) an

mainly through the Latin and in a wider view
tlie Vulgate is the connecting link between classical and modern languages.
It contains elements
which belong to the earliest stage of Latin, and exhibits (if often in a rude form) the flexibility of the
popular dialect.
On the other hand, it has furnished the source and the model for a large portion
Even a cursory exof current Latin derivatives.
amination of the characteristic words which have
l)een given will show how many of them, and how
many corresponding forms, have passed into living
languages «
To follow out tills question in detail
would be out of place here; but it would furnish a
ciiapter in the history of language fruitful in results
and liitherto unwritten.
Within a more limit«»
range, the authority of the Latin Versions is undeniable, though its extent is rarely realized.
The
vast power which they have had in determining the
theological terms of western Christendom can
;

hardly be overrated.
By far the greater part of
the current doctrinal terminology is based on the
N'ulgate, and, as tar as can be ascertained, wa»

Predeslinntio-n
extension of the use of prepositions for simple cases, originated in the Latin Version.
e. y. in the renderings of iv. Col. iii. 17, facere in justijicdtion, supereroyalion (supererogo), sanctifiverbo,

etc.;

(2)

an assimilation

of

the meaning of the Greek article,

e.

pronouns to
g. 1

John

i.

Cdtum, salvation, medldlor, regeneration, revelation, visitation (met.), propitiation, first appear in
the Old Vulgate.
Grace, reilewplion, eleclic>-,

ipsa vita; Luke xxiv. 9, iUis undecim, etc.;
and (3) a constant employment of the definitive reconciliation, satisfdction, inspiration, scripture,
and epithetic genitive, where classical usage were devoted there to a new and holy use. Sacwould have required an adjective, e. y. Col. i. rament iixucTTTipiov) and communion are from the
13, lilius caritdtts smn ; iii. 12, viscera miseri- same source; and though baptism is Greek, it
comes to us froui the Latin.
It would be easy to
it)rdia.
44. The peculiarities which have been enumer- extend the list by the addition of orders, penance,
But it can be seen from the
ated are found in greater or less frequency through- conyreyation. priest.
It is natural that they should lie forms already brought forward that the Latin Verout the Vulgate.
most abundant and striking in the parts which have sions have left their mark both upon our language
been preserved least changed from the Old Latin, and upon our thoughts; and if the right method
the Apocrypha, the Acts, Epistles, and Apocalypse. of controversy is based upon a clear historical perJerome, who, as he often says, had spent many ception of tlie force of words, it is evident that the
years in the schools of grannnarians and rhetori- study of the Vulgate, however much neglected, can
It was the Vercians, could not fail to soften down many of tlie as- never be neglected with impunity.
perities of tiie earlier version, either by adojiting sion which alone tiiey knew who handed down to
variations already in partial use, or by correcting the Itefonners the rich stores of medieval wisdom
2,

a Probalily the most remarkable example of the intlio eufluence of theology upon popular language,
tii-e suppression of the correlatives of verhiini in all the
i.<<

Bomauue

langiiuijeg.

The forms occur
219

in flie relij^ious

technical sen.'e (the Word), but otherwise they are re
pliu-etl by the represoiitJitives of parabola (parola, ps
role, ete.i

Oouipure Dim, E'ym. iVortb.

p.

253.


VULTURE

the Version with which the greatest of the Reform-
ners were most familiar, and from which they had
drawn their earliest knowledge of Divine truth.

B. F. W.

* Recent Literature.—First of all should be
named the excellent article in, by O. F.
Fritzsche, in Herzog's Real-Encyk. xxvii. 422-460
(1863). See also O. Zöckler, Hieronymus, sein
Leben u. Wirken, Got., 1865; L. Döderlein, Gesch.
ab. Alten Test. in der christ. Kirche, Jan. 1868;
p. 94 ff.; F. Klauck, Gesch. der Vultur, Manni
1869; and H. Runisch, Ueber u. Valptra, Der
Sprecher der Vultur, Berlin, May 1869. See
also Kühn, Die laut. Bibelbischung im christ.
rief der Zeit des Augustins, in der Zeits.
zeitd. d. hist. Theol., 1877, pp. 608-634;
and Beiträge zur patriotischen Bezeichnung d. bibl.
Textgestalt u. Lität. 1. Aus Anbrazian, ibid.
1899, pp. 434-479, and 1876, pp. 91-145.
Portions of the Old Latin versions have been published
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VULTURE.

The rendering in A. V. of the
Heb. יִנְכָּר (yincah) and יִנְכָּר (ynk'ar); and also in Joh.
xxviii. 7, of יִנְכָּר (ynk'ah) elsewhere, in Lev. xi.
14, and Deut. xiv. 13, more correctly rendered
"kite": LXX γαλακτωρ and territor. Vulg. colut. except in Is. xxxiv. 15, where LXX. read Απιότης
and Vulg. correctly Απιότης.

There seems no doubt but that the A. V. translation is incorrect, and that the original words refer to some of the smaller species of raptorial birds, as kites or buzzards. יִנְכָּר (ynk'ar) is evidently synonymous with Arab. یَنُقُّر (ynqur), the vernacular for the "kite" in North Africa, and, without the epithet "red," for the black kite especially. Bochert (Hieroz. ii. 2, 195) explains it Vallis aiger. The Sumarian and all other Eastern Versions agree in rendering it "kite." יִנְכָּר (ynk'ah) is yet more certainly referable to this bird, which in other passages it is taken to represent. Bochart (Hieroz. ii. 2, c. 8, p. 193) says it is the same bird which the Arabs call پیک (ypkk) from its cry; but does not state what species this is, supposing it apparently to be the magpie, the Arab name for which, however, is עפָנָה, el agou.

There are two very different species of bird comprised under the English term vulture: the griffon (Vicus fulvus, Sav.), Arab. یَنْصَر (ynsarah; rendered "eagle" by A. V.; and the percyvicer, or Egyptian vulture (Ne-
uphran percyvicer, Sav.), Arab. یَنْصُر (ynsarah), renderd "gier-eagle" by A. V.

The identity of the Hebrew and Arabic terms in these cases can scarcely be questioned. However, degrading the substitution of the ignoble vulture for the royal eagle may at first sight appear in many passages, it must be borne in mind that the griffon is in all its movements and characteristics a majestic and royal bird, the largest and most powerful which is seen on the wing in Palestine, and far surpassing the eagle in size and power. Its only rival in these respects is the bearded vulture or lion of the mountains, a non-raptorial bird everywhere, and which, since it is not, like the griffon, bound on the head and neck, cannot be referred to as κιλίθος (see Misc. i. 16). Very different is the slen-
drily and cowardly Egyptian vulture, the familiar scavenger of all oriental towns and villages, protected for its useful habits, but loathed and despised, till its name has become a term of reproach like that of the dog or the swine.

If we take the Heb. ynnkahr to refer to the red kite (milrus regalis, Temm.), and dyrk'k to the black kite (milrus atrr, Temm.), we shall find the piercing sight of the former referred to by Job xxxviii. 7, and the gregarious habits of the latter by lamedh (xxxv. 15). Both species are inhabitants of Palestine, and the red kite being found all over the country, as formerly in England, but nowhere in great numbers, generally soaring at a great height over the plains, according to Dr. Roth, and apparently leaving the country in winter. The black kite, which is so numerous everywhere as to be gregarious, may be seen at all times of the year, hovering over the villages and the outskirts of towns, on the lookout for offal and garbage, which are its favorite food. Vulture-like, it seldom, unless pressed by hunger, attacks living animals. It is therefore never molestcd by the natives, and builds its nest on trees in their neighborhood, fantastically decorating it with many rags of colored cloth as it can collect.

There are three species of vulture known to inhabit Palestine:

1. The Lammergeyer (Gypaetus barbatus, Cuv.), which is rare everywhere, and only found in desolate mountain regions, where it ranges its young in the depth of winter among inaccessible precipices. It is looked upon by the Arabs as an eagle rather than a vulture.

2. The griffon (Vicus fulvus, Sav.), mentioned above, remarkable for its power of vision and the great height at which it soars. Aristotle (Avia. Hist. vi. 5) notices the manner in which the griffon scents its prey from afar, and congregates in the wake of an army. The same singular instinct was remarked in the Russian War, when vast numbers of this vulture were collected in the Crimean, and remained till the end of the campaign in the neighboring ranges of the camp, although previously they had been scarcely known in the country. "Where- ever the carcass is there will the eagles be gathered together" (Matt. xxiv. 28): "Where the slain are, there is she" (Job xxxix. 30). The writer observed this bird universally distributed in all the mountains and rocky districts of Palestine, and especially abundant in the southeast. Its favorite breeding-places are between Jerusalem and Jericho, and all round the Dead Sea.

The third species is the Egyptian vulture (Neuphran percyvicer, Sav.), often called Pharaoh's
WAGES. The earliest mention of wages is of a recompense not in money but in kind, to Jacob from Laban (Gen. xxii. 15, 20, xxx. 28, xxxii. 7, 8, 41). This wage was only natural among a pastoral and changing population like that of the tent-dwellers of Syria. In Egypt, money payments by way of wages were in use, but the terms cannot now be ascertained (Ex. ii. 9). The only mention of the rate of wages in Scripture is found in the parable of the householder and vineyard (Matt. xx. 2), where the laborer's wages are set at one denarius per day, probably 7½‡, a rate which agrees with Tobit x. 14, where a drachm is mentioned as the rate per day, a sum which may be fairly taken as equivalent to the denarius, and to the usual pay of a soldier (ten ‡ per diem) in the later days of the Roman republic (Tac. Ann. i. 17; Ptol. vi. 39). It was perhaps the traditional remembrance of this sum as a day's wages that suggested the mention of "drachmas wrung from the hard hands of peasants" (Shakespeare, Jul. Ces. iv. 3). In earlier times it is probable that the rate was lower, as until lately it was throughout India. In Scotland we know that in the last century a laborer's daily wages did not exceed sixpence (Smiles, Lives of Engineers, i. 96). But it is likely that laborers, and also soldiers, were supplied with provisions (Michaelis, Lores of Moses, § 130, vol. ii. p. 190, ed. Smith), as is intimated by the word ὀφεινα, used in Luke iii. 14, and i Cor. ix. 7, and also by Philo, xx. 29. The Mishnah (Baba metzi, vol. v. p. 5) makes lots of vegetables being sold to a laborer, or not according to the custom of the place, up to the value of a denarius, i.e. inclusive of the pay. The law was very strict in requiring daily payment of wages (Lev. xix. 13; Pent. xxiv. 14, 15); and the Mishnah applies the same rule to the use of animals (Baba metzi, ix. 12). The employer who refused to give his laborers sufficient victuals is cursed (Jos. xxi. 11); and the impiety of withholding wages is denounced (Jer. xxvi. 13; Mal. iii. 5; James v. 4).

Wages in general, whether of soldiers or laborers, are mentioned (Hag. i. 6; Ez. xxi. 19; John iv. 36). Furenhart mentions a case in Syria resembling closely that of Jacob with Laban—a man who served eight years for his food, on condition of obtaining his master's daughter in marriage, and was afterwards compelled by his father in-law to perform acts of service for him (Syn. p. 297).

H. W. P.

WAGON. [CART and CHARIOT.] The oriental wagon or acrobat is a vehicle composed of two or three planks fixed on two solid circular blocks of wood, from two to five feet in diameter, which serve as wheels. These are usually provided with flanges, attached wings, which spay outwards like the sides of a wheelbarrow. For the conveyance of passengers, mattresses or clothes are laid in the bottom, and the vehicle is drawn by buffaloes or oxen (Aurindel, Life Moses, ii. 191, 235, 238; Olearius, Trav. p. 302; Ker Porter, Trav. ii. 534). Egyptian carts or wagons, such were sent to convey Jacob (Gen. xix. 21, 27), are described under CART. The covered wagons for conveying the materials of the Tabernacle were probably constructed on Egyptian models. They were each drawn by two oxen (Numb. vii. 3, 8). Herodotus mentions a four-wheeled Egyptian vehicle (gμαρνα) used for sacred purposes (Her. ii. 63).

H. W. P.

* Under this head belongs "litters" i.e. xvi. 20, the Hebrew word being the same as that for "wagons" in Numb. vii. 3, 8. Litters occurs only once in the A. V. H.

WALL. WALLS.

WALLS. Only a few points need be noticed in addition to what has been said elsewhere on wall-construction, whether in brick, stone, or wood. [Brick: HANDICRAFT; MORTAR.] The practice common in Palestine of carrying foundations down to the solid rock, as in the case of the Temple, and in the present day with structures intended to be permanent (Joseph. Ant. xxv. 11, § 3; Lake vi. 32, Robinson, ii. 168; Col. Oh. Chron. (1857), p. 459). The pains taken by the ancient builders to make good the foundations of their work may still be seen, both in the existing substructions and in the number of old stones used in more modern constructions. Some of these stones, ancient, but of uncertain date—are from 21 feet to 30 feet 10 inches long, 3 feet to 6 feet 6 inches broad, and 5 feet to 7 feet 6 inches thick (Rob. i. 243, 282, 283, iii. 228). As is the case in numberless instances of Syrian buildings, either old or built of old materials, the edges and sometimes the faces of these stones are "beveled" in flat grooves. This is commonly supposed to indicate work at least as old as the Roman period (Rob. i. 261, 290, ii. 76, 76, 278, 353, iii. 52, 58, 84, 229, 461, 493, 511; Ferguson, Hist. Arch. p. 288). On the contrary side, see Col. Oh. Chron. (1858), p. 300.

But the great size of these stones is far exceeded by some of those at Ramleh, three of which are

3 μτώς: τίχως: manus.
4 μτώς: δείνος: varius; also πορεύεσθαι: ager.
5 μτώς and μυτώς: τίχως: pars.
6 μτώς: πορεύεσθαι: μυτώς: only in Dan. ix. 25.
7 μτώς: τίχως; Chald. τίχως: pars.
8 μτώς: τίχως: pars.
9 μτώς: τίχως: manus.
WANDERING

WAR

each about 63 feet long; and one, still lying in the quarry, measures 68 feet 4 inches in length, 17 feet 2 inches bread, and 14 feet 7 inches thick. Its weight can scarcely be less than 600 tons (Rob. iii. 505, 512; Volney, Trav. ii. 241).

2. A feature of some parts of Solomon’s build-
ing, as described by Josephus, corresponds remark-
ably to the method adopted at Nineveh of encrusting or veneering a wall of brick or stone with slabs of a more costly material, as marble or alabaster (Joseph. Ant. viii. 5, § 2; Ferguson, Hdbk. 202, 203).

3. Another use of walls in Palestine is to sup-
port mountain roads or terraces formed on the
sides of hills for purposes of cultivation (Rob. ii. 496, iii. 14, 45).

4. The “paths of the vineyards” (Num. xxiii. 24) is illustrated by Robinson as a pathway through vineyards, with walls on each side (Ibid. Res. ii. 58; Stanley, S. and P. 102, 420; Lindsay, Trav. p. 230; Mannfried, Early Trav. p. 437) (Win-
tow).

WANDERING IN THE WILDER-
NESS. [WANDERING OF.]

WAR. The most important topic in connection
with war is the formation of the army, which is
designed to carry it on. This has been already
described under the head of army, and we shall
therefore take up the subject from the point where
that article leaves it. Before entering on a war of
aggression the Hebrews sought for the Divine
sanction by consulting either the Urim and Thum
nim (Judg. i. 1, xx. 27, 28; 1 Sam. xiv. 37, xxiii.
2, xxvii. 6, xxx. 8), or some acknowledged prophet
(1 K. xxii. 6; 2 Chr. xviii. 5). The heathens
betook themselves to various kinds of divination for
the same purpose (Ex. xxi. 21). Divine aid
was further sought in actual warfare by bringing
into the field the Ark of the Covenant, which was
the symbol of Jehovah Himself (1 Sam. iv. 4-18,
xiv. 18), a custom which predated certainly down
to David’s time (2 Sam. xi. 11; comp. Ps. lxvii.
1, 24). During the wanderings in the wilderness
the signal for warlike preparations was sounded by
priests with the silver trumpets of the sanctuary
(Num. x. 9; xxxi. 6). Formal proclamations of
war were not interchanged between the belligerents;
but occasionally messages either deprecatory or
defiant were sent, as in the cases of Jehoshaph and
the Ammonites (Judg. xi. 27), Ben-hadad and
Ahab (1 K. xx. 2), and again Amaziah and Jehoash
(2 K. xiv. 8). Before entering the enemy’s dis-
trict spies were sent to ascertain the character of
the country and the preparations of its inhabitants
for resistance (Num. xiii. 17; Josh. ii. 1; Judg.
7. vii. 10; 1 Sam. xxvi. 4). When an engagement

a * * * * * lit. an “enclosing” or “besieging,”
and hence applied to the wall by which the siege was
affected.

b pok, Sanschïhâ (Arachd. ii. 504) understands
this term of the scaling-ladder, comparing the cognate
sobîm (Gen. xxviii. 12), and giving the verb sobîh, which
accompanied sobîh, the sense of a “hurried
advancing” of the ladder.

c * * * Some doubt exists as to the meaning of
this term. The sense of “turrets” assigned to it by
Herodotus (Tox. p. 239) has been objected to on the
ground that the word always appears in the singular
number, and in connection with the expression “round
about” the city. Hence the sense of “circumvallation”
has been assigned to it by Michaelis, Reil
(Arachd. B. 303), and others. It is difficult, however,
in this case, to see any distinction between the terms
bóyk and mîzor. The expression “round about”
may refer to the custom of casting up banks at differ-
ent points; the use of the singular in a collective
sense forms a greater difficulty.

d * * * This is described by Ammianus Marcellinus (xxili.
4, § 10) as a combination of the tsônda and the
battering-ram, by means of which the besiegers broke
through the lower part of the wall, and thus “broke
into the city,” not from above, as the words prim b
fair imply, but from below. 
WAR

posible (Jud. viii. 7). The besieged, meanwhile, strengthened and repaired their fortifications (1 Sam. xxii. 10), and repelled the enemy from the wall by missiles (2 Sam. xi. 24), by throwing over beams and heavy stones (Judg. ix. 23; 2 Sam. xi. 21; Joseph. B. J. v. 3, § 3, § 31), by pouring down boiling oil (B. J. iii. 7, § 28), or by setting fire to thebesiers’ works (1 Macc. vii. 31; B. J. v. 11, § 4), and using the torch to the degredation of soldiers and arrows (2 Chr. xxi. 15). [Exx. ii.] Shields were also made for the purpose of burning the besiegers’ works (1 Macc. vii. 31; B. J. v. 11, § 4), and during the night, the torches were extinguished. The burning operations required a large amount of illustration from the representations of such scenes on the Assyrian slabs. We have there the “bark” thrown up in the form of an inclined plane, with the battering-ram landed up on it assailing the walls; movable towers of considerable elevation brought up, whence the wars discharged their arrows into the city; the walls undermined, or attempts made to destroy them by picking to pieces the lower courses; the defenders actively engaged in archery, and averting the force of the battering-ram by chains and ropes; the scaling-ladders at length brought, and the conflict become hand-to-hand (Layard’s Nin. ii. 366-374).

The treatment of the conquered was extremely severe; all the inhabitants of the cities of the dead were put to death (Josh. x. 26; Judg. vii. 25), with the occasional indignity of desecration after death (1 Sam. xvii. 51; 2 Macc. xv. 39; Joseph. B. J. i. 17, § 2). The bodies of the soldiers killed in action were plundered (1 Sam. xxxi. 8; 2 Macc. iii. 27;); the survivors were either killed in some manner (1 Macc. iv. 13; Judg. xxi. 2; 2 Chr. xxv. 12), mutilated (Judg. i. 5; 1 Sam. xi. 2), or carried into captivity (Num. xxxi. 26; Judg. xv. 14). Women and children were occasionally put to death with the greatest barbarity (2 K. vii. 12, xv. 16; Is. xiii. 16, 18; Hos. x. 14, xiii. 16; Am. i. 13; Nah. iii. 10; 2 Macc. v. 13; but it was more usual to retain the males as consub-ervants (Judg. v. 20; 2 K. v. 20). Sometimes the bulk of the population of the conquered country was removed to a distant locality, as in the case of the Israelites when subdued by the Assyrians (2 K. xvii. 6), and of the Jews by the Babylonians (2 K. xxiv. 14, xiv. 11). In addition to these measures, the town was destroyed (Judg. i. 20; 2 K. ii. 13). The fields and vineyards were burnt to the ground, and the vine-trees were cut down, and the fields spoiled by over-spread ing them with stones (2 K. iii. 19, 25); and the horses were harnessed (2 Sam. viii. 4; Josh. xi. 16, 18). If the war was carried on simply for the purpose of plunder or supremacy, these extreme measures went much further than this. Sometimes the conqueror would restrict himself to robbing the trea-uries (1 K. xiv. 25; 2 K. xiv. 14, xxiv. 13), or laying contributions (2 K. xiv. 14). The Massaic Law mitigated to a certain extent the severity of the ancient usages towards the con- quered. With the exception of the Canaanites, whom the law of the land enjoined by the express command of God, it was for-bidden to the Israelites to put to death any other man unless bearing arms; the women and children were to be kept alive (Deut. xx. 13, 14). In a similar spirit of humanity the Jews were prohibited from killing fruit-trees for the purpose of making siege works (Deut. xx. 19). The Law further restricted the power of the conqueror over females, and secured them humane treatment (Deut. xxii. 10-14). The majority of the savage acts recorded as having been practiced by the Jews were either in retaliation for some gross provocation, or in- stance in the cases of Adoni-bezek (Judg. i. 6, 7), and of David’s treatment of the Ammonites (2 Sam. x. 2-4, xii. 31; 1 Chr. xx. 3); or else they were done by lawless marauders, as in Menahem’s treatment of the women of Topheah (2 K. xv. 16). The Jewish kings generally appear to have obtained credit for whatever success they achieved in warfare. The conquerors celebrated their success by the erection of monumental stones (1 Sam. vii. 12; 2 Sam. vii. 13, where, instead of “get him a name,” we should read “set up a memorial”), by hanging up trophies in their public buildings (1 Sam. xxi. 9, xxx. 10; 2 K. xi. 10), and by tri-ophal songs and dances, in which the whole population took part (Ex. xx. 1-21; Judg. vi. 1; 2 Sam. vii. 18; 2 Sam. xix. 8-9; 2 Sam. xxii. xvi. 1-27; 2 Chr. xxv. 25), or by a national mourning (2 Sam. iii. 31). The fallen warriors were duly buried (1 K. xvi. 13), their arms being deposited in the grave beside them (Ex. xxv. 27), while the enemies’ corpses were exposed to the birds of prey (1 Sam. xiv. 44; Jer. xxx. 33). The Israelites were di- rected to undergo the purification imposed on those who had touched a corpse, before they entered the precincts of the camp or the sanctuary (Num. xxxi. 19). The disposal of the spoil has already been described under Booz. (W. L. B.)

WARDROBE. 2 K. xii. 14, where, as rendered in the margin, the Hebrew signifies “ga-rments.” The vestments of the priests are prob- ably meant, said there to have been under the care of small. The same notice occurs in 2 Chr. xxxiv. 22. [See Vestery, Amer. ed.] H.

* WARES. [COMMERCE; MERCHANT.]

WASHING THE HANDS AND FEET.

The particular attention paid by the Jews to the cleansing of the hands and feet, as compared with other parts of the body, originated in the social usages of the East. As knives and forks were dis- posed with in eating, it was absolutely necessary that the hand, which was thrust into the common plate and napkin, should be pure. Women were regularly clad and clean, and samitis were ineffectual against the dust and heat of an eastern climate, washing the feet on entering a house was an act both of respect to the com- pany and of refreshment to the traveller. The form of these usages was transformed by the Pharisees of the New Testament age into a matter of ritual observance (Mark vii. 3), and special rules were laid down as to the manner in which the performance. The neglect of these rules by our Lord and his disciples drew down upon Him the hostility of that sect (Matt. xv. 2; Luke xi. 38).

Whether the expression πυγέα used by St. Mark has reference to any special regulation may per- haps be doubtful; the senses “of” (A. V.), and “diligently” (Aber), have been assigned of it, but it may possibly signify “with the fist,” as though it were necessary to close the one hand, which had already been cleansed, before it was applied to the muced one. This sense appears preferable to the other interpretations of a similar character, such as “up to the wrist” (Lightfoot); “up to the elbow” (Theophylact); “having closed
the hand" which is undergoing the washing (Gen.: Scalig.). The pharisaic regulations on this sub-
ject are embodied in a treatise of the Mishnah, entitled "Tobiah," from which it appears that the ablution was confined to the hand (2, § 5), and that great care was needed to secure perfect purity in the water used. The ordinary, as distinct from the

ceremonial, washing of hands before meals is still universally prevalent in eastern countries (Lam., i.
199): Burckhardt's Notes, i. 63).

Washing the feet did not rise to the dignity of a ritual observance, except in connection with the service at the sanctuary (Ex. xxvii. 3, 7), and was held a high place, however, among the rites of hospitality. Immediately that a guest presented himself at the tent-door, it was usual to offer the necessary materials for washing the feet (Gen. xvi. 4, xxiv. 32, xliii. 24; Judg. xix. 21; comp. Hom. Heb. iv. 49). It was a yet more compli-

cementary act, beclouding equally humility and affection, if the host actually performed the office for his guest (1 Sam. xxv. 41; Luke vii. 38, 44; John xiii. 5-14; 1 Tim. v. 10). Such a token of hos-

pitality is still occasionally exhibited in the East, either by the host, or by his deputy (Robinson's Bib. Res. ii. 229; Jewett's Res. pp. 78, 79). The feet were again washed before retiring to bed (Matt. v. 5). A symbolical significance is attached in John xii. 10 to washing the feet (Ex. vii. 11) with unholy water to the household, the former being partial to the latter. The Former of repeated in the course of the day, the latter done once for all; whereas they are adduced to illustrate the distinction between occasional sin and a general state of sinfulness. After being washed, the feet were on festive occasions anointed (Luke vii. 58; John xii. 2). The indignity attached to the act of washing another's feet, appears to have

been extended to the vessel used (Ps. lx. 8).

W. L. B.

* WASHPOT. [See the article above.]

WATCHES OF NIGHT (יָּאִשׁ בַּשְּׁלָשׁ: gr. Νυκτός): The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. The proper Jewish reckoning recognized only three such watches, entitled the first or beginning of the watches (Ex. xxvii. 31; Lam. ii. 19), the middle watches (Judg. xi. 10; and for unequal watches, xiv. 24; 1 Sam. xi. 11). These would last respectively from 9 P.M. to 10 A.M.; from 10 P.M. to 2 A.M.; and from 2 A.M. to sunrise. It has been contended by Lightfoot (Hor. Heb. ii. Matt. xiv. 25) that the Jews really reckoned four watches, three only of which were in the dead of the night, the fourth

being in the morning. This, however, is rendered improbable by the use of the term "middle," and is opposed to Rabbinical authority (Mishnah, Ḳe-

ruth. c. 1 § 11; Kimchi, on Ps. lxxii. 7; Rashii, on Judg. xiv. 19). Subsequently to the establish-

ment of the Roman supremacy, the number of watches was increased to four, which were described either according to their numerical order, as in the case of the "fourth watch" (Matt. xiv. 25; comp. Joseph. Ant. v. 6 § 5), or by the terms "even, midnight, cock-crowing, and morning" (Mark xiii. 35). These terminated respectively at 9 A.M., midnight, 3 A.M. and 6 A.M. Conformably to this, the guard of soldiers was divided into four relays (Acts xii. 4), showing that the Roman régime was followed in Herod's army. Watchmen appear to have patrolled the streets of the Jewish towns (Cont. iii. 3, v. 7; Ps. cxxix. 14), where for "waketh" we should substitute "watcheth": Ps. cxxix. 6).

W. L. B.

* WATCHMAN. [Watches of Night.]

WATER OF JEALOUSY (Num. v. 11-31), θρύγις ἑλέος, "waters of bitterness," sometimes with ἄργυρος added, as "causing a curse" (τῆς ἐκ ἑλέος ἄργυρος: Philo, ii. 310, πόσος ἑλέος). The ritual prescribable consisted in the husband's bringing the woman before the priest, and the essential part of it is unquestion-
bly the bath, to which the "water" was sub-

sidiary, symbolical, and ministerial. With her he was to bring the tenth part of an ephah of barley-

meal as an offering. Perhaps the whole is to be regarded from a judicial point of view, and this offering in the light of a court-fees. God him-

self was suddenly invoked to judge, and his pres-

sence recognized by throwing a handful of the barley-meal on the blazing altar in the course of the rite. In the first instance, however, the priest "set her before the offering" in her hand. The Mishnah (Sotah) prescribes that she be clothed in black with a rope girdle around her waist; and from the direction that the priest "shall uncover her head" (ver. 18), it would seem that the woman's dress was preferential also in black. Moreover, she stood holding the offering, so the priest stood hold-

ing an earthen vessel of holy water, mixed with the dust from the floor of the sanctuary, and de-

claring her free from all evil consequences if inno-

cent, solemnly devoted her in the name of Jehovah to be a curse and an oath among her people," if guilty, further describing the exact consequences ascribable to the operation of the water in the "mem-

bers which she had yielded as servants to unclean-

ness" (ver. 21, 22, 27; comp. Rom. vi. 19 and Theodoret, Quest. x. in Num.). He then

fixation, mixed with the ashes of the red heifer, for its ceremonial property was to defile the pure and to purify the unclean (Num. xiv. 21) who touched it, it could hardly be used in a rite the object of which was to establish the innocence of the upright or dis-

cover the guilt of the sinner, without the symbolism forring. Perhaps water from the laver of the san-

cuary is intended.

The words ἕλεος θρύγις rendered in the A. V. by the word "rot," rather indicate, ac-


cording to Green ἐλέος, "to become or make lean." Michaelis thought ovarian dropsy was intended by the symptoms ἑλέος θρύγις.
WATER OF JEALOUSY

WAVE-OFFERING

"wrote these verses in a book, and blotting them out with the bitter water," and, having thrown, perhaps at this stage of the proceeding, the handful of meal on the altar, "caused the man to drink" the potion thus dragged, say moreover answering to the words of his imprecation, "Amen, Amen." Josephus adds, if the suspicion was unfounded, she obtained conception; if true, she died infamously. This accords with the sacred text, if she "be clean, then shall she be free and shalt conceive seed" (ver. 29), words which would mean that when restored to her husband's affection she should be blessed with fruitfulness; or, that if conception had taken place before her appearance, it would have its proper issue in child-bearing, which, if she had been unfaithful, would be interpreted by the operation of the curse. It may be supposed that a husband would not be forward to publish his suspicions of his own injury, unless there were symptoms of apparent conception, and a risk of a child by another being presented to him as his own. In this case the woman's natural apprehensions regarding her own gestation would operate very strongly to make her shrink from the potion, if guilty. For plainly, the effect of such a ceremony on the nervous system of one unmanned, might easily go far to imperil her life, even without the precise symptoms ascribed to the water. Meanwhile the rule would operate beneficially for the woman, if innocent, who would be during this interval under the protection of the court to which the husband had himself appealed, and so far secure against any violent consequence of his jealousy, which had thus found a very reasonable law. Further, by thus interposing a period of probation the fierceness of conjugal jealousy might cool. On comparing this argument with the further restrictions laid down in the treatise Suidas tending to limit the application of this rite, there seems grave reason to doubt whether recourse was ever had to it in fact. [AVITTE.]

The custom of writing on a purgative words calculated or medical relating to a particular case, and then washing them off and giving the patient the water of this ablation to drink, has descended among oriental superstitions to the present day, and a sick Arab would probably think this the most natural way of "washing" a prescription. See, on the general subject, Gesenius, "Heb. pent., present, wash it with water." The Luc. (Winer.) The custom of such an ordinance was probably traditional in Moses' time, and by fencing it round with the wholesome awe inspired by the solemnity of the prescribed ritual, the lawgiver would deprive it to a great extent of its barbarous tendency, and would probably restrain the husband from some of the frenzied excesses to which he might otherwise be driven by a sudden fit of jealousy, so powerful in the oriental mind. On the whole it is to be taken, like the permission to divorce by a written instrument, rather as the mitigation of a custom ordinarily harsh, and as a barrier placed in the way of uncalculating violence. Viewing the regulations concerning menstruation as a whole, we shall find the same principle animating them in all their parts—that of providing a legal channel for the course of natural feelings where irrepressible, but at the same time of surrounding their outlet with institutions apt to mitigate their intensity, and so assisting the gradual formation of a gentler temper in the bosom of the nation. The rite was given it because of the hardness of their hearts," but with the design and the tendency of softening them. (See some remarks in Spencer, de Leg. Hebr.) H. H.

WATER OF SEPARATION.  [PURIFICATION.]

* WATERCOURSE. [CONDUCT.]

* WATERING WITH THE FOOT. [GARDEN: FOOT, WATERING WITH THE.]

* WATER-POT. [POT; WEIGHS AND MEASURES.]

* WATER-SPOUT. [GUTTER, Amer. ed.]

WAVE-OFFERING (יִנְּרָה, "a waving," from יִנְרָה, "to wave," פְּדוּנְתֵּנָה, a waving before Jehovah"). This rite, together with that of "hearing " or "raising" the offering, was an inseparable accompaniment of peace-offerings. In such the right shoulder, considered the choicest part of the victim, was to be "heaved," and viewed as holy to the Lord, only eaten therefore by the priest; the breast was to be "waved," and eaten by the worshippers. On the second day of the Passover a sheaf of corn, in the green ear, was to be waved, accompanied by the sacrifice of an unblemished lamb of the first year from the performance of which ceremony the days till Pentecost were to be counted. When the feast arrived, two loaves, the first-fruits of the ripe corn, were to be offered with a burnt-offering, a sin-offering, and two lambs of the first year for a peace-offering. These likewise were to be waved.

The Scriptural notices of these rites are to be found in Ex. xxix. 24, 27; Lev. vii. 30, 34, viii. 27, ix. 21, x. 14, 15, xxii. 15, 10, 15, 20; Num. vi. 20, xxvii. 11, 18, 26-29, etc.

We find also the word יָנָרָה applied in Ex. xxxviii. 24 to the gold offered by the people for the furniture of the sanctuary. It is there called יַנִּרְנָה בְּנֵה. It may have been waved when presented, but it seems not impossible that יָנָרָה had acquired a secondary sense so as to denote "tree will offering." In either case we must suppose the ceremony of waving to have been known to and practiced by the Israelites before the giving of the Law.
It seems not quite certain from Ex. xxix, 26, 27, whether the waving was performed by the priest or by the worshipper with the former's assistance. The rabbinical tradition represents it as done by the worshipper, the priest supporting his hands from below. In conjecturing the meaning of this rite, regard must be had, in the first instance, to the kind of sacrifice to which it belonged. It was the accompaniment of peace-offerings. These not only, like the other sacrifices, acknowledged God's greatness and his right over the creature, but they witnessed to a ratified covenant, an established communion between God and man. While the "sin-offering" merely removed defilement, while the burnt-offering gave entirely over to God of his own, the victim being wholly consumed, the peace-offering, as establishing relations between God and the worshipper, was participated in by the latter, who ate, as we have seen, of the breast that was waved. The Rabbis explain the waving of the shoulder as an acknowledgment that God has his throne in the heavens, the waving of the breast that He is present in every quarter of the earth. The one rite testified to his eternal majesty on high, the other to his being among and with his people.

It is not said in Lev. xxiii. 10-14, that a peace-offering accompanied the wave-sheaf of the Passover. In the contrarv, the only blood-offering thereby mentioned in connection with it is styled a burnt-offering. When, however, we consider that everywhere else the rite of waving belongs to a peace-offering, and that besides a sin and a burnt offering, there was one in connection with the wave-leaves of Pentecost (Lev. xxiii. 19), we shall be weary of concluding that there was none in the present case. The significance of these rites seems considerable. The name of the month Abib, in which the Passover was kept, means the month of the green ear of corn, the month in which the great produce of the earth has come to the birth. In that month the nation of Israel came to the birth; each succeeding Passover was the keeping of the nation's birthday. Beautifully and naturally, therefore, were enfolded into this national expression of national life; that of their needful sustenance into yearly life—combined in the Passover. All first-fruits were holy to God: the first-born of men, the first-produce of the earth. Both principles were recognized in the Passover. When six weeks after the harvest it had ripened, the first-fruits of its mature produce were similarly to be dedicated to God. Both were waved, the rite which attested the Divine presence and working all around us being surely most appropriate and significant in their case.

F. G.

W A Y. This word has now in ordinary parlance so entirely forsaken its original sense except in combination, as in "highway," "causeway" and is so uniformly employed in the secondary or metaphorical sense of a "custom" or "manner," that it is difficult to remember that in the Bible it most frequently signifies an actual road or track. Our translators have employed it as the equivalent of no less than eighteen different Hebrew words. Of these, several had the same secondary sense which the word "way" has with us. Two others ("path") and ("way") are employed only by the poets, and are commonly rendered "path" in the A. V. But the term which most frequently occurs, and in the majority of cases signifies (though it also is now and then used metaphorically) an actual road, is ("road"). As ("way"). This is more obscure in the A. V., even than the others: "Come along by the plain of Moanaeh."
WEAVING.

"A rents to render the term by 'Weave.'"

Moles are common enough in Palestine; Hasselquist (Turr. p. 129), speaking of the country between Juha and Rama, says he had never seen in any place the insect so commonly represented. Two hints it is better to give to the Heb. term the same signification which the ogenate Arabic and Syrac have, and understand a "made" to be denoted by it. [Mote.]

WEAVING (ג"ס). The art of weaving appears to be coeval with the first showing of civilization. In what country, or by whom it was invented, we know not; but we find it practiced with great skill by the Egyptians at a very early period, and hence the invention was not unreasonably attributed to them (Plin. xii. 57). The "vesture of fine linen" such as Joseph wore (Gen. xli. 42), were the product of Egyptian looms, and their quality, as almost if not inferior to the finest calico of modern times (Wilkinson, ii. 75). The Israelites were probably acquainted with the process before their sojourn in Egypt; but it was undoubtedly there that they attained the proficiency which enabled them to execute the hangings of the Tabernacle (Ex. xxv. 48), and other artiste textures. At a later period the Egyptians were still famed for the manufacture of "fine linen" (i.e., backed) flax and of "cloth," rendered in the A. V. "networks," but more probably a white material either of linen or cotton (Is. xix. 9). From them the Tyrians procured the "fine linen with brodered work" for the sails of their vessels (Ex. xxvii. 7), the handsome character of which may be inferred from the representations of similar sashes in the Egyptian paintings (Wilkinson, ii. 131, 167). Weaving was carried on in Egypt, generally, but not universally, by women (Herod. ii. 52; comp. Wilkinson, ii. 84). This was the case also among the Jews about the time of the Exodus (1 Chr. iv. 21), but in later times it usually fell to the lot of the females to supply the household with clothing (1 Sam. i. 20), 2 K. xxiii. 7), and an industrious housewife would produce a surplus for sale to others (Prov. xxxi. 13, 19, 24).

The character of the loom and the process of weaving can only be inferred from incidental notices. The Egyptian loom was usually upright, and the weaver stood at his work. The cloth was fixed sometimes at the top, sometimes at the bottom, so that the work of Herodotus (ii. 52), that the Egyptians, contrary to the usual practice, pressed the wood downwards, must be received with reservation (Wilkinson, ii. 85). That a similar variety of usage prevailed among the Jews, may be inferred from the "mark of St. John (xix. 23), that the seamless coat was woven "from the top" (Ex. xxix. 6).

Timics of this kind were designated by the Roman rhetor, implying that they were made, at an upright loom at which the weaver stood before his work, thwarting the woof upwards (Plin. viii. 74). The modern Arabs use a procumbent loom, raised above the ground by short legs (Burckhardt's Notes i. 67). The Bible does not notice the loom itself, but speaks of the beam b to which the warp was attached (1 Sam. vii. 15; 2 Sam. xxi. 19); and of the pin c to which the cloth was fixed, and on which it was rolled (Judg. xvi. 14). We have also notice of the shuttle, d which is described by a term significant of the act of weaving (Job vii. 6); the thumb or threads which attached the web to the beam (Is. xxvii. 12, margua); and the web, e which really meant these, admits of doubt, unless as it is not easy to see how the one could be affected with leprosy without the other: perhaps the term refer to certain kinds of texture (Kisobel, in loc.). The shuttle is occasionally dispensed with, the web being passed through with the hand (Robinson's Bible. Res. i. 160). The speed with which the weaver used his shuttle, and the decisive manner in which he separated the web from the thread when his work was done, supplied vivid images, the former of the speedy escape of life (Job vii. 6), the latter of sudden death (Is. xxviii. 2).

The textures produced by the Jewish weavers were very various. The coarser kinds, such as tent-cloth, sackcloth, and the "hairy garments" of the prophet of God, or camel's hair (Ex. xxvii. 7; Matt. iii. 4). Wool was extensively used for ordinary clothing (Lev. xvi. 47; Prov. xxxvi. 26, xxxii. 13; Ex. xxviii. 18), while for finer work the wool was used, varying in quality, and producing the different textures described in the Bible as "linen" and "fine linen." The mixture of wool and flax in cloth intended for a garment was interdicted (Lev. xix. 19; Deut. xxii. 11). We regard to the ornamental kinds of work, the terms rituwth, "needlework," and morash chalah, the "work of the cunning workman," have been already discussed under the head of EMBROIDERER, to the effect that both kinds were produced in the loom, and that the distinction between them lay in the addition of a devise or pattern in the latter, the rituwth consisting simply of a variegated stuff without a pattern. We may further notice the terms: (1) shidbats b and tshiblet applied to the robes of the priest (Ex. xxvii. 4, 9), and specifying tequilad (A. V. "brodered "), i.e., with depressions probably of a square shape worked in, similar to the texture described by the Romans under the term sudorato (Plin. viii. 75; Jun. ii. 97); this was produced in the loom, as it is expressly said to be the work of the weaver (Ex. xxvii. 27). (2) Moshek b (A. V. "twined "), applied to the fine linen out of which the curtains

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a "גטננ". The same word describes both the and the shuttle.

b "גטננ". This term is otherwise understood of the warp, as in the xxx. and the Vulgate (Gesen. Thes. p. 800).
of the Tabernacle and the sacred vestments were made (Ex xxvi. i, xxviii. 6, etc.); in this texture each thread consisted of several finer threads twisted together, as is described to have been the case with the sacred consolamenta (Hieron iii. 47). (4.) 

Midshesheth zidikah (A.V. "of most just gold"), textures in which gold thread was interwoven (Ps xlv. 18). The Babylonians were particularly skillful in this branch of weaving, and embroidered groups of men or animals on the robes (Pth. viii. 74; Layard, Nin. ii. 413). The "goody Babylonian garment" secreted by Achan was probably of this character (Josh. viii. 21). The sacred vestments are said to have been woven in one piece without the intervention of any needlework to join the seams (Joseph. Ant. iii. 7, § 4). The "coat without seam" (χιτών ἀσήμαντος), worn by Jesus at the time of his crucifixion (John xix. 23), was probably of a sacred character in this respect, but made of a less costly material (I. S. T. p. 72).

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Indeed very great, but a nearer approach to universality is required to render it an argument for the view in aid of which it is appealed to. It was adopted by all the Semitic races, and, in the later period of their history at least, by the Egyptians. Across the Atlantic we find it, or a division all but identical with it, among the Peruvians. It also obtains now with the Hindoos, but its antiquity among them is matter of question. It is possible that it was first introduced into India by the Arabs and Mohammedans. So in this manner we find it either universally or only among the Buddhists admits of doubt. (See, for both, Primary's Questions and Answers, a work with many of the results of which we may be well expected to quarrel, but which deserves, in respect not only of curious learning, but of the vigorous and valuable thought with which it is impregnated, to be far more known than it is.) On the other hand, there is no reason for thinking the week known till a later period either to Greeks or Romans.

3dly. So far from the week being a division of time without ground in nature, there was much to recommend its adoption. Where the days were named from planetary deities, as among first the Assyrians, and then the Egyptians, there of course each period of seven days would constitute a whole, and that whole might come to be recognized by nations that disregarded or rejected the practice which had shaped and determined it. But further, the week is a most natural and nearly an exact quadruplication of the month, so that the quarters of the moon may easily have suggested it.

It is beside the purpose of this article to trace the hebdomadal division among other nations than the Hebrews. The week of the Bible is that with which we have to do. Even if it were proved that the planetary week of the Egyptians, as sketched by Dion Cassius (Hist. Rom. xxxvii. 18), existed at or before the time of the Exodus, the children of Israel did not copy that. Their week was simply determined by the Sabbath; and there is no evidence of any other day, with them, having either had a name assigned to it, or any particular associations bound up with it. The days seemed to have been distinguished merely by the ordinal numerals, counted from the Sabbath. We shall have occasion to point to the Egyptian planetary week at a later stage of our inquiry, but our first and main business, as we have already said, is with the week of the Bible.

We have seen in Gen. xxix. 27, that it was known to the ancient Syrians, and the injunction to Jacob, "fulfil her week," indicates that it was in use as a fixed term for festive celebrations. The most probable exposition of the passage is, that Laban tells Jacob to fulfil Leah's week, the proper period of the nuptial festivities in connection with his marriage to her, and then he may have Rachel also (comp. Judg. xiv.). And so too for funeral observance, as in the case of the obsequies of Jacob, Joseph made a mourning for his father seven days (Gen. i. 10). But neither of these instances, any more than Noah's procedure in the ark, go further than showing the custom of observing a term of seven days for any observance of importance. They do not prove that the whole year, or the whole month, was thus divided at all times, and without regard to remarkable events.

In Exodus of course the week comes into very distinct manifestation. Two of the great feasts—the Passover and the Feast of Tabernacles—are prolonged for seven days after that of their initiation (Exod. xii. 15-24, et al.), a custom which remains in the Christian Church, in the rituals of which the commemorances and topics of the great festivals are prolonged till what is technically called the octave. Although the Feast of Pentecost lasted but one day, yet the time for its observance was to be counted by weeks from the Passover, whence one of its titles, the Feast of Weeks.

These few words, as we have seen expanded so as to make the seventh month and the seventh year Sabbatical. To whatever extent the laws enforcing this may have been neglected before the Captivity, their effect, when studied, must have been to render the words שָׁבָּיקה, שֵׁבָּיוֹת, שֵׁבֶּכֶת, capable of meaning a seven of years almost as naturally as a seven of days. Indeed the generality of the word would have this effect at any rate. Hence their use to denote the latter in prophecies, more especially in that of Daniel, is not more arbitrary symbolism, but the employment of a not unnatural and easily understood language. This is not a查明cerance of the planetary week, but the adoption of a whole intercalation system. So do we propose giving our opinion of any such, but it is connected with our subject to remark that, whatever be the merits of that which in Daniel and the Apocalypse understands a year by a day, it cannot be set aside as forced and unnatural. Whether days were or were not intended to be thus understood in the places in question, their being so understood by a could hardly be otherwise, and we may say logical attendant on the scheme which counts weeks of years, and both would have been a natural confirmation to minds familiar and occupied with the law of the Sabbatical year.

In the N. T. we of course find such clear recognition of and familiarity with the week as needs scarcely be dwelt on. Sacred as the division was, and stamped deep on the minds and customs of God's people, it now received additional solemnity from our Lord's last earthly Passover gathering up his work of life into a week.

Hence the Christian Church, from the very first, was familiar with the week. St. Paul's language (I Cor. xvi. 2, καὶ ἀνὰ τὰς σαββατικὰς) shows this. We cannot, however, rely so much on it. Whether the time observed by the inhabitants of Corinth generally; for they to whom he was writing, though doubtless the majority of them were Gentiles, yet knew the Lord's day, and more probably the Jewish Sabbath. But though we can infer more than this from the place in question, it is clear that if not by this time yet very soon after, the whole Roman world had adopted the hebdomadal division. Dion Cassius, who wrote in the 2d century, speaks of it as both universal and recent in his time. He represents it as coming from Egypt, and gives two schemes, by one or other of which he considers that the planetary names of the different days were fixed (Dion Cassius, xxi. 18). Those names, or corresponding ones, have perpetuated themselves over Christendom, though no associations of any kind are now connected with them, except in so far as the whimsical conscience of some has quarrelled with their Pagan origin, and led to an attempt at their disuse. It would be interesting, though foreign to our present purpose, to inquire into the origin of this planetary week. A deeply-learned paper in the Philological Journal,
by the late Archdeacon Harl," gives the credit of its invention to the Chaldees. Dion Cassius was however pretty sure to have been right in tracing its adoption by the Roman world to an Egyptian origin. It is very striking to reflect that while Christendom was in its cradle, the law by which she was to divide her time came without collision with her later universal clearance, thus making things ready for her to impose on mankind that week on which all Christian life has been shaped — that week grounded on no worship of planetary deities nor dictated by the mere wish to quadruplicate the month, but based on the earliest lesson of revelation, and proposing to man his Maker's model as that whereby to regulate his working and his rest — that week which once in modern times it has been attempted to abolish, because it was attempted to abolish the whole Christian faith, but which has kept, as we are sure it ever will keep, its ground, being bound up with that other, and sharing therefore in that other's invincibility and perpetuity. F. G.

WEEKS, FEAST OF. [PENTECOST.]

WEIGHTS AND MEASURES.

I. WEIGHTS.

Introduction. — It will be well to explain briefly the method of inquiry which led to the conclusions stated in this article, the subject being intricate, and the conclusions in many main particulars different from any at which other investigators have arrived. The disagreement of the opinions respecting ancient weights that have been formed on the evidence of the Greek and Latin writers shows the importance of giving the first place to the evidence of monuments. The evidence of the Bible is clear, except in the case of one passage, but it requires a monumental commentary. The general principle of the present inquiry was to give the evidence of the monuments the preference on all doubtful points, and to compare it with that of literature, so as to ascertain the purport of statements which otherwise appeared to be explicable in two, or even three, different ways. Thus, if a certain talent is said to be equal to so many Attic drachms, these are usually explained to be drachms on the old, or Commercial standard, or on Solon's reduced standard, or again on the further reduced standard equal to that of Roman denarii of the early emperors; but if we ascertain from weights or coins the weight of the talent in question, we can decide with what standard it is compared, unless the text is hopelessly corrupt.

Besides this general principle, it will be necessary to bear in mind the following postulates:

1. All ancient Greek systems of weight were divided either directly or indirectly, from an eastern source.
2. All the other systems of ancient Greece and Persia, the Eginetan, the Attic, the Babylonian, and the Embod, are divisible either by 6,000, or by 3,600.
3. The 6,000th or 3,600th part of the talent is a divisor of all higher weights and coins, and a multiple of all lower weights and coins, except its two thirds.
4. Coins are always somewhat below the standard weight.
5. The statements of ancient writers as to the

relation of different systems are to be taken either as indicating original or current relation. When a set of statements shows a special study of metrology we must infer original relation; isolated statements may rather be thought to indicate current relation. All the statements of a writer, which are not borrowed, probably indicate either the one or the other kind of relation.

6. The statements of ancient writers are to be taken in their seemingly obvious sense, or discarded altogether as incorrect or unintelligible.

7. When a certain number of drachms or other denominations of one metal are said to correspond to a certain number of drachms or other denominations of another metal, it must not be assumed that the system is the same in both cases.

Some of these postulates may seem somewhat strict, but it must be recollected that some, if not all, of the systems to be considered have a mutual relation that is very apt to lead the inquirer to visionary results if he does not use great caution in his investigations.

The first investigation respecting the Hebrew weights that is contained in direct statements necessitates an examination of the systems used by, or known to, the Greeks as late as Alexander's time. We begin with such an examination, then state the direct data for the determination of the Hebrew system or systems, and finally endeavor to effect that determination, adding a comparative view of all our main results.

1. Early Greek Talents. — Three principal systems were used by the Greeks before the time of Alexander, — those of the Eginetan, the Attic, and the Embod talents.

1. The Eginetan talent is stated to have contained 60 minae, and 6,000 drachms. The following points are incontrovertibly established on the evidence of ancient writers. Its drachm was heavier than the Attic, by which, when unqualified, we mean the drachm of the full monetary standard, weighing about 67.5 grms Troy. Pollux states that it contained 10,000 Attic drachms and 100 Attic minae. Anub Gellius, referring to the time of Demostenes, speaks of a talent being equal to 10,000 drachms, and, to leave no doubt, says they would be the same number of denarii, which in his own time were equal to current reduced Attic drachms, the terms drachm and denarii being then used interchangeably. In accordance with these statements, we find a monetary system to have been in use in Macedonia and Thrace, of which the drachm weighs about 110 grs., in very nearly the proportion required to the Attic (6: 10: 67.5: 112.5).

The silver coins of Egin, however, and of many ancient Greek cities, follow a lower standard, of which the drachm has an average maximum weight of about 96 grs. The famous Cyzicene stater of electrum appear to follow the same standard as the coins of Egin, for they weigh about 240 grs., and are said to have been equal in value to 28 Attic drachms of silver, a drach of 129 grs., being equal to 20 such drachms, which would give the Cyzicones (20: 129: : 28: 180) three fourths of gold, the very proportion assigned to the composition of electrum by Pliny. If we may infer that the silver was not counted in the value, the Cyzicones would be equal to low drachms of Egin. The drachm obtained from the silver coins of Egin has very nearly the weight, 92.5 grs., that Beeck assigns to that of Athens before Solon's reduction, of which
the system continued in use afterwards as the Commerciaal talent. The coins of Athens give a standard, 67.5 grs., for the Solonian drachm, that does not allow, taking that standard for the basis of computation, a higher weight for the same Solonian drachm than that computed by Boeckh.

An examination of Mr. Burgon’s weights from Athens, in the British Museum, has, however, induced us to infer a higher standard in both cases. These weights bear inscriptions which prove their denominations, and that they follow two systems. (One weighing 9,980 grs. troy has the inscription MNA ATOP, and another weighing 7,171, simply MNA. We have therefore two systems evidently in the relation of the Commercial Attic, and Solonian Attic (9,980 : 7,171 : 138.88 : 99.7 instead of 100), a conclusion borne out by the fuller data given a little later (§ I. 2). The lower weight is distinguished by ΔEMO on a weight of 3,482 (× 2 = 6,964 grs.), and by 3Δ on one of 881 (× 3 = 2,643) : its mina was therefore 450 grs. The identity of these two systems, the Market and the Populcr, with the Commercial and Solonian of Athens, is therefore evident, and we thus obtain a higher standard for both Attic talents. From the correct relation of the weights of the two minae given above, we may compute the drachms of the two talents at about 98.8 and 71.7 grs. The heavier standard of the two Attic systems allowed by these weights reduces the difficulty that is occasioned by the difference of the two .Egyptian standards.

We thus obtain the following principal standards of the Egyptian weight:

A. — TABLE OF MR. BURGON’S WEIGHTS FROM ATHENS.

<table>
<thead>
<tr>
<th>No.</th>
<th>Weight, Grs.</th>
<th>Inscription</th>
<th>Type</th>
<th>Condition</th>
<th>Value, Attic Commercial</th>
<th>Excess or deficiency</th>
<th>Value, Attic Solonian</th>
<th>Excess or deficiency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>9,980</td>
<td>MNA ATOP</td>
<td>Dolphin</td>
<td>A (Mina)</td>
<td>-120</td>
<td>Mina</td>
<td>-120</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>9,590</td>
<td>MNA</td>
<td>Id.</td>
<td>D</td>
<td>0</td>
<td>Mina</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>7,171</td>
<td>MNA</td>
<td>Id.</td>
<td>A</td>
<td>0</td>
<td>(Mina)</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>7,983</td>
<td>3Δ</td>
<td>Diota</td>
<td>B</td>
<td>0</td>
<td>Mina?</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>4,424</td>
<td>Deltas</td>
<td>A. or D</td>
<td>-256.6</td>
<td>182.5</td>
<td>+288.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>3,974</td>
<td>Tortoise</td>
<td>B</td>
<td>-37.5</td>
<td>Mina</td>
<td>227</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>3,482</td>
<td>450</td>
<td>Turtle B</td>
<td>A</td>
<td>0</td>
<td>Mina</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>3,345</td>
<td>Turtle</td>
<td>B</td>
<td>190.3</td>
<td>Mina</td>
<td>72.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>3,218</td>
<td>TETAP</td>
<td>Tortoise</td>
<td>-22.7</td>
<td>Mina</td>
<td>3.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>2,059</td>
<td>Half diota</td>
<td>A</td>
<td>0</td>
<td>Mina</td>
<td>99.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>2,855</td>
<td>MO</td>
<td>Turtler B</td>
<td>-34.5</td>
<td>Mina</td>
<td>90.2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>2,810</td>
<td>3Δ</td>
<td>Half diota C</td>
<td>0</td>
<td>Mina</td>
<td>-193</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>1,872</td>
<td>EMETAP</td>
<td>Half tortoise B</td>
<td>71.7</td>
<td>Mina</td>
<td>227</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>1,688</td>
<td>Crescent</td>
<td>B</td>
<td>-256.6</td>
<td>182.5</td>
<td>+288.5</td>
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<td></td>
</tr>
<tr>
<td>15</td>
<td>1,518</td>
<td>B</td>
<td>B</td>
<td>-37.5</td>
<td>Mina</td>
<td>227</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>1,050</td>
<td>B</td>
<td>A</td>
<td>0</td>
<td>Mina</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>1,032</td>
<td>3Δ</td>
<td>B</td>
<td>-256.6</td>
<td>182.5</td>
<td>+288.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>1,349</td>
<td>B</td>
<td>A</td>
<td>0</td>
<td>Mina</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>1,293</td>
<td>MO</td>
<td>Quarter diota B</td>
<td>0</td>
<td>Mina</td>
<td>3.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>1,172</td>
<td>3Δ</td>
<td>Crescent B</td>
<td>-256.6</td>
<td>182.5</td>
<td>+288.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>1,172</td>
<td>450</td>
<td>Crescent B</td>
<td>A</td>
<td>0</td>
<td>Mina</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>1,082</td>
<td>Half Turtle B</td>
<td>A</td>
<td>-119.1</td>
<td>Mina</td>
<td>-119.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>1,045</td>
<td>EMETAP</td>
<td>Crescent E</td>
<td>91.6</td>
<td>Mina</td>
<td>32.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>988</td>
<td>EMETAP</td>
<td>Half diota in wreath B</td>
<td>91.6</td>
<td>Mina</td>
<td>32.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>926.5</td>
<td>EMETAP</td>
<td>Owl, A in field C</td>
<td>-37.3</td>
<td>Mina</td>
<td>37.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>924</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>915.5</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>910.5</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>901</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>889</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>889</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>889</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>889</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>889</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>889</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>889</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>889</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>889</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>889</td>
<td>3Δ</td>
<td>Half crescent and B</td>
<td>0</td>
<td>Mina</td>
<td>5.3</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Countermark, tripod.  2 Countermark, prow.  3 Turtle, headless.  4 Countermark Explanation of signs: A. Scarceyly injured. B. A little weight lost. C. More than a little lost. D. Much weight lost. E. Much corroded. F. Very much weight lost. When two signs are given, the former is the more probable. * The weight of the Commercial Attic mina is here assumed to be about 9,980 grs. + The weight of the Solonian Attic mina is here assumed to be about 7,171 grs. The heavier talent is indicated by capital letters.
WEIGHTS AND MEASURES

a. The Macedonian talent, or Eginetan of the writers, weighing about 660,000 grs., containing 69 minae and 6,000 drachms.

b. The Commercial talent of Athens, used for the coins of Eginetan, weighing as a monetary talent, never more than about 570,000 grs., reduced from a weight-talent of about 598,000, and divided into the same principal parts as the preceding.

It may be objected to this view that the coins of Eginetan should rather give us the true Eginetan standard than those of Macedonia, but it may be replied, that we know from literature and monuments of both Greek systems heavier than the ordinary or later Attic, and that the heavier of these systems is sometimes called Eginetan, the lighter, which bears two other names, never.

2. The Attic talent, when simply thus designated, is the standard weight introduced by Solon, which stood to the older or Commercial talent in the relation of 100 to 138.89. Its average maximum weight, as derived from the coins of Athens and the evidence of ancient writers, gives a drachm of about 67.5 grs.; but Mr. Borgen's weights, although shown, enable us to raise this sum to 71.7. These weights have also enabled us to make a very curious discovery. We have already seen that two mines, the Market and the Popular, are recognized in them, one weight, having the inscription MNA ATOP (μηνα ἀτόπος), weighing 9,280 grs., and another, inscribed MNA (μηνα), weighing 7,171 grs., these being in almost exact the relation of the commercial and ordinary Attic mine Ἀτόπος. There is no indication of any third system, but certain of the marks of value prove that the lower system had two talents, the heavier of which was double the weight of the ordinary talent. No. 9 has the inscription ΕΓΕΝΤΑΠ, "the quarter," and weighs 3,218 grs., giving a unit of 12,872 grs.; No. 14, inscribed ΕΜΙΤΑΠ, the "half-quarter," weighs 1,770 grs., giving a unit of 14,160 grs. We thus obtain a mina twice that of Solon's reduction. The probable reason for the use of this larger Solonian talent will be shown in a later place (§ IV.). These weights are of about the date of the Peloponnesian War. (See Table A.)

From these data it appears that the Attic talent weighed about 430,200 grs. by the weights, and that the coins give a talent of about 455,000 grs., the latter being apparently the weight to which the talent was reduced after a time, and the maximum weight at which it is reckoned by ancient writers. It gradually lost weight in the coinage, until the drachm fell to about 57 grs. or less, thus coming to be equivalent to, or a little lighter than, the denarius of the early Caesars. It is important, when examining the statements of ancient writers, to consider whether the full monetary weight of the drachm, mina, or talent, or the weight after this last reduction, is intended. There are cases, as in the comparison of a talent fallen into disuse, where the value in Attic drachms or denarii so described is evidently used with reference to the full Attic monetary weight.

3. The Euboic talent, though used in Greece, is also said to have been used in Persia, and there can be no doubt of its eastern origin. We therefore reserve the discussion of it for the next section (§ II, 2).

II. Foreign Talents of the same Period. — Two foreign systems of the same period, besides the Hebrew, are mentioned by ancient writers, the Babylonian talent and the Euboic, which Herodotus relates to have been used by the Persians of his time respectively for the weighing of their silver and gold paid in tribute.

1. The Babylonian talent may be determined from existing weights found by Mr. Layard at Nineveh. These are in the forms of lions and ducks, and are all upon the same system, although the same denominations sometimes weigh in the proportion of 2 to 1. On account of their great importance we insert a table, specifying their weights,

---

**Table of Weights from Nineveh**

Two weights in the series are omitted in this table: one is a large duck representing the same weight as No. 1, but much injured; the other is a small lion, of which the weight is doubtful, as it cannot be decided whether it was adjusted with one or two rings.

<table>
<thead>
<tr>
<th>No.</th>
<th>Form and Material</th>
<th>Phoenician Inscription</th>
<th>Commonform Inscription</th>
<th>Marks of Value</th>
<th>Condition</th>
<th>Weight, Gs. Troy.</th>
<th>Computed Weight</th>
<th>Division of Gr. T.</th>
<th>Lcr. T.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Duck stone</td>
<td>XXX Manehs</td>
<td>XXX Manehs</td>
<td>A</td>
<td>233,900</td>
<td>233,760</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>&quot;</td>
<td>X Manehs</td>
<td>X Manehs</td>
<td>B</td>
<td>77,560</td>
<td>79,920</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>&quot;</td>
<td>Y Manehs</td>
<td>Y Manehs</td>
<td>B</td>
<td>16,000</td>
<td>15,984</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Lion bronze</td>
<td>XV Manehs</td>
<td>XV Manehs</td>
<td>B</td>
<td>230,400</td>
<td>230,760</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>&quot;</td>
<td>Y Manehs</td>
<td>Y Manehs</td>
<td>B</td>
<td>77,820</td>
<td>79,920</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>&quot;</td>
<td>XV Manehs</td>
<td>XV Manehs</td>
<td>B</td>
<td>44,195</td>
<td>47,952</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>&quot;</td>
<td>XI Manehs</td>
<td>XI Manehs</td>
<td>B</td>
<td>30,745</td>
<td>31,568</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>&quot;</td>
<td>X Manehs</td>
<td>X Manehs</td>
<td>A</td>
<td>25,758</td>
<td>24,904</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>&quot;</td>
<td>XI Manehs</td>
<td>XI Manehs</td>
<td>B</td>
<td>11,094</td>
<td>11,084</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>&quot;</td>
<td>X Manehs</td>
<td>X Manehs</td>
<td>B</td>
<td>15,884</td>
<td>1 Id.</td>
<td></td>
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<td></td>
</tr>
<tr>
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<td>&quot;</td>
<td>Maneh</td>
<td>Maneh</td>
<td>B</td>
<td>14,724</td>
<td>1 Id.</td>
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<td>12</td>
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<td>Maneh</td>
<td>B</td>
<td>30,372</td>
<td>?</td>
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<td>13</td>
<td>&quot;</td>
<td>Maneh</td>
<td>Maneh</td>
<td>B</td>
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<td>7,992</td>
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</tr>
<tr>
<td>14</td>
<td>&quot;</td>
<td>Maneh</td>
<td>Maneh</td>
<td>B</td>
<td>7,403</td>
<td>Id.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>&quot;</td>
<td>Fifth</td>
<td>Fifth</td>
<td>B</td>
<td>3,705</td>
<td>3,996</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>&quot;</td>
<td>Quarter</td>
<td>Quarter</td>
<td>B</td>
<td>3,949</td>
<td>3,936</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>&quot;</td>
<td>Duck stone</td>
<td>XXXI XXXI</td>
<td>A</td>
<td>2,001</td>
<td>3,186</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>&quot;</td>
<td>Duck stone</td>
<td>XXXI XXXI</td>
<td>B</td>
<td>2,748</td>
<td>Id.</td>
<td></td>
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</tr>
<tr>
<td>19</td>
<td>&quot;</td>
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<td>XXXI XXXI</td>
<td>B</td>
<td>1,998</td>
<td>2,331</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A. Well preserved. B. Somewhat injured. C. Much injured.

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WEIGHTS AND MEASURES

Inscriptions, and degree of preservation. (See Table II, previous page.)

From these we may safely draw the following inferences.

The weights represent a double system, of which the heavier talent contained two of the lighter talents.

The heavier talent contained 60 manehs. The maneh was divided into thirtieths and sixtieths. We conclude the units having these respective relations to the maneh of the heavy talent to be divisions of it, because in the case of the first a thirtieth is a more likely division than a sixtieth, which it would be if assigned to the lighter talent, and because, in the case of the second, eight sixtieths is a more likely division than eight thirtieths.

The lighter talent contained 60 manehs. According to Dr. Hincks, the maneh of the lighter talent was divided into sixtieths, and these again into thirtieths. The sixtieth is so important a division in any Babylonian system, that there can be no doubt that Dr. Hincks is right in assigning it to this talent, and moreover its weight is a value of great consequence in the Babylonian system as well as in one derived from it. Besides, the sixty bears a different name from the sixtieth of the heavier talent, so that there must have been a sixtieth in each, unless we have shown to be unlikely, the latter belongs to the lighter talent, which would then have had a sixtieth and thirtieth. The following table exhibits our results.

<table>
<thead>
<tr>
<th>Heavier Talent</th>
<th>Gs. Troy.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 6 Maneh</td>
<td>2 3/4</td>
</tr>
<tr>
<td>1/2 6 Maneh</td>
<td>1 1/4</td>
</tr>
<tr>
<td>1/3 6 Maneh</td>
<td>1/2</td>
</tr>
<tr>
<td>1/6 6 Maneh</td>
<td>1/6</td>
</tr>
<tr>
<td>5,900</td>
<td>1,800</td>
</tr>
<tr>
<td>840</td>
<td>100</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Lighter Talent</th>
<th>Gs. Troy.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/6 of 1 6 Maneh</td>
<td>4 1/2</td>
</tr>
<tr>
<td>1/30 of 1 6 Maneh</td>
<td>3 1/5</td>
</tr>
<tr>
<td>1/180 of 1 6 Maneh</td>
<td>1 1/38</td>
</tr>
</tbody>
</table>

Certain low subdivisions of the lighter talent may be determined from smaller weights, in the British Museum, from Babylonia or Assyria, not found with those last described. These are, with one exception, ducks, and have the following weights, which we compare with the multiples of the smallest subdivision of the lighter talent.

<table>
<thead>
<tr>
<th>Smaller Babylonian or Assyrian Hundreds of Sixtieths</th>
<th>Gs. Troy.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Duck, marked 11, wt. 329</td>
<td>30, 355 2 320</td>
</tr>
<tr>
<td>2 &quot;</td>
<td>61, 1,213 2 120</td>
</tr>
<tr>
<td>3 &quot;</td>
<td>91 9 9 100</td>
</tr>
<tr>
<td>4 &quot;</td>
<td>121, 111 100</td>
</tr>
<tr>
<td>5 &quot;</td>
<td>151, 176 88</td>
</tr>
<tr>
<td>6 Weight like short 1 stopper.</td>
<td>23, 93 8 54</td>
</tr>
<tr>
<td>7 Duck</td>
<td>24, 88 8 50</td>
</tr>
<tr>
<td>8 &quot;</td>
<td>29, 75 4 40</td>
</tr>
<tr>
<td>9 &quot;</td>
<td>31, 35 32</td>
</tr>
<tr>
<td>10 &quot;</td>
<td>35, 22 20</td>
</tr>
</tbody>
</table>

Before comparing the evidence of the coins which we may suppose to have been struck according to the Babylonian talent, it will be well to ascertain whether the higher or lower talent was in use, or whether both were, in the period of the Persian coins.

Herodotus speaks of the Babylonian talent as not greatly exceeding the Euboic, which has been computed to be equivalent to the Commercial Attic, but more reasonably as nearly the same as the ordinary Attic. Pollux makes the Babylonian talent equal to 7,600 Attic drachmae. Taking the Attic drachmae at 67.5 grs., the standard probably used by Pollux, the Babylonian talent would weigh 472,500 grs., which is very near the weight of the lighter talent. Herodian says that the Babylonian talent was equal to 72 Attic minae, which, on the standard of 67.5 to the drachma, gives a sum of 486,000. We may therefore suppose that the lighter talent was generally, if not universally, in use in the time of the Persian coins.

Herodotus relates that the king of Persia received the silver tribute of the satrapies according to the Babylonian talent, but the gold, according to the Euboic. We may therefore infer that the silver coinage of the Persian monarchy was then adjusted to the former, the gold coinage to the latter, if there was a coinage in both metals so early. The oldest coins known to these coins, of the Persian monarchy, are of the time of Herodotus, if not a little earlier; and there are still more ancient pieces, in both metals, of the same weights as Persian gold and silver coins, which are found at or near Sardes, and can scarcely be doubted to be the coinage of Creesus, or of another Lydian king of the 6th century. The larger silver coins of the Persian monarchy, and those of the satrapies, are of the following denominations and weights:—

<table>
<thead>
<tr>
<th>Gs. Troy.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Piece of three sigl.</td>
</tr>
<tr>
<td>Piece of two sigl.</td>
</tr>
<tr>
<td>Siglos</td>
</tr>
</tbody>
</table>

The only denomination of which we know the name is the siglos, which, as having the same type as the Dorian, appears to be the oldest Persian silver coin. It is the nineteenth part of the maneh of the lighter talent, and the 5,400th part of that talent. The piece of three sigl. is the thirtieth part of that maneh, and the 1,800th part of the talent. If there were any coins of these coins being struck upon the Babylonian standard, it would be removed in the next part of our inquiry, in which we shall show that the relation of gold and silver occasioned these divisions.

2. The Euboic talent, though bearing a Greek name, is rightly held to have been originally an eastern system. As it was used to weigh the gold sent as tribute to the king of Persia, we may infer that it was the standard of the Persian gold money; and it is reasonable to suppose that the coinage of Euboic was upon its standard. If our result as to the talent, when tested by the coins of Persia and Euboic, confirms this inference and supposition, it may be considered sound.

We may therefore discuss the celebrated passage of Herodotus on the tribute of the Persian satrapies. He there states that the Babylonian talent contained 70 Euboic minae (iii. 89). He specifies the amount of silver paid in Babylonian talents by each province, and then gives the sum of the silver according to the Euboic standard, reduces the gold paid to its equivalent in silver, reckoning the former at thirteen times the value of the latter, and lastly gives the sum total. His statements may be thus tabulated:—

<table>
<thead>
<tr>
<th>Sum of Items.</th>
<th>Equal in Gr. T. Equivalent Difference silver.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3,900 B. T.</td>
<td>5,540 B. T.</td>
</tr>
</tbody>
</table>

At 22.2 grs. = 1 troy oz.
WEIGHTS AND MEASURES

<table>
<thead>
<tr>
<th>Gold tribute.</th>
<th>Equivalent</th>
<th>13,710 E. T.</th>
</tr>
</thead>
<tbody>
<tr>
<td>300 E. T.</td>
<td>4,699</td>
<td>1</td>
</tr>
</tbody>
</table>

Total... 13,710 E. T. 14,229
Total stated 14,599 14,599

Difference... +850 +890

It is impossible to explain this double error in any satisfactory manner. It is, however, evident that in the time of Herodotus there was some such relation between the Babylonian and Euboeic talents as that of 11465 to 10. This is near 12 to 1, and it may be inferred that ancient writers speak of any relative value of gold to silver about this time that would make talents in this proportion easy for exchange, and whether, if such a proportion is stated, it is confirmed by the Persian coins. The relative value of 13 to 1, stated by Herodotus, is very nearly 12 to 1, and seems as though it had been, the result of some change, such as might have been occasioned by the exchange of the surface-gold in Asia Minor, or a more careful working of the Greek silver mines. The relative value 12 to 1 is mentioned by Plato (Hippocr.); about Plato's time the relation was, however, 10 to 1. He is therefore speaking of an earlier period.

Supposing that the proportion between the Babylonian and Euboeic talents was 12 to 10, and that it was based upon a "relative value of 12 to 1, what light would the Persian coins throw upon the theory? If we take the chief or only Persian gold coin, the Daric, assuming its weight to be 124 grs., and multiply it by 12, we obtain the product 1,548. If we divide this product as follows, we obtain as approximate weights of all the principal and heavier Persian silver coins: —

1,548 + 6 = 258 three sigi.
+ 9 = 172 two sigi.
+ 18 = 86 sigi.

On these grounds we may suppose that the Euboeic talent was to the Babylonian as 60 to 72.45: or, taking the Babylonian talent at 7,992 grs., we obtain 399,500 for the Euboeic talent.

This result is most remarkably confirmed by an ancient bronze weight in the form of a lion discovered at Abydos in the Troad, and bearing in Phoenician characters the following inscription: "Approved," or "found correct on the part of the satrap who is appointed over the silver," or "money." It weighs 356,000 grs., and is supposed to have lost one or two pounds' weight. It has been thought to be a weight of 50 Babylonian mina, but it is most unlikely that there should have been such a division of the talent, and still more that a weight should have been made of that division without any distinctive inscription. If, however, the Euboeic talent was to the Babylonian in the proportion of 5 to 6, 50 Babylonian mina would correspond to an Euboeic talent, and this weight would be a talent of that standard. We have calculated the Euboeic talent at 399,600 grs., this weight is 399,000, or 3,600 deficient, but this is explained by the supposed loss of one (5,700) or two (11,520) pounds weight.

We have now to test our result by the Persian gold money, and the coins of Euboea.

The principal, if not the only, Persian gold coin is the Daric, weighing about 124 grs. Thus, we have seen, was the standard coin, according to which the silver money was adjusted. Its double in actual weight is found in the silver coinage, but its equivalent is wanting, as though for this sake of distinction. The double is the thirtieth of the unit of the lighter or monetary Babylonian talent, of which the Daric is the sixtieth, the latter being, in our opinion, a known division. The weight of the sixtieth is, it should be observed, about 132.2 grs., somewhat in excess of the weight of the silver, but ancient coins are always struck below their nominal weight. The Daric was thus the 3,000th part of the Babylonian talent. It is nowhere stated how the Euboeic talent was divided, but if we suppose it to have contained 50 mina, then the Daric would have been the sixtieth of the mina, but if 100 mina, the thirtieth. In any case it would have been the 3,000th part of the talent. As the 6,000th was the chief division of the Egitinnian and Attic monetary talents, and the 3,000th of the Hebrew talent according to which the sacred tribute was paid, and as an Egyptian talent contained 6,000 such units, no other principal division of the chief talents, save that of the Babylonian into 3,000, being known, this is exactly what we should expect.

The coinage of Euboea has hitherto been the great obstacle to the discovery of the Euboeic talent. For the present we speak only of the silver coins, for the only gold coin we know is later than the earliest notices of the talent, and it must therefore have been in Greece originally, as far as money was concerned, a silver talent. The coins give the following denominations, of which we state the average highest weights and the assumed true weights, compared with the assumed true weights of the coins of Athens:

<table>
<thead>
<tr>
<th>COINS OF EUBECA</th>
<th>COINS OF ATHENS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Highest weight.</td>
<td>Assumed true weight.</td>
</tr>
<tr>
<td>129</td>
<td>258</td>
</tr>
<tr>
<td>82</td>
<td>64</td>
</tr>
<tr>
<td>63</td>
<td>64.5</td>
</tr>
<tr>
<td>43</td>
<td>43</td>
</tr>
</tbody>
</table>

It must be remarked that the first Euboeic denomination is known to us only from two very early coins of Eretria, in the British Museum, which may possibly be Attic, struck during a time of Athenian supremacy, for they are of about the weight of very heavy Attic tetradrachms.

It will be perceived that though the weights of all denominations, except the third in the Euboeic list, are very near the Attic, the system of division is evidently different. The third Euboeic denomination is identical with the Persian siglos, and indicates the Persian origin of the system. The second piece is, however, identical with the Daric. It would seem that the Persian gold and silver systems of division were here combined; and this might perfectly have been done, as the Daric, though a division of the gold talent, is also a division of the silver talent. As we have noticed, the Daric is omitted in the Persian silver coinage for some special reason. The relation of the Persian and Greek systems may be thus stated:

* Since this was written we have ascertained that d. de Vogüé has supposed this lion to be a Euboic talent (Revue Archéologique, u. s. Jan. 1892). See also: Archéological Journal, 1890, Sept. pp. 190, 290.
WEIGHTS AND MEASURES

Persian silver, 283
Persian gold, 159
Babylonian, 129
Greek Euboic, 94
Actual weight, 25.8

The standard weights of Persian silver coins are here assumed from the highest average weight of the siglos. We hold that the coins of Corinth probably follow the Euboic system.

The only gold coin of Euboic known to us has the extraordinary weight of 49.4 grs. It is of Caryatis, and probably in date a little after Alexander's time. It may be upon a system for gold money derived from the Euboic, exactly as the Euboic was derived from the Babylonian, but it is not safe to reason upon a single coin.

3. The talents of Egypt have hitherto formed a most unsatisfactory subject. We commence our inquiry by stating all certain data.

The gold and silver coins of the Ptolemies follow the same standard as the silver coins of the kings of Macedon to Philip II, inclusive, which are on the full Euboic weight. The copper coins have been thought to follow the same standard, but this is an error.

The ancient Egyptians are known to have had two weights, the MeN or UtoN, containing ten smaller weights bearing the name KeT, as Mr. Chalas has proved. The former name, if rightly read MeN, is a maneh or mina, the latter, according to the Copts, was a drachm or dirham (K{Tj K{Tj, drachma, dirhama, the last form not being known to have the second signification). A weight, inscribed "Five KeTs," and weighing 698 grs., has been discovered. It probably originally weighed about 700 ("Rerum Archéologique," n.s.). We can thus determine the KeT to have weighed about 140 grs., and the MeN or UtoN about 1,400. An examination of the copper coins of the Ptolemies has led us to the interesting discovery that they follow this standard and system. The following are all the heavier denominations of the copper coins of the earlier Ptolemies, and the corresponding weights; the coins vary much in weight, but they clearly indicate their standard and their denominations: —

EGYPTIAN COPPER COINS, AND WEIGHS.

<table>
<thead>
<tr>
<th>Coins</th>
<th>Weights</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 cir. 140</td>
<td>MeN, or UtoN (Maneh?)</td>
</tr>
<tr>
<td>5 KeTs</td>
<td></td>
</tr>
<tr>
<td>2 cir. 280</td>
<td>(2 KeTs)</td>
</tr>
<tr>
<td>1 cir. 140</td>
<td>KeT</td>
</tr>
<tr>
<td>1 cir. 70</td>
<td>(1 KeT)</td>
</tr>
</tbody>
</table>

We must therefore conclude that the gold and silver standard of the Ptolemies was different from the copper standard, the latter being that of the ancient Egyptians. The two talents, if calculated from the coins, which in the gold and silver are below the full weight, are in the proportion of about 10 (gold and silver) to 13 (copper); or, if calculated from the higher correct standard of the gold and silver system, in the proportion of about 10 to 12.7: we shall speak as to the exchange in a later place (§ 11). It may be observed that the difficulty of explaining the statements of ancient writers as to the Egyptian, Alexandrian, or Ptolemaic talent or tal-

ents, probably arises from the use of two systems which could be easily confounded, at least in their lower divisions.

4. The Carthaginian talent may not be as old as the period before Alexander, to which we limit our inquiry, yet it reaches so nearly to that period that it cannot be here omitted. Those silver coins of the Carthaginians which do not follow the Attic standard seem to be struck upon the standard of the Persian coins, the Babylonian talent. The only clue we have, however, to the system is afforded by a bronze weight inscribed דבש דבאש and weighing 321 grannes = 4,565.5 grs. (Dr. Levy in Zeitschrift d. Deutsch. morgend. Gesellsch. xiv. p. 710). This sum is divisible by the weights of all the chief Carthaginian silver coins, except the "decadrachm," but only as sevenths, a system of division we do not know to have obtained in any ancient talent. The Carthaginian gold coins seem also to be divisions of this mina on a different principle.

III. The Hebrew Talent or Talents and Divisions.

The data we have obtained enable us to examine the statements respecting the Hebrew weights with some expectation of determining this difficult question. The evidence may be thus stated.

1. A talent of silver is mentioned in Exodus, which contained 3,000 shekels, distinguished as "the holy shekel," or "a shekel of the sanctuary." The number of Israelite men who paid the ransom of half a shekel apiece was 603,550, and the sum paid was 1,775 shekels of silver (Exxx. 13, 15, 38. xxvii. 25-28) whence we easily discover that the talent of silver contained 3,000 shekels (603,550 + 2 = 301,775 shekels = 1,775 = 300,000 + 10 talents = 3,000 shekels to the talent).

2. A gold maneh is spoken of and, in a parallel passage, shekels are mentioned, three manehs being represented by 300 shekels, a maneh therefore containing 100 shekels of gold.

3. Josephus states that the Hebrew talent of gold contained 100 minae (Λητρια εκ χρυσον . . . . οσαλων εξουσα μηνα εκατον, έι δ' έδραια μεν καλωνις κεχρησεις, ει δε τιν η ελπηιν μεταμυλωμενον γηλωοσην συμαινει ταλαντον, Ant. iii. 17).

4. Josephus states that the Hebrew mina of gold was equal to two libra and a half (δικας αλισαφηλικαν χρυσον, εκ μηνων τριακοσιων πεπωμενη ει δε μηνα παρ' αυτην εκείνη αιτωμεν δικας και δικριμα, Ant. iv. 7, § 1). Taking the Roman pound at 0,650 grs., the maneh of gold would weigh about 12,825 grs.

5. Ephraimus estimates the Hebrew talent at 125 Roman pounds, which, at the value given above, are equal to about 631,250 grs.

6. A difficult passage in Ezekiel seems to speak of a maneh of 50 or 60 shekels: "And the shekel [shall be] twenty gerahs: twenty shekels, and twenty shekels, silver shekels, shall be your maneh" (xxv. 12). The ordinary text of the LXX gives a series of small sums as the Hebrew, though differing in the numbers, but the Alex. and Vat. MSS have 50 for 15 (σκιλα ουδαιο, πινατε σκιλα, πινατε και σκιλα δεκα, και πεντηκοντα σκιλα η μην έστοι υπερ). The meaning would be, either that there were to be three manehs, respectively containing 20, 25, and 15 shekels, or the like, or else that a sum is intended by these numbers (20 + 25 + 15 = 60, or possibly 50). But it
must be remembered that this is a prophetic passage.

7. Josephus makes the gold shekel a Daric (Ant. iii. 8, § 10).

From these data it may reasonably be inferred, (1) that the Hebrew gold talent contained 100 manehs, each of which again contained 100 shekels of gold, and, basing the calculation on the stated value of the maneh, weighed about 1,292,500 grs., or, basing the calculation on the correspondence of the gold shekel to the Daric, weighed about 1,200,000 grs. (120 X 100 X 100), the latter being probably nearer the true value, as the 2d libra may be supposed to be a round sum; and (2) that the silver talent contained 3,000 shekels, and is probably the talent spoken of by Epiphanius as equal to 125 Toman pounds, or 631,250 grs., which would give a shekel of 210.4 grains. It is to be observed that, taking the estimate of Josephus as the basis for calculating the maneh of the former talent, and that of Epiphanius for calculating the latter, their relation is exactly 2 to 1. 50 manehs at 21 pounds, making 125 pounds. It is therefore reasonable to suppose that two talents of the same system are referred to and that the gold talent was exactly double the silver talent.

Let us now examine the Jewish coins.

1. The shekels and half-shekels of silver, if we take an average of the heavier specimens of the Maccabean issue, give the weight of the former as about 220 grs. A talent of 3,000 such shekels would weigh about 690,000 grs. This result agrees very fairly with the weight of the talent given by Epiphanius.

2. The copper coins are generally without any indications of value. The two heaviest denominations of the Maccabean issue, however, bear the names "half" (🌙🌙), and "quarter" (🌙🌙). M. de Saulcy gives the weights of three "halves" as, respectively, 251.6 grs. (16.3 grammes), 256.2 (15.3), and 210.2 (14.2). In Mr. Wigan's collection are two "quarters," weighing, respectively, 145.2 grs. and 118.9 grs.; the former being, apparently, the one "quarter" of which M. de Saulcy gives the weight as 122.9 (2.2 grammes). We are unable to add the weights of any more specimens. There is a smaller coin of the same period, which has an average weight, according to M. de Saulcy, of 81.8 grs. (5.3 grammes). If this be the third of the "half," it would give the weight of the latter at 243.4 grs. As this may be thought to be slender evidence, especially so far as the larger coins are concerned, it is important to observe that it is confirmed by the later coins. From the copper coins mentioned above, we can draw up the following scheme, comparing them with the silver coins.

**Copper Coins.**

<table>
<thead>
<tr>
<th>Average Supposed</th>
<th>Average Supposed</th>
<th>Weight, weight.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Half</td>
<td>254</td>
<td>250</td>
</tr>
<tr>
<td>Quarter</td>
<td>120</td>
<td>110</td>
</tr>
<tr>
<td>(Sixth)</td>
<td>118</td>
<td>83.5 (Third)</td>
</tr>
</tbody>
</table>

It is evident from this list that the copper "half" and "quarter" are half and quarter shekels, and are nearly in the relation to the silver like denominations of 2 to 1. But this relation is not exact, and it is therefore necessary to ascertain further, whether the standard of the silver talent can be raised. If not, whether the gold talent can be more than twice the weight of the silver, and, should this explanation be impossible, whether there is any ground for supposing a third talent with a shekel heavier than two shekels of silver.

The silver shekel of 220 grs. gives a talent of 690,000 grs.; this is the same as the Egyptian, which appears to be of Phoenician origin. There is no evidence of its ever having had a higher shekel or didrachm.

The double talent of 1,320,000 grs., gives a Daric of 132 grs., which is only 1 gr. and a small fraction below the standard obtained from the Babylonic talent.

The possibility of a separate talent for copper depends upon the relations of the three metals.

The relation of gold to silver in the time of Hezekiah was 1:13. The early relation upon which the systems of weights and coins used by the Persian state were founded was 1:12. Under the Ptolemies it was 1:12.5. The two Hebrew talents, if that of gold were exactly double that of silver, would have been easy for exchange in the relation of 1:12. A talent of gold corresponding to 24 talents of silver. The relation of silver to copper also can be best conjectured from the Ptolemaic system. If the Hebrews derived this relation from any neighboring state, Egypt is as likely to have influenced them as Syria: for the silver coinage of Egypt was essentially the same as that of the Hebrews, and that of Syria was different. Besides, the relation of silver and copper must have been very nearly the same in Syria and Palestine as in Egypt during the period in which the Jewish coinage had its origin, in accordance of the large commerce between those countries. It has, we venture to think, been satisfactorily shown by Letronne that the relation of silver to copper under the Ptolemies was 1:60, a minima of silver corresponding to a talent of copper.

It has, however, been supposed that the drachm of copper was of the same weight as that of gold and silver, an opinion which we have proved to be incorrect in an earlier part of this article (§ 11. 3). An important question now arises. Is the talent of copper, when spoken of in relation to that of silver, a talent of weight or a talent of account? — in other words, is it of 6,000 actual drachms of 140 grs. each, or of 6,000 drachms of account of about 110 grs. each, or a little less? This question seems to be answered in favor of the former of the two replies by the facts. (1) That the copper coins being struck upon the old Egyptian weight, it is incredible that so politic a prince as the first Ptolemy should have introduced a double system of reckoning, which would have given offense and occasioned confusion; (2) that the ancient Egyptian name of the monetary unit because that of the drachm, as it is shown by its being retained with the sense drachm and didrachm by the Copts (§ 11. 3); and had there been two drachms of copper, that on the Egyptian system would probably have retained the native name. We are of opinion, therefore, that the Egyptian copper talent was of 6,000 copper drachms of the weight of 140 grs. each. But this solution still leaves a difficulty. We know that the relation of silver to copper was 1:60 in drachms, though 1:78 or 80 in weight. In a modern state the actual relation would force itself into the position of the official relation, and 1:60 would become 1:78 or 80: but this was not necessarily the case in an ancient country in so peculiar a condition as Egypt. Alexandria and a few other towns were Greek, the rest of the country purely Egyptian; and it is quite possible that, while the gold and
silver coinage was current in the Greek towns, the Egyptians may have refused to take anything but copper on their own standard. The issue of copper coins above their value would have been a sacrifice to the exchequer, if given in exchange for gold or silver, rough or coined; but they might have been exclusively paid out for salaries and small expenditure, and would have given an enormous profit to the government, if repaid in small taxes. Supposing that a village paid a silver mina in taxes collected from small proprietors, if they had only copper the government would receive in excess 150,000 grs., or not much less than a fifth of the whole amount. No one who is conversant with the East in the present day will deny the possibility of such a state of things in Egypt under the Ptolemies. Our decision may be arrived at by the results of the two theories upon the relations of the metals.

Nominal relation $A_1 = \frac{12.5}{60} = \frac{1}{4.8}$ (Stater) $\frac{1}{6}$ (Min.) (Tola.)

Relation in weight $A_1 = \frac{12.5}{78} = \frac{4}{7.97} \times \frac{1}{9.99}$

It must be remembered that, in endeavoring to determine which of these two relations is the correct one, we must be guided by the evidence of antiquity, not by the mathematical proportions of the results, for we are now not dealing with coins, but with relations only originally in direct connection with systems of coinage.

Letronne gives the relation of silver to copper among the Romans, at the end of the Third Punic War, as 1:112, reduced from 1:84 3/4, both much higher values of the former metal than 1:60. It is therefore reasonable to suppose that the relation of 1:80 is that which prevailed in Egypt under the Ptolemies, and so at the time at which the first Jewish coins were struck, that of Simon the Maceabees.

We may therefore suppose that the Hebrew talents of silver and copper were exchangeable in the proportion of about 1:80, and, as we have seen that the coins show that their weights were of the relative weight 1:2 4/2, we may take as the basis of our computation the supposition that 50 shekels of silver were equal to a talent of copper, or 100 = 1 talent double the former. We prefer the former relation as that of the Egyptian system.

220 × 90 = 110,000 grs. 250 × 600,000 + 1200 = 440,220

Of these results, the first is too low, and the fourth and fifth too high, the second and third agreeing with our approximative estimate of the shekel and half-shekel of copper. It is, however, possible that the fourth result may be the true one, as some coins give very nearly this standard. Which is the right system can only be inferred from the effect on the exchange, although it must be remembered that very awkward exchanges of silver and copper may have obtained whenever copper was not an important metal. Thus at Athens 8 pieces of brass went to the obolus, and 7 leptai to the piece of brass. The former relation would be easy of computation, the latter very inconvenient. Among the Jews, the copper coinage was of more importance; at first of accurate fabric and not very varying weight, afterwards the only coinage. Its relation to the silver money, and afterwards to the Egyptian and Phoenician currency of the same weight, must therefore have been correct.

On this ground, we should prefer the relation of silver to copper 1:75, giving a talent of 724,000 grs., or nearly twice the Bahole. The agreement is remarkable, but may be fortuitous.

Our theory of the Hebrew coinage would be as follows:

- Gold . . . Shekel or Daric (foreign) 129 grs.
- Copper . . . Half (shekel) 294, Quarter (shekel) 132, (Sixth-shekel) 88.

We can now consider the weights.

The gold talent contained 100 markah, and 10,000 shekels.

The silver talent contained 3,000 shekels, 6,000 letab, and 60,000 gerahs.

The copper talent probably contained 1,500 shekels.

The shekel of the sanctuaries (Judg. xiv. 14), is spoken of both of the gold (Ex. xxvii. 24) and silver (25) talents of the time of the Exodus. We also read of "the king's weight" (1 Sam. vi. 26).

There is no reason for supposing different systems to be meant.

The significations of the names of the Hebrew weights must be here stated.

The talent (בש) means "a circle," or "globe," probably "an aggregate sum."

The shekel (שח) signifies simply "a weight."

The leka (לע) or half-shekel, signifies "a division," or "half."

The "quarter-shekel" (כש) is once mentioned (1 Sam. ix. 8).

The gerah (ג) signifies "a grain," or "bean."

IV. The History and Relations of the Principal Ancient Talents. — It is necessary to add a view of the history and relations of the talents we have discussed in order to show what light our theories throw upon these matters. The inquiry must be preceded by a list of the talents:

A. EASTERN TALENTS.

| Hebrew gold | 1,820,000 | Hebrew silver | 650,000 |
| Babylonian talent | . . . . . . . . 359,040 | Babylonian lesser silver | . . . . . . . . 479,020 |
| Egyptian | . . . . . . . . 840,000 | Persian gold | 390,000 |

Hebrew copper ? 792,000 ?

B. GREEK TALENTS.

| Attic | . . . . . . . . 600,000 | Attic Commercial | . . . . . . . . 600,000 |
| Attic Commercial, lowered | . . . . . . . . 598,800 | Attic Commercial, doubled | . . . . . . . . 598,800 |
| Attic Silver, ordinary | . . . . . . . . 505,200 | Attic Silver, lowered | . . . . . . . . 405,000 |
| Lekis | . . . . . . . . 387,004 | Lekika | . . . . . . . . 387,004 |

We omit the talent of the coins of .Egypt, as a mere monetary variety of the Egyptian, through the Attic Commercial.
WEIGHTS AND MEASURES

We take the Hebrew to be the oldest system of weight. Apart from the evidence from its relation to the other systems, this may be almost proved by our finding it to obtain in Greece, in Phoenicia, and in Judea, as the oldest Greek and Phoenician system, and as the Jewish system. As the Jewish system, it must have been of far greater antiquity than the date of the earliest coin struck upon it. The weight according to which the ramson was first paid must have been retained as the fixed legal standard. It may seem surprising, when we remember the general tendency of money to depreciate, of which such instances as those of the Athenian silver and the English gold will occur to the reader, that this system should have been preserved, by any but the Hebrews, at its full weight, from the time of the Exodus to that of the earliest Greek coins upon the Eginetan standard, a period probably of not much less than a thousand years; but we may cite the case of the solids of the Roman and Byzantine emperors, which retained its weight from its origination under Constantine the Great until the fall of Constantinople, and its purity from the time of Constantine untill that of Alexius Commenus, owing celebrity of the sequins of Venice and the florins of Venice for their exact weight. It must be remembered, moreover, that in Phoenicia, and originally in Greece, this system was that of the great trading nation of antiquity, who would have had the same interest as the Venetians and Florentines in maintaining the full monetary standard. There is a remarkable evidence in favor of the antiquity of this weight in the circumstance that, after it had been depreciated in the coins of the kings and cities of Macedon, it was restored, in the silver money of Philip II., to its full monetary standard.

The Hebrew system had two talents for the precious metals in the relation of 2:1. The gold talent, apparently not used elsewhere, contained 100 manehs, each of which contained again 100 shekels, there being thus 10,000 of these units, weighing about 132 grs. each, in the talent. The silver talent also known as the Eginetan contained 3,000 shekels, weighing about 220 grs. each. One gold talent appears to have been equal to 24 of these. The reason for making the talent of gold twice the talent of silver was probably merely for the sake of distinction.

The Babylonian talent, like the Hebrew, consisted of two systems, in the relation of 2 to 1, upon one standard. It appears to have been formed from the Hebrew by reducing the number of units from 10,000 to 7,200. The system was altered by the maneh being raised so as to contain 120 instead of 100 units, and the talent lowered so as to contain 60 instead of 100 manehs. It is possible that this talent was originally of silver, as the exchange, in their common unit, with the Hebrew gold, in the relation of 1:12, would be easy, 6 units of the gold talent paying for 72 of the silver, so that 10 gold units would be equal to a silver maneh, which may explain the reason of the change in the talent.

The derivation, from the lighter Babylonian talent, of the Euboe, talent, is easily ascertained. Their relation is that of 6:5, so that the whole aunts could be readily exchanged in the relations of 12:1: and the units being common, their exchange would be even more easy.

The Egyptian talent cannot be traced to any other. Either it is no independent system, or, perhaps it is the oldest talent and parent of the rest. The Hebrew copper talent is equally obscure. Perhaps it is the double of the Persian gold talent.

The Eginetan talent, as we have seen, was the same as the lesser or silver Hebrew talent. Its introduction into Greece was doubtless due to the Phoenicians. The Attic Commercial was a degradation of this talent, and was itself further degraded to form the Attic Solonian. The Attic Solonian talent thus had five successive standards (1, Original Eginetan; 2, Attic Commercial; 3, Id. lowered; 4, Attic Solonian; 5, Id. lowered) in the following relation:

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The first change was probably simply a degradation. The second may have been due to the influence of a Graeco-Asiatic talent of Cyzicus or Phocia, of which the stater contained about 180 grs. of gold, although weighing, through the addition of 69 grs. of silver, about 240 grs., thus implying a talent in the relation to the Eginetan of about 5:6. Solon's change has been hitherto an unresolved enigma. The relation of the two Attic talents is so awkward that scarcely any division is common to them in weight, as may be inferred from the data in the table of Athenian weights which we have given. Had the heavier talent been divided into quarters, and the lighter into thirds, this would not have been the case. The reason of Solon's change is therefore to be looked for in the influence of some other talent. It has been supposed that this talent was the Exodus, but this theory is destroyed by our discovery that the Attic standard of the oldest coins is below the weight-standard of about the time of the Peloponnesian War, and thus that the reduction of Solon did not bring the weights down to the Euboe standard. If we look elsewhere we see that the heavier Solonian weight is almost the same in standard as the Egyptian, the drachm of the former exceeding the unit of the latter by no more than about 3 grs. This explanation is almost proved to be the true one by the remarkable fact that the Attic gold talent, apparently unlike all other Greek talents, had a double talent, which would give a drachm instead of a dirhem, equivalent to the Egyptian unit. At the time of Solon nothing would be more likely than such an Egyptian influence as this explanation implies. The commercial relations of Egypt and Greece, through Naukratis, were then active; and the tradition or myth of the Egyptian origin of the Athenians was probably never stronger. The degradation of the Attic Solonian talent was no doubt effected by the influence of the Euboe, with the standard of which its lower standard is probably identical.

The principal authorities upon this subject are: Boeckh's Methodische Untersuchungen; Mommsen's Geschichte der Römischen Münzen; and Hussey's Ancient Weights. Don V. Vazquez Quesada's Essai sur les Systèmes Métriques et Monétaires des Anciens Peuples also contains much information. The writer must express his obligations to Mr. de Salis, Mr. Vaux, and Mr. E. Wigan, and more especially to his colleagues Mr. Madden and Mr. Cox, for valuable assistance.

K. S. P.
WEIGHTS AND MEASURES

II. MEASURES.

The most important topic to be discussed in connection with the subject of the Hebrew measures is their relative and absolute value. Another topic of secondary importance perhaps, but possessing an independent interest of its own, demands a few introductory remarks, namely, the origin of these measures, and their relation to those of surrounding countries. The measures of length are chiefly derived from the members of the human body, which are happily adapted to the purpose from the circumstance that they exhibit certain definite proportions relatively to each other. It is unnecessary to assume that a system founded on such a basis was the invention of any single nation; it would naturally be adopted by all in a rude state of society. Nevertheless, the particular parts of the body selected for the purpose may form more or less a connecting link between the systems of various nations. It will be observed in the sequel that the Hebrews restricted themselves to the fore-arm, to the exclusion of the foot and also of the pace, as a proper measure of length. The adoption of foreign names is also worthy of remark, as showing a probability that the measures themselves were borrowed. Hence the occurrence of words of Egyptian extraction, such as hrb and cphth, and probably anuwh (for "cubit"), inclines us to seek for the origin of the Hebrew scales both of length and capacity in that country. The measure of capacity, which have no such natural standard as those of length, would more probably be settled by conventional usage, and the existence of similar measures, or of a similar scale of measures in different nations, would furnish a strong probability of their having been derived from some common source. Thus the coincidence of the Hebrew cubit being subdivided into 72 legs, and the Athenian metra into 72 xesthe, can hardly be the result of chance; and, if there further exists a correspondence between the ratios that the weights bear to the measures, there would be still further evidence of a common origin. Beecher, who has gone fully into this subject in his "Weights and Measures," and shows how the systems of weights and measures prevalent among the civilized nations of antiquity to Babylon (p. 39). The scanty information we possess relative to the Hebrew weights and measures as a connected system, precludes the possibility of our assigning a definite place to it in ancient metrology. The names already referred to lead to the inference that Egypt rather than Babylon was the quarter whence it was derived, and the identity of the Hebrew with the Athenian scales for liquids furnishes strong evidence that these had a community of origin. It is important, however, to observe in connection with this subject, that an identity of ratios does not involve an identity of absolute quantities, a distinction which very possibly escaped the notice of early writers, who were not unnaturally led to identify the measures in their absolute values, because they held the same relative positions in the several scales.

We divide the Hebrew measures into two classes, according as they refer to length or capacity, and subdivide each of these classes into two, the former into measures of length and distance, the latter into liquid and dry measures.

1. Measures of length.

(a) The denomination referring to length were derived for the most part from the arm and hand.

We may notice the following four as derived from this source: (a) the ḫem, or finger's breath, mentioned only in Jer. ii. 21. (b) The ṭelōph, or hand breadth (Ex. xxv. 25; 1 K. vii. 26; 2 Chr. iv. 5), applied metaphorically to a short period of time in Ps. xxxiii. 5. (c) The sereth, or span, the distance between the extremities of the thumb and the little finger in the extended hand (Ex. xxviii. 6; 1 Sam. xvii. 43; Ez. xxiii. 13), applied generally to describe any small measure in Is. xi. 12. (d) The anuwh, or cubit, the distance from the elbow to the extremity of the middle finger. This occurs very frequently in the Bible in relation to buildings, such as the Ark (Gen. vi. 15), the Tabernacle (Lev. xvi, xlvii.), and the Temple (1 K. vi. 2; Ez. xi., xli.), as well as in relation to man's stature (1 Sam. vii. 4; Matt. vi. 27), and other objects (Esth. v. 14; Zech. v. 2). In addition to the above we may notice: (e) The giw, lit. a rod, applied to Elyon's dirk (Judg. iii. 16). Its length is uncertain, but it probably fell below the cubit, with which it is identified in the A. V. (f) The bān, or reel (compare our word "canoe") for measuring buildings on a large scale (Ez. vi. 5-8, xii. 8, xii. 16-19).

Little information is furnished by the Bible itself as to the relative or absolute lengths described under the above terms. With the exception of the notice that the reel equals six cubits (Ez. xii. 5), we have no indication that the measures were combined in anything like a scale. We should indeed infer the reverse, from the circumstance that Jeremiah speaks of "four fingers," where according to the scale, he would have said "a hand breadth." that in the description of Goliah's height (1 Sam. xvii. 4), the expression "six cubits and a span," is used instead of "six cubits and a half." and that Ezekiel mentions "three cubits and a span" in close juxtaposition (xiii. 15, 17), as though they bore no relation to each other either in the ordinary or the long cubit. That the denominations held a certain ratio to each other, arising out of the proportions of the members in the body, could hardly escape notice; but it does not follow that they were ever worked up into a scientific scale. The most important conclusion to be drawn from the Biblical notices, is to the effect that the cubit, which may be regarded as the standard measure, was of varying length, and that, in order to secure accuracy, it was necessary to define the kind of cubit intended, the result being that the other denominations, if combined in a scale, would vary in like ratio. That in the text of ii. 11, the cubit is specified to be "after the cubit of a man;" in 2 Chr. iii. 3, "after the fist," or rather "after the older measure;" and in Ez. viii. 8, "a great cubit," or literally "a cubit long," or though the forearm were in some sense the "mother of the arm." (Targ. p. 110).

The expression 3501, 3501 applies to priority of time, as well as of order, is clear from many passages, as e. g. 2 K. xiv. 31; Jer. iii. 12; 1 Kings ii. 3
WEIGHTS AND MEASURES

The considerable KnotMil elbow the existence remains the minius inferior what is Hebrew sions one, that by of measurements than language our would identified his, we have, and that is, that cubits, which was either longer or shorter than it, and from analogy it may be taken for granted that this second cubit would be the longer of the two. But what is meant by the "awnah of a man?" Is it the cubitus in the anatomical sense of the term, in other words, the bone of the fore-arm between the elbow and the wrist? or is it the full cubit in the ordinary sense of the term, from the elbow to the extremity of the middle finger? What, again, are we to understand by Ezekiel's expression, "cubit to the joint?" The term ostático is explained by Gesenius (Thes. p. 144) of the knuckles, and not of the "armholes," as in the A. V. of Jer. xxxvii. 12, where our translators have omitted all reference to the word γύδος, which follows it. A "cubit to the joint" is, therefore, the term generally implied by the phrase from elbow to the knuckles, and as this cubit exceeded by a hand-breadth the ordinary cubit, we should infer that it was distinguished from the cubit that reached only to the wrist. The meaning of the word is, however, contested: Hitzig gives it the sense of a connecting rod (Comm. on Jer.), Stur- mintz (Seiger, p. 94) understands it of the edge of the altar and others in the sense of a string of a building (Roemmiühler, Schol. in Jer.). Michaelis on the other hand understands it of the knuckles (Suppl. p. 119), and so does Saalschütz (Archäol. ii. 165). The expressions now discussed, taken together, certainly favor the idea that the cubit of the Bible did not come up to the full length of the cubit of other countries. A further question remains to be discussed, namely, whether more than two cubits were in vogue among the Hebrews. It is generally conceded that the "former" or "other" measure of 2 Chr. iii. 3, was the Mosaic or legal cubit, and that the modern measure, the existence of which is implied in that designation, was somewhat larger. Further, the cubit "after the cubit of a man" of Dent. iii. 11, is held to be a con- vert measure in contradistinction to the Mosaic one, and to have fallen below this latter in point of length. In this case, we should have three cubits — the common, the Mosaic or old measure, and the new measure. We turn to Ezekiel and find a distinction of another character, namely, a long and a short cubit. Now, it has been urged by many writers, and we think with good reason, that Ezekiel would not be likely to adopt any other than the old orthodox Mosaic standard for the measurements of his ideal temple. If so, his long cubit would be identified with the old measure, and his short cubit with the one "after the cubit of a man," and the new measure of 2 Chr. iii. 3 would represent a still longer cubit than Ezekiel's long one. Other explanations of the prophet's language have, however, been offered. It has been sometimes assumed that, while living in Chaldea he and his countrymen had adopted the long Babylonian cubit (Jahn, Archiv. § 115); but in this case his short cubit could not have belonged to the same country, inasmuch as the difference between these two amounted to only three fingers (Herod. i. 178). Again, it has been explained that his short cubit was the ordinary Chaldean measure, and the long one the Mosaic measure (Roemmiühler. in Ez. xI. 5); but this is unlikely on account of the respective lengths of the Babylonian and the Mosaic cubits, to which we shall hereafter refer. Independent of all these objections, we think that the passages previously discussed (Dent. iii. 11; 2 Chr. iii. 3) imply the existence of three cubits. It remains to be inquired whether from the Bible itself we can extract any information as to the length of the Mosaic or legal cubit. The notices of the height of the altar and of the height of the layers in the Temple are of importance in this respect. In the former case three cubits are specified (Ex. xxvii. 1), with a direct prohibition against the use of steps (Ex. xx. 26); in the latter, the height of the base on which the laver was placed was three cubits (1 K. vii. 27). If we adopt the ordinary length of the cubit (say 20 inches), the heights of the altar and of the base would be 5 feet. But it is possible, and even very likely, that the laver was placed at such a height. In order to meet this difficulty without any alteration of the length of the cubit, it must be assumed that an inclined plane led up to it, as was the case with the hither altar of the Temple (Mishn. Mihbl. § 1, § 3). But such a contrivance is contrary to the spirit of the text; and, even if it were to be allowed, the altar, would be wholly useless for the lavers. Hence Saalschütz infers that the cubit did not exceed a Phrygian foot, which is less than an English foot (Archäol. i. 167). The other instances adduced by him are not so much to the point. The molten sea was not designed for the purpose of bathing (though this impression is conveyed by 2 Chr. iv. 6 as given in the A. V.), and therefore the height of it, which was determined by the water drawn from the depth of the water in it. The height of Or, as inferred from the length of his bedstead (9 cubits, Dent. iii. 11), and the height of Goliah (6 cubits and a span, 1 Sam. xvii. 4), are not inconsistent with the idea of a cubit about 18 inches long, if credit can be given to other recorded instances of extraordinary stature (Plin. vii. 2; 16; Herod. i. 68; Joseph. Ant. xvii. 4, § 5). At the same time the rendering of the L.XX. in 1 Sam. xvii. 4, which is followed by Josephus (Ant. vii. 9, § 1), and which reduces the number of cubits to four, suggests either an error in the Hebrew text, or a considerable increase in the length of the cubit in later times.

The foregoing examination of Biblical notices has tended to the conclusion that the cubit of early times fell far below the length usually assigned to it; but these notices are so scanty and ambiguous that this conclusion is by no means decisive. We now turn to collateral sources of information, which we will follow out as far as possible in chronological order. The earliest and most reliable testi- mony as to the length of the cubit is supplied by the existing specimens of old Egyptian measures

<sup>a</sup> כ.מ.ה. <sup>b</sup> Knebel assumes that there were steps, and that the prohibition in Ex. xx. 26 emanates from an author who wrote in ignorance of the previous directions (Comm. on Ex. xxvii. 1).
Several of these have been discovered in tombs, carrying us back at all events to 1700 B.C., while the Nether careful at Elephantine exhibits the length of the cubit in the time of the Roman emperors. No great difference is exhibited in these measures, the longest being estimated at about 24 inches, and the shortest at about 29½, or exactly 29.47 29 inches (Wilkinson, *Anc. EgI. ii. 238*). They are divided into 28 digits, and in this respect contrast with the Mosaic cubit, which, according to Jewish authorities, was divided into 20 digits, or 19.096 inches as compared with 52.154 millimetres, or 20.811 inches and 523 millimetres, or 20.594 inches, the lengths of the Turin and Louvre measures respectively. He accounts for the additional two digits as originating in the practice of placing the two fingers crossways at the end of the arm and hand used in measuring, so as to adjust the spot upon which the other article has been measured. He further finds, in the notation of the Turin measure, indications of a third or ordinary cubit 23 digits in length. Another explanation is that the old cubit consisted of 24 old or 25 new digits, and that its length was 4.07 22 millimetres, or 18.429 inches; and again, others put the old cubit at 24 new digits, as marked on the measures. The relative proportions of the two would be, on these several hypotheses, as 28 : 26, as 28 : 24, and as 28 : 24.

The use of more than one cubit appears to have also prevailed in Babylon, for Herodotus states that the "royal" exceeded the "moderate" cubit (πόδια μέτρον) by three digits (i. 178). The appellation "royal," if borrowed from the Babylonians, would itself imply the existence of another, and it is by no means certain that this other was the "moderate" cubit mentioned in the text. The majority of critics think that Herodotus is there speaking of the ordinary Greek cubit (Boeckh, p. 214), though the opposite view is affirmed by Grote in his notice of Boeckh's work (Class. Misc. i. 28). Even if the Greek cubit is understood, a further difficulty arises out of the uncertainty whether Herodotus is speaking of digits as they stood on the Greek or on the Babylonian measure in the one case the proportions of the two would be as 8:7, in the other case as 9:8. Boeckh adopts the Babylonian digits (without good reason, we think), and estimates the Babylonian royal cubit at 25 277 284 Paris lines, or 20.806 inches (p. 219).

A greater length would be assigned to it according to the data furnished by M. Oppert, as stated in Rawlinson's *Heb. vol. i. 315*; for if the cubit and foot stood in the ratio of 5 : 3, and if the latter contained 15 digits, and had a length of 315 millimetres, then the length of the ordinary cubit would be 252 millimetres, and of the royal cubit, assuming, with Mr. Grote, that the cubits in each case were Babylonian, 588 millimetres, or 23.149 inches.

Reverting to the Hebrew measures, we should be disposed to identify the *new* measure, according to 2 Chr. iii. 3 with the full Egyptian cubit: the "old" measure and Ezekiel's cubit with the lesser one, either of 20 or 24 digits; and the "cubit of a man" with the third, one of which Themen speaks. Boeckh, however, identifies the Mosaic measure with the full Egyptian cubit, and accounts for the difference in the number of digits in the hypothesis that the Hebrews substituted a division into 24 for that into 28 digits, the size of the digits being of course increased (pp. 206, 297). With regard to the Babylonian measure, it seems highly improbable that either the ordinary or the royal cubit could be identified with Ezekiel's short cubit (as measure, = 480.792; the length of the 25 digits on the Louvre measure, = 480.375; and twice the left-hand division of the same Themen makes the difference between the royal and old cubits to be no more than two digits, the average length of the latter being 484.289 millimetres, or 19.096 inches as compared with 52.154 millimetres, or 20.811 inches and 523 millimetres, or 20.594 inches, the lengths of the Turin and Louvre measures respectively. He accounts for the additional two digits as originating in the practice of placing the two fingers crossways at the end of the arm and hand used in measuring, so as to adjust the spot upon which the other article has been measured. He further finds, in the notation of the Turin measure, indications of a third or ordinary cubit 23 digits in length. Another explanation is that the old cubit consisted of 24 old or 25 new digits, and that its length was 4.07 22 millimetres, or 18.429 inches; and again, others put the old cubit at 24 new digits, as marked on the measures. The relative proportions of the two would be, on these several hypotheses, as 28 : 26, as 28 : 24, and as 28 : 24.

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The precise amount of 543.293 is obtained by taking the mean of the four following amounts: 25 at 523.52, the total length of the Turin measure, = 60.890; twice the left-hand division of the same.
Rosenmüller thinks), seeing that its length on either of the computations above offered exceeded that of the Egyptian cubit.

In the Mishnah the Mosaic cubit is defined to be one of six palms (Celian, p. 17, § 10). It is termed the moderate cubit, and is distinguished from a lesser cubit of five palms on the one side (Celian, ibid.), and on the other side from a larger one, consisting, according to Bartenora (in Cel. 17, § 9), of six palms and a digit. The palm consisted, according to Maimonides (ibid.), of four digits; and the digit, according to Arian Montanus (Ant. p. 113), of four barleycorns. This gives 144 barleycorns as the length of the cubit, which accords with the number assigned to the cubiti justus et modius of the Arabianists (Bocek, p. 246). The length of the Mosaic cubit, as computed by Thénus (after several trials with the specified number of barleycorns of middling size, placed side by side), is 214.512 Paris lines, or 10.0613 inches (St. u. Kk. p. 110). It seems hardly possible to arrive at any very exact conclusion by this mode of calculation. Eisenreich estimated 144 barleycorns as equal to 238.35 Paris lines (Bocek, p. 289), perhaps from having used larger grains than the average. The writer of the article on "Weights and Measures" in the Penny Cyclopaedia (xviii. 189) gives the result of his own experience, that 28 average grains make up 5 inches, in which case 144 = 18.947 inches; while the length of the Arabian cubit referred to is computed at 234.968 Paris lines (Bocek, p. 247). The Talmudists state that the Mosaic cubit was used for the edifice of the Tabernacle and Temple, and the lesser cubit for the vessels thereof. This was probably a fiction; for the authorities were not agreed among themselves as to the extent to which the lesser cubit was used, some of them restricting it to the golden altar, and parts of the brazen altar (Mish. Cel. p. 17, § 10). But this distinction, fictitious as it may have been, shows that the cubits were not regarded in the light of sacred and pious, as stated in works on Hebrew archaeology. Another distinction, adopted by the Rabbinists in reference to the palm, would tend to show that they did not rigidly adhere to any definite length of cubit: for they recognized two kinds of palms, one wherein the fingers lay loosely open, which they denominated a smiling palm: the other wherein the fingers were closely compressed, and styled the grieving palm (Carpoz, Appar. pp. 974, 676).

The conclusions to be drawn from the foregoing considerations are not of the decisive character that we would wish. For while the collateral evidence derived from the practice of the adjacent countries and from later Jewish authorities favors the idea that the Biblical cubit varied but little from the length usually assigned to that measure, the evidence of the Bible itself is in favor of one considerably shorter. This evidence is, however, of so uncertain a character, turning on points of criticism and on brief notices, that we can hardly venture to adopt it as our standard. We accept, therefore, with reservation, the estimate of Thénus, and from the cubit we estimate the absolute length of the other denominations according to the proportions existing between the members of the body; the cubit equaling the span two spans (compare Ex. xxxv. 3, 10 with Joseph. Ant. iii. 6, §§ 5, 6), the span three palms, and the palm four digits.

<table>
<thead>
<tr>
<th>Digit</th>
<th>Inchesc</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.5865</td>
</tr>
<tr>
<td>2</td>
<td>1.173</td>
</tr>
<tr>
<td>3</td>
<td>1.7592</td>
</tr>
<tr>
<td>4</td>
<td>2.3457</td>
</tr>
<tr>
<td>5</td>
<td>2.932</td>
</tr>
<tr>
<td>6</td>
<td>3.5102</td>
</tr>
</tbody>
</table>

Land and area were measured either by the cubit (Num. xxxv. 4, 5; Ez. xl. 27) or by the reed (Ez. xli. 29, xliii. 17, xlv. 2, lxviii. 20; Rev. xvi. 16). There is no indication in the Bible of the use of a square measure by the Jews. Whenever they wished to define the size of a plot, they specified its length and breadth, even if it were a perfect square, as in Ez. xliii. 16. The difficulty of defining an area by these means is experienced in the interpretation of Num. xxxv. 4, 5, where the suburbs of the Levitical cities are described as reaching outward from the wall of the city 1,000 cubits round about, and at the same time 2,000 cubits on the side from without the city. We can hardly understand these two measurements otherwise than as applying, the one to the width, the other to the external boundary of the suburb, the measurements being taken respectively perpendicular and parallel to the city walls. But in this case it is necessary to understand the words rendered "from without the city," in ver. 5, as meaning to the exclusion of the city, so that the length of the city wall should be added in each case to the 2,000 cubits. The result would be that the size of the areas would vary, and that where the city walls were unequal in length, the sides of the suburb would be unequal. For instance, if the city wall was 500 cubits long, then the side of the suburb would be 2,500 cubits: if the city wall was 1,000 cubits, then the side of the suburb would be 5,000 cubits. Assuming the existence of two towns, 500 and 1,000 cubits square, the area of the suburb would in the former case be 6,000,000 square cubits, and would be 24 times the size of the town; while in the latter case the suburb would be 8,000,000, square cubits, and only 8 times the size of the town. This explanation is not wholly satisfactory, on account of the disproportion of the suburbs as compared with the towns: nevertheless any other explanation only exacerbates this disproportion. Kell, in his comment on Josh. xiv. 4, assumes that the city wall was in all cases to be regarded as 1,000 cubits long, which with the 1,000 cubits outside the wall, and measured in the same direction as the wall, would make up the 2,000 cubits, and would give to the side of the suburb in every case a length of 3,000 cubits. The objection to this view is that there is no evidence as to an uniform length of the city walls, and that the suburb might have been more conveniently described as 3,000 cubits on each side. All ambiguity equivalent for masōnah (מַסֹּנָה) in 1 Sam. xiv. 14 and for akv (אָכַב) in Is. v. 10. The latter term also occurs in the passage first quoted, and would with more consistency be rendered acoe instead of "yoke." It means such an amount of land as a yoke of oxen would plough in a day. Masōnah means a furrow.
would have been avoided if the size of the suburb had been decided either by absolute or relative acreage; in other words, if it were to consist in all cases of a certain fixed acreage outside the walls, or if it were made to vary in a certain ratio to the size of the town. As the text stands, neither of these methods can be deduced from it.

(2.) The measures of distance noticed in the Old Testament are the three following: (a) The "bath" or pace (2 Sam. vi. 12), answering generally to our yard. (b) The "stade" or A. V. "stades" was evidently a "little piece of ground" (Gen. xxxvi. 6, xlvii. 7; 2 K. xiv. 19). The expression appears to indicate some definite distance, but we are unable to state with precision what that distance was. The LXX. retains the Hebrew word in the form ἱπποδρόμων, which is thus a second translation of the expression, and we are unable to say whether this translation was intended by this translation, it would) be either the ordinary length of a race-course, or such a distance as a horse could travel without being over-fatigued, in other words, a stage. But it probably means a locality, either a race course itself, as in 3 Mac. iv. 11, or the space outside the town within which the hippodrome was situated. The LXX. give it again in gen. xlvii. 7, to the equivalent for Ephratim. The Syrian and Persian versions render ἱπποδρόμων by a well-known Persian measure, generally estimated at 30 stades (Herod. li. 6, v. 55), or from 37 to 40 English miles, but sometimes at a larger amount, even up to 69 stades (Strabo x. 518). The only conclusion to be drawn from the Bible is that the "stade" did not exceed and probably equalled the distance between Bethlehem and Rachel's burial place, which is traditionally identified with a spot 3½ miles north of the town. (c) The devise gōnē or alleviate gōnē, a day's journey, which was the most usual method of calculating distances in travelling (Gen. xxxvii. 29, xxxvii. 33; Ex. i. 18, ii. 31; Num. x. 55, xi. 34, xxi. 8; Deut. i. 2; 1 K. iv. 4; 2 K. iii. 9, v. iii. 3; 1 Mac. vi. 24, vii. 45; Tob. vi. 1), though but one instance of its occurs in the New Testament (Luke ii. 44). The distance indicated by it was naturally fluctuating according to the circumstances of the traveller or of the country through which he passed. Herodotus variously estimates it 2000 and 1500 stades (i. 101, v. 334); Aristobulus (Op. Prod. i. 11) at 150 and 172 stades; Pausanias (v. 33, § 2) at 150 stades; Strabo (i. 35) at from 250 to 300 stades; and Vegetius (De Re Mil. i. 11) at from 20 to 24 miles for the Roman army. The ordinary day's journey among the Jews was 30 miles; but when they travelled in companies only 10 miles. Nepos formed the third part of a stade, that is, of Jerusalem, according to the former, and Rezeth according to the latter computation (Lightfoot, Excre. in Luc. ii. 44). It is impossible to assign any distinct length to the day's journey: John's estimate of 36 miles, 172 yards, and 4 feet, is based upon the false assumption that it bore some relation to the other measures of length.

In the Apocrypha and New Testament we meet with the following additional measures: (d) The Sabbath-day's journey, already discussed in separate article. (e) The stadion or or "stadium," a Greek measure introduced into Asia subsequently to Alexander the Great's conquest, and hence first mentioned in the Apocrypha (2 Mac. xi. 5, xii. 9, 17, 29), and subsequently in the New Testament (Luke xiv. 33; John vi. 19, xi. 18; Rev. xiv. 20, xvi. 16). Both the name and the length of the stade were borrowed from the foot-race course at Olympia. It equaled 600 Greek feet (Herod. ii. 149), or 125 Roman paces (Tert. ii. 24), or 660 English feet. It thus falls below the furlong by 53½ feet. The distances between Jerusalem and the places Bethany, Janin, and Scythopolis, are given with tolerable exactness at 15 stades (John xi. 18), 240 stades (2 Mac. xii. 9), and 600 stades (2 Mac. vii. 29). In 2 Mac. xi. 5 there is an evident error, either of the author or of the text, in respect to the position of Bethoura, which is given as only 5 stades from Jerusalem. The Talmudists describe the stade under the term ephah, and regarded it as equal to 625 feet and 125 paces (Carpoz, Apper. p. 679). (f) The Mile, a Roman measure, equaling 1000 English yards, 8 stades, and 1568 English yards.


The measures of capacity for liquids were: (a) the log (Lev. xiv. 10, etc.), the name originally signifying a "bason." (b) The hin, a name of Egyptian origin, frequently noticed in the Bible (Ex. xxii. 14, xxx. 24; Num. xx. 4, 7, 9, Ex. iv. 11, etc.). (c) The bath, the name meaning measured, the largest of the liquid measures (1 ephah equal to 1 stade; 3 baths, = 1 stade: 1 ephah, 1 el, 1 bath). With regard to the relative values of these measures we learn nothing from the Bible, but we gather from Josephus (Jos. iii. 8, 3) that the bath contained 6 hinni for (the bath equalled 72 ephah or 12 ephahs, and the hin 2 ephahs). From the Talmudists that the hin contained 12 logim (Carpoz, Apper. 685). The relative values therefore stand thus:

<table>
<thead>
<tr>
<th>Log</th>
<th>12</th>
<th>Hin</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bath</td>
<td>72</td>
<td>1</td>
<td>6</td>
</tr>
</tbody>
</table>

The dry measure contained the following denominations: (a) The ephah, mentioned only in 2 K. vii. 25, the name meaning literally hollow or container. (b) The omer, mentioned only in Ex. xvi. 16-26. The same measure is elsewhere termed sovep, being as the tenth part of an ephah (comp. Ex. xvi. 36), whence in the A. V. the tenth heil (Lev. xiv. 10, xxiii. 13; Num. xiv. 4, etc.). The word omer implies a heil, and secondarily a sheeph (c). The shibol or or "measure," this being the etymological meaning of the term, and appropriately applied to it, inasmuch as it was the ordinary measure for household purposes (Gen. xviii. 6; 1 Sam. xiv. 18; 2 K. vii. 1, 16). The Greek equivalent occurs in Matt. iii. 33; Luke xxii. 21. The sheeh was otherwise termed shalsheth, as being the third part of an ephah (Is. xiv. 12, Ps. i. 5). (d) The ephah, a word of Egyptian origin, and
of frequent recurrence in the Bible (Ex. xvi. 36; Lev. v. 11, vi. 20; Num. v. 15, xxvii. 5; Judges vi. 19; Ruth ii. 17; 1 Sam. i. 24, xvii. 17; Ez. xlv. 11, 13, xvi. 5, 7, 11, 14). (e.) The Hebrew term "bur" or "bath-bomer," literally meaning what is poured out; it occurs only in Hos. iii. 2. (f.) The homer, meaning hemph (Lev. xxvii. 16; Num. xii. 4; Ez. v. 10; Ez. xlv. 13). It is elsewhere termed cor, from the circular vessel in which it was measured (1 K. iv. 22, v. 11; 2 Chr. ii. 10, xxvii. 5; Ezz. vii. 22; Ez. xlv. 14). The Greek equivalent occurs in Luke xvi. 7.

The relative proportions of the dry measures are to a certain extent expressed in the names issurin, meaning a tenth, and shalalah, a third. In addition we have the Biblical statement that the omer is the tenth part of the ephah (Ex. xvi. 36), and that the ephah was the tenth part of a homer, and corresponded to the bath in liquid measure (Ez. xlv. 11). The Babylonians supplement this by stating that the ephah contained three seahs, and the seah six ebes (Carpzov, p. 683). We are thus enabled to draw out the following scale of relative values:

<table>
<thead>
<tr>
<th>Cubit</th>
<th>Omer</th>
<th>Seah</th>
<th>Ephah</th>
<th>Homer</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>3</td>
<td>10</td>
<td>30</td>
<td>90</td>
</tr>
</tbody>
</table>

The above scale is constructed, it will be observed, on a combination of decimal and duodecimal ratios, the former prevailing in respect to the omer, ephah, and homer, the latter in respect to the cubit, seah, and ephah. In the liquid measure the duodecimal ratio above appears, and hence there is a fair presumption that this was the original, as it was undoubtedly the most general principle on which the scales of antiquity were framed (Beeckh, p. 38). Whether the decimal division was introduced from some other system, or whether it was the result of local usage, there is no evidence to show.

The absolute values of the liquid and dry measures form the subject of a single inquiry, inasmuch as the two scales have a measure of equal value, namely, the bath and the ephah (Ex. xlv. 11); if either of these can be fixed, the conversion of the other denominations into their respective values readily follows. Unfortunately the data for determining the value of the bath or ephah are both scanty and conflicting. Attempts have been made to deduce the value of the bath from a comparison of the dimensions and the contents of the modern sea. As given in 1 K. vii. 23-26. If these particulars had been given with greater accuracy and fullness, they would have furnished a sound basis for a calculation; but, as the matter now stands, uncertainty attends every statement. The diameter is obscure, and the claim, which, it would appear, was to be circular and cylindrical, the diameter being stated to be "from one brim to the other." Assuming that the vessel was circular, the proportion of the diameter and circumference are not sufficiently exact for mathematical purposes, nor are we able to decide whether the diameter was measured from the internal or the external edge of the vessel. The shape of the vessel has been variously conceived, to be circular and polygonal, cylindrical and hemispherical, with pendicular and with bulging sides. The contexts are given as 2,900 baths in 1 K. vii. 26, and 3,000 baths in 2 Chr. iv. 3, the latter being probably a corrupt text. Lastly, the length of the cubit is undefined, and hence every estimate is attended with suspicion. The conclusions drawn have been widely different, as might be expected. If it be assumed that the form of the vessel was cylindrical (as the description prima facie seems to imply), that its clear diameter was 10 cubits of the value of 19,650 English inches each, and that its full contents were 2,000 baths, then the value of the bath would be 4,895 gallons; for the contents of the vessel would equal 2,715,638 cubical inches, or 9,793 gallons. If, however, the statement of Josephus (Ant. viii. 3, § 5), as to the hemispherical form of the vessel, be adopted, then the estimate would be reduced. Saalzschutz, as quoted by Beeckh (p. 201), on this hypothesis calculates the value of the bath at 18,486 French litres, or 3,686 English gallons. If, further, we adopt Saalzschutz's view as to the length of the cubit, which he puts at 15 Dresden inches at the highest, the value of the bath will be further reduced, according to his calculation, to 10½ Prussian quarts, or 2,6057 English gallons; while at his lower estimate of the cubit at 12 inches, its value would be little more than one half of this amount (Arch. 12, II. 171). On the other hand, if the vessel bulged, and if the diameter and circumference were measured at the neck or narrowest part of it, space might be found for 2,900 or even 3,000 baths of greater value than any of the above estimates. It is therefore hopeless to arrive at any satisfactory conclusion from this source. Nevertheless we think the calculations are not without their use, as furnishing a certain amount of presumptive evidence. For, setting aside the theory that the vessel bulged considerably, for which the text furnishes no evidence whatever, all the other computations agree in one point, namely, that the bath fell far below the value placed on it by Josephus, and by modern writers on Hebrew archaeology generally, according to whom the bath measures between 8 and 9 English gallons.

We turn to the statements of Josephus and other early writers. The former states that the bath equals 72 xestes (Ant. viii. 2, § 9), that the seah equals 2 Attic cheia (ibid. iii. 8, §§ 3, 9, § 4), that the seah equals 1 Italian meali (ibid. iv. 4, § 5), that the cor equals 10 Attic mediometri (ibid. iv. 9, § 23), and that the issurin or omer equals 7 Attic catheg (ibid. iii. 6, § 6). It may further be implied from Ant. iv. 4, § 4, as compared with 2 K. vi. 25, that he regarded the cuba as equal to 4 xestes. Now, in order to reduce these statements to consistency, it must be assumed that in Ant. xv. 9, § 2, he has confused the mediumus with the metretis, and in Ant. iii. 6, § 6, the catheg with the xestes. Such errors are nowhere shown on his other statements, and tend to the conclusion that Josephus was not really familiar with the Greek measures. This impression is supported by his apparent ignorance of the term metretis, which he should have used not only in the passage above noticed, but also in viii. 2, § 9, where he would naturally have included it for 72 xestes, assuming that these were Attic xestes. Nevertheless his testimony must be taken as decisive in favor of the identity of the Hebrew bath with the Attic metretis.
Jerome (in Matt. xiii. 33) affirms that the sheaf equals 1/2 modii, and (in Ez. xlv. 11) that the cor equals 60 modii, — statements that are glaringly inconsistent, inasmuch as there were 30 saasks in the cor. The statements of Ephraimus in his treatise De Mensuriae are equally remarkable for inconsistency. He states (ib. 177) that the cor equals 30 modii; on this assumption the bath would equal 51 scarceàrii, but he gives only 50 (p. 178): the sheaf would equal 1 modius, but he gives 1 1/2 modii (p. 178); or, according to his estimate of 17 scarcearii to the modius, 211 scarcearii, though elsewhere he assigns 56 scarcearii, as its value (p. 182): the other would be 5 1/2 scarcearii, but he gives 7 1/4 (p. 182), implying 4 1/2 modii to the cor: and, lastly, the ephah is identified with the Egyptian octobe (p. 182), which was either 4 1/2 or 5 1/2 modii, according as it was in the old or the new measure, though according to his estimate of the cor it would only equal 3 modii. Little reliance can be placed on statements so loosely made, and the question arises whether the identification of the bath with the meticls did not arise out of the circumstance that the two measures held the same relative position in the scales, each being subdivided into 72 parts, and, again, whether the assignment of 30 modii to the cor did not arise out of there being 30 saasks in it. The discrepancies can only be explained on the assumption that a wide margin was allowed for a long measure, amounting to an increase of 50 per cent. This appears to have been the case from the definitions of the sheaf or σακάν given by Hesychius, μεδιός γέμισας, γέρας, εν είκοσι μούδοις Χρυσίνιος, and μεδιός. By Suidas, μερίδιον τετραπαντοείον, ἄρα μεδιός γέμισα καὶ γέρας. Assuming, however, that Josuah was in identifying the bath with the meticls, its value would be, according to Boeckh's estimate of the latter (pp. 261, 278), 1094.5 Paris cubic inches, or 8.8056 English gallons, but according to the estimate of Bethem (boeckh. p. 73) 1295.77 Paris cubic inches, or 8.9696 English gallons. The Kabbalists furnish data of a different kind for calculating the value of the Hebrew measures. They estimated the log to be equal to six hen eggs, the cubic contents of which were ascertained by measuring the amount of water they displaced (Maimonides, in c. 17, § 10). On this basis Theonius estimated the cubic contents of 1 modius, or 0.06147 English gallon, and the bath, at 1,041.39 Paris cubic inches, or 4.4286 gallons (St. u. Kr. pp. 101, 121). Again, the log of water is said to have weighed 108 Hebrew drahma; each equaling 61 barleycorns (Maimonides, in Iohw. 3, § 6, ed. Ginz.); Thelaüs finds that 5,498 barleycorns fill about the same space as 6 hen eggs (St. u. Kr. p. 121). And again, a log is said to fill a vessel 4 digits long, 4 broad, and 2.7, high (Maimonides, in Prof. Menaboch). This vessel would contain 21.6 cubic inches, or 0.07754 gallon. The conclusion arrived at from these data would agree tolerably well with the first estimate formed on the notices of the medon saask.

a In the table the weight of the log is given as 108 drachmas; but in this case the contents of the log are supposed to be water. The relative weights of water and wine were as 27:1.

b Marmarini.

c Noth.

d Eternus.

WELL:

As we are unable to decide between Josephus and the Kabbalists, we give a double estimate of the various denominations, adopting Bethem's estimate of the mificent:-

(Josephas.)

<table>
<thead>
<tr>
<th>Measure</th>
<th>Gallons</th>
<th>Paris cubic inches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homer or Cor</td>
<td>8.0286</td>
<td>69.038</td>
</tr>
<tr>
<td>Ephan or Bath</td>
<td>8.0986</td>
<td>75.692</td>
</tr>
<tr>
<td>Seah</td>
<td>2.5588</td>
<td>21.472</td>
</tr>
<tr>
<td>Hin</td>
<td>1.1449</td>
<td>9.384</td>
</tr>
<tr>
<td>Omer</td>
<td>0.7259</td>
<td>6.023</td>
</tr>
<tr>
<td>Cub</td>
<td>0.416</td>
<td>3.488</td>
</tr>
<tr>
<td>Log</td>
<td>0.254</td>
<td>2.150</td>
</tr>
</tbody>
</table>

In the New Testament we have notices of the following foreign measures:— (a.) The modicls (John v. 6; A. V. "frankl."); for liquids. (b.) The citresses, (Rev. vi. 6; A. V. "measure”), for dry goods. (c.) The xestkle applied, however, not to the particular measure so named by the Greeks, but to any small vessel, such as a cup (Mark vii. 4. 8: A. V. "pot "). (d.) The modius, similarly applied to describe any vessel of moderate dimensions (Matt. v. 15; Mark iv. 21; Luke xi. 30; A. V. "measures."); though properly naming a Roman measure, amounting to about a peck.

The value of the Attic mificent has been already stated to be 8.5696 gallons, and consequently the amount of liquid in six stone jars, containing on the average 2 1/2 mertica each, would exceed 110 gallons (John h. 6). Very possibly, however, the Greek term represents the Hebrew bethem, and if the bath be taken at the lower estimate assigned to it, the amount would be reduced to about 60 gallons. Even this amount far exceeds the requirements for the purposes of legal purification, the tendency of Pharisaical refinement being to reduce the amount of water to a minimum, so that a quarter of a log would suffice for a person (Mishnah, Civ. ii. § 1). The question is one simply of archetical interest as illustrating the customs of the Jews, and does not affect the character of the miracle with which it is connected. The chanica was 1/2 of an Attic modicls, and contained nearly a quart. It represented the usual amount of corn for a day's food, and hence a chanica for a penny, or denarion, which usually purchased a bushel (Cic. Ver. iii. 81), being a great scarcity (Rev. vi. 6). With regard to the use of foreign measures, various precepts are expressed in the Mosiac law and other parts of the Bible (Lev. xix. 35, 36; Dent. xxv 14, 15; Prov. xx. 10; Ez. xiv. 10), and in all probability standard measures were kept in the Temple, as was usual in the other civilized countries of antiquity (Boeckh. p. 12). The works chiefly referred to in the present article are the following:— Boeckh, Metrologische Untersuchungen, 1838; Classical Museum, vol. i. : Theillogische Studien und Kritiken for 1846; Mishnah, ed. Surenhusius; Wilkinson, Ancient Egyptians, 2 vols. 1854; Ephraimus, Opera, 2 vols., ed. Petruccus. W. L. B.
the use of the former word to denote a receptacle for water springing up freshly from the ground, while the latter usually denotes a reservoir for rain-water (Gen. xxvi. 19, 32; Prov. v. 15; John iv. 14).

The special necessity of a supply of water (Judg. i. 15) in a hot climate has always involved among the Eastern nations questions of property of the highest importance, and sometimes given rise to serious contention. To give a name to a well denoted a right of property, and to stop or destroy one thus marked was a military expedient, a mark of conquest, or an encroachment on territorial right claimed or existing in its neighborhood. Thus the well Beer-sheba was opened, and its possession attested by special formula by Abraham (Gen. xxx. 30, 31). In the hope of expelling Isaac from their neighborhood, the Philistines stopped up the wells which had been dug in Abraham’s time and called by his name, an encroachment which was strongly resisted by the followers of Isaac (Gen. xxvi. 15-33; see also 2 K. iii. 19, 2 Chr. xxvi. 16; Burckhardt, Note a, ii. 185, 194, 204, 276). The Kurian notices abandoned wells as signs of desertion (Sur., xxiii.). To acquire wells which they had not themselves dug, was one of the marks of favor accorded to the Hebrews on their entrance into Canaan (Deut. xi. 11). The Kurian notices them without independence (Prov. xv. 15), and to abstain from the use of wells belonging to others, a disclaimers of interference with their property (Num. xx. 17, 19, xxii. 22). Similar rights of possession, actual and hereditary, exist among the Arabs of the present day. Wells, Burckhardt says, in the interior of the Desert, are exclusive property, either of a whole tribe, or of individuals whose ancestors dug the wells. If a well be the property of a tribe, the tents are pitched near it, whenever rain-water becomes scarce in the desert; and no other Arabs are then permitted to water their camels. But if the well belongs to an individual, he receives present from all strangers who pass or camp near the well, and refresh their camels with the water of it. The property of such a well is never abandoned; and the Arabs say, the possessor is sure to be fortunate, as all who drink of the water bestow on him their benedictions (Note on Tod. ii. 228, 229; comp. Num. xxi. 17, 18, and Judg. i. 15).

It is thus easy to understand how wells have become in many cases links in the history and landmarks in the topography both of deserts and of the Arabian Peninsula. The wells once dug in the rocky soil of Palestine might be filled with earth or stones, but with difficulty destroyed, and thus the wells of Beer-sheba, and the well near Nablus, called Jacob’s well, are among the most un doubted witnesses of these transactions of sacred history in which they have borne, so to speak, a prominent part. On the other hand, the wells dug in the sandy soil of the Arabian valleys, easily destroyed, but easily renewed, often mark, by their ready supply, the stations at which the Hebrew pilgrims halted their thirst, or, as at Marah, were disappointed by the bitterness of the water. In like manner the stations of the Mohamnedan pilgrims from Cairo and Damascus to Mecca (the Hadj route) are marked by the wells (Robinson, i. 69, 204, 205, ii. 283; Burckhardt, Syrie, pp. 318, 472, 474; App. III. 656, 660; Shaw, Trav., 314; Niebuhr, Descrip. de l’Ar., pp. 347, 348; Wellsted, Trav., ii. 49, 43, 64, 457, App.). Wells in Palestine are usually excavated from the solid limestone rock, sometimes with steps to descend into them (Gen. xxiv. 16; Burckhardt, Syrie, p. 232; Col. Ch. Chron. 1858, p. 470). The brims are furnished with a curb or low wall of stone, bearing marks of high antiquity in the narrow worn by the ropes used in drawing water (Rob. i. 204). This curb, as well as the stone cover, which is also very usual, agrees with the directions of the Law, as explained by Philo and Josephus, namely, as a protection against accident (xx. 33; Joseph. Ant. iv. 8, § 37; Philo, De Spec. Leg. iii. 27, ii. 324; ed. Mangen., Mannheil, in E. Trav., 455). It was on a curb of this sort that our Lord sat when He conversed with the woman of Samaria (John iv. 6), and it was this, the woman of Samaria, who, with the water vessel placed on the mouth of the well at Rahumin (2 Sam. xxvii. 19), where A. V. weakens the sense by omitting the article. Sometimes the wells are covered with cupolas raised on pillars (Burckhardt, App. V. p. 695).

The usual methods for raising water are the following: (1) The rope and bucket, or water-skin (Gen. xxiv. 14-20; John iv. II). When the well is deep the rope is either drawn over the curb by the man or woman, who pulls it out to the distance of its full length, or by an ass or ox employed in the same way for the same purpose. Sometimes a pulley or wheel is fixed over the well to assist the work (Robinson, i. 204, ii. 248; Niebuhr, Itbers. de l’Ar., 157, pl. 15; Col. Ch. Chron. 1859, p. 354; Curlin, 159; Wellsted, Trav., i. 280). (2) The sakhay, or Persian wheel. This consists of a vertical wheel furnished with a set of buckets or earthen jars, attached to a cord passing over the wheel, which descends empty and return full as the wheel revolves. On the axis of the wheel revolves a second wheel, parallel to it, with cogs, which turn a third wheel set horizontally at a sufficient height from the ground to allow the animalised in turning it to pass under. One or two cows or bulls are yoked to a pole which passes through the axis of this wheel, and as they travel round it turn the whole machine (Num. xxiv. 7; Lane, Mod. Eng. ii. 163; Niebuhr, Top. i. 120; Col. Ch. Chron. 1859, p. 352; Shaw, pp. 291, 408). (3) A modification of the last method, by which a man, sitting opposite to a wheel furnished with...
bucks, turns it by drawing with his hands one set of spokes prolonged beyond its circumference, and pushing another set from him with his feet (Niebuhr, Fig. i. p. 120, pl. 15; Robinson, ii. 22, iii. 89). (4.) A method very common, both in ancient and modern Egypt, is the shafed, a simple contrivance consisting of a lever moving on a pivot, which is loaded at one end with a lump of clay or some other weight, and has at the other a bucket or bowl. This is let down into the water, and, when raised, emptied into a receptacle above (Niebuhr, Fig. i. 120; Lane, M. E. i. 163; Wilkinson, A. E. l. c.; Gen. xiv. 20; Ex. ii. 16).

Ancient Egyptian machine for raising water, identified with the shafed of the present day. (Wilkinson.)

Unless machinery is used, which is commonly worked by men, women are usually the water-carriers. They carry home their water-jars on their heads (Lindsay, p. 236). Great contentions often occur at the wells, and they are often, among Bedouins, favorite places for attack by enemies (Ex. b. 16, 17; Judg. v. 11; 2 Sam. xxii. 15, 16; Borchhardt, Syrinx, p. 63; Robinson, i. 204, ii. 21, 315, iii. 35, 39, 109, 134; Lord Lindsay, Temp. pp. 295, 297; Wilkinson, A. E. l. c.; Gen. xxiv. 20; Ex. ii. 16).

* WELL IS HIM. Exclus. xxv. 8, 9 (A. V.) exhibits a curious remnant of the old use of "him" as a dative, as "to him." Compare " Woe is me," and the examples from Chaucer (Can. Tales, 2,111, 16,362, cited in Eastwood and Wright's Bible Word Book, p. 524.

* WELL OF JACOB. [Siechem, p. 2907 f.]

* WELL-SPRING. [Fountain; Well.]

** WHALE. As to the signification of the Hebrew terms tan (ם) or (ן) and tannin (ם), rendered in the A. V. by "dragon," "whale," "serpent," "sea-monster," see DRAGON. It remains for us in this article to consider the transaction recorded in the book of Jonah, of that prophet having been swallowed by some "great fish" (יַעֲבֹּד), which in Matt. xii. 40 is called כָּלְרָתְו. rendered in our version by "whale."

Much criticism has been expended on the Scriptural account of Jonah being swallowed by a large fish; it has been variously understood as a literal transaction, as an entire fiction or an allegory, as a poetical myths or a parable. With regard to the remarks of those writers who ground their objections upon the death of miracle, it is obvious that this is not the place for discussion; the question of Jonah in the fish's belly will share the same fate as any other miracle recorded in the Old Testament.

The reader will find in Rosenmuller's Prolegomena several attempts by various writers to explain the Scriptural narrative, none of which, however, have anything to recommend them, unless it be in some cases the ingenuity of the authors, such as for instance that of Godfrey Less, who supposed that the "fish" was no animal at all, but a ship with the figure of a fish painted on the stern, into which Jonah was received after he had been cast out of his own vessel! Equally curious is the explanation of G. C. Antou, who endeavored to solve the difficulty, by supposing that just as the prophet was thrown into the water, the dead carcass of some large fish floated by, into the belly of which he contrived to get, and that thus he was drifted to the shore! The opinion of Rosenmuller, that the whole account is founded on the Phoenician fable of Hercules devoured by a sea-monster sent by Neptune (Lycothron, Conzem, 33), although sanctioned by Gesenius, Winet, Ewald, and other German writers, is opposed to all sound principles of Biblical exegesis. It will be our purpose to consider what portion of the occurrence partsake of a natural, and what of a miraculous nature.

In the first place then, it is necessary to observe, that the Greek word καλόντων, used by St. Matthew, is not restricted in its meaning to "a whale," or any Cetacea; like the Latin cetus or cetus, it may denote any sea-monster, either "a whale," or "a shark," or "a seal," or "a tummy of enormous size" (see Athen. p. 503 B, ed. Dindorf; Odys. xii. 97, iv. 446, 492; II. xx. 147). Although two or three species of whale are found in the Mediterranean Sea, yet the "great fish" that swallowed the prophet cannot properly be identified with any Cetacea, for, although the sperm whale (Cetodon macrocephalus) has a gullet sufficiently large to admit the body of a man, yet it can hardly be the fish intended; as the natural food of cetacea consists of small animals, such as medusae and crustacea.

Nor, again, can we agree with Bishop Jebb (Sacred Literature), pp. 178, 179), that the καλόντα of the Greek Testament denotes the lack portion of a whale's mouth, in the cavity of which the prophet was concealed; for the whole passage in Jonah is clearly opposed to such an interpretation.

The only fish, then, capable of swallowing a man would be a large specimen of the White Shark (Carcharias velapriscus), that dreaded enemy of sailors, and the most voracious of the family of Squidida. This shark, which sometimes attains the length of thirty feet, is quite able to swallow a man whole. Some commentators are skeptical on
this point. It would, however, be easy to quote passages from the writings of authors and travellers in proof of this assertion; we confine ourselves to two or three extracts. The shark * has a large gullet, and in the belly of it are sometimes found the bodies of men half eaten, sometimes whole and entire." (Nature Displayed, iii. p. 141). But lest the Abbe' Piniere should not be considered sufficient authority, we give a quotation from Mr. Couch's recent publication, A History of the Fishes of the British Islands. Speaking of white sharks, this author, who has paid much attention to the habits of fish, states that "they usually cut asunder any object of considerable size and thus swallow it; but if they find a difficulty in doing this, the formation of the jaws and throat renders this a matter of but little difficulty." Ruysech says that the whole body of a man in armor (loricatus), has been found in the stomach of a white shark; and Captain King, in his Survey of Australia, says he had caught one which could have swallowed a man with the greatest ease. Blumenbach mentions that a whole horse has been found in a shark, and Captain Basil Hall reports the taking of one in which, besides other things, he found the whole skin of a buffalo which a short time before had been thrown overboard from his ship (i. p. 27). Dr. Hird of the British Museum (Cyclops, of Nat. Sciences, p. 514), says that in the river Hooghly below Calcutta, he had seen a white shark swallow a bullock's head and horns entire, and he speaks also of a shark's mouth being "sufficiently wide to receive the body of a man." Wherever therefore the Tarshish, to which Jonah's ship was bound, was situated, whether in Spain, or in Cilicia, or in Ceylon, it is certain that the common white shark might have been seen on the voyage. The C. regalis is not uncommon in the Mediterranean; it occurs, as Forskål (Descrip. Animal, p. 20) assures us, in the Arabian Gulf, and is common also in the Indian Ocean. So far for the natural portion of the subject. But how Jonah could have been swallowed whole unhurt, or how he could have existed for any time in the shark's belly, it is impossible to explain by simply natural causes. Certainly the preservation of Jonah in a fish's belly is not more remarkable than that of the three children in the midst of Nebuchadnezzar's "burning fiery furnace." (Jonah, Amer. ed.)

Naturalists have recorded that sharks have the habit of throwing up again whole and alive the prey they have seized (see Couch's Hist. of Fishes, i. p 31). "I have heard," says Mr. Darwin, "from Dr. Allen of Forres, that he has frequently found a dolphin floating alive and distended in the stomach of a shark; and that on several occasions he has known it eat its way out, not only through the coats of the stomach, but through the sides of the monster which has been thus killed." (W. H.)

**WHEAT.** The well-known valuable cereal, cultivated from the earliest times, and frequently mentioned in the Bible. In the A. V. the Heb. words bar (בר) or רב (רב), ḫōqān (חוך), ḫūphōth (חקפים), are occasionally translated "wheat:" but there is no doubt that the proper name of this cereal, as distinguished from "barley," "spelt," etc., is chūth (חקם; Chal. חנקם, χεινίτης). As to the former Hebrew terms, see under CORN. The first mention of wheat occurs in Gen. xxx. 14 in the account of Jacob's sojourn with Laban in Mesopotamia. Much has been written on the subject of the origin of wheat, and the question appears to be still undecided. It is said that the Triticeum vulgare has been found wild in some parts of Persia and Siberia, apparently removed from the influence of cultivation (English Cyclop. art. "Triticum"). Again, from the experiments of M. Esprit Faire of Agile it would seem that the numerous varieties of cultivated wheat are merely improved transformations of Agropyron emont (Journal of the Egyptian Wheat.

Royal Agric. Soc., No. xxxiii. pp. 167-180). M. Faire's experiments, however, have not been deemed conclusive by some botanists (see an interesting paper by the late Prof. Henfrey in No. xlii. of the Journal quoted above). Egypt in ancient times was celebrated for the growth of its wheat; the best quality, according to Pliny (Nat. Hist. xviii. 7), was grown in the Thebaid; it was all bearded, and the same varieties, Sir G. Wilkinson writes (Ane. Egypt. ii. 39, ed. 1854), "existed in ancient as in modern times, among which may be mentioned the seven-eared quality described in Pharaoh's dream" (Gen. xlii. 23). This is the so-called mummy-wheat, which, it has been said, has germinated after the lapse of thousands of years, but it is now known that the whole thing was a fraud. Babylonia was also noted for the excellence of its wheat and other cereals. "In grain," says
HERODOTUS (i. 93), "it will yield commonly two hundred fold, and at its greatest production as much as three hundred fold. The blades of the wheat and barley plants are often four fingers broad." But this is a great exaggeration. (See also Theophrastus, Hist. Plant. vii. 7.) Modern writers, as Cheseby and Rich, bear testimony to the great fertility of Egypt, Syria, and Palestine. The common wheat and barley plants of our time are different varieties of the same species as the ancient wheat and barley which appears to be the same as the Egyptian kind, the T. communis. In the parable of the sower, garlic and alludes to grains of wheat which in good ground produce a hundred fold (Matt. xiii. 8). "The return of a hundred for one," says Trench, "is not unheard of in the East, though always mentioned as something extraordinary." Labarde says, "There is to be found at Kereke a species of barley which is the width of the hand across the breast of exaggeration of which it has been the object." The common Triticum vulgare will sometimes produce one hundred grains in the ear. Wheat is reaped towards the end of April, in May, and in June, according to the differences of soil and position; it was sown either broadcast, and then ploughed in or trampled in by cattle (Is. xxvi. 20), or in rows, if we rightly understand Is. xxvii. 29, which seems to imply that the seed were planted apart in order to insure larger and fuller ears. The wheat was put into the ground in the winter, and some time after the barley; in the Egyptian plague of hail, consequently, the barley suffered, but the wheat had not appeared, and so escaped injury. Wheat was given into the hands of the finest qualities were expressed by the term "fat of kidneys of wheat," לֵיָהּ לָבָר (Dent. xxvii. 14). Unripe ears are sometimes cut off from the stalks, roasted in an oven, mashed and boiled, another by the modern Egyptians (Somnul. Trans.). Rosenmüller (History of the Bible, p. 80), with good reason, conjectures that this dish, which the Arabs call Ferkâ, is the same as the geres cornel (לָבָר כּרֶנֶל) of Lev. ii. 14 and 2 K. iv. 42. The Heb. word קָּלִי (Lev. ii. 14) denotes, it is probable, roasted ears of corn, still used as fuel in the East. An "ear of corn" was called Shibboleth (לָבָר), the word which betrayed the Ephraimites (Judg. xii. 6), who were unable to give the sound of eh. The curious expression in Prov. xxvii. 22, "though thou shouldst pray a fool in a mourn among wheat with a pestle, yet will not his foolishness depart from him," appears to point to the custom of mixing the grains of inferior cereals with wheat; the meaning will then be, "Let a fool be ever so much in the company of wise men, yet he will continue a fool." Maurer (Comment. i. c.) simply explains the passage thus: "Quosdomam capere tractaveris stultum non patueris se commendari." [Compare articles CORN; AGRICULTURE; BARLEY.]

* WHEEL. [Cart; Laver; Well.]

* WHEN AS. Matt. i. 18 (A. V.), is simply "when," as often in old English writers. A.

* WHIP. [Cord; Goad; scouring.]
which case the brother of the deceased husband had a right to marry the widower (Bengtson, xxvi. 22–20, [Marriage].) The high-priest was prohibited from marrying a widow, and in the ideal polity of the prophet Ezekiel the prohibition is extended to the ordinary priests (Ez. xlii. 22).

In the Apostolic Church the widows were sustained at the public expense, the relief being duly administered in kind, under the superintendence of officers appointed for this special purpose (Acts vi. 1–6). Particular directions are given by St. Paul as to the class of persons entitled to such public maintenance (1 Tim. v. 3–16). He would confine it to the "widow indeed," (ἡ ὄρετος χήρα), whom he defines to be one who is left alone in the world, without any relations or Christian friends responsible for her support (vv. 3–5, 10). Poverty combined with friendlessness thus formed the main criterion of eligibility for public support; but at the same time the character of the widow — her piety and trustfulness — was to be taken into account (ver. 5). Out of the body of such widows a certain number were to be enrolled (καταλείψεις: A. V. "taken into the number"), the qualifications for such enrollment being (1) that they were widows for sixty years, (2) that they had been "the wife of one man," probably meaning but once married; and (3) that they had led useful and charitable lives (vv. 9, 10). The object of the enrollment is by no means obvious. If we were to form our opinion solely on the qualifications above expressed, we should conclude that the enrolled widows formed an ecclesiastical order, having duties identical with or analogous to those of the deaconesses of the early Church. For why, if the object were of an ecclesiastical character, should the younger or twice-married widows be excluded? The weight of modern criticism is undoubtedly in favor of the view that the enrolled widows held such an official position in the Church (Alford, De Wette, Lange, etc., in 1 Tim. v. 9, 10). But we can perceive no ground for isolating the passage relating to the enrolled widows from the context, or for distinguishing these from the "widows indeed" referred to in the preceding and succeeding verses. If the passage be read as a whole, then the impression derived from it will be that the enrollment was for an ecclesiastical purpose, and that the main condition of enrollment was, as before, pietas, according to the opinion which has been advanced in favor of the opposite view, in reality equally favors this one; for why should unmarried or young women be excluded from an ecclesiastical order? The practice of the early Church proves that they were not excluded. The author of the Apostolic Constitutions lays down the rule that virgins should be generally, and widows only exceptionally, appointed to the office of deaconesses (v. 17. § 4): and though the directions given to Timothy were frequently taken as a model for the appointment of deaconesses, yet there was great diversity of practice in this respect (Bingham's Ant. ii. 22. §§ 2–5). On the other hand, the restrictions contained in the Apostolic directions are not inconsistent with the ecclesiastical view, if we assume as is very possible, that the enrolled widows formed a permanent charge on the public funds, and enjoyed certain privileges by reason of their long previous services, while the remainder, who were younger, and might very possibly remarry, would be regarded in the light of temporary and casual recipients. But while we thus believe that the primary object of the enrollment was simply to ensure a more methodical admission of widows to the Church funds, it is easy to understand how the order of widows would obtain a quasi-official position in the Church. Having already served a voluntary deaconate, and having exhibited their self-control by refraining from a second marriage, they would naturally be looked up to as models of piety to their sex, and would belong to the class whence deaconesses would be chosen. Hence we find the term "widow" (χήρα) used by early writers in an extended sense, to signify the adoption of the conditions by which widows, enrolled as such, were bound for the future. Thus Ignatius speaks of "virgins who were called widows" (παρθένους τὰς λεγομένας χήρας; Ep. ad Smyrn. 17): and Tertullian records the case of a virgin who was placed on the roll of widows (in ritibus) while yet under twenty years of age (De Tel. Virg. 9). It is a further question in what respect these virgins were called "widows." The annotations on Ignatius regard the term as strictly equivalent to "deaconesses" (Πάτρος Ἀποσ. ii. 441. ed. Jacobson), but there is evidently another sense in which it may be used, namely, as betokening celibacy, and such a view must be taken of the term as the abstract term χήρα is used in the sense of "continence, or unmarried state," in the Apostolic Constitutions (παρθένους μὴ φιλοστηνὴν τὴν ἐν ἐννοίας χηρίας: διός ἔχουσα χηρίας, § 1, §§ 1, 2). We are not therefore disposed to identify the widows of the Bible either with the deaconesses or with the παρθένοι of the early Church, from each of which classes they are distinguished in the work last quoted (ii. 57. § 8. viii. 13. § 4). The order of widows (ἡ χήρα) existed as a separate institution, contemporaneously with these offices, apparently for the same ecclesiastical purpose for which it was originally instituted (Const. Apost. iii. 1. § 1. iv. 5. § 1). W. L. B.

WIFE [Divorce; Marriage.]

WILD BEASTS. [Beasts.]

WILDERNESS OF THE WANDERING.

The historical magnitude of the Exodus as an event, including in that name not only the exit from Egypt, but the passage of the sea and desert, and even the conquest of Canaan, is such as to demand a separate treatment, in which it was enacted, no less than the miraculous agency sustained throughout forty years, has given to this locality an interest which is heightened, if possible, by the constant retrospect taken by the great Teacher of the New Testament and his Apostles, of this portion of the history of the race of Israel, as full of spiritual lessons necessary for the instruction of the Church throughout all ages. Hence this region, which physically is, and has probably been for three thousand years or more, little else than a barren waste, has derived a moral grandeur and obtained a reverential homage which has spread with the diffusion of Christianity. Indeed, to Christian, Jew, and Moslem it is alike holy ground. The mystery which hangs over it by far the greater number of localities, assigned to events even of first-rate magnitude, rather inflames than allays the eagerness for identification; and the result has been a larger array of tourists than has probably ever penetrated any other country of equal difficulty. Burckhardt, Niebuhr, Seetzen, Lalande and Linnæus, Rüppell, Ranner, Russegger, Lepsius, Henniker
WILDERNESS OF THE WANDERING

Wright, Fitzakerley, and Miss Martin, are con-
misapprehensive amongst those who have contributed
the close of the last century to deepen, to vitalize,
and to correct our impressions. Besides the earlier
works of Mommsen in the 17th century, and Has-
delphian and Pococke in the 18th: whilst Wilson,
Stewart, Bartlett, Bonar, Oliphant, Robinson,
and Stanley have added a rich detail of illustration,
reaching to the present day. And thus it is: at
length we have the internal evidence of the country
itself to lay open the internal route of the Israelites in
every stage, but in almost all cases the main alternatives between which we
must choose, and in some cases the very spots
themselves. 1 Yet with all the material with which
lies at the disposal of the topographical critic, there
is often a real poverty of evidence where there seems
to be an abundance; and the single lines of infor-
knowledge do not weave up into a fabric of clear
knowledge. 2 Hitherto no one traveller has traversed
more than one, or at most two routes of the Desert,
and thus the determination of those questions has
been obscured: first, by the tendency of every one
to make the Israelites follow his own track; and
secondly, by his inability to institute a just compar-
ison between the facilities on which the various
routes which attend the route which he has not seen. This
obscurity will always exist till some competent traveller
has explored the whole Peninsula. When this has
been fairly done, there is little doubt that some of the
most important topographical questions now at
issue will be set at rest. 3 (Stanley, S. & P. 85.)

1. The uncertainties commence from the very
starting point of the route of the Wandering. It
is impossible to fix the point at which in "the
wilderness of Etham" (Num. xxviii. 6, 7) Israel,
now a nation of freemen, emerged from that sea
into which they had passed as a nation of slaves.
But, slippery as is the physical ground for any fix-
ture of the mirage to a particular spot, we may
yet admire the grandeur and vigor of the image
of baptism which Christianity has appropriated
from those waters. There their freedom was won;
not of themselves, it was the gift of God, 4 whose
presence visibly preceded; and therefore St. Paul
says, "they were baptized in the cloud," and not
only in the sea. The fact that from "Etham in the
edge of the wilderness," their path struck between
the sea and Etham, and from the sea into the
same wilderness of Etham, seems to indicate the
upper end of the furthest tongue of the Gulf
of Suez as the point of crossing, for here, as is
probable, rather than lower down the same,
the district on either side would for a short distance
en both shores have the same name. There seems
reason also to think that this gulf had then, as
also at Ezion-geber (Ezio-geber), a further ex-
tension northward than at present, owing to the land
having upheaved its level. This action seems

d 1 See a pamphlet by Charles T. Beke, Ph. D., "A Few Words with Bishop Colenso," pp. 4, 5.
2 Compare the two last remaining works of a multitudinous volume of men or cattle (Joel 1:18), to express yere
jamo aman, without reference to egress or direction of course, merely for want of food.
3 Josephus (Ant. ii. 13, § 3) speaks of the obstruction
of precipices and impassable mountains, but
when we consider his extravagant language of the
height of the buildings of the Temple, it is likely
that much more, when speaking in general terms of a spot
so distant, such expressions may be set down as sim-
ply rhetorical.
4 If the wind were direct S it would at some points
favor the notion that "the passage was not a transit
but a short circuit, returning again to the Egyptian
coast, and then pursuing their way round the head
of the gulf," an explanation favored by earlier Chris-
tian commentators, and by almost all the Rabbinical
writers" (S. & P. p. 39). The landing-place would
on this view be considerably north of the point
of entering the sea.

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of doubtful identity. The probability seems on the whole to favor the notion that the crossing lay to the N. of the *Jetel Mâket,* which lies on the Egyptian side of S. of Suez, and therefore neither the *Ayân Mâket,* nor, much less, the *Hamûneh Pherwân,* further down on the eastern shore—each of which places, as well as several others, claims in local legend to be the spot of landing—will suit. Still, these places, or either of them, may be the region where "Israel saw the Egyptians dead upon the sea-shore." (Ex. x. 30.) The only place from the Egyptian coast on the S. of Suez, to the *Ayân Mâket* has been supposed, however, by Wilson, Olin, Dr. Stewart (Tent and Clim., p. 36), and others. The notion of *Mikhôl* being Migdol will best suit the previous view of the more northerly passage. The "wilderness of Shur," into which the Israelites "went out" from the Red Sea, appears to be the eastern and southeastern continuation of that of Etham, for both in Ex. xii. 22, and in Num. xxxiii. 8, they are recorded to have "gone three days in the wilderness," indicated respectively in the two passages as that of Shur and that of Etham. From the expression in Ex. xiii. 20, "Etham, the edge of the wilderness," the habitable region would seem to have ended at that place. Josephus (Ant. vi. 7, § 3) seems to identify Etham with *Ayên Khent, a formum,* probably he merely uses the former term in an approximate sense, as a land-mark well known to his readers: since Shur is described as "over against, or before Egypt." (Gen. xxxv. 18), being perhaps the same as Sibor, similarly spoken of in Josh. xiii. 31; Jer. ii. 18. When so described, we may understand Ayën to be taken in a strict sense as excluding Exodus and the Arabian nome. [Gôssen.] Shur "before Egypt," whatever (the name may have meant, must probably be viewed as lying eastward of a line drawn from Suez to Pelusium; and the wilderness named from it or from Etham, extended three days' journey (for the Israelites) from the head of the gulf, if not more. It is evident that, viewed from Egypt, the wilderness might easily be taken by its name from the last outpost of the habitable region, whether town or village, whereas in other aspects it might have a name of its own, from some land-mark lying in it. Thus the Egyptians may have known it as connected with Etham, and the desert inhabitants as belonging to Shur; while from his residence in Egypt and sojourning with Jethro, both names may have been familiar to Moses. However this may be, from Suez eastward, the large desert tract, stretching as far east as the Ghor and Mount Seir, i. e. from 32° 40' to 35° 16' F. long., begins. The 31st parallel of latitude, nearly traversing the "River of Egypt," on the Mediterranean, and the southermost extremity of the Dead Sea, may be taken roughly to represent its northern limit, where it really merges imperceptibly into the "south country" of Judah. It is scarcely called in Scripture by any one general name, but the "wilderness of Paran" is nearly approximated to in such a designation, though less exactly. Beyond the Egyptian or western limit, in the wilderness of Shur, and perhaps, although not certainly, curtailed eastward by that of Zin. On the south side of the *et-Tib* range, a broad angular land runs across the peninsula with its apex turned southward, and pointing towards the central block of granite mountains. This is a tract of sand known as the *Dhôbet cr-Rumûlch or Ramûlch,* but which name is omitted in Kiepert's map. The long horizontal range and the sandy plain together form a natural feature in marked contrast with the pyramidal configuration of the southern or Sinitic region. The "wilderness of Sinai" lies of course in that southern region, in that part which, although generally elevated, is overhung by higher ground. However thirtieth in the text, this 29th or 30th is certain. The Israelites only traversed the northwestern region of it. The "wilderness of Sin" was their passage into it from the more pleasant district of coast wadis with water-springs, which succeeded to the first-traversed wilderness of Shur or Etham, where no water was found. Sin may probably be identified with the coast strip, now known as el-Khôr, reaching from a little above the *Jetel Fârâm,* or as nearly as possible on the 29th parallel of latitude, down to and beyond Tôr on the Red Sea. They seem to have only dipped into the "Sin" region at its northern extremity, and to have at once moved from the coast towards the N. W. upon Sinai (Ex. xx. 22-27, xli. 1; Num. xxxiii. 8-11). It is often impossible to assign a pass the exact track to this little wadi, not obvious, on the march. The fact of many, perhaps most, of the ordinary avenues being incapable of containing more than a fraction of them, would often have compelled them to appropriate all or several of the modes of access to particular points, between the probabilities of which the judgment of travellers is balanced. Down the coast, however, from Etham or the Suez region southwards, the

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A warm spring, the temperature of which is given by Mr. Hamilton (Sinai, the Hâjiz and Soudan, p. 19), as being 88° Fahrenheit. Robinson found the water here suit, and yielding a hard deposit, yet the Arabs called these springs "sweet;" there are several of them." (Seetem. Regio, ii. pt. iii. 431.) The *Bosram* ("wary baths") *Pherwân* are similar springs, lying a little W. of S. from *Wady Nebût,* on the coast close to whose edge rises the precipices *Jetel Hommâr,* so called from them, and here intercepting the path along the shore. The Rev. R. S. Twitchitt, who made a desert journey in February, 1853, says that there may be a warm spring out of the twelve or thirteen which form the *Ayân Mâket,* but that the water of the larger well is cold, and that he drunk of it.

A north of this limit lies the most southern wady which has been fixed upon by any considerable number of authorities for Elim, from which the departure was taken into the wilderness of Sin. Seetem, but
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course is broad and open, and there the track would be no more definite and united. Before going into the further details of this question, a glance may be taken at the general configuration of the e-Tih region, computed at 40 parasang, or about 140 miles, in length, and the same in breadth, by Dukit, the famous geographer of Hamah (Setzen, Reisen, iii. 47). For a description of the rock desert of Sinaj, in which nature has cast, as it were, a pyramid of granite, culminating at Um Shommer, 200 feet above sea-level, but cloven and isolated in every direction by washes into minor blocks, see

SIIAL.

II. The twin gulfs of Suez and 'Akabah, into which the Red Sea separates, embrace the Peninsula on its W. and E. sides respectively. One or other of them is in sight from almost all the summits of the Sinaitic cluster, and from the highest points both branches. The eastern coast of this Gulf of Suez is strewn with shells, and with the forests of submarine vegetation which possibly gave the whole sea its Hebrew appellation of the "Sea of Weeds." The "huge trunks" of its "trees of coral may be seen even on the dry shore;" while at Thn, cabins are formed of mudhepes gathered from the sea and heaped on the beach. Similar "coraline forests" are described (S. & P. p. 83) as marking the coast of the Gulf of 'Akabah. The northern portion of the whole Peninsula is a plateau bounded southwards by the range of et-Tih, which draws across it on the map with a curve somewhat like that of a slack chain, whose points of suspension are, westwards, Suez and eastwards, Mount Hellen, of the same "sandstone cliffs, which shut off" this region from the Gulf of 'Akabah. The north-western member of this chain converges with the shore of the Gulf of Suez, till the two run nearly parallel. Its eastern member throws off several fragments of long and short ridges towards the Gulf of 'Akabah and the northern plateau called it et-Tih. The Jebel Dibii (Burckhardt, Jebel) is the most southerly of the continuations of this eastern member (Setzen, Reisen, iii. pt. iii. 413). The greatest elevation in the e-Tih range is attained a little W. of the meridian 34°, near its most southerly point; it is here 4,694 feet above the Mediterranean. From this point the watershed of the plateau runs obliquely south and E. towards Hebron; westward of which line, and northward from the western member of Jebel et-Tih, the whole wady-system is drained by the great Wady el-Arish, along a gradual slope to the Mediterranean. The shorter and much steeper slope eastward partly converges into the large litres of Felsheh and el-Jezeh, continuing south of the Dead Sea’s south-western angle through the southern wall of the Ghir, and partly finds an outlet nearly parallel, but further to the S., by the Wady Jenafeh into the Akabah. The great depression of the Dead Sea (1,300 feet below the Mediterranean) explains the greater steepness of this eastern slope.

In crossing this plateau, Seetzen found that rain and wind had worked depressions in parts of it, that contained a few shrubs or isolated bushes. This flat rose here and there in height, steep on one side, composed of white chalk with frequent limbs of dint embedded (iii. 48). The plateau has a central point in the station of Khun Akbili, so named from the date-trees which once adorned its wady, but which have all disappeared. This point is nearly equidistant from Suez westward, 'Akabah eastward, and el-Masr northward, and the last is a northward. It lies half a mile N. of the "Hadji route," between Suez and 'Akabah, which traverses "a boundless flat, dreary and desolate" (ibid. 56), and is 1,494 feet above the Mediterranean — nearly on the same meridian as the highest point before assigned to e-Tih. On this meridian also lies Um Shommer farther south, the highest point of the entire Peninsula, having an elevation of 9,300 feet, or nearly double that of e-Tih. A little to the W. of the same meridian lies el-Arish, and the southern cape, Haji Mezmaran, is situated about 34° 17′. Thus the parallel 34°, and the meridian 34°, form important axes of the whole region of the Peninsula. A full description of the entire Peninsula, from this region southwards, is given by Dr. Robinson (i. 177, 178, 199), together with a memorandum of the travellers who explored it previously to himself.

On the eastern edge of the plateau to the N. of the e-Tih range, which is raised terrace-wise by a step from the le el of the Ghir, rises a singular second, or, reckoning that level itself, a third plateau, similar but steeper, forming the general surface of the e-Tih region. These Russegger (Meg) distinguishes as three terraces in the chalk ridges.

Kruse, in his Anmerkungen on Setzen’s travels (ii. pt. iii. 410), remarks that the Jebel et-Tih is the modern tiber, or melanes of the Odyssey, in whose view that range descends to the extreme southern point of the Peninsula thus including of course the Sinaitic region. This confusion arose from a want of distinct conception of geographical details. The name seems to have been obtained from the dark, or even black color, which is observable in parts (see p. 3516, note d).

The Hadji-route from Suez to 'Akabah, crossing the Peninsula in a direction a little S. of E., may be looked upon for the level of the arc of the e-Tih range, the length of which latter is about 120 miles. This slope, descending northwards upon the Mediterranean, is of limestone (S. & P. p. 7), covered with coarse gravel intercrossed with black flints and drift (Russegger’s Meg). But its desolation has not always been so extreme, even as, and sheep having penetrated in parts of it where now only the camel is found. Three passes through the e-Tih range are mentioned by Robinson (i. 123; comp. 561—563, App. xxii.) — er-Rakinah, the western; el-Musikh, the eastern; and el-Warnah, between the two. These all meet S. of Rahabeh (Gelabath, ibid. xxvi. 227), in about N.

The Tbr, and that northwards as appertaining to Syria (Reisen, iii. 410, 411, comp. p. 58). His course by between the routes from Hebron to 'Akabah, and that from Hebron to Suez. He went straight southwards to Erium: a route which no traveller has followed since

This measurement is a mean between that given in Stanley’s map, S. & P. p. 5, and Russegger’s estimate, as given by Setzen (Reisen, iii. pt. iii. 411)
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lat. 31° 5', E. long. 34° 42', and thence diverge towards Hebron and Gaza. The eastern is noted by Ruesseger as 4,853 feet above sea level. Secten took the ett Tih road directly to the "Mount Sneh," passed on the way from Sinai (Horeb, Dent. i. 2) to Kadesh Barnea by the Israelites (Reison, iii. 28; comp. ibid. Kruse's Anmerkungen, pt. iii. 417). It would form a conspicuous object on the left to the Israelites, going south-eastwards near the coast of the Gulf of Suez. Secten, proceeding towards Suez, i.e. in the direction of the high sandy plain (Reison, iii. 111), apparently near Wady el-Dumphel, whence its steep southern face was visible in a white streak stretching westwards and eastwards. Dr. Stanley (S. & P. p. 7) says, "However much the other mountains of the Peninsula vary in form or height, the mountains of the Tih are always alike—always faithful to their tabular outline and banded desertion." They appear like "a long limestone wall." This traveller saw them, however, only "as from a distance" (ibid., note 2). Secten, who crossed them, going from Hebron to Sinai, says of the view from the highest ridge of the lower mountain-line: "What a landscape was that I looked down upon! On all sides the most frightful wilderness extended, every step in sight in every section, without tree, shrub, or speck of green. It was an alternation of flats and hills, for the most part black as night, only the naked rock walls on the hummocks and heights showed patches of dazzling whiteness; a, a striking image of our globe, when, through Phaeton's carlessness, the sun came too near to it." (Reison, iii. 34). Similarly, describing the scenery of the Wady el-Einon, by which he passed the ett Tih range (see note a below), he says: "On the S. side rose a considerable range, desolate, craggy, and naked. All was limestone, chalk, and flint. The chalk cliffs gave the steep off-set of the Tih range on its S. side the aspect of a snow mountain." (p. 62.)

The other routes which traverse the Peninsula are, that from Hebron to Suez along the maritime plain, at a distance of from 10 to 30 miles from the sea, passing ett-Elarish; that from Suez to Tibr along the coast of the Gulf of Suez through the Kai, and that from 'Akaba, near Ezion-geber, ascending the western wall of the 'Arabah through the Wady el-Elarish, by several passes, not far from the summit. In the extreme of the Dead Sea, towards Hebron, in a course here nearly N., then again N.E. A modern mountain road has been partially constructed by Abbas Pasha in the pass of the Wady Hebrin, leading from the coast of the Gulf of Suez towards the convent commonly called St.

Catherine's. The ascent from the trough of the 'Arabah (which is steeper-sided at its N. W. extremity than elsewhere) towards the general plateau is by the pass el-Khahav, by which the level of that broad surface is attained. The smaller plateau rests obliquely upon the latter, abutting on the Dead Sea at Masada, where its side and that of the lower floor converge, and is reached by ascending through the higher Naab es-Safta. Its face, corresponding to the southern face of the Tih plateau, looks considerably to the W. of S., owing to this obliquity, and is delineated like a well-defined mountain wall in Kiepert's map, having at the S. E. angle a bold buttress in the Jebel Makih, and, at the S. W. another in the Jebel 'Ari'it es-Nahah, which stands out apparently in the wilderness like a promontory at sea. From the former mountain, its most southerly point, at about 30° 20' N. 1., this plateau extends northward a little east, till it merges in the southern slope of Judaea, but at about 30° 50' N. lat., is cut nearly through by the Wady Fikreh, trenching its area eastward, and not quite meeting the Wady Mardish, which has its declivity apparently toward the Wady el-Elarish westward. The face of mountain remains unaltered, a little lower, and less mountain of the Amorites," or this whole higher plateau may be so (Dent. i. 7, 19, 20). A fine drawn northwards from Isis Mohamed passes a little to the W. of 'Ari'it es-Nahah. A more precise description of some parts of this plateau has been given under Kadesh.

On the whole, except in the Jebel er-Ramleh, sand is rare in the Peninsula. There is little or none on the sea-shore, and the plain el-Kais on the S. W. coast is gravelly rather than sandy (S. & P. p. 8). Of sandstone on the edges of the granite central mass there is no lack. It is chiefly divided between the chalk and limestone of ett-Tih and the southern rocky triangle of Sinai. Thus the Jebel Budel is of sandstone, in tall vertical cliffs, forming the boundary of er-Ramleh on the east side, and similar steep sandstone cliffs are visible in the same plain, lying on its N. and W. sides (Secten, iii. 66; comp. pt. iii. 413). In the Wady Mokelet the "soft surface of these sandstone cliffs offered ready tablets" to the unknown wayfarers who wrote the "Sinaitic inscriptions." This stone gives in some parts a strong red hue to the nearer landscape, and softens into the midst of the sandstone and at the distance in the defile where. The surface has been broken away, or fretted and eaten by the action of water, these lines are most vivid (S. & P. pp. 10-12). It has been supposed that the Egyptians worked the limestone of ett-Tih, and that that

a Secten probably took this eastern pass, which leads out into the Wady Brisk (Secten, el-Brosn, called also El Schötha, Reison, iii. pt. iii. 411, Kruse's Anmerkungen, comp. iii. 62). He, however, shortly before crossing the range, came upon "a flat hill yielding wholesome pasture for camels, considerable number of (here we would say, also) two herds of goats and some sheep" (ibid. 80): not strictly confirming the previous statement, which is Dr. Robinson's.

b It is not easy to reconcile this statement with the figure (4424 ft.) given by Dr. Stanley (S. & P. p. 5) apparently as the extreme height of the mountain Er-Ottine (Stanley, J. Et.ime), since we might expect that the pass would be somewhat lower than the highest point, instead of higher. On this mountain, see p. 8529, note a.

c Secten (iii. 66) remarks that "the slope of the ett-Tih range shows an equal wilderness" to that of the desert on its northern side.

d Comp. Dr. Stanley's description of the march down the Wady Tambah between vast cliffs white on the one side, and on the other a black calcined landscape (S. & P. p. 29).

e Nearly following this track in the opposite direction, i.e. to the S. E., Secten went from Hebron to Modern (al. Mabruka, or Modern), passing by Moan, el-Kerule (the "Carmel" of Nahah's pasture-ground in 1 Sam. xxiv. 3), and, by Joets (the General plateau) near the S. plain near the sea is the Jebel Naks ("bell"), said to be so called from the ringing sound made by the sand pouring over its cliffs (Stewart, T. & E. p. 260, comp. Ruesseger, Reison, iii. 277).
material, as found in the pyramids, was there quarried. The hardness of the granite in the Jebel at-Tur has been emphatically noticed by travellers. Thus, in correcting recently the mountain road for Abbas Pasha, "the rocks" were found "obstinate to resist even the gunpowder’s blast," and the sharp glass-like edges of the granite soon wear away the workmen’s shoes and cripple their feet (Hamilton, Simai, the Holy c, and Sinai, p. 175). Similarly, Labende says (Com. on Naq. xxviii. 36): "In my journey across that country (from Egypt, through Sinai to the Ghirs), I had carried from Cairo two pair of shoes; they were cut, and my feet were through; when I arrived at Akaba, I luckily found in the magazines of that fortress two other pair to replace them. On my return to Simai, I was barefoot again. Hussein then procured me sandals half an inch thick, which, on my arrival in Cairo, themselves were reduced to nothing, though they had well preserved my feet."

Section noticed on Mount St. Catherine that the granite was "blue-grained and very firm." (p. 50).

For the area of greatest relief in the surface of the whole Peninsula, see Simai, §§ 1, 2, 3. The name Jebel at-Tur includes the whole cluster of mountains from el-Fureid on the N. to el-Summar on the S., and from Mina and el-Deir, on the E., to Humbc and Serbal on the W., including St. Catherine’s (according to the old legend). It is generally understood the M scene plateau, between the Wady Ledjia (Stanley, Hosp.) and the Wady Sinai on its western and northeastern flanks, and bounded north-eastward by the Wady er-Raleh, and south-eastward by the Wady Schieq (Sheiqeh, Stanley, ibid). The Arabs give the name of Tur properly meaning a high mountain (Stanley, S. & P. p. 8)—to the whole region south of the Hadji-route from Suez to Akaba as far as Reis-Mohammad (see above, p. 3513, note c).

The name of Tur is also emphatically given to the cultivable region lying S. W. of the Jebel at-Tur. Its fine and rich date-plantation lies a good way southwards down the gulf of Suez. Here operation of the balsam trade may be said to have been, or to be, still carried on. It was first found in the Peninsula (Burckhardt, Arch. ii. 362; Wellsted, ii. 9), receiving all the waters which flow down in the region of Sinai westward (Stanley, S.,

3d P. p. 19).

III. A most important general question, after settling the outline of this ‘wilderness,’ is the extent to which it is capable of supporting animal and human life, especially when taxed by the consumption of such flocks and herds as the Israelites took with them from Egypt, and probably—though we know not to what extent this last was supplied by the manna,—by the demand made on its resources by a host of from 2,000,000 to 3,000,000 souls. In answer to this question, "much," it has been observed (S. & P. p. 24), "may be allowed for the spread of the tribes of Israel far and wide through the whole Peninsula, and also for the constant means of support from their own flocks and herds. Something, too, might be elicited from the undoubted fact that a population nearly, if not quite, equal to the whole permanent population of the Peninsula does actually pass through the desert in the caravans of the 5,000 African pilgrims, on their way to Mecca. But, amongst these considerations, it is important to observe what indications there may be to the east of the mountains of Sinai and Neubauer, and for being furnished with greater resources than at present. These indications are well summed up by litter (Simai, pp. 924, 927). There is no doubt that the vegetation of the sandy has considerably increased. In part, this would be an inevitable effect of the violence of the winter torrents. The trunk of palm-trees washed up on the shore of the Dead Sea, from which the living tree has now for many centuries disappeared, show what may have been the devastation produced among these mountains where the floods, especially in earlier times, must have been violent to a degree unknown in Palestine; whilst the peculiar cause—the impregnation of salt—which has preserved the vestiges of vegetation there has here also done much good. The traces of such a destruction were pointed out by Burckhardt (Arch. p. 538) on the eastern side of Mount Sinai, as having occurred within half a century before his visit; and also to Wellsted (ii. 15), as having occurred near Tur in 1832. In part, the same result has followed from the reckless waste of the Bedouins, the reckless in destroying and careless in replenishing. A fire, a pipe, lit under a grove of desert trees, may clear away the vegetation of a whole valley.

"The acacia-trees" have been of late years ruthlessly destroyed by the Bedouins for the sake of charcoal," which forms "the chief, perhaps it might be said, the only article of traffic of the Bedouins, (S. & P. p. 24)."

Thus, the clearance of this tree in the mountains where it abounded once, and its decrease in the neighborhood in which it exists still, is accounted for, since the monks appear to have aided the devastation. Vegetation, where maintained, nourishes water and keeps alive its own life; and no attempts to produce vegetation anywhere in this desert seem to have failed. The gardens at the wells of Moses, under the French and English agents from Suez, and the gardens in the valleys of Jebel Macc, under the care of the Greek monks of the Convent of St. Catherine, are conspicuous by their luxuriant growth even under the most arid and trying surroundings..."
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examples (ibid. p 26). Besides, a traveller in the 16th century calls the "Wady el-Rubeh in front of the Convent, now entirely bare, "a vast green plain." 9 In this wilderness, too, abode Amalek, "the first of the nations," powerful enough seriously to imperil the passage of the Israelites, through it, and, consequently contributing to subsequent history under the monarchy. Besides whom we have "king Arad the Canaanite, who dwelt in the south," i. e. apparently on the terrace of mountain overlooking the Ghir near Masada on the Dead Sea, in a region now wholly desolate. If his people were identified with the Amorites or Canaanites of the Deut. i. 44, then, besides the Amalekites of Ex. xxi. 3, we have one other host within the limits of what is now desert, who fought with Israel on equal or superior terms: and, if they are not identical, we have two such (Num. xiv. 40-46, xxxi. 1, xxxiii. 40; Deut. i. 45, 44). These must have been "something more than a mere handful of Bedouins. The Egyptian copper-mines, monuments, and hieroglyphics in Seirbel el-Khodim and the Wady Meghara, imply a degree of intercourse between Egypt and the Peninsula" 10 in a period probably older than the Exodus, "of which all other traces have long ceased. The ruined cities of Edom in the mountains east of the Amaleh, and the remains and history of Petra itself, indicate a traffic and a population in those remote regions which now is almost inconceivable" (S. & P. p. 26). Even the 6th and 7th centuries A. D. showed traces of habitation, some of which still remain in ruined cells and gardens, etc., for exceeding the tale told by present facts. Seetzen, in what is perhaps as arid and desolate a region as any in the whole desert, asked his guide to mention all the neighboring places whose names he knew. He received a list of sixty-three places in the neighborhood of Medaebra, Petra, and "Masabah, and of twelve more in the Ghir es-Suffiyeh, of which total of seventy-five all save twelve are now abandoned to the desert, and have retained nothing save their names— a proof," he remarks, "that in very early ages this region was extremely populous. The Arabs, or the Bedouin, for whom the Arabs, both before and after the age of Mohammed, assailed the Greek emperors, was able to convert into a waste this blooming region, extending from the limit of the Hejaz to the neighborhood of Damascus" (Eisen, iii. 17, 18).

Thus the same traveller in the same journey (from Hebron to Medaebra) entered a wady called el-Jedefa, where was no trace of water save moist spots in the sand, but on making a hole with the hand it was quickly full of water, good and drinkable (ibid. p. 13). The same, if saved in a cistern, and served out by sluices, might probably have clothed the bare wady with verdure. This is confirmed by his remark (ibid. p. 83), that an blooming vegetation shows itself in the channel wherever there is water; as well as by the example of the tank system as practiced in Hindostan. He also notices that there are quicksands in many parts of the Debed es-Rumih, which it is difficult to understand, unless caused by accumulations of water (ibid. p. 67). Similarly in the desert Wady el-Konede between Hebron and Sinai, he found a spot of quicksand with sparse shrubs growing in it (ibid. p. 48).

Now the question is surely a pertinent one, as compared with that of the subsistence of the flocks and herds of the Israelites during their wanderings, how the sixty-three deserted communities named by Seetzen's guide can have supported themselves? It is pretty certain that fish cannot live in the Dead Sea; nor is there any reason for thinking that these extinct towns or villages were in any large proportion near enough to its waters to avail themselves of its resources, even if such existed. To suppose that the country could ever have supported extensive fowls for game is to assume the most extensive of all solutions of the question. The creatures that find shelter about the rocks, as hares, antelopes, gazelles, jerusals, and the lizards that burrow in the sand (el-Deedeh), alluded to by this traveller in several places (iii. 67, comp. pt. iii. 415-442, and Landes. Com., on Num. xxxii. 42), are far too few, to judge from appearances, to do more than eke out a subsistence, the staple of which must have been otherwise supplied; and the same remark will apply to such casual windfalls as swarms of edible leaves, or flights of quails. Nor can the memory of these places be probably connected with the distant period when Petra, the commercial metropolis of the Nabathians, enjoyed the carrying trade between the Levant and Egypt westwards, and the rich communities further east. There is least of all reason for supposing that by the produce of mines, or by asphalt gathered from the Dead Sea, or by any other native commodities, they could ever have enjoyed a commerce of their own. We are thrown back, then, upon the supposition that they must in some way have supported themselves from the produce of the soil. And the produce for which it is most adapted is either that of the date-palm, or that to which earlier parallelism, as well as Seetzen's remains, point, is that the Bedouin communities in the southern border of Judah (Num. xxxiv. 4, 5; Josh. xv. 3, 4; 1 Sam. xxx. 27-31), namely, that of pasture for flocks and herds, a possibility which seems solely to depend on adequately husbanding the water supplied by the rains. This taliies with the use of the word 7°/ for "wilderness," i. e. "a wide, open space, with or without actual pasture, the country of the nomads, as distinguished from that of the agricultural and settled people" (S. & P. p. 486, Aprx. § 9). There seems however to be implied in the name a capacity for pasture, whether actually realized or not. This corresponds, to the "thin," or rather "transparent covering of vegetation," seen to clothe the greater part of the Semitic wilderness in the present day (ibid. pp. 16, 18).

Lord, represented in the great mosaic of Justinian, in the ape of its church, probably of his age, as is also the name (Tiwihitt). The transfer of the body of St Catherine thither from Egypt by angels is only one of the local legends; but its association appears to have predominated with travellers (see Seetzen, iii. pt. iii. 44, 45). a Morceaux quoted by Stanley, S. & P. b Seetzen speaks in one place of a few shell-fish being found along its southern shore. Compare Stanley, S. & P. pp. 236. S. & P. 236. [SEA, THE SALT.] c The word Molech has been examined under the head of Desert (vol. i. p. 654). The writer of that article has nothing to add to it, except to call attention to the use of the term in Jer. ii. 2, where the prophet in two words gives an exact definition of a Molech: "a hand not spawn — that is, left nature.
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22), and which furnishes an initial minimum from which human fostering hands might extend the prospect of possible resources up to a point as far in excess of present facts as were the numbers of the Israelitish host above the 6,000 Beduins computed now to form the population of the desert. As regards the date-palm, Hasselquist speaks as though it alone afforded the means of life to some existing Arab communities. Hamilton (Semit, etc., p. 17) says that in his path by the Wady Harābīn, towards the modern Sāmān, "small clumps of unenclosed date-trees by scores cover the hillocks of the pass, wherever the winter torrents have left sufficient detritus for their nourishment." And again, after describing the pass of the Convent, he continues, "beneath lies a veritable chaos, through which now trickles a slender thread of water, where in winter rushes down a boiling torrent" (ibid. p. 19). It is hardly too much to affirm that the resources of the desert, under a careful cultivation of nature's bounty, might be, to its present means of subsistence, as that winter torrent's volume to that summer streamlet's slender thread. In the Wady Harābīn this traveller found "a natural bath," formed in the granite by the "An Harābīn, called the Christians' pool" (ibid. p. 17). "Two thirds of it are covered, and the rest is a frozen streamlet" (ibid. p. 31); and Section, on the 14th of April, found snow lying about in sheltered clefts of the Jebel Catherine, where the rains of the sun could not penetrate (iii. 92). Hamilton encountered on the Jebel Māsīt a thunder-storm, with "heavy rain" (Semit, etc., p. 16). There seems on the whole no deficiency of precipitation. In fact, these mountains of land of Mount Sinai are quite capable of speaking a copious supply. Any southerly wind must bring a fair amount of watery vapor from the Red Sea, or from one of its expanding arms, which embrace the peninsula on either side, like the blades of a fork; while at no greater distance than 140 miles northward roll the waters of the Mediterranean, supplying, we may suppose, their quota, which the much lower ranges of the Tih and Mūḥār are not entirely intercept. Nor is there any such shelter from rain-clods on either of the Gulfs of Suez and Akkeb, as the long line of mountains on the eastern flank of Egypt, which screens the rain-supply of the former from reaching the valley of the Nile. On the contrary, the combination of the Penitents, with the high wedge of granite mountains at its core, would rather receive and condense the vapors from either gulf, and precipitate their bounty over the lower faces of mountains and troughs of wady, interposed between it and the sea. It is much to be regretted that the low intellectual condition of the monks forbids any reasonable hope of adequate meteorological observations to check these meretricious arguments with reliable statements of fact; but in the absence of any

\[a\] There is no mistaking the enormous amount of rain which must fall on the desert and run off uselessly into the sea. In February all the wadies had some water, from which depots deserts, which may make them from hillside to hillside. The whole surface of wide valleys was marked and ribbed like the bed of a stony and sandy stream in England. The great plain of Mousaia was intersected in all directions by three torrents, draining the mountains about Nābī Ṣaḥāna. So all the wadies, wherever there was a rocked bed, Major Maundon (engaged at present in superintend- ing the working of a turpentine bed at Sīwāl) said that after a sudden storm in the hills to the

such register, it seems only fair to take reasonable probabilities fully into view. Yet some significant facts are not wanting to redeem in some degree these probabilities from the ground of mere hypothesis; "in two of the chief wadies," which break the wilderness on the coast of the Gulf of Suez, "Charibān, and Uṣēf, with its continuation of the Wādi Tāghūb, tracts of vegetation are to be found in considerable luxuriance." The wadies leading down from the Sinai range to the Gulf of Akkeb furnish the same testimony, in a still greater degree; "and the same, according to Mr. Robinson, and Burckhardt, in three spots, however, in the desert . . . . this vegetation is brought by the concurrence of the general configuration of the country to a still higher pitch. By far the most remarkable collection of springs is that which renders the clusters of the Jebel Māsīt the chief resort of the Bedouin tribes during the summer heats. Four abundant sources in the mountains immediately above the Convent of St. Catherine must always have made that region one of the most frequented of the desert. . . . Oases (analogous to that of Ammon in the western desert of the Nile) are to be found wherever the waters from the different wades or hills, whether winter streams or the melting snows from the distant peaks, converge to a common reservoir. One such oasis in the Sinaitic desert seems to be the palm-grove of El-Wādi at Tār, described by Burckhardt as so thick that he could hardly find his way through it (S. q. p. 19, note 1; see Burckh. Arch. ii. 362). The other and the more important is the Wādi Petrūs, high up in the tableland of the Sāmān, near the base of the Tih (ibid. p. 33). Now, what nature has done in these favored spots might surely be seconded in others by an ample population, familiarized, to some extent, by their sojourn in Egypt with the most advanced agricultural experience of the then world, and guided by an able leader who knew the country, and found in his family others who knew it even better than he (Num. x. 31). It is thus supposable that the language of Ps. civ. 35-38, is based on no mecon of modern imagery, but on actual fact: "He turneth the wilderness into a standing water, and dry ground into water-springs. And there He maketh the hungry, to dwell, that they may prepare a city for habituation; and sow the fields and plant vineyards, which may yield fruits of increase. He feedeth them so that they are multiplied greatly; and suffereth not their cattle to decrease." And thus we may find an approximate basis of reality for the enhanced poetic images of Isaiah (xii. 10, lv. 13). Palestine itself affords abundant tokens of the resources of nature so husbanded, as in the natural tendency of "where there are still traces to the very summits " of the mountains, and some of which still, in the Jordan valley, "are occupied by

\[b\] See Dr. Stanley's estimate of the innumerable canyon (8. & P. pp. 55, 56).

\[c\] Nor, it is possible that such works had already to some extent been undertaken on account of the mining colonies which certainly then existed at Wādi Masōma and Sīwāl (ibid.), and were probably supported on the produce of the country, not sent on

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masses of vegetation" (S. J. P. pp. 138, 287). In favored spots wild luxuriance testifies to the extent of the national resources, as in the wadies of the coast, and in the plain of Jericho, where the alluvial silt is so great and wide that it extends the green circle of tangled thickets, in the midst of which are the howds of the modern village, beside which stood, in ancient times, the great city of Jericho" (ibid., p. 306). From this plain alone, a correspondent of the British Consul at Jaffa asserts that he could feed the whole population of modern Syria (Cotton Supply Report, 1914, p. 11). But he admitted that he had been driven from the wilderness is ever in the position of a besieged city; when once the defense of the human garrison is withdrawn, the fertility stimulated by its agency must obviously perish by the invasion of the wild. And thus we may probably suppose that, from numberless tracts, thus temporarily rescued from barrenness, in situations only moderately favorable, the traces of vegetation have vanished, and the desert has reclaimed its own; or that the soil only betrays its latent capacity by an unprofitable dampness of the sand.

Sectzen, on the route from Hebron to Simit, after describing an "immense flinty plain," the "dreardest and most desolate solitude," observes that, "as soon as the rainy season is over and the warm winds begin (of spring), it becomes uninhabitable," as "there are no brooks or springs here" (iii, 55, 56). Dr. Stewart (The Tribes and the Khoms, pp. 14, 15) says of the Wady Abkh, which he would identify with Etham (Ex. xiii. 20; Num. xxxii. 6), "sand hills of considerable height separate it from the sea, and prevent the winter rains from running off rapidly. A considerable deposit of rich alluvial loam is the result, averaging from 2 to 4 inches in thickness, by sowing upon which immediately after the rains the Bedouins could certainly reap a profitable harvest; but they affect to despise all agricultural labor. . . .

Yet," he adds, "the region never could have supplied food by its own natural vegetation for so great a multitude of flocks and herds as followed in the train of the Israelites." This seems rather a peremptory sentence: for one can hardly tell what its improved condition under ancient civilization may have yielded, from merely seeing what it now is, after being overrun by centuries by hordes of contemporaneous Bedouins. "Still, as regards the general question, we are not informed what numbers of cattle followed the Israelites out of Egypt. We only know that "flocks and herds," went with them, were forbidden to graze "before the mount" (Sinai), and shared the fortunes of the desert with their own owners. It further appears that, at the end of the forty years' wandering, two tribes and a half were the chief, perhaps the only, cattle-masters. And, when we consider how greatly the long and sore bondage of Egypt must have interferred with their favorite pursuit, during the eight years of Moses' life before the Exodus, it seems reasonable to think that in the other tribes only a few would have possessed cattle on leaving Egypt. The notion of a people "scattered abroad throughout all the land of Egypt" (Ex. v. 12) in pursuit of wholly different and absorbing labor, being able generally to maintain their wealth as sheep-masters, is obviously absurd. It is therefore supposable that Reuben, Gad, and a portion of Manasseh had, by remoteness of local position, or other favorable circumstances, to us unknown, escaped the oppressive consequences to their flocks and herds which must have generally prevailed. We are not told that the lands at the first passover were obtained from the flock of each family, but only that they were hidden for "a dry place to lodge for an home"—a direction quite consistent in many, perhaps in most cases, with purchase. Hence it is probable that these two tribes and a half may have been the chief cattle-masters first as well as last. If they had enough cattle to find their pursuit in tending them, and the others had not, economy would dictate a transfer: and the whole multitude of cattle would probably fare better by such a change than by one by which one left a few head scattered up and down in the families of different tribes. Nor is there any reason to think that the whole of the forty years' sojourn was spent in such locomotion as marks the more continuous portion of the narrative. The great gap in the record of events left by the statement of that twenty-five years after the departure from Horeb (Deut. i. 46; "Ye abode in the mountains many days," may be filled up by the supposition of quarters established in a favorable site, and the great bulk of the whole time may have been really passed in such stationary encampments. And here, if two tribes and a half only were occupied in tending cattle, some resource of labor, to avoid the embarrassing temptations of idleness in a host so large and so disposed to murmure, would be, in a human and domestic necessity, enough and to spare. An occupation assigned to the remaining nine and a half tribes, as that of drawing from the wilderness whatever contributions it might be meant to afford. From what they had seen in Egypt, the work of irrigation would be familiar to them, and from the prospect before them in Palestine the practice would at some time become necessary; thus the opportunity, when the wealth of the country was not allowing their experience, if possible, to lapse. And, irrigation being supposed, there is little, if any, difficulty in supposing its results: to the spontaneousness of which ample testimony, from various travellers, has been cited above. At any rate it is unsafe to decide the question of the possible resources of the desert from the condition to which the apathy and fastidiousness of the Bedouins have reduced it in modern times. On this view, while the purely pastoral tribes would retain their habits unimpaired, the remainder would acquire some slight probation in those works of the field which were to form the staple industry of their future country. But, if any one still insists that the produce of the desert, however supposedly improved, could never have yielded support for all "the flocks and herds"—utterly indefinite as their number is—which were carried thither: this need not invalidate the present argument, much less be deemed inconsistent with the Scriptural narrative. There is nothing in the letter to forbid our supposing that the cattle perished in the wilderness by hundreds or by thousands. Even if the words of Ex. xvi. 32 be taken in a sense literal and historical, they need mean no more than that, by the time they reached the borders of Palestine, the number so lost had, by a change of favorable circumstances, been replaced, perhaps even by capture from the enemy, over whom God, and not their own sword, had given them the victory. All that is contended for is, that the resources of the wilderness were doubtless utilized to the utmost, and that the flocks and herds, so far as they have survived, were kept alive. What those resources might amount to, is perhaps nearly as indefinite an inquiry as what was the number of the cattle. The difficulty
would "find its level" by the diminution of the latter till it fell within the limits of the former; and in this balanced state we must be content to leave the question.

Nor ought it to be left out of view, in considering any arguments regarding the possible change in the character of the wilderness, that Egyptian policy certainly lay, on the whole, in favor of extending the desolation to their own frontier on the Suez side; for thus they would gain the utmost protection against invasion on their most exposed border; and as Egypt rather aimed at the development of its trade, than of the Moslem, an extension of influence by foreign conquest, such a desert frontier would be to Egypt a cheap defense. Thus we may assume that the Pharœsi, at any rate after the rise of the Assyrian empire, would discern their interest and would act upon it, and that the felling of wood and stopping of wells, and the oblation, wherever possible, of roses, would systematically make the Peninsula untenable to the hostile army descending from the N. E. or the N.

IV. It remains to trace, so far as possible, the track pursued by the host, bearing in mind the limitation before stated, that a variety of converging or parallel routes must often have been required to allow of the passage of so great a number. Amongst the others which have been effected at some spot N. of the now extreme end of the Gulf of Suez, they would march from their point of landing a little to the E. of S. Here they were in the wilderness of Shur, and in it "they went three days and found no water." The next point mentioned is Marah. The 'Ain el-Hararan has been thought by many travelers to be the Hararan's time to be Marah. Between it and the 'Agin Masr the plain is alternately gravelly, stony, and sandy, while under the range of Jebel Wardia (a branch of el-Tih) clifts and flints are found. There is no water on the direct line of route (Robinson, l. 87-89).

Habirus stands in the line and gymen region which lines the eastern shore of the Gulf of Suez at its northern extremity. Seetzen (Reisen, iii. 117) describes the water as salt, with purgative qualities; but adds that his Bedouins and their camels drank it. He argues, from its incomprehensible size, that it could not be the Marah of Moses. This, however, seems an inconclusive reason. 

MARAH. It would not be too near the point of landing so far as above, to the N. of the 'Agin Masr, nor even, as Dr. Stewart argues (p. 55), too near for a landing at the 'Agin Masr itself, when we consider the innumerable which would delay the host, and, especially whilst they were near to the desert, prevent rapid marches. But the whole region appears to abound in brackish or bitter springs (Seetzen, ibid. iii. 117, etc.; Anmerk 430). For instance, about 1 hour nearer Suez than the Wady Ghârânâl (which Lepsius took for Marah, but which Niebuhr and Robinson probably Elârâb, Seetzen (ibid. iii. 113, 114) found a Wady b Tell, with a salt spring and a salt crust on the surface of its bed, the same, he thinks, as the spot where Niebuhr speaks of finding rock-salt. This corresponds in general proximity with Marah. The neighboring region is described as a low plain girt with limestone hills, or more probably chalk. For the sublimation of the miricle of sweetening the water, see MARAH. On this first section of their desert-march, Dr. Stanley (S. of P., p. 37) remarks, "There can be no dispute as to the general track of the Israelites after the passage of the Red Sea. If they were to enter the mountains at all, they must continue in the route of all travelers, between the sea and theזה the region of Tih, till they entered the hot-baths of Ghârânâl. According to the view taken of the scene of the passage, Marah may either be at the springs of Moses, or else at Hawârâ or Ghârânâl."

He adds in a note, "Dr. Grant, however, was told . . . of a spring near Tih el-Amarâb, right (i.e. south) of Hawârâ, so bitter that neither donkey nor camel would drink it, and the road goes straight to Wady Ghârânâl." Seetzen also inclines to view favorably the identification of el-Amarâb with Marah. He gives it the title of a "wady," and precisely on this ground rejects the pretensions of el-Hararan as being "no wady," but only a "brook," whereas, from the statement "they came up" at Marah, Marah must, he argues, have been a wady. If he is correct, then Marah must be Wady Ghârânâl — whether it be Marah, as Lepsius and although doubtfully) Seetzen thought, or Elârâb as Niebuhr, Robinson, and Kruse — must have lain on the line of march, and almost equally certain that it furnished a camping station. In this wady Seetzen found more trees, shrubs, and bushes than he anywhere else entered in his journey from Sinai to Suez. He particularizes date palms and mulberries, and notes that the largest quantity of the vegetable manna, now to be found anywhere in the Peninsula, is gathered here (iii. 116) from the leaves of the last-named tree, which here grows with gnarl'd boughs and hoary stem; the wild aloe, tangled by its desert growth into a thicket, also shoots out its gray foliage and white blossoms over the desert "(Stanley, S. & P., p. 68)." The scenery in this region becomes a succession of watercourses" (ibid.); and the Wady Tugîeb, connected with Ghârânâl by
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Usd &C. is so named from the godly water and vegetation which it contains. These three wadies encompass on three sides the Jebel Hammamet, the sea, which it precipitously overhangs, being on the fourth. The key to the configuration is given in the maps; there seems no reason why all three should not have combined to form Elin, or at any rate, as Dr. Stanley (ibid.) suggests, two of them. Only, from Numa. xxxiii. 9, 10, as Elin appears not to have been on the sea, we must suppose that the encampment, if it extended into three wadies, started from the site for the next encounter. The Jewish host would scarcely find in all three more than adequate ground for their encampment. Beyond (i.e. to the S. of Ghârânlâl, the ridges and spurs of limestone mountain push down to the sea across the path along the plain (Robinson, i. 76, and Map.)

This portion of the question may be summed up by presenting in a tabular form, the views of leading travelers or annotators, on the site of Elin:

| Wady | Wady Some warm springs | Ghârânlâl. | Usdt, north of Târ, which | See the rich date, Nibânr. One or Laborde plantations of the Robertson, both, "possid.," convey there, | Kruse, Stanley. Robinson Setzca.
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Dr. Kruse (Amerik, p. 418) singularly takes the words of Ex. xv. 27, "they encamped there (in Elin) by the wadis," as meaning "by the sea." whereas, from Numa. xxxiii. 9, 10, it appears they did not reach the sea till a stage further, although their distance from it previously had been small.

From Elin, the next stage brought the people again to the sea. This fact, and the enviable position in respect of water supply, and consequent great fertility, enjoyed by Târ on the coast, would make it seem probable that Târ was the locality intended; but as it lies more than seventy miles in a straight line, from the nearest probably assignable spot for Elin, such a distance makes it highly improbable for the next encampment. The probable view is that the seaside camp was fixed much nearer to the group of wadies viewed as embracing Elin, perhaps in the lower part of the Wady Tobâl, which appears to have a point of juncture with the coast (Stanley, S. a. P. p. 38). The account in Ex. xvi. knows nothing of this encampment by the sea, but brings the host at once into the wilderness of Sin; but we must bear in mind the general purpose of recording, not the people's history so much as God's dealings with them, and the former rather as illustrative of the latter, and subordinate thereto. The evident design however, in Numa. xxxiii. being, to place on record their itinerary, this latter is to be esteemed as the locus classicus on any topographical questions, and should not be confused with the identification of the track. The "wilderness of Sin" is an appellation no doubt representing some natural feature, and none more probably than the alluvial plain, which, lying at the edge of the sea, about the spot we now regard them as having reached, begins to assume a significant appearance. The modern stretch of land identified by Setzca with this wilderness (iii. pt. iii. 412). Dr. Stanley calls el Kan, at its initial point, "the plain of Mackânh," and thinks it is probably this wilderness. Lower down the coast this plain expands into the broadest in the Peninsula, and somewhere in the still northern portion of it we must doubtless place the "Dophkah" and "Alush" of Numa. xxxiii. 12-14.

In the wilderness of Sin occurred the first murmuring for food, and the first fall of manna. The modern confection sold under that name is the exudation collected from the leaves of the tamarisk tree (Tamarisk Orientalis, Linn., Arab. tarq, Heb. hasâd) only in the Sinaitic valleys, and in no great abundance. If it results from the punctures made in the leaf by an insect (the Coccis monspilus, Ehrenberg) in the course of June, July, and August, this will not suit the time of the people's entering the region on the fifteenth day of the second month after their departure from Egypt (Ex. xvi. 1-8). It is said to keep as hard as syrup for years (Laborde, Comment. Genr. on Ex. xvi. 13, 14), and thus does not answer to the more striking characteristics described in Ex. xvi. 14-26. [MANNA.] Setzca thought that the gnm Amâh, an exclamation of the ancients, was the real manna of the Israelites; i.e. Setzca regards the statement of "bread from heaven" as a fiction (Resen, iii. 75-79). A caravan of a thousand persons is said by Huschkehn (Voyages, etc., Muscic. Medit. p. 298, transl. ed. 1760) to have subsisted solely on this substance for two months. In the same passage of Ex. (v. 13) quails are first mentioned.

The following portions of the earlier route it is more important to show the track than to fix the stations; and such an indication only can be looked for where nothing beyond the name of the latter is recorded. Supposing now that the alluvial plain, where it first begins to broaden to a significant size, is "the wilderness of Sin," all further questions, till we come to Sinai, turn on the situation assigned to Rephidim. It is scarcely most likely, Rephidim to be found at Fravân [REPHIDIM], it becomes almost certain that the track of the host lay to the north of Sebalâ, a magnificent five-peaked mountain, from the mastic; and says it is used as a purgative in Upper Egypt, and that it is supposed to be brought out by the great effect of heat on a sandy soil, since in Syria and elsewhere this tree has not the product. Or Dr. Stanley notes that, possibly, viewing Gharânlâl (or Uset, which lies beyond it, from Suez) as Elin, the host may have gone to the latter (the farther point), and then have turned back to the lower part of Gharânlâl, and there pitched by the "Red Sea." Then, he further remarks, it was open to them to take a northern course for Sinai (Jebel Mısâq), avoiding Sebalâ and Faraus altogether (S. & P. p. 38); but all this, he adds, seems "not likely." That route
which some have thought to be Sinai, and which becomes first visible at the plain of Mount Marah. [SINAI]

The Tabernacle was not yet set up, nor the order of march organized, as subsequently (Num. x. 15, &c.), hence the words "track or "route," as indicating a line, can only be taken in the most wide and general sense. The road slowly rises between the coast and Ezekri, which has an elevation of just half the highest peak of the whole cluster. Ezekri must have been gained by some road striking off from the sea-coast, like the Wady Medaolah, which is now the main route from Cairo to El Kab. Besides its parallel course, it appears, however, that those who reject Ezekri for Rephidim will have the ous of accounting for such a fruitful and blooming spot as, in its position, it must always have been, being left out of the route, and of finding some other site for Rephidim. Possibly this itself might be Rephidim, but then not one of the sites generally discussed for Sinai will suit. It seems better then to take Ezekri, or the adjacent valley of ex-Shekh in connection with it, for Rephidim. The water may have been produced in one, and the battle have taken place in the other, of these contiguous localities, and the most direct way of reaching them from e-Melah (the "wilderness of Sinai?) will be through the wadis Sheikh and Rehidim, parallel to those mentioned by the S. of Serbal, through Wady Habeha. (Robinson, i. 95), as also a possible route to Sinai (S. of P. p. 38, 4), and designates it the southern, one, omits to propose any alternative station for Rephidim; as he does also in the case of the "northern" route being accepted. That route has been already mentioned (page 3522, note 1), but of course there were many stations taken into view. The Wady Medaolah, the "written," as its name imports, contains the largest number of inscriptions known as the Sinaiite. They are scratched on the friable surface of the sandstone masses which dot the valley on either side. Some so high as to have plainly not been executed without mechanical aid and great deliberation. They are attributed to Ptolemy, Eusebius, Burekhard, Labore, Seetzen, and others, but especially by Dr. Stanley (S. of P. pp. 57-122. [See on this subject SINAI, p. 3555], notes c and d.)

V. Besides the various suggestions regarding Horeb and Sinai given under SINAI, one course in Dr. Kruse's America on Seetzen, which is worth recording here. Seetzen approached the Jebel Musa from the N. a little W., by a route which seems to have brought him into the region through which Dr. Robinson approached it from the N. W. On this Dr. Kruse remarks, "Horeb lay in the plain of Rephidim, ... a day's march short of (or) Sinai, on a dry plain, which was extensive enough for a camping ground, with a rock...

passes by Steinhof-Khodin to the Jebel Musa. Robinson, who went by this way, conjectured that e-Khodin was a place of pilgrimage to the ancient Egyptians, and might have been the object of Moses' proposed journey of "three days into the wilderness." (p. 75). The best account of this locality by Dr., which the present contributor has met with, is that in the MS. referred to at the end of this article. The writer doubts especially on the immense remains of mining operations, refuse of fuel, metal, etc., to be seen there; also on the entrenched camp at Miggah a.

Discovered recently by Major Macdonald, evidently, a rock of great labor and of capacity for a large garrison.

a Through the wilderness of Koa (from its north

fountain struck by Moses from the rock. This distance just hits the plain es-Shekh (Sheh, Kiepert's Map), which Robinson entered before reaching the foremost ridge of Sinai, and suits the peaked mountain de-Oroy, in the highest point of this plain. That this plain too, is large enough for fighting in (as mentioned Ex. xvii. 9), is plain from Robinson's statement (i. 141) of a combat between two tribes which took place there some years before his visit. Robinson, from this rocky peak, which I look for Horeb, in 1 1/2 hour reached the spring Torbeh, probably the spot the opening of which I have referred to, and another hour came to the steep pass Nebi Hareh, to mount which he took 2 1/2 hours, and in 2 1/2 hours more, crossing the plain er-Ridah, arrived at the convent at the foot of Sinai. Seetzen's Arabs gave the name of Qorihi to a mountain reached before ascending the pass, no doubt the same as Robinson's de-Oroy and the Horeb of Holy Writ. (Reison, ii. p. 122; comp. 414.) He seeks to reconcile this with Ex. xxxii. 6, which describes the people, penitent after their disobedience in the matter of the golden calf, as "stripping themselves of their ornaments by the Mount Horeb," by supposing that they were by Moses led back again from Sinai, where God had appeared to him, and raised the mountain Horeb to Sinai for the return of Moses. The plain of Rephidim is not, however, the Horeb in the plain of Rephidim. But this must have been a day's journey backward, and of such a retrograde movement the itinerary in Num. xiii. 14, 15, 16, has no trace. On the contrary, it says, "they removed from the desert of Sinai and pitched in Kibroth Hattaavah." Now, although they stayed a year in the wilderness of Sinai (Ex. xix. 2, 5; Num. xxi. 4, 5; N. of R., p. 12, and nothing whatever was done to be had but one camping station all the time, yet Rephidim clearly appears to lie without the limits of that wilderness (Ex. xvii. 1, xix. 1, 2; Num. xxxii. 15), and a return thither, being a departure from these limits, might, therefore, we should expect, be noticed, if it took place; even though all the shiftings of the camp within the wilderness of Sinai and in the desert be not particularly referred to. Under SINAI an attempt is made to reconcile the "rock in Horeb" at Rephidim with a "Mount Horeb the same, in fact, as Sinai, though with a relative difference of view, by regarding Horeb as a designation descriptive of the ground, applicable, through similarity of local features, to either. If this be not admitted, we may perhaps regard Wady es-Shekh, a cresset which concave southwards, whose western horn joins Wady Ferin, and whose eastern finds a southeastern continuation in the plain er-Ridah (leading up to Jebel Musa, the probable Sinai, as the Horeb proper. This contains a rock called traditionally the "seat of Moses" (Zephurah, Reison, ii. 355). And this is to some

border) to the opening of Wady Habeha late in it is 5 hours' journey. The nanna tamarkis is found there; and some birds, called by Dr. Kruse "Wustenhalmen," which he appears to think might be the <imiaau of Scripture. Section in his journal plainly sets down the "wusten" as being really a mistake for hounts (Reison, iii. p. 415, comp. 80).

b "Two hardly distinguishable mountains on either side of the way (from the Wady es-Shekh) were named Qorihi and Ferin." (Reison, iii. 97).

c He thinks the reason why they were thus countermanded was because "Horeb," was better supplied with water, but he does not show that the "spring Torbeh," adequately meets this condition (Jud. 422).
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extent confirmed by the fact that the wady which continues the plain er-Rabah to the N. W., forming with the latter a slight obtuse angle, resumes the name of er-Sheikh. If we may suppose the name "Horeb," though properly applied to the present Wady es-Sheikh, which John Fevit to have had such an extension as would embrace er-Rabah, then the "rock in Horeb" might be a day's journey from the "Mount (of) Horeb." This view, it may be observed, does not exclude that just referred to under Sinai, but merely removes it from resting on the sense there proposed for "Horeb" (2:7), as a local apppellative, to more general grounds.

But whatever may be the case with other sacred localities, the identification of Sinai itself will probably never be free from obscurity. We seem to have adequate information regarding all the eminent mountains within the narrow compass to which our choice is reduced, and of 'all the important passes. Nor is it likely that any fresh clue of trustworthy local tradition will be unraveled, or any new light thrown on the text of the Scriptural statements. Somewhere in the granitic nucleus of lofty mountain crests the answer, doubtless, lies. For the grounds on which a slight preponderance of probability rests in favor of the Jebel Mosis; see p. 51, it is said, that prependiculars which rest on the view that the numbers ascribed in our present text to the host of Israel are trustworthy. It further criticism should make this more doubtful than it now is, that will have the probable effect of making the question more vague rather than more clear than it is at present. "This degree of uncertainty is a great safeguard for the real reverence due to the place. As it is, you may rest on your general conviction and be thankful." (8. p. 70.) The tradition which has conse-

The expression מָלֶא כָּלָה בְּרֹאשׁ (in Ex. xxiii. 6) may probably be, like the expression מָלֶא כָּלָה בְּרֹאשׁ (in Ex. xxiii. 6).

iii. 1, and that of מַלָּא כּלָּה בְּרֹאשׁ, Jos. xxi. 11, etc., two nouns in remission, the "mount of Horeb." 6 The Tabula Peutingeriana gives in the interior of the sands found in a ridge of the desertum uli. anas eburneat filii Israel Ducante Moses, and marks therein a three-peaked mountain, with the words, "he legem acceptavit in monte Sinai." Dr. Kruse thinks the "three peaks" new (Wady es-Sheikh), Ag. Epistoma, and the Jebel Heri's (Sectem. Rossian, iii. pt. iv. 421).

Dr. Kruse says, "This highest S. E. point of Sinai is indisputably the 'mountain of the Lord' of Holy Writ, the modern Mount St. Catherine. The N. W. part of Sinai is, however, now named Mount Horeb by the monks, not by the Arabs, probably in order to combine Horeb with Sinai, by which names they denote the most southeasterly point. The plain 'or 'wilderness' of Sinai can be nothing else than the high plain situated at this most southeasterly point, surrounded by the three before-mentioned peaks of Sinai, the opposite plateau of Mount Francis, and E. and W. some low ridges. It is now called the plain Rabah, and is, according to Robinson's measurement, quite large enough to hold two millions of lambs, who here encamped together." (Ibid. 422.)
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narrow plain at the top of the easternmost peak. A block of gray granite crowns it, and several contiguous blocks form one or two grotesces, and a circle of loose stones rests in the narrow plain at the top (The Tent and the Kindle, pp. 117, 118). The "five peaks," to which "in most points of view it is reducible, at first sight appear inaccessible, but are divided by steep ravines filled with fragments of fallen granite." Dr. Stanley mounted "over smooth blocks of granite to the top of the third or central peak," amid which "immunerable shrubs, like sage or thyme, grow to the very summit." Here, too, his ascent was assisted by loose stones arranged by human hands. The peak divides into two "eminences," on "the highest of which, as on the back of some petrified tortoise, you stand, and overlook the whole Peninsula." (S. of P. pp. 71, 72.) Rasaeiger says "the stone of the peak of Siculo is porphyry." (Reisen, iii. 276.) Dr. Stewart mentions the extensive view from its summit of the mountains "which arise from the western shore of the Gulf of Akaba," seen in the N. E., and of the Sinaitic range, "closed packed" with the intermediate Jebel Wadain, "forming the most confused mass of mountain tops that can be imagined." (pp. 114, 115.) His description of the ascent of this peak was that of glassy, smooth, grayish-white granite, bare of the air, and often had to clamber or crawl flat on the breast. It was like "the ascent of a glacier, only of smooth granite, instead of ice." At a quarter of an hour from the summit he found a stair of blocks of granite, one above another on the surface of the smooth slippery rock." (p. 115.) On the northern summit are visible the remains of a building, cemented with lime and mortar, and "close beside it are three of these mysterious inscriptions," implying that "this summit was frequented by unknown pilgrims who used these charies." (S. of P. p. 72.)

The approach to Jebel Mas' from the W. is only practicable on foot. It lies through Wady Solom and the Wady Hacch, "Pass of the Whirl," whose stair of rock leads to the second or higher stage of the great mountain labyrinthish. Elsewhere this pass would be a roaring torrent. It is amidst masses of rock a thread of a stream just visible, and here and there forming clear pools, shrouded in palms, or leaving its cler to be traced only by rushes. From the head of this pass the cleft-front of Sinai comes in sight through a "long continued plain between two precipitous mountain ranges of black and yellow granite." This is the often mentioned plain er-Rabiah. Deep gorges enter it on each side, and the convent and its gardens close the view. The ascent of Jebel Mas' which contains high valleys with abundant springs, is by a long flight of rude steps winding through crags of granite which are parallel to and in the middle of the heights, and the summit is marked by the ruins of a mosque and of a Christian church. But Strauss adds, "the Mount of Moses' rose in the south higher and higher still" and the point of this, Jebel Mas', eighty feet in diameter, is distant two hours and more from the plain below (Sinait and Gebeltd, p. 116). The Râta Sâfâyâh, a small, steep, and high mountain, which is interposed between the slope of Jebel Mas' and the plain; and, from its position, surveys both the openings of es-Sheikh N. E. and of er-Rabiah's N. W., which converge at its foot. Opposite to it, across the plain, is the Jebel Fârūrîn, whose peak is clothed with moss, and the taller summit is again stated to have been discovered by the earthquake, with its own fragments. The aspect of the plain between Jebel Fârūrîn, which here forms a salient angle, wedging southwards, and the Râta Sâfâyâh, is described as being, in conjunction with these mountains, wonderfully suggestive, both by its grandeur and its similitude for the giving and the receiving of the Law. "That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative, as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye-witness." (S. of P. pp. 42, 43.) The character of the Sinaitic granite is described by Secten (Reisen, iii. 86) as being a "granite" and greyish-white granite, "granite corinian, and (2) greyish-white with abundance of the same mica. He adds that the first kind is larger-grained and handsomer than the second. Hamilton speaks of "long ridges of arid rock surrounding him in chaotic confusion on every side," and "the sharp broken peaks of granite far and near as equally desolate" (Sinait, the Heifyez, and Solomun, p. 31). This view of the fragrant peaks, so thick and wild, was set as to "form a labyrinth" to the eye, which was "cliflydly impressed Dr. Stanley in the view from the top of Jebel Mas' (S. of P. p. 77.) There the weather-beaten rocks are full of curious fissures and pools (p. 46), the surface being "a granite mass broken into deep gullies and basins" (p. 76). Over the whole mountain the imagination of votaries has stamped the rock with tokens of miracle. The indentures were viewed as memorials of the Bursing Bush. In one part of the mountain is shown the impress of Moses' back, as he hid himself from the presence of God (ib. 30); in another the hoof-print of Mohammed's mule: in the plain below, a rude hollow between contiguous blocks of stone feaces for the wold of the golden Calf; while in the valley of the Laja, which runs parallel to and overhanging by the Jebel Mas's greatest length, into er-Rabiah, close to Râta Sâfâyâh, the Emona "Stone of Moses" is shown — a detached mass from ten to fifteen feet high, intersected with wide slits or cracks, . . . with the stone between them worn away, as if by the dropping of water from the crack immediately above. This distinctness of the mass of the stone lends itself to the belief of the enthusiasts, that this "rock followed" the Israelites through the wilderness, which would not be the

a By this pass Dr. Stanley was himself conducted thither, sending his camel round by the Wady es-Su'ayn, and the ascent from the same direction is the same circum-stances route into the central upland. By this latter he supposes the great bulk of the host of Israel may have reached er-Rabiah and Sinai, while "the chiefs of the people would mount" by the same pass which he took (S. of P. p. 82). b Dr. Stewart (ib. sup. 122) says, "Ghileh Mas'a, the Earns of monkish traditions, is neither visible from the Whedel (i. e. Kes) Sibath, nor from any other point in the plain of er-Rabiah." This seems confirmed by the argument of S. & P. pp. 43, 44, that Moses, descending from the top of Mas'a, would not descend to the plains of the mountain, but "remained at the height of Sâfâyâh effectually intercepting the view. c These have become scarce on this mountain; Secten (Reisen, iii. 80) expressly mentions that he observed none. They are now found abundance in the country of constructing Abbas Pasha's moutain road (Stewart, T. & K. pp. 132, 134).
case with the non-detached off-set of some larger cliff. The Koran also contains reference to the rock with the twelve months for the twelve tribes of Israel," i.e. the aforesaid cracks in the stone, into which the Bedouin thrust grass as they utter their prayers before it. Bishop Clayton accepted it as genuine, so did Whiston the translator of Josephus; but it is a mere base nature; and there is another fragment, "less conscientious," in the same valley, "with precisely similar marks."

In the pass of the Wady es-Sleijeh is another stone, called the "seat of Moses," described by Lhaut (S. & P. pp. 43-48, and notes). Section adds, some paces beyond the "Stone of Moses," several springs, copious for a region so poor in water, have their source from under blocks of granite, one of which is as big as this "Stone of Moses." These springs gush into a very small dike, and thence are conducted by a canal to supply water to a little fruit-garden. . . . Their water is pure and very good. On this canal, several paces below the basin, lies a considerable bigger block of granite than the "Stone of Moses," and the canal runs round so close to its side as to be half-concealed by it." (Reifen, iii. 93). He seems to argue that this appearance and half-concealment may have been made use of by Moses to procure relief in his having produced the water miraculously from beneath. But this is wholly inconsistent, as indeed is any view of this being the actual "rock in Horeb," with his view of Rephidim as situated at el-Hosba, the western extremity of the Wady Feyhan. Even at variance with the Scriptural narrative is the claim of a hole in er Râlheh, below Isis Safafih, to be the "pit of Korah," which story belongs to another and far later stage of the march.

On Mount St. Catherine the principal interest lies in the panorama of the whole Peninsula which it commands, embraced by the converging horns of the Red Sea, and the complete way in which it overlooks the Jabel Mawâ, which, as seen from it, is by no means conspicuous, being about 1,000 feet lower. Section mentions a path strewn with stones and blocks, having nowhere any steps, like those mentioned as existing at Sordîl, and remarks that Jasper and porphyry chiefly constitute the mountain. He reached the highest point in three hours, including intervals of rest, by a hard, steep path, with tollsome cramping; but the actual time of ascending was only 1½ hours. The date-palm plantation of Târ is said to be visible from the top; but the haze prevailing at the time prevented this traveller from verifying it (Reifen, iii. 39-93).

"The rock of the highest point of this mountain swells into the form of a human body, its arms swathed like that of a mummy, but headless — the counterpart, as it is alleged, of the corpse of the beleaguered Egyptian saint. . . . Not immoderately this grotesque figure furnishes not merely the illustration, but the origin, of the story" of St. Catherine's body being transported to the spot, after martyrdom, from Egypt by angelic hands (S. & P. p. 45).

The remaining principal mountain is named vari-

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a See his note on Ant. i. 1, § 7.

b Dr. Stanley verified the possibility of the fact, and improved its miraculous character by examining the ravine above the Convent, through which, when the sun gains the necessary altitude, a ray would reach the chapel (S. & P. p. 46).
nearly due northward, and then deflects westward, the "high granite rocks" reappeared; and in the Wady el-Girzah, the rocks rise, red granite or black basalt, occasionally tipped as if with cakes of sandstone to the height of about 100 feet, and finally open on the sea. At the mouth of the wadi are many traces of flood—trees torn down, and strewn along the sand" (ib. pp. 81).

VI. We now pass on to resume the attempt to trace the progress of the Israelites. Their sojourner a year in the neighborhood of Mount Sinai was an eventful one. The statements of the Scriptural narrative which relate to the reception of the Law, the Tabernacul, the Golden Calf, Moses's vision of God, and the visit of Jehovah, are too well known to need special mention here; but besides these, it is certain from Num. iii. 4, that before they quitted the wilderness of Sinai, the Israelites were thrown into mourning by the imminent death of Aaron's two sons, Nadab and Abihu. This event is probably connected with the setting up of the Tabernacle and the enkindling of that holy fire, the sanctity of which their death avenged. That it has a determine chronological relation with the promulgations which from time to time were made in that wilderness, is proved by an edict in Lev. xvi., being fixed as subsequent to it (Lev. x., comp. xvi. 1). Throughout all the narratives of the death of Aaron, the punishment of the sin of his domestics or porters for blasphemy (xxiv. 10-14). Of course the consequence of Aaron and his sons is mentioned early in the book in connection with the laws relating to their office (viii. ix.). In the same wilderness region the people were numbered, and the exchange of the Levites against the first-born was effected: these, and the death of their Levitical priests, were to form the necessary conditions of the return of those of Egypt, having incurred the obligation of sanctity to him. The offerings of the princes of Israel were here also received. The last incident mentioned before the wilderness of Sinai was quitted for that of Paran is the intended departure of Hobah the Kenite, which it seems he abandoned at Moses' urgent appeal. They now quitted the Sinide region, the Israelites having been almost three days without finding a permanent encampment, although temporary halts must of course have been daily made (Num. i. ix. 15-25; x. 13, 33; xi. 33; xii. 16). A glance at Kiipe's, or any map showing the region in detail, will prove that here a choice of two main routes begins, in order to cross the intervening space between Sinide and Canaan, which they certainly approached in the first instance on the southern, and not on the eastern side. Here the higher plateau surrounding the Tih region would almost certainly, assuming the main features of the wilderness to have been then as they are now, have compelled them to turn its western side nearly by the route by which Seetzen came in the opposite direction from Hebrew to Sinai, or to turn it on the east by going up the 'Arabah, or between the 'Arabah and the higher plateau. Over its southern face there is no pass, and hence the roads from Sinai, and those from Petra towards Gaza and Hebron, all converge into one of two trunks of route (Robinson, i. 147, 151, 152, ii. 186i). Taberah and Kibroth-Hattaavah, both seem to belong to the same encampment where Israel dwelt for at least a month (xx. 20), being names given to it from the two events which happened there.

These stations seem from Num. x. 11-13, 33-36, to have lain in the wilderness of Paran; but possibly the passage x. 11-13 should come after that 33-36, and the "three days' journey" of ver. 35 he it still in the wilderness of Sinai and even Taberah and Hazereth, reached in xii. xii., also there. Thus the Taberah, Kibroth, and Hazereth, presented the same region, but different names, and the word Hazereth must be either misplaced or mentioned by anticipation only. One reason for thinking that they did not strike northwards across the Tih range from Sinai, is Moses' question when they murmured, "Shall all the fish of the sea be gathered together for them, to suffice them?" which is natural enough if they were rapidly nearing the Gulf of 'Akabah, but strange if they were passing towards the inland heart of the desert. Again the quails are brought out by "a wind from the sea" (Num. xii. 12, 31); and various travellers (Burchardt, Schnitz, Stanley) testify to the occurrence of vast flocks of birds in this precise region between Sinai and 'Akabah. Again, Hazereth, the next station after these, is coupled with Hazeroth, which has been uncertainly settled on the shelf of that gulf (Dent. i. 1, and Robinson, ii. 187, note). This makes a seaward position likely for Hazereth. And as Taberah, previously reached, was three days' journey or more from the wilderness of Sinai, they had probably advanced that distance towards the N. E. and 'Akabah; and the distance required for this would bring it in so near el-Hudrbeh (the spot which Dr. Robinson thought represented Hazereth in fact as it seems to do in name), that it may be accepted as a highly probable site. Thus they were now not far from the coast of the Gulf of 'Akabah. A spot which seems almost certain to attract their course was the Wady el-Ain, being the water, the spring, of that region of the desert, which would have drawn another such city as the above-mentioned settlements as are implied in the name of Hazereth, and such as that of Israel must have been" (S. & P. p. 82). Dr. Robinson remarks, that if this be so, this settles the course to Kadesh as being up the 'Arabah, and not across the plateau of el-Tih. Dr. Stanley thinks this identification a "fair probability," and the more uncertain as regards identity, as the name Hazereth is one of the least likely to be attached to any permanent or natural feature of the desert," meaning "simply the inclosures, such as may still be seen in the Bedouin villages, hardly less transient than tents" (S. & P. pp. 81, 82). We rely, however, rather on the combination of the various circumstances mentioned above than on the name. The Wady Hudrbeh and Wady el-Sheikh, their upper part running nearly parallel to each other, from S. W. to N. E., nearly from the eastern extremity of the Wady el-Sheikh, and their N. E. extremity comes nearly to the coast, marking about a midway distance between the Jebel Massa and 'Akabah. In conclusion possible Mr. Tyrwhitt says that quails, or small partridges, which he supposes rather meant, are, as far as he saw, more common in the desert than locusts.
Hazaroth the people tarried seven days, if not more (Num. x. 35, xii.), during the exclusion of Miriam from the camp while lepers. It is not certain whether or not the encampment brought them into the wilderness of Paran, and here the local commentator's greatest difficulty begins. For we have not merely to contend with the fact that time has changed the desert's face in many parts, and obliterated old names for new; but we have beyond this, great obscurity and perplexity in the narrative. The task is, first, to adjust the uncertainties of the record *inter se*, and then to try and make the resulting probability square with the main historical and physical facts, so far as the latter can be supposed to remain unaltered. Besides the more or less discontinuous form in which the sacred narrative meets us in Exodus, a small portion of Leviticus, and the greater part of Numbers, we have in Num. xxxiii. what purports at first sight to be a complete skeleton route so far as regards nomenclature; and we further find in Deuteronomy a review of the leading events of the wandering, or some of them, without following the order of occurrence, and chiefly in the way of allusion expanded and dwelt upon. Thus the authority is of a threefold character. And as, in the main narrative of Numbers, years are often sunk as uneventful, so in the itinerary of Num. xxxiii., on a near view great chasms occur, which require, where all else bespeaks a severe uniformity of method, to be somehow accounted for. But, beyond the questions opened by either authority in itself, we have difficulties of apparent incongruity between them; such as the omission in Exodus of Piqqua and Ahid, and of the encampment by the Red Sea; and, incomparably greater, that of the fact of a visit to Kadesh being recorded in Num. xiii. 26, and again in xx. 1, while the itinerary mentions the name of Kadesh only once. These difficulties resolve themselves into two main questions. Did Israel visit Kadesh once, or twice? And where is it now to be looked for?

Before attempting these difficulties individually, it may be as well to suggest a caution against certain erroneous general views, which often appear to govern the considerations of desert topography. One is, that the Israelites journeyed, wherever they could, in nearly a straight line, or took at any rate the shortest cuts between point and point. This has led to some illusionists of maps simply register the file of names of Num. xxxiii. 10-38 from Sinai in rectilinear sequence to Kadesh, wherever they may happen to fix its site, then turn the line backward from Kadesh to Ezion-geber, and then either to Kadesh again, or to Mount Hor, and thence again, and here correctly, down the 'Arabah southwards and round the southeastern angle of Edom, with a meandering northwards to the Red Sea. In drawing a map of the Wanderings, we should mark as approximately or probably ascertain the stations from Etham to Hazeroth, after which no track should be attempted, but the end of the line should lose itself in the blank space; and out of the same blank space it might on the western side of the 'Arabah be similarly resumed and traced down the 'Arabah, etc., as before described. All the sites of intervening stations, as being either plainly conjectural merely, or lacking any due authority, should simply be marked in the margin, save that Moserah may be put close to Mount Hor, and Ezion-geber further S. in the 'Arabah (Ezion-geber), from which to the brook Zered and onwards to the plains of Moab, the ambiguities lie in narrow ground, and a probable fight breaks on the route and its stations.

Another common error is, that of supposing that from station to station, in Num. xxxiii., always represents a day's march merely, whereas it is plain from a comparison of two passages in Ex. (xx. 22), and Num. (x. 33), that on two occasions three days formed the period of transition between station and station, and therefore, that not day's marches, but intervals of an indefinite number of days between permanent encampments, are intended by that itinerary; and as it is equally clear from Num. ix. 22, that the ground may have been occupied for "two days, or a month, or a year," we may suppose that the occupations of a longer period only may be marked in the itinerary. And thus the difficulty of apparent chasms in its enumeration, for instance the greatest, between Ezion-geber and Kades (xxxi. 35-37) altogether vanishes.

An example of the error, consequent on neglecting to notice this, may be seen in Laborde's map of the Wanderings, in his Commentary on Exodus and Numbers, in which the stations named in Num. xxxiii. 18-34 are closely crowded, but between those of ver. 35 and those of ver. 37 a large void follows, and between those of ver. 37 and those of ver. 39 a still larger one, both of which, since on referring to the text of his Commentary we find that the intervals all represent day's marches, are plainly impossible.

Omitting, then, for the present all consideration of the previous intervals after Hazeroth, some suggestions concerning the nomenclature and possible sites of which will be found in articles under their respective names, the primary question, did the people visit Kadesh twice, or once only, demands to be considered.

We read in Num. x. 11, 12, that "on the twentieth day of the second month of the second year ... the children of Israel took their journeys out of the wilderness of Sinai, and the cloud ceased to go before them by day ..." This latter statement is probably to be viewed as made by anticipation; as we find, that after quitting Kibroth-Hattaavah and Hazeroth, "the people pitched in the wilderness of Paran" (Num. xii. 16). Here the grand pause was made while the spies, "sent," it is again impressed upon us (xiii. 3), "from the wilderness of Paran," searched the land for forty days," and returned "to Moses and to Aaron, and to all the congregation ... unto the wilderness of Paran to Kadesh." This is the first mention of Kadesh in the narrative of the Wanderings (vv. 25, 26). It may here be observed that an inaccuracy occurs in the rendering of Moses' directions to the spies in the A. V. of xvi. 17,
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"get you up by this way southward" (v. 35:29), where "by the South," i.e. by the border lying in that direction from Palestine, is intended, as is further plain from ver. 22, "And they ascended by the south and came to Hebron," i.e. they went southwards. From considerations advanced under Kadesh, it seems that Kadesh probably means firstly, a region of the desert spoken of as having a relation, sometimes with the wilderness of Paran, and sometimes with that of Zin (comp. vers. 21, 28); and secondly, a distinct city within that desert limit. Now all the conditions of the narrative of the departure and return of the spies, and of the consequent disloyalty, murmuring, and final sentence of wandering, will be satisfied by supposing that the name "Kadesh" here means the region merely. It is observable, also, that Kadesh is not named as the place of departure, but only as that of return. From Paran is the start; but from Zin (both regions in the desert) the search commences. And this agrees with the political geography of the southern border, to whose wilderness of Zin is always reckoned as pertaining, whereas that of Paran always lies outside the promised land. Natural features of elevation, depression, and slope, are the only tokens to which we can reasonably look in deciding where the Paran wilderness lay, and that of Zin is adjacent, where it is proposed under Kadesh to regard part of the 'Arabah, including all the low ground at the southern and southwestern extremity of the Dead Sea, as the wilderness of Zin. [Zin.] Then the broad lower northeastern plateau, including both its slopes as described above, will be defined as the Paran wilderness proper. If we assume the higher superimposed plateau, described above, to bear the name of "Kadesh" as a desert district, and its southwestern mountain wall to be "the mountain of the Amorites," then the Paran wilderness, so far as synonymous with Kadesh, will mean most naturally the region where that mountain wall from Jebel 'Ararit or 'Nilkithe to Jebel Makhanih, and perhaps then northward with the other side of the angle of the highest plateau, overhangs the lower terrace of the Tih. Moses identifies the coming "to Kadesh Barneam" with the coming to "the mountain of the Amorites" (Deut. i. 19, 20), whence the spies were also despatched (vv. 22, 23), which is said to have been from "Paran" in Num. xiii. 3. Suppose the spies' actual start to have been made from somewhere on the watershed of the two slopes of el-Tih, the spies' best way then would have been by the Wady el-Jerich into and so up the 'Arabah: this would be beginning "from the wilderness of Zin," as is said in Num. xiii. 21. Then, most naturally, by his direction to them, "go up into the mountain" (Num. xiii. 17), which he represents as acted on in Deut. i. 24, "and they turned and went up into the mountain," he meant them to mount the higher plateau, supposed the region Kadesh. By their "turning" in order to do so, it may be inferred that their course was not direct to their object, as indeed has been supposed in taking them along the 'Arabah and again up its western side by the passes el-'Khurir and es-Sifā (Zephath). By these passes they must have left Zin or the 'Arabah, there being no choice of way. During their absence, we may suppose the host to have moved from the watershed into the Kadesh-'Paran region, and not at this period of their wanderings to have touched the city Kadesh at all. This is quite consistent with, if it be not even confirmed by, the words of the murmurers in xiv. 2, 3, "Would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land of bondage!" and throughout the denunciation which follows, evidently on the same spot, the words "the wilderness," and "this wilderness," often recur, but from first to last there is no mention of a "city." Now, in Deut. i. 19, where these proceedings pass in review before Moses, in his words to the people, there is, strictly speaking, no need to mention Kadesh at all, for the people were all the time in the wilderness of Paran. Yet this last is so wide a term, reaching almost from the 'Arabah to near the Egyptian frontier, that Moses might naturally use some more precise designation of the quarter he meant. He accordingly marks it by the proximity of Kadesh. Thus the spies' return to "the wilderness of Paran to Kadesh" means to that part of the lower plateau where it is adjacent to the higher, and probably the eastern side of it. The expression "from Kadesh-barneam even unto Gaza" is decisive of an eastern site for the former (Josh. x. 41). Here, as is plain both from Num. xiv. 40-45 and from Deut. i. 44-44, followed the wayward attempt of the host to win their way, in spite of their sentence of prohibition, to the "hill" (Num. xiv. 40-45, Deut. i. 44-44) or a "mountain" of the Anakites and Canaanites, or Amorites, and their humbling defeat. They were repulsed in trying to force the pass at Hormah (or Zephath, Judg. i. 17), and the word of that city is called Zephath, showing that the place was also known by its Horite name; and here perhaps the remnant of the Horites were allowed to dwell by the Edomites, to whose border this territory, in the message of Num. xx. 16, is ascribed. [Kadesh.] Here, from the notice in Num. xiv. 25, that these "Anakites and Canaanites dwelt in the valley," we may suppose that their dwelling was where they would find pasture for their flocks, in the Wady el-Fikreh and others tributary to el-Jich, and that they took post...
in the "mountain" or "hill," as barring the way of the Israelites' advance. So the spies had gone by Moses' direction this way, by the South (not 'southward,' as shown above), up into the mountain: and this same way, "the way of the spies," through the posses of el-Khurayd and es-Sijāta, was the approach to the city Kadesh also.

Here, then, the perilous portion of the wandering commences, and the great bulk of it, comprising a period of nearly thirty-eight years, passes over between this defect in Num. xiv, and the resumption of local notices in Num. xx., where again the names of "Zin" and "Kadesh" are the first that meet us.

The only events recorded during this period (and these are interspersed with sundry pronouncements of the Ceremonial Law), are the execution of the offender who gathered sticks on the Sabbath (Num. xv. 32-36), the rebellion of Korah (xvi.), and, closely connected with it, the adjudgment of the preeminence to Aaron's house with their kindred tribe, solemnly confirmed by the judicial miracle of the rod that blossomed. This seems to have been an interval of a certain duration between Levi and the other tribes, as regards the approach to the Tabernacle, than had been practically recognized before (xvii., xixiii. 22; comp. xvi. 49).

We gather, then, from Deut. i. 40, that the greater part, perhaps the whole, of this period of nearly thirty-eight years, if so we may interpret the "many days" there spoken of, was passed in Kadesh,—the region, that is, not the city in which, of course, the camp may have been shifted at convenience, under direction, any number of times. But Num. xx. 1 brings us to a new point of departure. The people have grown old, or rather again young, in their wanderings. Here, then, we are at "the desert of Zin, in the first month," with the people abiding in Kadesh. By the sequel, "Miriam died there, and was buried there," a more precise definition of locality now seems intended: which is further confirmed by the subsequent message from the same place to the king of Edom, "Behold, we are in Kadesh, a city in the uttermost of thy border" (v. 10). This, then, must be supposed to coincide with the encampment, recorded as taking place "in the wilderness of Zin, which is Kadesh," registered in the itinerary (xxxi. 36). We see then why, in that register of specific camping-spots, there was no necessity for any previous mention of "Kadesh" because the earlier notice in the narrative, where that name occurs, introduces it not as an individual encampment, but only as a region, within which perpetual changes of encampment went on for the space of thirty-eight years. We also see that they came twice to Kadesh the region, if the city Kadesh lay in it, and once to Kadesh the city; but once only to Kadesh the region, if the city lay without it. We are not told how the Israelites came into possession of the city Kadesh, nor who were its previous occupants. The probability is that these last were a remnant of the Horites, who after their expulsion by Edom from Mount Seir (Enoch. V. 21) may have here retained their last hold on the territory between Edom and the Canaanitic Amorites of the "South." Probably Israel took it by force of arms, which may have induced the attack of "Arad the Canaanite," who would therewith feel his border immediately threatened (Num. xxxii. 40; comp. xxi. 13). This warfare explains the purpose of Israel's exploits in Judah, which is also the occasion when Jehovah "went out of Seir" and "marched out of the field of Edom" to give his people victory. The attack of Arad, however, though with some slight success at first, only brought defeat upon himself and destruction upon his cities (xxi. 13). We learn from xxxiiii. 30 only that Israel marched without permanent home from Edzen-geber upon Kadesh. This sudden activity after their long period of desultory and purposeless wandering may have alarmed King Arad. The itinerary takes here another stride from Kadesh to Mount Hor. There their being engaged with the burial of Aaron may have given Arad his fancied opportunity of assaulting the rear of their march, he descending from the north whilst they also were facing southwards. In direct connection with these events we come upon a singular passage in Deuteronomy (x. 6, 7), a scrap of narrative imbedded in Moses' recital of events at Horeb long previous. This contains a short list of names of localities, on comparing which with the itinerary, we get some clue to the line of march from the region Kadesh to Edzen-geber southwards.

We find at the part of their route in which
Aaron's death took place, that stations named 
'Beroth of the children of Jaaakan, Mosera (where Aaron died), Gudgodah, and Jobthah,' were successively passed through; and from Num. xxxiii. 38, we find that 'Aaron went up into Mount Hor ... and died there in the fortieth year ... in the first day of the fifth month.' Assuming for Mount Hor the traditional site over-hanging the 'Arabah, which they very soon after this quitted, Mosera must have been close to it, probably in the 'Arabah itself. Now the stations which in the itinerary come next to Ezion-geber, and which were passed in the first wandering which commenced from the region Kadesh, have names so closely similar that we cannot doubt we are here on the same ground. Their order is, however, slightly changed, standing in the two passages as follows:

**CONJECTURAL SITE.**


Now in Num. xx. 14, 16, 22-23, the narrative conducts us from Kadesh the city, reached in or shortly before "the fortieth year," to Mount Hor, where Aaron died, a portion of which route is accordingly that given in Deut. x. 6, 7; whereas the parallel column from Num. xxxiii. gives substantially the same route as pursued in the early part of the penal wandering, when fulfilling the command given in the region Kadesh, "turn you, get you into the wilderness by the way of the Red Sea" (Num. xiv. 25; Deut. i. 40), which command we further learn from Deut. ii. It was strictly noted on, and which a march towards Ezion-geber would rarely have followed.

These half-different footsteps in the desert may seem to indicate a direction only in which Kadesh the city lay. Widely different localities, from Petra eastward to el-Khālīsib on the northwest, and westward to near the Jebel Helah, have been assigned by different writers. The best way is to acknowledge that our research has not yet grasped the materials for a decision, and to be content with some such attempt as that under KADESH, to fix it approximately only, until more abundant tokens are obtained. The portion of the arc of a circle with x-Siha for its centre, and a day's journey—about fifteen miles—for its radius, will not take in el-Khālīsib, nor Petra, or the former name, described in Chronicle, much more probably in Chedès than in Kadesh. The highest plateau is marked with the ruins of Aboda, and on the inferior one, some miles S. W. of the defile of the Wady el-Filsīb stands a round conical hill of limestone, mixed with sand, named Madarah (Madura, or Moderna), at a short day's journey from the southern end of the Dead Sea. Scheutzen, who visited it, had had his curiosity raised by a Bedouin legend of a village having been destroyed by Allah and buried under that hill for the wickedness of its people; and that, as a further attestation, human skulls were found on the ground around it. This statement be resolved by visiting the spot into a simple natural phenomenon of some curious rounded stones, or pebbles, which abound in the neighborhood. He thought it a legend of Sodom; and it might, with equal likelihood, have been referred to the catastrophe of Korah (Seezen Reisen, iii. 13), which, if our sites for Kadesh the region and Paran are correct, should have occurred in the neighborhood, were it not far more probable that the physical appearance of the round pebbles having once given rise to the story of the skulls, the legend was easily generated to account for them.

The mountains on the west of the 'Arabah must have been always poor in water, and form a dreary contrast to the rich springs of the eastern side in Mount Seir. From the cliff front of this last, Mount Hor stands out prominently (Robinson, ii. 174-180). It has been suggested (H. Jagod-Grab) that the name el-Higzad, or Gudgodah, may possibly be retraced in the Wady el-Ghādībīgī, which has a confluence with the Wady el-Jervadh. This latter runs into the 'Arabah on the west side.

That point of confluence, as laid down in Kiepert's map (Robinson, Bibl. Res. i.), is about fifteen miles from the 'Arabah's nearest point, and about forty or forty-five from the top of Mount Hor. On the other hand, while it seems likely enough that the name of this wady may really represent that of this station, although the latter may have lain nearer the 'Arabah than the wady now reaches, and this conjectural identification has been adopted above. Jotbath, or Jotbath, is described as "a land of rivers of waters." (Deut. x. 7); and may stand for any confluence of wadis in sufficient force to justify that character. It should certainly be in the southern portion of the 'Arabah, or a little to the west of the same.

The probabilities of the whole march from Sinai, de Oudel Djeva ("Wady el-Jervadh"). Dr. Robinson thought Wady el-Wrabi was Kadesh, the city, or, as he calls it, Kadesh Barnes (see Map, vol. 1, end). Dr. Stanley remarks that there is no cliff (W. T.) there. See his remarks quoted under KADESH.

Dr. Robinson puts x-Siha at about two days' journey from the foot of Mount Hor, B. I. 183, 184.

As suggested in Williams's Holy City, i. 494.

The northern Kadesh, K. Kadesh, in Naphthali has the very same consonants in its modern Arabic name as in the Hebrew.

9 A writer in the Journal of Soc. Lit. April, 1859
then, seem to stand as follows: They proceeded towards the N. E. to the "Arabah, Wady Sekhem (Himroth), and then quitting the Sinaitic region, striking directly northwards to el-Ain, and thence by a route wholly unknown, perhaps a little to the E. of N. across the lower eastern spurs of the el-Tih range, descending the upper course of the Wady el-terefeh, until the southeastern angle of the higher plateau confronted them at the Jobel et-Khiber. Hereafter discharging the spies, they moved perhaps into the Arabah or along its western overhanging hills, to meet their return. Then followed the disinstrons attempt at or near el-Sifit (Zephthah), and the penal wandering in the wilderness of Kadesh, with a track wholly undecided, save in the last half dozen stations to Edom-geber inclusively, as shown just above. They then marched on Kadesh the city, probably up the Arabah by these same stations, took it, and sent from there the message to Edon. The refusal with which it was met forced them to return the Arabah once more, and meanwhile Aaron died. Thus the same stations (Dent. x. 6, 7) were passed again, with the slight variation just noticed, probably caused by the command to resort to Mount Hor (Num. xiv. 33); that occasioned no future, after reaching 'Akabah, and turning north-eastward, they passed by a nearly straight line towards the eastern border of Moab.

Of the stations in the list from Rithmah to Mithah, both inclusive, nothing is known. The latter, with the few preceding it, probably belong to the wilderness of Kadesh; but no line can be assigned to the route beyond the indications of the situation of that wilderness given above. In the sequel to the burial of Aaron, and the refusal of Edon to permit Israel to "pass through his border" b (which refusal may perhaps have been received at Mount Hor (Moserah), though the message which it answered was sent from the city Kadesh), occurred the necessity, consequent upon this refusal, of the people's "comparing the land of Edom" (Num. xxi. 4), when they were much "discouraged because of the way," c and where the consequent murmuring was rebuked by the visitation of the "fiery serpents" (v. 5, 6). There is near Edom a promontory known as the Râs Um Hinge, "the mountain of serpents," which seems to connect this name with סיבק, "good," from the goodness of the water supply. This is not unlikely; but his view of the name סיבק as from the same root as the Arab site سيفك, "Abibeh, is very doubtful, the ס (Heb. ס) being probably radical. However, if סיבק be, as he argues, a river of abundant water, the place may correspond with Jotbath, through the name do not. His map places it about 17 miles N.W. of the modern extremity of the Gulf of 'Akabah — i.e. on the western side of the Arabah. His general view of the route to and from Kadesh, and especially of the site of Sinai and Mount Hor, is unsatisfactory. See further towards the end of this article. 'Harekhirah's map gives another watery spot with palm-trees in the 'Arabah itself, not far from its southern end, which might also suit for Jotbath. a Hengstenberg (Authenticity of the Pent., ii. 356) has another explanation of the direction just above, based on the supposition that in the two passages (Num. xxxii. 20-35, Dent. x. 6, 7) the march proceeded in two opposite directions; but this would obviously require a reverse abound in the region adjacent; and, if we may believe this scene of that judgment, the event would be thus connected with the line of march, rounding the southern border of Mount Seir, laid down in Dent. ii. 8, as being "through the way of the plain (i.e. the 'Arabah) from Elath and from Edzion-geber," whence "turning northward," having "compassed that mountain (Mount Seir) long enough," they "passed by the way of the Arabah." 

Some permanent encampment, perhaps represented by Zalmonah in Num. xxxiii. 41, 42, seems here to have taken place, to judge from theargent expression of Moses to the people in Dent. ii. 13: "Now rise up, say I, and get you over the brook Zered," which by further N. a little E., being probably the Wady el-Mag (Robinson, ii. 157). [Zered]. The delay caused by the plague of serpents may be the probable account of this apparent urgency, which would on this view have taken place at Zalmonah; and as we have connected the scene of that plague with the neighborhood of Edom, so, if we suppose Zalmonah to have lain in the Wady Hima, which has its junction with the Arabah near 'Akabah, it might suppose that this will harmonize the various indications, and form a suitable point of departure for the last stage of the wandering, which ends at the brook Zered (v. 14). Dr. Stanley, who passed through 'Akabah, thus describes the spot in question (S. & P. pp. 84, 85): "'Akabah is a wretched village shrouded in a palm-grove at the north end of the gulf, gathered round a fortress built for the protection of the Mecca pilgrimage. . . . This is the whole object of the present existence of 'Akabah, which stands on the site of the ancient Elath — the Palm-Trees," so called from the grove. Its situation, however, is very striking, looking down the beautiful gulf, with its jagged ranges on each side. On the west is the great black pass, down which the pilgrimage descends, and from which 'Akabah (the Past) derives its name: on the north opens the wide plain, or Desert Valley, wholly different in character from anything we have seen, still called, as it was in the days of Moses, the 'Arabah.' Down this came the Israelites on their return from Kadesh, and through a gap up the eastern hills they finally turned off to Moab. . . . This is the order of all the stations, and not the demarcation of two merely. Von Rauener thought that the line of march threaded the 'Arabah through and, allowing allowance for the mistake of giving it each time a nearly rectilinear direction, he is not far wrong.

b Dr. Robinson thinks that by the "King's Highway" the Wady Ghwezer, opening a thoroughfare into the heart of the Edomitic territory was meant (ii. 157). Though the passage through Edom was refused, the burial of the sacred person of a king, the princes, and people may have been allowed, especially if Mount Hor was already, as Dr. Stanley suggests, a local sanctuary of the region (S. & P., pp. 97, 98).

b The way up the Arabah was tollable, and is so at this day. Dr. Robinson calls it "a still more frightful desert" than the Sinaiit (i. 154). The pass at the head of the Gulf of 'Akabah towards el-Tih is famous for its difficulty, and for the destruction which it causes to animals of burden (i. 175). Only two tracks, one from Laibah and the other from Kadesh, have been recorded their accomplishment of the entire length of the Arabah.

c Von Rauener identifies it with Mabim, a few miles to the E. of Petra.
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It is still one of the regular roads that runs from Petra, and in ancient times seems to have been the main approach from Edom or 'Abilah. . . .

The only published account of it is that of Labarle. These mountains appear to be granite, till, as we advance northward, we reach the entrance of the Wady Tubal, where, for the first time, red sandstone appears in the mountains, rising, as in the Wady el-Jish, architecture, w. e. above gray granitic.

Three stations, Penum, Oboth, and Ije-Alamain, were passed between this locality and the brook or valley of Zered (Num. xxi. 10-12; comp. xxxii. 43, 44), which last name does not occur in the itinerary, as neither do those of "the brooks of Arnon," Beer, Mattranath, Nahalah, and Raboth, all named in Num. xxi. 14-20; but the interval between Ije-Alamain and Nebi, which last corresponds probably (see Dent. xxxiv. 1) with the Pisgah of xxi. 20, is filled by two stations merely, named Dibon-gad and Almon-ibalathaim, from whence we may infer that in these two only were permanent halts made. [Dibon-gad: Almon-

Dibon being the Hebrew form of their proper names occurred the "digging" of the "well" by the princes, the successive victories over Sichon and Og, and, lastly, the famous episodes of Edam and Phinehas, and the final numbering of the people, followed by the chastisement of the Midianites (Num. xxi. 17, xxii.-xxvi., xxxi. 1-12; comp. Dent. in loc., iii. 9-17).

One passage remains in which, although the event recorded belongs to the close of Moses' life, relating to his last words in the plain of Moab, and as such lies beyond the scope of this article, several names of places yet occur which are identical with some herein considered, and it remains to be seen in what sense those places are connected with the scene of that event. The passage in question is Dent. i. 1, where Moses is said to have spoken "on this side Jordan in the wilderness, in the plain over against the Red Sea, between Paran and Tophel, and La assemble and Hazaroth and Dibah." The words "on this side" might here

a Penum is spoken of by Jerome Beland, p. 592) as "Quamdam civitates principium Edom num virilior in deserto, ubi ubi metu demonstrat suaeque adfinitatem inter civitatem Petrum et Eremam," Athanas. Episc. of Sirti, Vitam Aucetis, speaks of the condemnation of a person to the mines of Penum, where he would only live a few days. Winer says, Section took Kohant Penum for Penun, referring to Mund, Gerar xxvi. 727. Laconte (Comment. on Num. xxxii. 42) thinks that the place named by Jerome and Athanasius cannot be Penum, which he says lays S. E. of Petra. He adds that Burchhardt and Von Hammer took Turfl for Penum, which places both in dans les de compris de Sitzus (Reitgen, Robinsons, a), hence also Main a droite.

b Dr. Stewart (T. & B. p. 286) says, "The river Ar

non empties itself into the Dead Sea, and between them rises the lofty Gebel Arnon, which is believed to be the Nese or Pisgah of Scripture." He justifies this from its being the highest mountain on the Moabitic border, and from the hot spring Callirhoe being situated at its base, which seems to correspond with the Diboth ("springs" or "streams") of Pisgah of Deut. iv. 49. He adds that "Moses could have seen the end of Israel from that mountain." The Arnon is, without doubt, the Wady el-Moab. Ar of Moab is Ammon and Edom.

"WANDERING"

were set, and the word [περιοδικὸς] was thereby differently read by the LXX. (quar. 32. 15), as if "in the evening" were "in the west," "western," whilst Tischendorf looks as it were meant for one compound name; and the two last names are translated, Hazeroth being "inhospitable," and Dedazzah "the golden." N. B. Hazeroth elsewhere is represented by "Ageroth" (Num. xl. 35, xli. 16).

4. Some inchoational errors of the writer, though unimportant may assist in forming an estimate of his work. Thus he identifies Petra with Bozrah, the former being the capital of the later Nabataeans, the latter that of the Edom of the prophetic period and hence distinctly. Again he says, "Of all the people in the universe, the race most destitute by the less were
the city, and perhaps Kadesh Barnea, did so lie, and possibly Elusa, now el-Khahlisheh, may retain a trace of "Kadesha;" several types of which no
document are to be found in the region lying thence southward [Kadesha]; but el-Khahlisheh lies to the N. W. to be the Kadesh Barnea to which Israel came by the way of the spies," and which is clearly in far closer connection with Ze
deph (cs-Safir) than el-Khahlisheh could be. On
the contrary, there seems great reason for thinking
that, had so well-known and historical a place as Elusa been the spot of any great event in the his-
tory of the Exodus, the tradition would probably
have been traceable in some form or other, whereas
there is not a trace of any. Kadesh, again, lay in
the uttermost of the borders of Edom. Now, although that border may not have lain solely E.
of the Arashah, it is utterly inconsistent with known facts to extend it to Elusa; for then the en-
emies encountered in Horam would have been Edomites, whereas they were Amalekites, Canaan-
ites, and Horrites and Israel, in forcing the pass,
would have been doing what we know to have been
abstained from—attacking violence to the terri-
ory of Edom. The "designs" which this writer attributes to the "Rabbis," as regards the period up to Josephus' time, are gratuitous impugnations; nor does he cite any authorities for this or any other statement. Nor was there any such feeling against the Idumeans as he supposes. They an-
nexed part of the territory of Judah and Simeon
during the Captivity, and were subsequently, by
the warlike Mazedees, annexed themselves, received circumcision and the Law, by which an Edomite might, "in the third generation," enter the con-
gragation of Israel (Dent. xxii. 3), so that by the
New Testament period they must have been fully
recognized. The Jews proper, indeed, still spoke
of them as "foreigners," but to them, as having the
place of kinmen, a common share in Jerusa-
lem, and care of its sanctity as their "metropolitans;"
and Josephus expressly testifies that they kept the
Jewish feasts there (Ant. xvii. 10, § 2; comp. B. J.
v. 4, §§ 4, 6). The zealots and the party of order both appealed to their patriotism, somewhat in the same fashion that both parties appealed to the Sota.
It remains to notice the natural history of the wilderness which we have been considering. A
number of the animals of the Sinaitic region have

witnessed. [Sinait.] The domestic cattle of the Beduins will of course be found, but camels
more numerously in the drier tracts of et-Tih.
Schubert (Reisen, ii. 554) speaks of Sinai as not
being frequented by any of the larger beasts of
prey, nor even by jackals. The lion has become
extinct, but is not absolutely unknown in the
region (Vegep, pp. 46, 47). Foxes and hyaenas, Litter (xiv. 334) says, are rare, but Mr. Tywhitt men-
tions hyaenas as common in the Wady Malekarah;
and Litter (ibid.), on the authority of Burekhart, as-
cribes to the region a creature which appears to
be a cross between a leopard and a wolf, both of
which are rare in the Peninsulas, but by which
probably a hyena is to be understood. A leopard-
ship was obtained by Burekhart on Sinai, and a
fine leopard is stated by Mr. Tywhitt to have been
seen by some of his party in their ascent of Um
Shummar in 1862. Schubert continues his list in
the Cyren Syncrius, the Ibea, seen at Tafsheh
in flocks of forty or fifty together, and a pair of whose
horns, seen by Burekhart (Asob, pp. 405, 406) at
Kerak, were measured to be forty centimeters
in length, together with the snow-moose, and a creature which he calls the "spring-mam," (Mas jecud or jebus?), also a vious fuscus, or desert-fox, and a lizard known
as the Agama Sinatica, which may possibly be
identified with one of those described below. Hares
and jerracas are found in Wady Feiran. Schubert
quotes (foot note) Rupell as having found spe-
equisit, who saw it here and in Egypt, calls it a partridge, smaller than ours, and of a grayish color (p. 294). Ritter (xvi. 334) adds huzets (♀), ducks, prairie-birds, heath-rooks, larks, a specimen of finch, besides another small bird, probably red-breast or chaffinch, the varieties of Elaeus known as the Brachypterus and the Aegyr, and, of course, on the coast, sea-swallows, and meves. Flocks of blue rock pigeons were repeatedly seen by Mr. Tyrwhitt.

Seetzen, going from Helo in to Madura, makes mention of the following animals, whose names were mentioned by his guides, though he does not say that any of them were seen by himself; wall, porcupine, wild cat, orme, mole, wild ass, and three not easily to be identified, the Selvak, dog-shaped, or the Ammech, which devour the gazelle, and the Biki, said to be small and in shape like a hedgehog. Seetzen's list in this locality also includes certain reptiles, of which such as can be identified are explained in the notes: el-Mabbara, Umm el-Shkamun, el-Louage or Les: i.dicette, or Hizba; Bucolic or Jorvicel, el-Dish, otherwise Dik; el-Hana, or Frame, or Liffadi, and among birds the partridge, duck, stork, eagle, vulture (er-Rouabe), croc (el-Lidj), kite (Li-djegi) and an unknown bird called by him Cinci-el-Mamoun. He saw him of varieties as seen near Rhiha in the way from Helo to Sinai, and he saw a nightingale, but it seems at no great distance to the south of Helo. The same writer also mentions the edible lizard, el-Dish, as frequently found in most parts of the wilderness, and his third volume has an appendix on zoology, particularly describing, and often with illustrations, many reptiles and serpents of Egypt and Arabia, without, however, pointing out such as are peculiar to the wilderness. Among these are thirteen varieties of lizard, twenty-one of serpent, and seven of frog, besides fifteen of Nile-fish. Labonde speaks of serpents, scorpions, and black-scalled lizards, which pervert the soil, as found on the eastern border of Elusen near Tysil (Com. on Num. xxxvii. 12). The Mr. of Tyrwhitt speaks of starting "a large sand colored lizard, about 3 feet long, exactly like a crocodile, with the same bendy look about his fore-legs, the elbows turning out enormously." He is described as covered not only in scales, but in a regular armature, which rattle quite loudly as he ran." He "got up before the droninne, and vanished into a hole among some reeds." This occurred at the head of the Wady Mel document. Hesse-Riis (p. 299) gives a Locreek, Schonb, or the Sun, as found in Arabia Petraea, near the Red Sea, as well as in Upper Egypt, which he says is much used by the inhabitants of the East as an aphrodisiac, the flesh of the animal being given in powder, and broth made of the fresh fish. He also mentions the edible hoest, Scylurus Arabiensis, which appears to be common in the wilderness, as in other parts of Arabia, giving an account of the preparation of it in food (pp. 239-245).

Buchardt names a cape not far from Akaba, Rift Ein Hage, from the number of serpents which abound there, and accordingly applied to this region the description of the "fiery serpents" in Num. xvi. 4-9. Schubert (ii. 502) remarked the first serpents in going from Naas and Sinai to Petra, near el-Helahemi; he describes them as speckled. Buchardt (Syria, pp. 499, 502) saw tracks of serpents, two inches thick, in the sand. According to Rippell, serpents elsewhere in the Peninsula are rare. He names two poisonous kinds, Ceracera and Sehlyeni (Ritter, xvi. 329). The scorpion has given its name to the "Assent of Scorpions," which was part of the regular route of Am- dbush on the side of the southern desert. Wady es-Zurulbath in that region swarmed with them; and De Saulcy says, "you cannot turn over a single pebble in the Nefid (a branch wady) without finding one under it." (De Saulcy, i. 629, quoted in Neve, p. 51).

The reader is curious about the fish, molines, etc. of the Gulf of Suez should consult Schubert (ii. 213, note, 298, note, and for the plants of the same coast, 294, note). For a description of the coral banks of the Red Sea, see Ritter (xiv. 476 b), who remarks that these formations rise from the coast-edge always in longitudinal extension parallel to its line, bespeaking a fundamental connection with the upshift of the whole stretch of shore from N. E. to N. W. A fish which Seetzen calls the Almon may be mentioned as furnishing to the Bedoains the fish-skin sandals of which they are fond. Ritter (xiv. 327) thinks that fish may have contributed materially to the substance of the show that they cannot represent one and the same animal, as Seetzen's text would seem to intend.

\[\text{2535}\]

\[\text{NWS} \]

\[\text{WILDERNESS OF THE WANDERING}\]

\[\text{3535}\]

\[\text{Showing that they cannot represent one and the same animal, as Seetzen's text would seem to intend.}\]

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\[\text{showing that they cannot represent one and the same animal, as Seetzen's text would seem to intend.}\]
WILDERNESS OF THE WANDERING

Israelites in the desert (Num. xi. 22), as they are now dried and salted for sale in Cairo or at the Convent of St. Catherine. In a brook near the foot of Serabit, Schubert saw some varieties of 

\[ \text{elaphurus, elaphites, elaphotes, geryon, and other water insects (Reise, ii. 352, note 1).} \]

As regards the vegetation of the desert, the most frequently found trees are the date-palm (Phoenix dactylifera), the desert acacia, and the tamarisk. The palms are almost always dwarf, as described in S. d. p. 20, but sometimes the "don" palm is seen, as on the shore of the Gulf of Akabah (Schubert, i. 272; comp. Robinson, i. 180). The Hassel-quiet species of date-palm possess of sustentation, says that some of the poorer families in Upper Egypt live on nothing else, the very stones being ground into a provender for the camels. This tree is often found in tufts of a dozen or more together, the dead and living boughs interfering overhead, the dead and living roots intertwining below, and thus forming a colossus in the desert. The date-palms in Wady Tar are said to be all numbered and registered. The acacia is the Mimosa Nilotica, and this forms the most common vegetation of the wilderness. Its Arabic name is 

\[ \text{Sugul (سَغْل)}, \]

and it is generally supposed to have furnished the "Shittim wood" for the Tabernacle (Forskal, Decr. Plant. Cent. vi. No. 90; Celsi Herb. i. 498 f.; Ritter, xiv. 355 f.; [Shittah-tree.]). It is armed with fearful thorns, which sometimes tear the packages on the camel's backs, and of course would severely lacerate man or beast. The gum arable is gathered from this tree, on which account it is also called the Acacia gummifer. Other tamarisks, beside the manusfera, mentioned above, are found in the desert. Grass is comparatively rare, but its quantity varies with the season. Robinson, on finding some in Wady Saugheg, N. E. from Sinai, near the Gulf of Akabah, remarks that it was the first bush he had seen since leaving the Nile. The terebinth (Pistacia terebinthus, Arab. Bāţum) a is well known in the wastes about Beer-sheba, but in the actual wilderness it hardly occurs. For a full description of it see Robinson, ii. 222, 223, and notes, also i. 208; and comp. Cels. Herb. i. 54. The "skirrah," of the varieties known as retum (Heb. and Arab.) rendered in the A. V. by "juniper," is a genuine desert plant; it is described (Robinson, i. 203, and note) as the largest and most conspicuous shrub therein, having very bitter roots, and yielding a quantity of excellent charcoal, which is the staple, if one may so say, of the desert. The following are mentioned by Schubert (ii. 352, 354) b as found within the limits of the wilderness: Mespilus Arar. Oladan halapeeia, Ataphaxis spinosa, I. phera sha, Cythius uniformis, and a "Cynornomus," a highly interesting variety, compared by Schubert to a well known Maltese one. To these he adds in a note (ibid.): Dactylis nemphitica, Gagea reticulata, Rumex vesicarius, Artemisia Judaica, Lysiera discoida, Santolina fragrantissima, Serica, Linderozia Sinica, Lunium amplexide, Stachys attins, Sisymbrium ritualis, Anasch Milleri, Artesio procumbens, Omphalodes intermedius, Demnia coriata, Reseda conces, and pruinos. Rosmarinus, Punarius parvilia, Hyptis pyramidal, Chroma cinereus, Arum luteum, and Fumaria officinalis, Commelina tectorum, and (p. 363) two varieties of Pergularia, the procera and the tomentosa.

In the S. W. region of the Dead Sea grows the singular tree of the apples of Solaon, the Aesculapius giganteus f. of botanists. Dr. Robinson, who gives a full description of it (i. 522, 523), says it might be taken for a gigantic species of the milk-weed or silkwaxi found in the northern regions of the U. S. He condemns the notion of Hasselquist (pp. 283, 287, 288), that an error, that the fruit of the Solanum nakedum when punctured by a thrust, resulted in the Solon apple, retaining the skin uninjured, but wholly changed to dust within (ibid. p. 524). It is the "Olahs of the Arabs. Robinson also mentions willows, holly-leaves, and hawthorns in the Syrian region, from the first of which the "DATES SICILIT, "willow-head," takes its name (i. 106, 108; Stanley, S. d. p. 17.). He saw hyssop (judce) in abundance, and thyme (cerer), and in the Wady Feis in the cohebri, the Kirkby or kirker, a green thorny plant with a yellow flower; and in or near the "Aralah, the juniper (Cinar), the dendere (elitch), and another shrub like it, the baldun, as also the plant el-Ghahib, resembling the rose, but larger (i. 83, 110; ii. 119, and note, 127), which is also the Galderhun, which has been suggested as possibly the "tree" cast by Moses into the waters of Marah (Ex. xv. 25). It grows in saline regions of intense heat, bearing a small red berry, very juicy, and slightly acrid. Being constantly found amongst brackish pools, the "bawm and antidote" would thus, on the above supposition, be side by side, but as the fruit ripens in June, it could not have been ready for its sup-

a Section met with it (iii. 47) at about 1 hour to the W. of Beda el-Tawil, between Hebron and Sinai; but the mention of small cemifields in the same neighborhood shows that the spot has the character of an oasis.

b Schubert's floral catalogue is unusually rich. He travelled with an especial view to the natural history of the region visited. His tracks extend from Cairo through Suez, Ayin Misila, and Tura, by way of Serabit, to Sinai, thence to Mount Her and Petra; thence by Madara and Hebron to Jerusalem; as well as in the northern region of Palestine and Syria. His book should be consulted by all students of this branch of the subject.

c Both these are found in cultivated grounds only.

d Shown in Forskal's Bones Res. Notar. tab. xi., where several kinds of Eucalyptus are delineated.

e Probably the same as the retum mentioned above.
shrub, *Ehudia, es-Schillach, possibly the same as that called *Silba, as above, by Dr. Stanley, *Khalib (or Khaladi), *Humbayik (or Humbolek) *Libnanum, *Habibid, Kali, *Abin *Humand (or *Abin *Humah). Some more rare plants, previous on account of their products, are the following: *Lituanum *Antonius, or mac baken, called by the Arabs *Festucca el-foun, from which an extract having no perfume of its own, but scented at pleasure with jassamine or other odoriferous leaf, etc., to make a choice unguent. It is found in Mount Sinai and Upper Egypt: *Cowania *Ligustrum, Arab. *Chororoh, found in Egypt and the deserts of Arabia, wherever the mountains are covered with rich soil. The tree producing the famous flowers called *Hebra, is found many days' journey from that place in Arabia Petrae. Linnaeus, after some hesitation, decided that it was a species of *Amela. *Libnanum frankincense is mentioned by Hasselquist as a product of the desert; but the producing tree appears to be the same as that which yields the gum arabic, namely, the plant called *Sm FRONT. The same writer mentions the *Schen ruthus officinalis, 'camel's hay,' as growing plentifully in the deserts of both the Arabs and Egyptians, and regards it as undoubtedly one of the precious, aromatic, and sweet plants, which the Queen of Sheba gave to Solomon (Hasselquist, pp. 255, 288, 296, 297; comp. pp. 299, 301, 509). Fuller details on the facts of natural history of the region will be found in the writers referred to, and some additional authorities may be found in Sprenger, *Historia Rei Hebr., vol. ii.

Besides these, the cultivation of the ground by the Sinnite monks has enriched their domain with the choicest fruit-trees, and with a variety of other trees. The produce of the barren is found in the markets. *Urticae, *Euphorbiaceae, *Euphorbia, *Erythraea, *Habers, *Haberi, *Pelargonium, are visible far away among the mountains, and there is a single conspicuous one near the *cave of *Elah on *Jebel *Mas. Besides, they have the silver and the common poplar, with other trees, for timber or ornament. The apricot, apple, pear, quince, almond, walnut, pomegranate, olive, vine, citron, orange, cornelian cherry, and two fruits named in the Arabic *silkbalib and *banyul, have been successfully naturalized there (Robinson, l. c., 94: Sectian, l. 70, &c.; Hasselquist, p. 425: *E. *P. p. 52). Dr. Stanley views these as mostly introduced from Europe: Hasselquist on the contrary views them as being the originals whence the finest varieties we have in Europe were first brought. Certainly nearly all the above trees are common enough in the gardens of Palestine and Damascus.

[The present writer wishes to acknowledge the kindness of the Rev. R. S. Tyrwhitt of Oxford, in allowing him a sight of a valuable MS. read by that traveller before the Alpine Club. It is expected to be published in the Journal of that body, *E. *Shorhs ibn el-Faraj *zahib (Forskål, Ela. Egypt. op. Freyt.). Succory or endive. Cor. Iridis (MS. notes).

*E. *Halal, nomen plantae regionis Neljib peculiaris en est bis; caulis exiguis; *Lacor; *Ruta (Freyt.).

*E. *Zardly preventing. Lotus-plant (Freyt.). Distinct, it should seem, from the bete-tree, or *Abin * specie of the bird-6 foot trefoil? Melilot (MS. not MS. note).

*E. *Conifrey (MS. notes).
but was not in print when this paper went to press. The references to Mr. Tyrlvitt in the preceding article, either relate to that MS., or to his own remarks upon the article itself, which he inspected whilst in the proof sheet.)

H. H.

* The desert of e-Tih, which is so thoroughly treated in this article, is being traversed at the present time (1870), under the auspices of the Palestine Exploration Fund, by Mr. W. E. Palmer, who has had large experience as an eastern traveller, and is familiar with the Arabic language; aided by Mr. C. E. Tyrlvitt Drake, of the University of Cambridge, who is making observations as a naturalist. Two letters have been published from Mr. Palmer (Quart. Statement of the Pal. Expl. Fund, No. v., pp. 254-258), dated at Medinâ, the point from which his exploration of the interior region of the Tih commences. His investigations, if completed, promise to throw light on difficult, obscure, and unknown points, relating to this deeply interesting tract. Compare addition to Sinaí, Amer. ed.

S. W.

* An addition to the present article, giving the important results of the exploration referred to, has been expected from the Rev. E. J. Holwell, member of the Royal Geog. Society. Should it be received in season, it will appear at the end of this volume.

A.

* WILL is often used in the A. V. of the N. T. in such a way that the force of the original is lost or obscured to the common reader, who takes it as merely the sign of the future tense, though it really represents θλω or βληχαμαι, "to desire," "to will," and to purpose." Thus "Hesper will kill thee" (Luke xiii. 31) means "Hesper desiers (or designs) to kill thee." (θελήσαι ἵνα μετασφημασίας.) "The last of your father ye will do" (θελήσαι πόνειος, John viii. 44), better "ye love to do" (Afroy), or, "ye are ready to do" (Noyes). "I will put you in remembrance" (δια θλῆς, βληχαμαί, etc.), should be "I wish to remind you" (Noyes). For other examples, see Matt. v. 40, xi. 14, 27, xxvi. 24, 25, xx. 27, Mark viii. 34, 35, x. 43, 44; Luke ix. 23, 24, x. 22; John iv. 40, vii. 17, ix. 27; Rom. xiii. 3; 1 Cor. xiv. 35; 1 Tim. v. 11; 2 Tim. iii. 12; Rev. iii. 5.

WILLOWS (월, arbition, only in pl. :)

When willows were to be used in the construction of booths at the Feast of Tabernacles; in Job xii. 22, as a tree which gave shade to Benothon ("the hippopotamus"); in Is. xiv. 4, where it is said that Israel's offspring should spring up as willows by the water-courses; in the psalm (xxixii. 2) which so beautifully represents Israel's sorrow during the time of the Captivity in Babylon, — "we hanged our harps upon the willows in the midst thereof." With respect to the tree upon which the captive Israelites hung their harps, there can be no doubt that the weeping-willow (Saliæ Bulbogonîa) is intended. This tree grows abundantly on the banks of the Euphrates, in other parts of Asia as in Palestine (Strabo's Flora Palaestina, No. 756), and also in North Africa. Forskal has endeavored to show (Phalag., 1. cap. viii.) that country is spoken of, in Is. xvi. 7, as "the Valley of Willows." This, however, is very doubtful. Sprengel (Huet. Roi Herb. i. 18, 270) seems to restrict the "willow to the Saliæ Bulbogonîa; but there can scarcely be a doubt that the term is generic, and includes other species of the large family of Saliæ, which is probably well represented in Palestine and the Bible lands, such as the Saliæ albâ, S. crimínale (cosier), S. ägyptiaca, which latter plant Sprengel identifies with the salsaf (سالمفی) of Abulfidi, cited by Celsius (Hierot. l. 108), which word is probably the same as the Taphwâlîshâf (تافوُلِشَادُ) of Ezekiel (xviii. 5), a name in Arabia for a willow." Bârâkiard (Syrie, p. 644), mentions a fountain called "Ain Salsaf (عین صمالف), = the Willow Fountain." (Catafago, Arabic Dictionary, p. 1051). Ranwell (quoted in Boh. Bibl. p. 274) thus speaks of the salsaf: "These trees are of various sizes: the stems, branches, and twigs are long, thin, soft, and of a pale yellow, and have some resemblance to those of the birch: they are like those of the common willow: on the boughs grow here and there shoots of a span long, as on the wild fig-trees of Cyprus, and the flat, spreading tender shoots of the blossoms like those of the poplar: the blossoms are pale colored, and of a delicious fragrance; the natives pull them in great quantities, and distil from them a cordial which is much esteemed." Hasselquist (Text. p. 449), under the name of calab, apparently speaks of the same tree: and Forskål (Descript. Plant. p. xxvii.) identifies it with the Saliæ Albâ, which he considers the salsaf to be the S. Bulbogonîa. From these discrepancies it seems that the Arabic words are used indefinitely for willows of different kinds.

"The children of Israel," says Lady Calcutt (Scripture Harvel, p. 533), "still present willows annually in their synagogues, bundled up with palm and myrtle, and accompanied with a citron." In the time of our Lord, this was known, in Spain, to be the ordinary willow species; under the name of "palmes," are often carried in the hand, or borne on some part of the dress, by men and boys on Palm Sunday.

Before the Babylonish Captivity the willow was always associated with feelings of joyful prosperity. "It is remarkable," as Mr. Johns (The Forest Trees of Britain, ii. 240) truly says, "for having been in different ages emblematical of two directly opposite feelings, at one time being associated with the palm, at another with the cypress." After the Captivity, however, this tree became the emblem of sorrow, and is frequently thus alluded to in the poetry of our own country; and "there can be no doubt," as Mr. Johns continues, "that the dedication of the willow to sorrow is to be traced to the pathetic passage in the Psalms."

Various uses were no doubt made of willows by the ancient Hebrews, although there does not appear to be any definite allusion to them. The Egyptians used [132] baskets of wickerwork, similar to those made in Cairo at the present day" (Wilkinson, Anc. Enq. l. 49). Herodotus (i. 194) speaks of boats at Babylon whose framework was of willow; such eel-shaped boats are represented in the Nineveh sculptures (see Rawlinson's Herodotus, vol. i. p. 268).

WILLOWS, BROOK OF THE
Over this name Jerome takes a singular flight in his Commentary on Is. xv. 7, connecting it with the "Oribius (A. V., "ravens")" who fed Elijah during his seclusion: "Pro solicius in Hebrew leg-
nins "Oribinus" Arabic quod potest et Arabes intelligi et lez
Orihun: id est vinus in finibus eorum sita cujus a"beric aemula in Monte Oreb Elisha praeclarae ali-
menta dicerunt: . . . ."

The whole passage is a curious mixture of topographical confusion and what would now be denounced as rationalism.

G.

WILLS. The subject of testamentary disposition is of course intimately connected with that of inheritance, and little need be added here to what will be found above. [HEB. VOL. ii. P. 1034 F]

Under a system of close inheritance like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general re-
entry in the Jubilee year. [JEREM. V. 18] But the Law does not forbid bequests by will of such limited interest in land as was consistent with those rights. The case of houses in walled towns was different, and there can be no doubt that they must, in fact, have frequently been bequeathed by will (Lev. xxv. 30). Two instances are recorded in the O. T. under the Law, of testamentary disposi-
tion: (1) effected in the case of Ahitophel (2 Sam. xvii. 21); (2) recommended in the case of Hezekiah (2 K. xx. 1; Is. xxxviii. 1); and it may be remarked in both, that the word "set" is intended in order, margin;
give charge concerning," agrees with the Arabic word "command," which also means "make a will." (Michaelis, Law of Moses, art. 80, vol. i. p. 439, ed. Smith). Various directions concerning wills will be found in the Mishna, which imply dispo-
sion of land (Bek. El. viii. 6, 7).

H. W. P.

WIMPLE (וימפל). An old English word for hood or veil, representing the Hebrew ניימה-
chath in Is. iii. 22. The same Hebrew word is translated "veil" in Ruth iii. 13, but it signifies rather a kind of shawl or mantle (Schroeder, De Vestita Mutter, Hebr. c. 16). [DRESD. 332 b.;] W. L. P.

WINDOW (תיכנ, Chat. יפנ; ספיאס). The window of an oriental house consists generally of an aperture in an upper story window-frame, lined with lattice-work, named in Hebrew by the terms ספיאס or ספיאס (Exod. viii. 2, A. V. "window"); Is.
xiii. 3, A. V. "chimney"), שופדיש or (Cant. ii.
10), and ספיאס (Judg. v. 28; Prov. vii. 6, A. V.
"ascension"), the two former signifying the inter-
ized work of the lattice, and the third the coolest
produced by the free current of air through it.
Glass has been introduced into Egypt in modern
times as a protection against the cold of winter,
but lattice-work is still the usual, and with this
even the support that it was in the Prophet's native
district. Amos was no "prophet of the Nebeg." He
belonged to the pasture-grounds of Tekoa, not ten
miles from Jerusalem, and all his work seems to have
tained in Bashan; and the northern kingly province
was not one of the boundaries of the country; — prob-
ably, in the opinion of Gesenius, the Kidron.

It is surely inexact (to say the least) to speak of a mere conjecture, such as this, in terms as poitive-
and uninteresting as if it were a certain and indis-
pensable identification — "Amos is the only sacred writer who mentions the Wady el-Jeb; which he defines as the main stream of Palestine (as the word "Chal" implicaes) closed in the
history of the Prophet in speaking of it as the "meadial
of the Arabah" (Nebg, etc., pp. 31, 35). It has not
"Amos is speaking of the northern kingdom only, not
of the whole nation, which excludes the interpre-
tation of the LXX. i.e., probably, the Wady el-Jeb; and
also (if it were not precluded by other reasons) that of theocritus, the Kidron.

It is purely conjectural (to say the least) to speak of a mere conjecture, such as this, in terms as positive-
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WINDS

WINDS (\textit{\textgreek{vina}}). That the Hebrews recognized the existence of four prevailing winds as fishing, broadly speaking, from the four cardinal points, north, south, east, and west, may be inferred from their custom of using the expression "four winds," as equivalent to the "four quarters" of the hemisphere (\textit{Ps.} xxviiii. 9; \textit{Neb.} xii. 8; \textit{Zech.} ii. 5; \textit{Matt.} xxi. 31). The correspondence of the two ideas is expressly stated in \textit{Jer.} xix. 36. The north wind, or, as it was usually called - the north, \textit{\textgreek{bosoph}}, was naturally the coldest of the four (\textit{Ez.} xiii. 4), and its presence is invoked as favorable to vegetation in \textit{Cant.} iv. 16. It is further described in \textit{Prov.} xxvi. 23, as bringing (\textit{A. V.}, "driveth away"
 in text; "bringeth forth" in marg.) rain: in this case we must understand the northeast wind, which may bring rain, but was certainly not regarded as beneficially rainy. The difficulty connected with this passage has led to the prepositional wind, different sense for the term \textit{zephon}, namely \textit{baphon} place. The northwest wind prevails from the autumnal equinox to the beginning of November, and the north wind from June to the equinox (\textit{vide Ramsay's Palæst.}, p. 74). The east wind crosses the sandy wastes of Arabian Desert before reaching Palestine, and was hence termed the desert wind and the wilder (\textit{Job} ii. 19; \textit{Jer.} xiv. 18). It is remarkably dry and penetrating, and has all the effects of the \textit{zephirum} on vegetation (\textit{Ex.} xvi. 10; \textit{Hos.} xii. 12; \textit{Job.} iv. 8). It also blows with violence, and is hence supposed to be used generally for any violent wind (\textit{Job} xxviiii. 21, xxviiii. 24; \textit{Ps.} lvi. 7; \textit{Is.} xxviiii. 5; \textit{Ex.} xxviiii. 26). It is probably in this sense that it is used in \textit{Ex.} xiv. 21, though the east, or at all events the northeast wind was to be the one adapted to effect the phenomenon described, namely, the separation of the waters towards the north and south, so that they stood as a wall on the right hand and on the left (\textit{Robinson, Bibl. R. S.} i. 27). This in all other passages, the LXX. gives the "south wind" (\textit{aithribal}), as the equivalent for the Greek \textit{\textgreek{zephon}}.

\textit{\textgreek{isidela}}. Nor is this wholly incorrect, for in \textit{Egypt}, where the LXX. was composed, the south wind has the same characteristics that the east has in Palestine. The Greek translators appear to have felt the difficulty of rendering \textit{\textgreek{isidela}} in \textit{Gen.} xlii. 6, 23, 27, because the \textit{parching} effects of the east wind, with which the inhabitants of Palestine are familiar, are not attributable to that wind in Egypt, but either to the south wind, called in that country the \textit{bathh}\textit{\textgreek{lo}n}, or to that known as the \textit{gammon}, which comes from the southeast or south-southeast (\textit{Lam.} xliii. 1; \textit{Ps.} xxii. 23). It is certainly possible that in lower Egypt the east wind may be more parching than elsewhere in that country, because there is no more difficulty in assigning to the term \textit{\textgreek{isidela}} the secondary sense of \textit{parching}, in this passage, than of \textit{violating} in the others before quoted. As such are all events the LXX. treated the term both here and in several other passages, where it is rendered \textit{knous} (\textit{diaphoro?}, i.e. the burner). In \textit{James} i. 11, the A. V. erroneously understands this expression of the burning heat of the sun. In Palestine the east wind prevails from February to June (\textit{vide Ramsay, p. 79}). The south wind, which travels through the valley between the mountains, is necessary to the climate of Palestine; and must necessarily be extremely hot (\textit{Job} xlii. 22; \textit{Luke} xlii. 55); but the rarity of the notices leads to the inference that it seldom blew from that quarter (\textit{Ps.} xxviiii. 20; \textit{Cant.} iv. 10; \textit{Ecclus.} xiii. 14; and even when it does blow, it does not carry the \textit{gammon} into Palestine itself, although Robinson experienced the effects of this southerly wind far south of Beer-sheba (\textit{R. S.} i. 196). In \textit{Egypt}, the south wind (\textit{bathh}\textit{\textgreek{lo}n}) prevails in the spring, a portion of which in the months of April and May is termed \textit{beckhounasen} from that circumstance (\textit{Lam.} i. 22). The west and southwest winds reach Palestine loaded with moisture gathered from the Mediterranean (Robinson, i. 429), and are hence expressively termed by the Arabs father of the "rain" (\textit{vide Ramsay, p. 79}). The west wind, as a "man's hand" that rose out of the west, was recognized by Elijah as a prelude of the coming downfall (1 \textit{K.} xviii. 44), and the same token is abashed by our Lord as one of the ordinary signs of the weather (\textit{Luke} xlii. 14). Westerly winds prevail in Palestine from November to February.

In addition to the four regular winds, we have notice in the Bible of the local equals (\textit{Akhaph}; Mark iv. 37; \textit{Luke} xlii. 23) to which the Sea of Gennesaret was liable in consequence of its proximity to high ground, and which were sufficiently violent to endanger boats (\textit{Matt.} viii. 24; \textit{John} vi. 18). The gales which occasionally visit Palestine are noticed under the head of \textit{Whirlwind}. In the narrative of St. Paul's voyage we meet with the Greek term \textit{lyco} (\textit{Aph}) to describe the southwest wind; the Latin \textit{Cossus} or \textit{Coursus} (\textit{xhipo}), the northwest wind (\textit{Acts} xxi. 12); and \textit{phrakladon} (a term of uncertain origin, perhaps a corruption of \textit{phraklo}, which appears in some MSS.}

\textit{\textgreek{silyphos}} (\textit{\textgreek{silyphos}})(\textit{\textgreek{silyphos}}) in \textit{Ps.} xlii. 6 (A V "horrible") has been occasionally understood as referring to the \textit{gammon} (\textit{Oisikasen}, in loc.; \textit{Gesen. Thes.}\ p. 485); but it may equally well be rendered "south full" or "suffocating" (\textit{Heftensberg, in loc.}).
drunk as must, but more generally it was bottled off after fermentation, and, if it were designed to be kept for some time, a certain amount of lees was added to give it body (Is. xxv. 6). The wine consequently required to be "refined" or strained previously to being brought to table (Is. xxv. 6).

The produce of the wine-press was described in the Hebrew language by a variety of terms, indicative either of the quality or of the use of the liquid. These terms have of late years been subjected to a rigorous examination with a view to show that Scripture approves, or, at all events, does not speak with approval, of the use of unfermented wine. In order to establish this position it has been found necessary, in all cases where the substance is coupled with terms of commendation, to explain them as meaning either unfermented wine or fruit, and to restrict the notices of fermented wine to passages of a condemnatory character. We question whether the critics who have adopted these views have not driven their arguments beyond their fair conclusions. It may at once be conceded that the Hebrew terms translated "wine" refer occasionally to an unfermented liquor; but inasmuch as there are frequent allusions to intoxication in the Bible, it is clear that fermented liquors were also in common use. It may also be conceded that the Bible occasionally speaks in terms of strong condemnation of the effects of wine; but it is an open question whether in these cases the condemnation is not rather directed against intoxication and excess, than against the substance which is the occasion of the excess. The term of chief importance in connection with this subject is treisw, which is undoubtedly spoken of with approval, inasmuch as it is frequently classed with "dara and theemân, in the triplet "corn, wine, and oil," as the special gifts of Providence! This has been made the subject of a special discussion in a pamphlet entitled Treisw lef Yâgân by Dr. Lees, the object being to prove that it means not wine but fruit. An examination of the Hebrew terms is therefore unavoidable, but we desire to try it out simply as a matter of biblical criticism, and without reference to the topic which has called forth the discussion.

 advertised one another by sweet and eries (Is. xvi. 19; Jer. xxv. 30, xlvi. 33). Their legs and garments were laced red with the juice (Gen. xii. 11; Is. xiii. 2, 3). The express juice escaped by an aperture into the lower vat, or was at once collected in vessels. A handpress was accidentally used in Egypt (Wilkinson, i. 45), but we have no notice of such an instrument in connection with the treatment of the wine, we have but little information. Sometimes it was preserved in its unfermented state, and

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*The word translated "oil" when "wine and oil" or "corn, wine, and oil" are spoken of in conjunction is not theemân ("שָׁם", but abish ("אָבִיש"), which, according to Gesenius, "seems to differ from Prosecution to the topic which has called forth the discussion.
The most general term for wine is *vynis,* which is undoubtedly connected with the Greek *dros,* the Latin *vinum,* and our "wine." It has hiterto
been the current opinion that the Indo-European languages borrowed the term from the Hebrews.

The reverse, however, appears to be the case (Re-
man, Long. Sem. i. 207); the word belongs to the
Indo-European languages, and may be referred
either to the root *sceir,* "to weave," whence come
*civer, viinum, vitus, viitum* (Pott, Etym. Forsch. i.
129, 230), or to the root *wam,* "to love." (Kuhn,
Zeitschr. f. vergl. Sprachforsch. i. 191, 192). The
word being a borrowed one, no conclusion can be
drawn from etymological considerations as to its
use in the Hebrew language. *Tirisr* is referred
to the root *pi€vii,* "to get possession of," and is
applied, according to Gesenius (Thes. p. 673), to
wine on account of its incrusting qualities, where
*it gives possession of the brain; but, according to
Ritger, as quoted by Lesi (Tirisr, p. 58), to the
vine as being a *possessio* (sax' €v€x)i in the
eyes of the Hebrews. Neither of these explanations
is wholly satisfactory, but the second is less
so than the first, insomuch as it would be difficult
to prove that the Hebrews attached such pre-
eminent value to the vine as to place it on a par
with bailed property, which is designated by the
cognate terms *perve€UNSAY and *suk€bUH. Now
we see that any valuable conclusion could be drawn
from this latter derivation: for, assuming its cor-
rectness, the question will still arise whether it
was on account of the natural or the manufactured
product that such store was set on the vine.

"Soe" is derived from a word signifying "to
tread," and therefore refers to the method by
which the juice was expressed from the fruit.
It would very properly refer to new wine as being
recently trodden out, but not necessarily to unfer-
mented wine. It occurs but five times in the Bible
(Cant. viii. 2; Is. xix. 26; Joel i. 5, iii. 18; Am.
ix. 13). *Sibe* is derived from a root signifi-
ating "to soak" or "drink to excess." The
vaguate verb and participle are constantly used in
the latter sense (Dent. xxi. 29; Prov. xxiii. 29, 21);
Is. lv. 22; Nah. i. 10). The connection between
sibe and the Latin *suiea,* applied to a dejection of
must (*Kitto's Cyclo. s. v. Wine*), appears doubt-
ful; the latter was regarded as a true Latin word by
Pliny (xiv. 11). *Sibe* occurs but thrice (Is. i. 22;
Hos. iv. 18; Nah. i. 10). *Cewor* (Dent. xxii.
11), in the Chaldee *cawor,* (Ezr. vi. 9, vii. 22;
and *chawor* (Dan. v. 1 4)), conveys the notion of
*feasting or libation," and may equally well apply
to the process of fermentation or to the frothing
of liquid freshly poured out, in which latter case it
might be used of an unfermented liquid.
*Meves* (Ps. xxxv. 8, *meray* (Cant. vii. 2); and *minaves* (Prov. xxiii. 20; Is. xiv. 11), are connected ety-
mosologically with *sibe* and "mix," and imply a
mixture of wine with some other substance: no
conclusion can be drawn from the word itself as to
the quality of the wine, whether fermented or
unfermented, or as to the nature of the substance
introduced, whether spices or water. We may
further notice *sheker,* a generic term applied to all
fermented liquors except wine [DINNE, NETTIA].

*Chumet,* a weak sour wine, ordinarily termed
*vynept* [VINEGAR]; *asababib* rendered "fagen
of wine" in the A. V. (2 Sam. xvi. 1; 1 Chr.
xvi. 2; Cant. ii. 5; Hos. iii. 1), but really meaning
a cake of pressed raisins; and *shopaniim,* properly
meaning the "less" or dregs of wine, but in Is.
xxv. 6 transferred to wine that had been kept
on the lees for the purpose of increasing its body.
In the New Testament we meet with the terms:
*ovos,* answering to *vynis* as the general
designation of wine; *glebas* properly sweet wine
(Acts ii. 13; Is. lii. 1); *diaper* the special form of the
Hebrew sheker or *cawor* (wine). In Rev. xiv.
10 we meet with a singular expression, "literally
meaning mixed manized, evidently referring to the
custom of mingling wine: the two terms cannot
be used together in their literal sense, and hence
the former has been explained as meaning "poured
out." (De Wette in l. c.)

From the terms themselves we pass on to an
examination of such passages as seem to elucidate
their meaning. Both *vynis* and *tirisr* are oca-
sionally connected with expressions that would
apply properly to a fruit: the former, for instance,
with verbs significant of gathering (Jer. xl. 10, 12,
and growing (Ps. iv. 14, 16); the latter with gath-
ering (Is. lii. 1; A. V. "he brought the fruit"),
(Mic. vi. 16), and wandering (Is. xxiv. 7; Joel i. 10).
So again the former is used in Num. vi.
4 to define the particular kind of tree whose
products were forbidden to the Nazarite, namely,
the "pomegranate of the vine;" and the latter in
Judg. ix. 13, to denote the product of the vine.
It should be observed, however, that in most, if not all
the passages where these and similar expressions
occur, there is something to denote that the fruit is
regarded not simply as fruit, but as the raw mate-
rial out of which wine is manufactured. Thus,
for instance, in Ps. cix. 15 and Judg. ix. 13 the
delicacy effects of the product are noticed, and that
these are more suitable to the idea of wine than of
fruit seems self-evident: in one passage indeed the
A. V. connects the expression "make cheerful"
with bread (Zech. ix. 17), but this is a mere mis-
translation, the true sense of the expression there
used being to *enourage or make grow*. So, again,
the *treading of the grape* in Mic. vi. 15 is in itself
conclusive as to the pregnant sense in which the
term tirisr is used, even if it were not subsequently
implied that the effect of the treading was in the
ordinary course of things to produce the *vynis*
which was to be drunk. In Is. kh. 9 the object of the
gathering is clearly conveyed by the notice of
shaking.

In Is. xxiv. 7 the *tirisr,* which withers, is paralleled with *vynis* in the two follow-
ing verses. And lastly, in Is. xxxv. 8 the nature of
the tirisr, which is said to be found in the cluster
of the grapes, is not obscurely indicated by the sub-
squent subje€Un, "a blessing is in it." That the
terms "wine" and "wine" should be thus inter-
changed in poetical language calls for no explana-
tion. We can no more infer from such instances
that the Hebrew terms mean grapes as *fruit*,
than we could infer the same of the Latin *vinum*
because in some two or three passages (Platt.
Trin. ii. 1, 125; Varr. de L. li. 17; Catu. R. R.

The impression produced on the mind by a general review of the above notices is, that both grog and Irish in their ordinary and popular acceptation are referred to fermented, intoxicating wine. In the condemnatory passages no exception is made in favor of any other kind of liquid passing under the same name but not invested with the same dangerous qualities. Nor again in these passages is there any decisive condemnation of the substance itself, which would enforce the conclusion that elsewhere, where an unmatured liquid must be understood. The condemnation must be understood of excessive use in any case: for even where this is not expressed, it is implied: and therefore the instances of wine being drunk without any reproof of the act, may with as great a probability imply the moderate use of an intoxicating beverage, as the use of an unfermented one.

The notices of fermentation are not very decisive. A certain amount of fermentation is implied in the distillation of the leather bottles when new wine was placed in them, and which was liable to burst old bottles. [Bottle.] It has been suggested that the object of placing the wine in bottles was to prevent fermentation: but that the preservation of wines in leather bottles fermentation might ensue from their being impregnated with the fermenting substance" (Ti-rosh, p. 61). This is not inconsistent with the statement in Matt. ix. 17, but it detracts from the spirit of the comparison which implies the presence of a strong, expansive, penetrating principle. It is, however, inconsistent with Job xxxii. 19, where the wine is described as occurring even in earthen bottles. It is very likely that new wine was preserved in the state of must by placing it in jars or bottles, and then burning it in the earth. But I should be inclined to understand the passages above quoted as referring to wine drawn off before the fermentation was complete, either for immediate use, or for the purpose of forming it into sweet wine after the manner described by the teetotal writers (vii. 19) (Vice of Ant. - Vinum) "The presence of the gas-bubble, as, or the Hebrews termed it, "the eye" that sparkled in the cup (Prov. xxiii. 31), was one of the tokens of fermentation having taken place, and the same effect was very possibly implied in the name kudar.r.

The reference to terms call for but few remarks. There can be no question that nosa means wine, and in this case it is observable that it forms part of a Divine promise (Job iii. 18; Am. ix. 13) very much as Ti-rosh occurs elsewhere, though other notices imply that it was the occasion of excess (Ixxx. 21; Joel i. 5). Two out of the three passages in which sbe occurs (Is. 1:22; Nah. i. 10) imply a liquid that would be spoiled or soured (the expression in Is. i. 22, akibah, A. V. - mixed," a supposed to convey the same idea as the Latin vinaeque applied to wine in Plin. xix. 19) by the application of water; we think the passages quoted favor the idea of strength rather than sweetness being the characteristic of sbe. The term occurs in Hos. iv. 18, in the sentence describing the verb accompanying it has no connection with the notion of acidity, but would more properly be rendered "is past." The mingling implied in the term mesek may have been designed either to buy "sweet," and hence expresser in itself the substance to be eaten.

a An apparent instance occurs in Is. iv. 1, where the "buy and eat" has been supposed to refer to the "buy wine and milk," which follows (Verse, p. 94). But the term rendered "buy" properly means to
increase, or to diminish the strength of the wine, according as spices or water formed the ingredient that was added. The notices chiefly favor the former view: for mangled liquor was prepared for high festivals (Prov. ix. 2, 5), and occasions of excess (Prov. xxiii. 30; Is. v. 22). A cup "full mixed," was emblematic of severe punishment (Ps. lvii. 7). At the same time strength was not the sole object sought in the wine; "mangled with myrrh," given to Jesus, was designed to deaden pain (Mark xv. 23), and the spices pomegranate wine prepared by the bride (Cant. vii. 2) may well have been "of a mild character. Both the Greeks and Romans were in the habit of flavoring their wines with spices, and such preparations were described by the former as wine "εἰ δὲ ἀποκαθαρισμὸς καταρακτικῶν καρακτικῶν" (Athen. i. p. 31 e), and by the latter as "aromatics" (Plin. xiv. 10, § 5). The authority of the Mishna may be cited in favor both of water and of spices, the former being noticed in Berach. 7, § 5; Pesach. 7, § 13, and the latter in Schen. 2, § 1. In the New Testament the character of the "sweet wine," noticed in Acts ii. 13, and for some like remark. It was "the purest wine in the proper sense of the term, inasmuch as about eight months must have elapsed between the vintage and the feast of Pentecost. It might have been applied, just as mustum was by the Romans, to wine that had been preserved for about a year in an unfermented state (Cato, R. R. c. 129). But the explanations of the ancient lexigraphers rather lead us to infer that its license qualities were due, not to its being recently made, but to its being produced from the very purest juice of the grape: for both in Hebrews and the Eucharistic Magnificat the term γάλακτος is explained to be the juice that flowed spontaneously from the grape before the treading commenced. The name itself, therefore, is not conclusive as to its being an unfermented liquor, while the context implies the reverse: for St. Peter would hardly have offered a serious defense to an accusation that was not seriously made; and yet if the sweet wine in question was not intoxicating, the accusation could only have been ironical. As considerable stress is laid upon the quality of the grapes, it is disengaged from strength, supposed to be implied in the Hebrew terms meek and sīle, we may observe that the usual term for the insipid and coloring addition of wine, which was characterized more especially by sweetness, was δισκύλλος, rendered in the L. V. "honey" (Gen. xxiii. 11; Exx. xvii. 17). This was prepared by boiling it down either to a third of its original bulk, in which case it was termed Σέρες by the Latins, and δισκύλλος by the Greeks, or else to half its bulk, in which case it was termed διενομένον (Plin. xiv. 11). Both the substance and the name, under the form of sīte, are in common use in Syria at the present day. We may further notice a less artificial mode of producing a sweet liquor from the grape, namely, by pouring the juice directly into the cup, as described in Gen. xi. 11. And, lastly, there appears to have been a beverage, also of a sweet character, produced by macerating grapes, and hence termed the liquor "ζωή" of grapes (Num. vi. 3). These latter preparations are allowed in the Koran (xvi 69) as substitutes for wine. There can be little doubt that the wines of Pal

\[ \text{WINE} \]

\[ \text{estine varied in quality, and were named after the localities in which they were made. We have no notices, however, to this effect. The only wines of which we have special notice, belonged to Syria: these were the wine of Helbon, a valley near Damascus, which in ancient times was praised at Tyre (Ez. xxvii. 18) and by the Persian monarchs (Neh. xx. v. 75), as it still is by the residents of Damascus (Porter, Damascus, i. 333); and the wine of Lebanon, famed for its aroma (Hos. xiv. 7). With regard to the uses of wine in private life there is little to remark. It was produced on occasions of ordinary hospitality (Gen. xiv. 18), and at festivals such as marriages (John ii. 3). The monuments of ancient Egypt furnish the fullest evidence that the people of that country, both male and female, indulged liberally in the use of wine (Wilkinson, i. 52, 53). It has been inferred from a passage in Phutarch (de Isb. 6) that no wine was drunk in Egypt before the reign of Psammetichus, and this passage has been quoted in illustration of Genesis xiv. 11. The meaning of the author seems to be that the kings subsequently to Psammetichus did not restrict themselves to the quantity of wine prescribed to them by reason of their sacred office (Dodd, i. 70). The cultivation of the vine was incompatible with the conditions of a military life, and it was probably on this account that Josiah, wishing to perpetuate that kind of life among his posterity, prohibited the use of wine to them (2 Chr. xxxv. 12). The case is exactly parallel to that of the Nabataeans, who abstained from wine on purely political grounds (Dodd. xiv. 94). Under the Mosaic Law wine formed the usual drink-offering that accompanied the daily sacrifice (Ex. xxix. 40); the presentation of the first-fruits of the vintage (Lev. xix. 11); and other offerings (Num. xvi. 15). It appears from Num. xxviii. 7 that strong drink might be substituted for it on these occasions. Title was to be paid of wine (ἱροῦκος) as of other products, and this was to be consumed "before the Lord," meaning within the precincts of the Temple, or perhaps, as may be inferred from Lev. vii. 10, at the time the Temple was situated between the two gates (xxvii. 17, 18). The priest was also to receive first-fruits of wine (ἱροῦκος), as of other articles (Dent. xviii. 4; comp. Ex. xx. 21); and a promise of plenty was attached to the faithful payment of these dues (Prov. iii. 9, 10). The priests were prohibited from the use of wine and strong drink before performing the services of the Temple (Lev. x. 9), and the place which this prohibition holds in the narrative favors the presumption that the offense of Nadab and Abihu was committed under the influence of liquor. Ezekiel repeats the prohibition as far as wine is concerned (Ez. xiv. 21). The Nazarite was prohibited from the use of wine, or strong drink, or even the juice of grapes during the continuance of his vow (Num. vi. 2-4); but the adoption of the vow was a voluntary act. The use of wine at the paschal feast was not enjoined by the Law; but had become an established custom, at all events in the post-Babylonian period. The cup was handed round four times according to the ritual prescribed in the Mishna (Pesach. 10, § 1), the third cup being designated the cup of blessing, "(1 Cor. x. 16). The word was then said (Pesach. 10, § 7). [PANNONIUM.] The contents of the cup are specifically described by our Lord as "the fruit (γύρυμα) of the vine (Matt. xxvi. 29; Mark xiv]
Pet. A. W. substituted It on early events, these wine. 
 scourmaceutical use of wine on the part of all holding office in the Church; as that they should not be ψάρμοι (Greek, σαρμοί) to the sensual and violent under the influence of wine: “not given to much wine” (1 Tim. iii. 8); “not consulved to much wine” (Tit. ii. 3). The term ρυγάδειας in 1 Tim. iii. 2 (A. V. “sober”), expresses general vigilance and circumspection (Schaeusser, Lex. s. v.; Allford, in loc.). St. Paul advises Timothy himself to be no longer a habitual water-drinker, but to take a little wine for his health’s sake (1 Tim. v. 23). No very satisfactory reason can be assigned for the place which this instruction holds in the epistle, unless it were intended to correct any possible mis-apprehension as to the preceding words, “Keep thyself pure.” The precepts above quoted, as well as others to the same effect, are made to teach the disciples generally (Rom., vii. 13; Gal. v. 21; 1 Pet. iv. 3), show the extent to which incontinency prevailed in ancient times, and the extreme danger to which the Church was subjected from this quarter. 

W. L. B.


A. * WINE-FAT. [Wine-Press.]

WINE-PRESS (ψιρας, πηγάδιον). From the scanty notices contained in the Bible we gather that the wine-presses of the Jews consisted of two receptacles or vats placed at different elevations, in the upper one of which the grapes were trodden, while the lower one received the expressed juice. The two vats are mentioned together only in Joel ii. 13: “The press (ψιράς) is full: the fats (γαλείδια) overflow” — the upper vat being full of fruit, the lower one overflowing with the must. Yekel is similarly applied in Joel ii. 24, and probably in Prov. iii. 10, where the verb rendered “burst out” in the A. V. may bear the more general sense of “overflow.” In Neh. xiii. 15, Lxx. i. 15, and Is. xiii. 2, with παράθεια in a parallel sense in the following verse. Elsewhere yekel is not strictly applied: for in Job xxiv. 11, and Jer. xlviii. 33, it refers to the upper vat, just as in Matt. xxi. 33, ὁ σπαλαίης (properly the vat under the press) is substituted for ἀγάδιον, as given in Mark xvi. 1. It would, moreover, appear natural to describe the whole arrangement by the term γαλεύς, as denoting the most important part of it; but, with the exception of proper names in which the word appears, such as Gal. Galakémon, Gath-himmon, Gath-heber, and Gittaim, the term yekel is applied to it (Judg. vii. 25; Zech. xiv. 10). The same term is also applied to the produce of the wine-press (Num. xvii. 27, 30; Deut. xv. 11; 2 K. vi. 27; Hos. ix. 2). The term παράθεια, as used in Hag. ii. 16, probably refers to the contents of a wine vat, “as to the vessel,” as Dr. G. W. B. Dyer observes (Zech. xiv. 10). The two vats were usually dug or hewn out of the solid rock (Is. v. 2, margin; Matt. xxi. 33). Ancient wine-presses, so constructed, are still to be seen in Palestine, one of which is thus described by Robinson: “Advantage had been taken of a ledge of rock: on the upper side a shallow vat had been dug out, eight feet square, and fifteen inches deep. Two feet lower down another smaller vat was excavated, four feet square by three feet deep. The grapes were trodden in the shallow upper vat, and the juice drawn off by a hole at the bottom (still remaining) into the lower vat” (Bibl. Res. iii. 137 603). The wine-presses were thus permanent, and were sufficiently well known to serve as indications (Judg. vii. 18, 19). The upper receptacle (γαλεύς) was large enough to admit of threshing being carried on in (not “by,” as in A. V.) it, as was done by Gideon for the sake of concealment (Judg. vi. 11). [FAT.]

WINNOWING. [Agriculture.]

WINTE. [PALESTINE, iii. 2317 ff; AGRICULTURE.]

WISDOM OF JESUS, SON OF SIRACH. [Ecclesiasticus.]

WISDOM, THE OF SOLOMON. Σωφία Σαλομών: Σωφία Σαλομοντάτες; later, Σωφία: Liber Spiritualis; Sapientia Salomonis; Σοφία Σαλωμώνιας. The title Σωφία was also applied to the Book of Proverbs, as by Melito cp. Enob. H. E. iv. 20 (Προφαιτία Σωφία καὶ Ἡσαΐας; see Vales, or Routh ad loc.), and also to Ecclesiasticus, as Epiphanius (vide loc. liv. 185, εν ταῖς Σωφίαις, Σοφίωτας τὸ φημα καὶ φημὶ τῷ Σωῳ), from which considerable confusion has arisen.

1. Text. — The Book of Wisdom is preserved in Greek and Latin texts, and in subdivisions into Syriac, Arabic, and Armenian. Of these latter, the Armenian is said to be the most important; the Syriac and Arabic Versions being paraphrastic and inaccurate (Griim, Enc. § 10). The Greek text, which, as will appear afterwards, is undoubtedly the original, offers no remarkable features. The variations in the MSS. are confined within narrow limits, and are not such as to suggest the idea of distinct early recensions; nor is there any appearance of serious corruptions anterior to existing Greek authorities. The Old Latin Version, which was left untouched by Jerome (Plan. in Liber Sol., in hoc libro qui a latrieae Sapientia Salomonis inscribatur . . . calamo temporum habita; Nuz. 1190), was strictly applied to the upper vat in Neh. xiii. 15, Lxx. 1. 15, and Is. xiii. 2, with παράθεια in a parallel sense in the following verse. Elsewhere yekel is not strictly applied: for in Job xxiv. 11, and Jer. xlviii. 33, it refers to the upper vat, just as in Matt. xxi. 33, ὁ σπαλαίης (properly the vat under the press) is substituted for ἀγάδιον, as given in Mark xvi. 1. It would, moreover, appear natural the Greek measure equivalent to the Hebrew bath.
Examples of these additions are found — i. 15, In-justitia autem moris est acquisitio; ii. 8, Vultum profanum sed non peccatrum laetus notor; ii. 17, et sciamus quos erant moriosis illius; vi. 1. Melior est sapientia quam rices, et vir prudens quam foetis. And the construction of the parallelism in the two first cases suggests the belief that there, at least, the Latin reading may be correct. But other additions point to a different conclusion: vi. 23, diligite hunc sapientiam carnes qui professo se sapientiis secum possideant, et forsitan principium intelligat; viii. 19, qvigintis pluribus illi dominas a principio; xii. 5, a defensione potus sui, et in cius abundanter filii Israel latius sunt.

The chief Greek MSS. in which the book is contained are the Codex Sinaiticus (S.), the Cod. Alexandrinus (A.), the Cod. Vatichanius (B.), and the Cod. Epheseniæ reser. (C.). The entire text is preserved in the three former; in the latter, only considerable fragments: viii. 5-xi. 10; xi. 13-xvii. 18; xviii. 24-xix. 22. Saluter therefore used four MSS. of the higher class for his edition: C. Corbeleanus duns, unum Sangermanensem, et slium S. Theodoroii ad Removos, of which he professes to give almost a complete (but certainly not a literal) collation. The variations are not generally important; but patristic quotations show that in early times very considerable differences of text existed. An important MS. of the book in the Brit. Mus. F. 1046, Sec. viii. has not yet been examined. 2. Contents. — The book has been variously divided; but it seems to fall most naturally into two great divisions: (1) i.-ix.; (2) x.-xix. The first contains the doctrine of Wisdom in its moral and intellectual aspects; the second, the doctrine of Wisdom as shown in history. Each of these parts is again capable of subdivision. The first part contains the praise of Wisdom as the source of immortality in contrast with the teaching of sensualists (i.-viii.); and next the praise of Wisdom as the guide of practical and intellectual life, the stay of princes, and the interpreter of the universe (vi.-ix.). The second part, again, follows the action of Wisdom summarily, as preserving God's servants from Adam to Moses (x. 1-x. 4), and more particularly in the punishment of the Egyptians and Canaanites (xi. 5-xii. 17-xiii. 2). This punishment is traced to its origin in idolatry, which, in its rise and progress, presents the false substitute for Revelation (xiii. xiv.). And in the last section (xv.-xix.) the history of the Exodus is used to illustrate in detail the contrasted fortunes of the people of God and idolaters. The whole argument may be presented in a tabular form in the following shape:

I. — Ch. i.-ix. The doctrine of Wisdom in its spiritual, intellectual, and moral aspects.

(a) I.-v. Wisdom the giver of happiness and immortality.

The conditions of wisdom (i. 1-11).

Uprightness of thought (1-5).

Uprightness of word (6-11).

The origin of death (i. 12-li. 24).

Sin (in fact) by man's free will (i. 12-16).

The reasoning of the sensualist (ii. 1-20).

Sin (in source) by the envy of the devil (21-24).

The godly and wicked in life (as mortal), (iii. 1-iv.).
chapters. Eichhorn 'Eisd. in d. Apoc. 1736,' rightly feeling that some historical illustrations of the action of wisdom were required by the close of ch. ix., fixed the end of the original book at ch. xi. 1. Nachtrieb (Dea Buch 118., 1790) assigned the first part of the time of Antiochus Epiphan. the second (vii. 8-9) to a philosophic Alexandrine Jew of the time of our Lord, and the third (xii.-xv.) to a contemporary, but unclescholar Jew, who wrote under the influence of the ruinist national prejudices.

The eleventh chapter was, as he supposed, added by the compiler who bound the three books together. Bretschneider 'Eisbd. 1851' fell back upon a modification of the earliest division. He included cc. i.-xii. in the original book, which he regarded as essentially philosophic, while the later addition (xiii.-xiv.) is, in his judgment, predominantly theological. It is needless to enter upon the various opinions which have been maintained, but when taken together, they furnish an instructive example of the course of subjective criticism. The true explanation of the one hypothesis which they have in common — the divided authorship of the book — is found in the substantial harmony and connection of its parts, in the presence of the same general tone and manner of writing, which is present in the essential unities of style and language which it presents, though both are necessarily modified in some degree by the subject-matter of the different sections. (For a definite examination of the arguments of the 'Separatists,' see Grimm, loc. cit. 4, and Rambach, Com. in ii. Sp. 31.)

Some, however, seem to have questioned its integrity. Eichhorn imagined that it was left imperfect by its author (Linh. p. 149); Grorius, apparently, that it was mutilated by some accident of time (Videtur hic liber esse καθέρως); and others have found, in later times, to support each opinion. Yet it is obvious that the scope of the argument is fully satisfied by the investigation of the providential history of the Jews up to the time of the occupation of Canaan, and the last verse furnishes a complete epilogue to the treatise, which Grimm considers, not immoderately, with the last words of 3 Macc.

The idea that the book has been interpolated by a Christian hand (Grotius, Grorius) is as little worthy of consideration as the idea that it is incomplete. The passages which have been brought forward in support of this opinion (ii. 12-20, 24, iii. 13, 14, 17; comp. Homil. p. 174, ed. 1850) lose all their force, if fairly interpreted.

4. Style and Language. — The literary character of the book is most remarkable and interesting. In the richness and freedom of its vocabulary it most closely resembles the language of Homer. But, it is superior to that fine declamation, both in power and variety of diction. No existing work represents perhaps more completely the style of composition which would be produced by the sophistic schools of rhetoric, and in the artificial balancing of parts, and the frequent metricals of arrangement and rhythm, it is impossible not to be reminded of the exquisite story of Proclus (Neum. loc. cit. 21), and of the subtle refinements of Protagoras in the dialogue which bears his name.

It follows as a necessary consequence that the effect of different parts of the book is very unequal. The florid redundancy and restless striving after effect, which may be not unsuited to vivid intellectual pictures, is wholly alien from the philosophic contemplation of history. Thus the forced contrasts and fantastic exaggerations in the description of the Egyptian phalanges cannot but displease; while it is equally unphilosophic for the language of the rationalist (iv. 12 ff.) and of the picture of future judgment (v. 12 ff.) the magnificent description of Wisdom (vii. 22-28, vii. 1) must rank among the noblest passages of human eloquence, and it would be perhaps impossible to point out any piece of equal length in the remains of classical antiquity more precious with noble thought, or more rich in expressive phrase. It may be placed beside the Hymn of Job and the visions of Enoch, and it will not lose its power to charm and move. Examples of strange new words may be found almost on every page. Such as αναποθεσις, πτωτολογος, ελεγχυα, αγωνια, ταγωνια, απλοδοιος, μεθανοια, εξωματικαι, καταδολος, απεστιακος, εκθειμα, απειροποιηται, etc.; or others, again, to the language of philosophy, δοξασθαι, ετερ, φρονεσθαι, etc.; and others to the LXX. chreia, δικαιωμαι, etc. No class of writings and no mode of combination appear to be unelastic in the hands of the writer. Some of the phrases which he adopts, and supposes to be others', are characteristic of the original authors, e.g. ουκ ειναι αληθειαν, or c. (i. 4), δασονευεσθαι πατρα θεου (iv. 16), ἁλιτι διανοιας παρηκτικης (iii. 4), etc., and not less so some of the short and weighty sentences in which he gathers up the truth on which he is dwelling: vi. 19, σαβεται έγγου ει νοει θεου; vii. 26, φειδη το πατεω ω τοι έστη ζνεοντα ρελακτοι το νοον το Ιουδαι τοι χριστος, δοκαται κατα λογον (vii. 31, ἀπειροποιητην την εχει την ενωσιν). The language, or the Old Latin translation is also itself full of interest. It presents, in great profusion, the characteristic provincialisms which elsewhere mark the earliest African version of the Scriptures. (Comp. Vulgate, ch. 43.) Such are the substantives ουσιονια, ἐρετιγερον, προεκτρο- νια, μηλικτα, σημεια, παρεια, συγευτευθαναι; πνευματικα; ουσια, διονυσια, ευγενεια; τωμανοριον (αλαγηρον); και τοι προεκτρονια επισκοπης; και χριστον της ζωης. Τυμβολον εν τωιτωι; τουτου μεν υπερ διαδημερτοι, συρια εις οικον οιδεται και χριστον.
the language, which have been just noticed, are so marked that no doubt could ever have been raised as to the originality of the Greek text, if it had not been that the book was once supposed to be the work of Solomon. It was assumed (so far rightly) that if the traditional title were correct, the book must have been written in Hebrew; and the belief which was thus based upon a false opinion as to the authorship, survived, at least partially, for some time after that opinion was abandoned. Yet as it never was obvious, even on a superficial examination, that the style and language of the book show conclusively that it could not have been the work of Solomon, so it appears with equal certainty that the freedom of the Greek diction was checked by no Aramaic text. This was well stated by Jerome, who says, "Fector et parvas erotas Jesu filii Simeon libri, et alios "집드트기 우리 중 사무주의 Solomonis insertur..." Scrutus apud Hebrews mssquam est, quia et ipse stylum Graecum eloquentiam reboet" (Prefet, in Liber, Solom.;) and it seems superfluous to add any further argument to those which must spring from the reading of any one chapter. It is, however, interesting on other grounds to observe that the book contains not only in the use of the Greek language, but differs from the Hebrew: ii. 12, ἐνδιηγουμένως τὸν Δαίκανον 571 διδαχὴν τοῦ ἀνθρώπου ἀστριτι (Is. iii. 10); xx. 10, στόςὸς ἡ καρδία αἵτων (Is. xiv. 20); and this not in direct quotations, where it is conceivable that a Greek translator might have felt justified in adopting the rendering of the version with which he was familiar, but where the words of the LXX. are inwrought into the text itself. But while the original language of the book may be regarded as certainly determined by internal evidence, great doubt hangs over the date and place of its composition; and it will be necessary to examine some of the doctrinal peculiarities which it presents before any attempt is made to determine these points with approximate accuracy.

6. Doctrinal Character.—The theological teaching of the book offers, in many respects, the nearest approach to the language and doctrines of Greek philosophy which is found in any Jewish writing up to the time of Philo. There is much in the views which it gives of the world, of man, and of the Divine Nature, which springs rather from the combination or conflict of Hebrew and Greek thoughts than from the independent development of Hebrew thought alone. Thus, in speaking of the divinity of man, the writer describes him as "having created the universe out of matter without form" (κτίσας τὸν κόσμον ἐν ὑπαρξει ἀφτερως, xi. 17), adopting the very phrase of the Stoics, which is also found in Philo (De Vit. Off. c. § 14), to describe the pre-existing matter out of which the world was made, and (like Philo, De Mundi. Op. § 5) evidently implying that this inde-terminable matter was itself uncreated. Whatever attempts may be made to bring this statement into harmony with the doctrine of an absolute primal creation, it is evident that it derives its form from Greece. Scarcely less distinctly heathen is the conception which is presented of the body as a mere weight and clog to the soul (ix. 15; contrast 2 Cor. v. 1-4); and we must refer to some extra-Judaeic source for the remarkable doctrine of the preexistence of souls, which finds unanswerable expression in ii. 20. The form, indeed, in which this doctrine is enunciated differs alike from that given by Plato and by Philo, but it is no less foreign to the pure Hebrew mode of thought. It is more in accordance with the language of the O.T. that the writer represents the Spirit of God as filling (i. 7) and Inspiring all things (xii. 1), but even here the idea of "a soul of the world" seems to influence his thoughts: and the same remark applies to the doctrine of the Divine Providence (πρόβασις, xv. 3, viii. 2; comp. Grimm. ad loc.), and of the four cardinal virtues (viii. 7, σωφρόσυνη, φιλόσοφος, δικαιοσύνη, ἀρετή), which, in form at least, show the effect of Stoic teaching. There is, on the other hand, no trace of the characteristic Christian doctrine of a future resurrection of the body: and the future triumph of the good is entirely unconnected with any revelation of a personal Messiah (iii. 7, 8, v. 16; comp. Grimm on i. 12, iii. 7, for a good view of the eschatology of the book).

The identification of the temple (Gen. i. 2), directly or indirectly, with the devil, as the "bringer of death into the world" (ii. 20, 21), is the most remarkable development of a Biblical doctrine which the book contains; and this pregnant passage, when combined with the earlier declaration as to the action of man's free will in the taking of evil to himself (i. 12-16), is a noble example of the living power of the Divine teaching of the O.T. in the face of other influences. It is also in this point that the Pseudepigrapha differs most widely from Philo, who recognizes no such evil power in the world, though the doctrine must have been well known at Alexandria (comp. Gin. rer. Philo, etc. ii. 238). The subsequent deliverance of Ashu from his transgression (ἐξελαττώσαν εκ παραπόταμον ἰδίων) is attributed to Wisdom; and it appears that we must understand by this, not the scheme of Divine Providence, but that wisdom, given by God to man, which is immortal (viii. 17). Generally, too, it may be observed that, as in the cabbalistic books, Proverbs and Ecclesiastes, there are few traces of the recognition of the sinfulness even of the wise man in his wisdom, which forms, in the Psalms and the Prophets, the basis of the Christian doctrine of the atonement (v. 17). With regard to the interpretation of the O.T., it is worthy of notice that a typical significance is attributed to underlie the historic details (xvi. 1, xviii. 4, 5, etc.); and in one most remarkable passage (xviii. 24) the high-
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Priestly dress is expressly described as presenting an image of the Divine glory in creation and in the patriarchal covenant—an explanation which is found, in the main, both in P (Deut. 18.14), § 12) and Josephus (Ant. vii. 7, § 7), as well as in later writers (comp., also vols. i. viii). In connection with the O. T. Scriptures, the book, as a whole, may be regarded as carrying on one step further the great problem of life contained in Ecclesiastes and Job; while it differs from both formally by the admixture of Greek elements, and doctrinally by the supreme prominence given to the idea of the active vindication of Divine justice (comp., below, § 9).

7. The Doctrine of Wisdom—It would be impossible to trace here in detail the progressive development of the doctrine of the book, as a Divine Power standing in a sense between the Creator and creation, yet without some idea of this history no correct opinion can be formed on the position which the book of the Wisdom of Solomon occupies in Jewish literature. The foundation of the doctrine is to be found in the book of Proverbs, where (viii.), Wisdom (Khokmah) is represented as present with God before (viii. 22) and during the creation of the world. So far it appears only as a principle regulating the action of the Creator, though even in this way it is represented as the outward expression of Wisdom, and God. Moreover, by the personification of Wisdom, and the relation of Wisdom to men (viii. 31), a preparation is made for the extension of the doctrine. This appears, after a long interval, in Ecclesiastes. In the great system of Wisdom given in that book (xxiv.), Wisdom is represented as the withholding of the whole universe (4-6), and taking up her special abode with the chosen people (8-12). Her personal existence and providential function are thus distinctly brought out. In the book of Wisdom the conception gains yet further completeness. In this, Wisdom is identified with the Spirit of God (ix. 17)—an identification best illustrated in xiii. 3—which brooded over the elements of the unformed world (ix. 9), and inspired the prophets (vii. 7, 27). She is the power which unites (i. 7) and directs all things (viii. 1). By her, in especial, men have fellowship with God (xii. 11), and her action is not confined to any period, but in all ages entering into the lives of men. Moreover, the written word comes to be regarded as the vehicle of her utterance (vii. 27). So also her working, in the providential history of God's people, is traced at length (xi.), and her power is declared to reach beyond the world of man into that of spirits (vii. 23).

The conception of Wisdom, however boldy personified, yet leaves a wide chasm between the two conceptions; the real power is not a spirit vivifying and uniting all things in all time, as distinguished from any special outward revelation of the Divine Person. Thus at the same time that the doctrine of Wisdom was gradually constructed, the correlative doctrine of the Divine Word was also reduced to a definite shape. The Word (Logos) is, indeed, the Divine expression, as it was understood in Palestine, furnished the exact complement to Wisdom, the Divine thought; but the ambiguity of the Greek Logos (sermo, ratio) introduced considerable confusion into the later treatment of the two ideas.Broadly, however, it may be said that the Word properly represented the mediative element in the action of God, Wisdom the mediative element of his omniscience. Thus, according to the later distinction of Philo, Wisdom corresponds to the immanent Word (Δωρις ουσιας, while the Word, strictly speaking, was defined as communicatio (Δωρις τοποθετητος). Both ideas are included in the language of the prophets, and both found a natural development in Palestine and Egypt. The one prepared men for the revelation of the Son of God, the other for the revelation of the Holy Spirit.

The book of the Pseudo-Solomon, which gives the most complete view of Divine Wisdom, contains the whole of the Proverbs, and for the most part two passages of the Song of Solomon, and yet the whole of the Wisdom of Solomon is represented with the attributes of personal action (xvi. 12, xviii. 15; ix. 1) is of different character. These, however, are sufficient to indicate that the two powers were distinguished by the writer; and it has been commonly argued that the superior prominence given in the book to the conception of Wisdom is an indication of a date anterior to Philo. No such conclusion unreasonably, it is probably established on independent grounds that the book is of Alexandrine origin. But it is no less important to observe that the doctrine of Wisdom in itself is no proof of this. There is nothing in the direct teaching on this subject which might not have arisen in Palestine, and it is necessary that we should look for all the special traits of Alexandrine thought in the book which have been noticed before (§ 6) for the primary evidence of its Alexandrine origin; and starting from this there appears to be, as far as can be judged from the imperfect materials at our command, a greater affinity in the form of the doctrine of Wisdom to the teaching of Alexandria than to that of Palestine (compare xviii. 17): Welte, v. 161 ff., has some good criticisms on many supposed traces of Alexandrine doctrine in the book, but errors in denying all.

The doctrine of the Divine Wisdom passes by a transition, often imperceptible, to that of human wisdom, which is derived from it. This embraces not only the modern view of mind and spirit, but also the various branches of physical knowledge. [Comp. PHILOSOPHY.] In this aspect the communciation of the great forms of natural science in vii. 17-20 (viii. 8), offers a most instructive subject of comparison with the corresponding passages in I K. iv. 32-34. In addition to the subjects on which Solomon wrote (Songs, Proverbs; also the Fowls, Breeds, Beasts, Fishes, Plants, Birds), History, Cosmology, Meteorology, Astronomy, Psychology, and even the elements of the philosophy of history (viii. 8), are included among the gifts of Wisdom. So far then the thoughtful Jew had already at the Christian era penetrated into the domain of speculation and inquiry, into each province, it would seem, which subsequently was then recognized, without abandoning the simple faith of his nation. The fact itself is most significant; and the whole book may be quoted as furnishing an important corrective to the later Roman descriptions of the Jews, which were drawn from the people when they had been almost uncivilized by the excitement of the last desperate struggle for national existence. (For detailed citations to the chief authorities on the history of the Jewish doctrine of Wisdom, see PHILOSOPHY; adding Bruch, Die Weisheitslehre der Hebräer, 1854.)

8. Place and Date of Writing.—Without claiming for the internal indications of the origin of the book a decisive force, it seems most reasonable to believe on these grounds that it was comp. at
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Alexandria some time before the time of Philo (civ. 120-80 B. C.). This opinion in the main, though the conjectural date varies from 150-50 B. C., or even beyond these limits, is held by Heydenreich, Gürner, Bauermeister, Ewald, Bruch, and Grimm; and other features in the book go far to confirm it. Without entering into the question of the extent of the Hellenistic element at Jerusalem in the first century B. C., it may be safely affirmed that there is not the slightest evidence for the existence there of so wide an acquaintance with Greek modes of thought, and so complete a command of the resources of the Greek language, as is shown in the book of Wisdom. Alexandria was the only place where Judaism and Philosophy, both of the east and west, came into natural and close connection. It appears further that the mode in which Egyptian idolatry is spoken of, must be due in some degree to the influence of present and living antagonisms, and not to the contemplation of past history. This is particularly evident in the great force laid upon the details of the Egyptian animal worship (xv. 18, etc.) and the description of the condition of the Jewish settlers in Egypt (xiv. 11-16) applies better to colonists fixed at Alexandria on the conditions of life in the first Ptolemies, than to the intermediate descendants of Jews. It may, indeed, be said justly, that the local coloring of the latter part of the book is conclusive as to the place of its composition. But all the guesses which have been made as to its authorship are absolutely valueless. The earliest was that mentioned by Jerome, who assigned it to Philo (Prof. in Lib. Sal. c. Numbil summarum veterum hone esse habendi Philioum adscendant."

There can be no doubt that the later and famous Philo was intended by this designation, though Jerome in his account of him makes no reference to the belief (De cire. illustr. xii.). Many later writers, including Luther and Gerard, adopted this view; but the variations in teaching, which have been already noticed, effectually prove that it is unfounded. Others, therefore, have imagined that the name was correct, but that the elder Philo was intended by it (c. Wermeehhof, and in a modified form Huet and Belmer). But of this later Jewish Philo it is simply known that he wrote a poem on Jerusalem. Luther suggested Aristobulus. [Aristoc/olus.] Eichhorn, Zeller, Justen, and several others supposed that the author was one of the Therapeutics, but here the positive evidence against the conjecture is stronger, for the book contains no trace of the ascetic discipline which was of the essence of the Therapeutic teaching. The opinion of some later critics that the book is of Christian origin (Kirschlamm, C. H. Weisse), or even, definitely the work of Apollos (Sohne), is still more prevalent; for no one supposes that it is not the least trace of the three cardinal truths of Christianity, the Incarnation, the Atonement, the Resurrection of the body, but it even leaves no room for them by the general tenor of its teaching. 6

6 The conjecture of J. Faber, that the book was written by Zenobius, who rightly assumed the character of a second Solomon, is only worth mentioning as a specimen of misplaced ingenuity (com. Wette, Em. p. 191 B.). Augustine defends the conjecture that the author was a Jew named Benjehuda, under the Latin name of "Saulus" (in de race et origine lib. ii. 4). It is probable that the original Greek may have read, καὶ Ἐλίζαρε Σολωμόν ἀπὸς Φαλέους (for Ἐλίζαρε εἰρήνεια ναοῦ ἐποίησε) . . . . Or again that Jerome so mistranslated the passage (Journ. of Philal. 1855, p. 57 E.).

9. History. -- The history of the book is extremely obscure. There is no trace of the use of it before the Christian era, but this could not be otherwise if the view which has been given of its date be correct. It is perhaps more surprising that Philo does not (as it seems) show any knowledge of it, and it is not unlikely that if his writings are carefully examined with this object, some allusions to it may be found which have hitherto escaped observation. On the other hand, it can scarcely be doubted that St. Paul, if not other of the Apostles, was well acquainted with its language, though he makes no definite quotation from it (the supposed reference in Luke xii. 49 to Wisd. i. 12-14, is wholly unfounded). Thus we have striking parallels in Rom. ix. 21 to Wisd. xv. 7; in Rom. ix. 22 to Wisd. xii. 20; in Eph. vi. 13-17 to Wisd. v. 17-19 (the heavenly armor). The coincidences in thought or language which occur in other books of the N. T., if they stood alone, would be insufficient to establish a direct connection between them and the Book of Wisdom; and even in the case of St. Paul, it may be questioned whether his acquaintance with the book may not have been gained rather orally than by direct study. The same remark applies to a short passage in the epistle of Clement to the Corinthians, pointed out by Grimm (ibid. c. 27; Wisd. xii. 22, xiii. 12); so that the first clear references to the book occur not earlier than the close of the second century. According to Eusebius (H. E. v. 26), Irenaus made use of it (and of the Ep. to the Hebrews) in a lost work, and in a passage of his great work (Commentary on the Gospels, etc. 398) Irenaus silently adopts a characteristic phrase from it (Wisd. vi. 19. ἀβατοσύνη δὲ ἐὰν γάρ είρην εἰρήνεια ναοῦ ἐποίησεν). From the time of Clement of Alexandria the book is constantly quoted as an inspired work of Solomon, or as "Scripture," even by those Fathers who denied its assumed authorship, and it gained a place in the Canon (together with the other Apocryphal books) at the Council of Carthage, c. 397 A. D. (for detailed references see Canon, vol. i. pp. 364, 365). From this time its history is the same as that of the other Apocryphal books up to the period of the Reformation. In the controversies which arose then its intrinsic excellence commanded the admiration of those who refused it a place among the Canonical books (so Luther op. Grinn. § 28). Pelagian directly affirmed its inspiration (Grimm, L. C.); and it is quoted as Scripture in both the books of Homilies (pp. 98-99 : 174, ed. 1850). In later times the various estimates which have been formed of the book have been influenced by controversial prejudices. In England, like the rest of the Apocrypha, it has been most strangely neglected, though it furnishes several lessons for Church Festivals. It seems, indeed, impossible to study the book dispassionately, and not feel that it forms one of the last links in the chain of providential connection between the Old and New Covenants. How far it lacks short of Christian truth, or rather how com-

Christian (otherwise unknown) named Philo. In support of this he suggests an ingenious conjectural emendation of a corrupt passage of the Muratorian Canon. Where the Latin text reads et Sepultura ob ambiguum est que in epitaphii inscriptione, the original Greek may have read, καὶ Ἐλίζαρε Σολωμόν ἀπὸς Φαλέους (for Ἐλίζαρε εἰρήνεια ναοῦ ἐποίησε) . . . . Or again that Jerome so mistranslated the passage (Journ. of Philal. 1855, p. 57 E.).
WITNESS

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H. F. W.
WIZARD

1. Two witnesses at least are required to establish any charge (Num. xxiv. 30; Dent. xvii. 6, xix. 13; 1 K. xxi. 13; John viii. 17; 2 Cor. xiii. 1; Heb. x. 29); and a like principle is had down by St. Paul as a rule of procedure in certain cases in the Christian Church (1 Tim. v. 19).

2. In the case of the suspected wife, evidence besides the husband's was desired, though not demanded (Num. v. 13).

3. The witness who withheld the truth was sanctioned (Lev. v. 1).

4. False witness was punished with the punishment due to the offense which it sought to establish. [Oath.]

5. Slanderous reports and officious witness are disrevered (Ex. xx. 16, xxiii. 1; Lev. xix. 16, 18; Deut. xix. 16–21; Prov. xxiv. 28).

6. The witnesses were the first executioners (Deut. xiii. 9, xiv. 7; Acts vii. 58).

7. In case of an animal left in charge and torn by wild beasts, the keeper was held to bring the excuse in proof of the fact and disproved of his own criminality (Ex. xxi. 13).

8. According to Josephus, women and slaves were not admitted to bear testimony (Act. iv. 8, § 15). To these exceptions the Mishnah adds idiots, deaf, blind, and dumb persons, persons of infamous character, and others, ten in all. (Mish. Sanhed. ii. 13, 11; Obbo, Lxx. Rabbi, p. 652). The high-priest was not bound to give evidence in any case except one affecting the King (ibid.). Various restrictions on the quality of evidence and the manner of taking it are given in the Mishnah (Sanhed. iv. 5, v. 2, 3; Maccab. i. 1, 9; Shab. iii. 10, iv. 1, v. 1). In criminal cases evidence was not to be given; in servile, written evidence was allowed (Obbo, Lxx. Rabbi, p. 652).

In the N. T. the original notion of a witness is exhibited in the special form of one who attests his belief in the Gospel by personal suffering. So St. Stephen is styled by St. Paul (Acts xxii. 20), and the "faithful Antipas" (Rev. ii. 13). St. John also speaks of himself and of others as witnesses in this sense (Rev. i. 9, vi. 9, xi. 3, xx. 4). See also Heb. xi. and xii. 1, in which passage a number of persons are mentioned, belonging both to O. T. and N. T. who bore witness to the truth by personal endurance; and to this passage may be added, as bearing on the same view of the term "witness," Dan. iii. 21, vi. 16; 1 Mac. i. 60, 63; 2 Mac. vi. 18, 19. Hence it is that the general use of the ecclesiastical term "Martyr" has arisen, of which various illustration may be seen in Sueton. Titus, vol. ii. p. 310, &c. [Martyr, Aner. ed.]

H. W. P.

WIZARD. [Magic.]

* WOE WORTH (Ex. xxx. 22) is equivalent to "woe be," i.e., to the day of which the prophet speaks. WORTH, from the Anglo-Saxon, means "to be" or "become," like werde in German. 11.

WOLF (Cani; סָפוֹן; ᾽αῦως; λύπης). There can be little doubt that the wolf of Palestine is the common Canis lupus, and that this is the animal so frequently mentioned in the Bible, though it is true that we lack precise information with regard to the Canis of Palestine. Hemptinh and Ehrenberg have described a few species, as, for instance, the Canis Syriacus and the C. (Vulpes) Niloticus (see figures in art. Fox, i. 840 l.); and Col. Hamilton Smith mentions, under the name of derbina, a species of black wolf, as occurring in Arabia and Southern Syria: but nothing definite seems to be known of this animal. Wolves were doubtless far more common in Biblical times than they are now, though they are occasionally seen by modern travelers (see Kitto's Physical History of Palestine, p. 364, and Russell's Nat. Hist. of Aleppo, ii. 184). The wolf seldom ventures so near the city as the fox, but is sometimes seen at a distance by the sportsmen among the hilly grounds in the neighborhood; and the villages, as well as the herds, often suffer from them. It is called dwell in Arabic, and is common all over Syria.

The following are the Scriptural allusions to the wolf: Its ferocity is mentioned in Gen. xiii. 27; Ez. xxii. 27; Hab. i. 8; Matt. vii. 15; its nocturnal habits, in Jer. v. 6; Zeph iii. 3; Hab. i. 8; its attacking sheep and lambs, John x. 12; Matt. x. 16; Luke x. 3. Isaiah (xi. 6, xvi. 25) foretells the peaceful reign of the Messiah under the metaphor of a wolf travelling with a lamb; and persecutors are compared with wolves (Matt. x. 16; Acts xx. 29).

Wolves, like many other animals, are subject to variation in color: the common color is gray with a tinting of fawn and long black hairs; the variety most frequent in Southern Europe and the Pyrenees is black; the wolf of Asia Minor is more tawny than these of the common color.

The people of Nubia and Egypt apply the term dwell to the Canis lupus, Fr. canis (see Rüppell's Atlas zu der Reise im Nördlichen Afrika, p. 46); this, however, is a jackal, and seems to be the Lycaon Syriacus, which Hemp. and Ehrenberg noticed in Syria, and identical with the "Egyptian wolf" figured by Hama. Smith in Kitto's Cyc.

W. H.

WOMEN. The position of women in the Hebrew commonwealth contrasts favorably with that which in the present day is assigned to them generally in eastern countries. The social equality of the two sexes is most fully implied in the history of the original creation of the woman, as well as in the name assigned to her by the man, which differed from his own only in its femine termination (Gen. ii. 18–23). This narrative is here briefly repeated, as it supplies an argument for enforcing the duties of the husband towards the wife (Eph. v. 28–34). Many usages of early times interlaced with the preservation of this theoretical equality: we may instance the existence of polygamy, the patriarchal powers vested in the head of the family under the patriarchal system, and the treatment of captives. Nevertheless a high tone was maintained generally on this subject by the Mosaic Law, and, as far as we have the means of judging, by the force of public opinion.

The most salient point of contrast in the usages of ancient as compared with modern oriental society was the large amount of liberty enjoyed by women. Instead of being immured in a harem, or appearing in public with the face covered, the wives and maidens of ancient times mingled freely and openly with the other sex in the duties and amusements of ordinary life. Rebekah travelled on a camel with her face unveiled, until she came into the presence of her affianced (Gen. xxiv. 64, 65). Jacob saluted Rachel standing near the herdsmen, as occasionally seen of the shepherds (Gen. xxix. 11). Many of these maidens was engaged in active employment, the former in fetching water from the well, the latter in tending her flock. Sarah wore no veil in Egypt, and yet this formed
no ground for supposing her to be married (Gen. xvii. 14-19). An outrage on a maiden in the open field was visited with the severest punishment (Dent. xxi. 25-27), proving that it was not deemed improper for her to go about unprotected. Further than this, women played no inconsiderable part in public celebrations: Miriam headed a band of women who accompanied with song and dance the overthrow of the Egyptians (Ex. xv. 20, 21). Jephthah’s daughter gave her father a triumphant reception (Judg. xi. 31); the maidens of Shiloh danced publicly in the vineyards at the yearly fest (Judg. xi. 21); and Shelmun and David, on their return from the defeat of the Philistines, with singing and dancing (1 Sam. vi. 6, 7). The odes of Deborah (Judg. v.) and of Hannah (1 Sam. ii. 1, etc.) exhibit a degree of intellectual cultivation which is in itself a proof of the position of the sex in that period. Women also occasionally held public offices, particularly in the capacity of prophetess or inspired teacher, as instanced in Miriam (Ex. xv. 20), Huldah (2 K. xii. 14), Noadiah (Neh vi. 14), Anna (Luke i. 36), and above all Deborah, who applied her prophetical gift to the administration of public affairs, and was so entitled to be styled a “judge” (Judg. iv. 4).

The active part taken by Jezebel in the government of Israel (1 K. xxii. 29, xxxii. 1,4), the consecration of the throne of Judah by Athaliah (2 K. xi. 31), further attest the latitude allowed to women in public life.

The management of household affairs devolved mainly on the women. They brought the water from the well (Gen. xxiv. 15; 1 Sam. ix. 11), attended to the flocks (Gen. xxix. 6, etc.: Ex. ii. 16), produced the wool (Gen. xxv. 29; 2 Sam. xiii. 8), and occupied their leisure hours in spinning (Ex. xxv. 29; Prov. xxx. 19) and making clothes, either for the use of the family (1 Sam. ii. 19; Prov. xxx. 21), for sale (Pro. xxxiv. 14, 24), or for charity (Acts iv. 39).

The value of a virtuous and active householdwife forms a frequent topic in the book of Proverbs (xi. 2, 16, 4, 11, xxxii. 13, etc.). The result of such influence was of course proportionately great; and, where there was no second wife, she controlled the arrangements of the house, to the extent of inviting or receiving guests on her own motion (Judg. iv. 18; 1 Sam. xxv. 18, etc.; 2 K. i. 4, iv. 8, etc.). The effect of polygamy was to transfer female influence from the wives to the mother, as is incidentally shown in the application of the term gebelach (literally meaning powerful) to the queen mother (1 K. ii. 19, xx. 13; 2 K. x. 13, xxiv. 12; Jer. xiii. 18, xviii. 2). Polygamy also necessitated a separate establishment for the wives collectively, or for each individually. Thus in the palaces of the Persian monarch there was a “house of the women” (Esth. ii. 9) which was guarded by eunuchs (Esth. ii. 8), in some cases very strictly, and the application of the term was connected with, but separate from, the rest of the building (1 K. vii. 8); and on journeys each wife had her separate tent (Gen. xxxii. 32).

In such cases it is probable that the females took their meals apart from the males (Esth. i. 9); but we have no reason to conclude that the separate system prevailed generally among the Jews. The women were present at festivals, either as attendants on the guests (John xii. 2), or as themselves guests (Job i. 4; John ii. 3); and hence there is good ground for concluding that on ordinary occasions they joined the males at meals, though there is no positive testimony to that effect.

Further information on the subject of this article is given under the heads DECEASED, DRESS, HAIR, MARRIAGE, SLAVE, VEIL, and WIDOW.

W. L. B.

WOOD. [Forest.]

* WOOL. [Weaving.]

WOOL (יוֹלֶה, תַּלְסָרְס). Wool was an article of the highest value among the Jews, as the staple material for the manufacture of clothing (Lev. xi. 47; Dent. xxi. 11; Job xxxi. 20; Prov. xxxi. 13; Ez. xxxiv. 3; Hos. ii. 5). Both the Hebrew terms, ט البعض, and  הל, imply the act of shearing, though distinction between them being that the latter refers to the “wool” (Dent. xvii. 4; Job xxxi. 20), as proved by the use of the cognate גייזל, in Judg. vi. 37-40, in conjunction with  תַּלְסָרְס, in the sense of “a fleece of wool.” The importance of wool is incidentally shown by the notice that Melchizedek’s tribute was paid in a certain number of camels “with the wool” (2 K. iii. 4), as well as by its being specified among the first-fruits to be offered to the priests (Dent. xviii. 4). The wool of Damascus was highly prized in the market of Tyre (Ex. xxxii. 38); and is compared in the LXX. to the wool of Miletus (ἐπαν εἰς Μιλήτου), the fame of which was widely spread in the ancient world (Phil. viii. 73; Virc. Georg. ii. 583, 334). Wool is occasionally cited as an image of purity and brilliance (Is. i. 18; Dan. vii. 9; Rev. i. 14), and the flakes of snow are appropriately likened to it (Ps. cxviii. 16). The art of dyeing it was understood by the Jews (Mishna, Shab. 1, § 6).

WOOLEN (LINEN and). Among the laws against unnatural mixtures is found one to this effect: “A garment of mixtures לֶהָדְתָרְס שָׁרָתָה יִוָלֶת shall not come upon thee” (Lev. xix. 19); or, as it is expressed in Dent. xxi. 11, “Thou shalt not wear שָׁרָתָה, wool and linen together.”

Our version, by the help of the latter passage, has rendered the strange word שָׁרָתָה in the former, “linen and woollen”; while in Dent, it is translated “a garment of divers sorts.” In the Vulgate the difficulty is avoided; and סָרוֹנָה, “spurious,” or “counterfeit,” the rendering of the LXX., is wanting in precision. In the Targum of Onkelos the same word remains with a slight modification to adapt it to the Chaldee; but in the Peshito-Syrac. of Lev. it is rendered by an adjective, מֵסָרוֹנָת (Misraonat), “garment mixed,” responding in some degree to the Samaritan version, which has “spotted like a leopard.” Two things only appear to be certain about שָׁרָתָה— that it is a foreign word, and that its origin has not at present been traced. Its signification is sufficiently defined in Dent. xxii. 11. The derivation given in the Mishna (Citahin, ix. 8), which makes it a compound of three words, “mixed, spin, and twisted,” is in keeping with Rabbinical etymologies generally. Other etymologies are proposed by Bochart (Hieroz. pt. i. h. 2, c. 45), Simonis (Lex. Heb. and Pielcher (Jud. i.e. cent. 2, loc. xi.). The last-mentioned writer defended the Egyptian origin of the word, but his knowledge of Coptic, according to others, tended not much beyond the letters, and little value, therefore, is to be attached to the solution which he proposed for the difficulty. Jablonski himself favors the suggestion of Forster, that a garment of linen and woolen was called by the Egyptians šahontos, and that this word was sor-
rowed by the Hebrews, and written by them in the form skhnhm (Qumran, i. 294).

The passage given by Josephus (Ant. iv. 8, § 11) for the law which prohibited the wearing a garment woven of linen and woolen is, that such were worn by the priests alone (see Mishna, Cilin, ix. 1. Of this kind were the girdle (of which Josephus says the warp was entirely linen, Ant. iii. 7, § 2), cephal, and breastplate (Braunius, de vet. Sac. Hebr. p. 130, 111) of the high-priest, and the girdle of the common priests (Maimonides, Oek. Broannikish, xviii.). Spencer conjectured that the use of wool and linen in woven in the same garment prevailed amongst the ancient Zabithi, and was associated with their idolatrous ceremonies (De b. B. b. iii. 33 § 5); but that it was permitted to the Hebrew priests, because with them it could give rise to no suspicion of idolatry. Maimonides found in the books of the Zabithi that "the priests of the idolaters clothed themselves with robes of linen and wool mixed together." (Towseley, Reasons of the Laws of Moses, p. 297.) By "wool" the Talmudists understood the wool of sheep (Mishna, Cilin, ix. 1.). It is evident from the passage given by Josephus that the adoption of a particular color of dress was an indication of idolatrous tendencies, and there may be therefore some truth in the explanation of Maimonides.

W. A. W.

*WORD, THE (אֲלֹהֵי: rechlan), John i. 1, 14. This term is employed by St. John in a manner peculiar to himself among the sacred writers, but in such a manner as suggests that among those for whom he immediately wrote, it was already associated with a meaning or meanings somewhat analogous to that which he designed to convey by it. That this was in general the case, there is abundant evidence; but to determine precisely the various shades of meaning attached to it in different quarters by those who lived at the time of the Evangelist or not long before, and to show precisely in what relation his own employment of it stood to existing usage, are among the most difficult problems in the history of religious thought.

The idea of a distinction between the hidden and the manifested Deity, between God as He is in himself and as He makes himself known in creation and revelation, seems to have been early entertained among the Jews, and was naturally suggested by many of the representations of the Old Testament, such as the names used in the creation account. This distinction has been by most, at least, of the Targums and Chaldee paronomasia of portions of the O. T. These writings, although their claims to antiquity have been of late years considerably reduced (Schechter, Ancient Targum) doubtless represent longstanding Jewish tradition, and it is among their most remarkable characteristic features that whenever God is spoken of in the Heb. especially as interposing in the affairs of men, the expression יְהוּדָּה דְּרוּפָּה (sometimes נְזַעֲדָה, דְּרוּפָּה), "the word of Jehovah," is very commonly substituted for the proper divine name. But there are no data from which we may gather the exact form of thought which lay at the foundation of the usage, and the employment of it was wholly determined by no settled rule. Most, if not all the passages in which the expressions above cited occur may be explained by a reference to the principle suggested or contemplated. The statement sometimes made that the יְהוּדָּה דְּרוּפָּה, "word of Jehovah," is in the Targums expressly identified with the Messiah can hardly be sustained.

D S T.
The writings of Philo, the Jew of Alexandria, who flourished in the former half of the first century, present the earliest approximation to a definite doctrine of the Word. His system, if system it can be called, is a mingling of Pythagoreanism, Stoicism, and the Emanationism of the East with the doctrines of the O.T. Scriptures. Of this system the doctrine of the Logos has been styled the central point, and it is often presented here in terms which bear a striking resemblance to the representations of St. John, although quite commonly a careful examination shows that the resemblance lies in the expression rather than in the thought. That the Logos-essential of St. John is in some way connected with that of Philo, admits of no reasonable doubt. But the manifold incongruities, not to say self-contradictions, to be found in the writings of the latter, the extraordinary latitude which he manifestly allows himself in his attempts to reconcile the whole contrast presented by his whole style of thinking to that exhibited in the Fourth Gospel, forbids us to believe that the author of that Gospel can have been indebted to the Alexandrian philosopher for any fundamental element of doctrine.

Whatever may have been the connection between the Logos as found in the writings of St. John, and the idea that had already made some use of it in the O.T., above alluded to, in accordance with the use of Plato, from whom his conception of the Logos in its main features was derived, may be the expression which, but for this consideration, he would naturally have employed.

b Thus the Logos is represented as the Son of God [De Prof. ec. 29, Op. i. 521 ed Mang.,] the eldest Son, the first-begotten, τραπατιστάς νός, τραπατός (De Conf. Leg. ec. 14, 29, 411, 427; De Arte ec. 12, i. 388; De Somm. lib. i. c. 37, i. 658) the image of God, θεός (De Prof. Mind. c. 8, s. 6; De Conf. Legg. ec. 29, i. 419; De Somm. lib. i. c. 11, i. 655) and often elsewhere; his "eternal image," De Conf. Legg. ec. 29, i. 427; the instrument by which the world was made, ἀκόντιος ὑπὸ τοῦ θεοῦ, De Somm. lib. i. c. 37, i. 659, and preexistent, ως de, ὁ ἀνωτέρωτος (De Cercub. ec. 35, i. 152, where note Philo's distinction between τό ὅσον ὑπὲρ τοῦ θεοῦ, τό ὅσον ἀπὸ τοῦ θεοῦ, and τό ὅσον ὑπὸ τοῦ θεοῦ, as denoting respectively the primary or efficient cause, the material, the instrument, or intermediate agent, and the end or final cause: comp. Legg. Ἀρ. legg. lib. iii. c. 31, 140, οὐκ θεὸς ὁ λογικὸς ὑπὲρ αὐτοῦ, εἰτέρως ἀνωτέρωτος προστάγορος τοιχονομος, also De M. Legg. lib. ii. c. 1, 447; De Monarch. lib. ii. c. 5, 222; God's preeminence, ὁ πρῶτος ὁ προκείμενος ἡγεμόνας, upon the heavenly things depend (De Arte ec. 12, i. 348; De Somm. lib. i. c. 41, i. 659) the interpreter of God, ἡμετέρας οὖν ὁ λογικὸς ὑπὲρ αὐτοῦ (Legg. Ἀρ. legg. lib. i. c. 74, 1, 125; Quod. Deus sit immanent. lib. iii. 290; De Somm. lib. i. c. 41, i. 659); the light, ἡ λειτουργία ὁ λογικὸς ὑπὲρ αὐτοῦ (De Somm. lib. i. c. 13, i. 871); the fountain of wisdom, σωτάς πατρι, from which those who draw overabundant life, ὁ ἀννυφοσ, De Prof. ec. 18, i. 709; thus the lower names, ἄγων ὄρας, and mediator between God and the world, separating and yet connecting both (Quod Re- comm Dir. Heros, ec. 42, i. 501 f.; high-priest, ἀγωνιστής, free from all sin (De Prof. ec. 29, i. 521 f.; De Somm. lib. i. c. 37, i. 659) and pertaining to the whole history, he is about to give, he first of all declares, with manifest reference to Gen. i. 1, "in the beginning ἐστιν ('Εν ἀρχῇ ἦν τὸ λόγον") the Word." Here, as in the opening of his first epistle, is distinctly brought to view the great fact of the created, and therefore the eternal, existence of the Logos. Next follow a statement of the intimate relation such as the Logos sustains to God and the world, and which, though, as he says, in the whole history he is about to give, he first of all declares, with manifest reference to Gen. i. 1, "in the beginning ἦν ὁ λόγος ('Εν ἀρχῇ ἦν ὁ λόγος") the Word." Thus as if to guard against the misapprehensions being entertained that the distinction indicated as existing in the divine nature had originated in time, there is subjoined the affirmation. The same was in the beginning with God." To pursue further the account given of the Word in the sublime prologue of the Evan-
gelist, would make it necessary to trench too much upon the province of the commentator. The main purpose of this article is to point out in general the probable relation of St. John's doctrine upon this subject to the previous history of the employment of the term, and to show in what manner it may be supposed that his own representations have been affected by existing tendencies of thought. While in the view above presented of the way in which his own special usage of the term was probably determined, nothing has been said of its fitness in its more ordinary acceptations for the purpose to which he applies it, we are under no necessity of supposing that in his selection of it, he had no regard to its more common significances, whether in the language of philosophy or in that of every-day life, as contributing to make it suitable for his purpose.

It is, in particular, far from improbable that the import of ὁ λόγος as being predominantly the revelation of thought may have been distinctly in his mind, as most highly fit to be associated with Him who is The Truth revealed.5

In some cases as is in I. John 1:1, and likewise that adopted by Beza, Tittmann, and others, as in λέγεται, or ἐπηγγέλθη, the promised one, are wholly unsustained by usage. Nor is there any valid foundation for supposing, as many do, that the term was adopted by St. John on the ground of its being specially suited, in certain of its acceptations, to express the idea of the Divine Logos. It should be added, however, that not only was the Evangelist furnished through the already prevailing conceptions of the Word, with the most suitable expression of his great idea, but he was thus enabled to avoid himself of whatever there was of truth connected with past speculations upon the subject, and to show how his own doctrine effectually met the difficulties which had been felt so long, and which attempts had been so variously made to meet. It was as if he had said to those of his readers whom he more immediately had in view, What you have vainly sought to find, and what you may think that in your conception of the Word, you have found, I make known to you in the history of Jesus Christ.

Indeed, it is not in his presentation of the doctrine of the Word alone, that we find the indications of such a design. In all his writings we are met by the recurrence of peculiar phrases and representations (many of them often repeated), which stand connected in such a manner with systems of error that came to their full development only in a subsequent age, that we are enabled both to discern the genesis of these systems as already in being in his own time, and to trace their origin in preceding thought. at the same time that we are called to note the admirable skill with which the inspired writer, without resorting to the form of polemics, effectually guards the truth against assault, and turns the dangers which threaten it into a source of instruction.6

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On the use of ὁ λόγος, and πρᾶξις τῆς ἀγίως in the Apocalypse, see Bretschneider, Systeme, Dichtung d. Dogma, u. w. d. überw. Schriften d.


Some of the writers referred to above find the Menah da-Fegh in the Targum, or so called Targum, but not the earlier; but there seems to be no good ground for the distinction. The prize-essay of S. Maybaum, "Die Ansehungsphänomen u. Ansehungsprêtre bei Onkelos u. d. später Targumim mit besond. Berücksicl. der Assirischen Menah," Jevorna u. Schechou, Basel, 1870, I have not yet seen. The older literature of the subject is given in Wolf's "Bibl. Hebr." ii. 1150 ff. That the Menah is identified by the Targumists with the Messias has been maintained by some, not only without any plausible reason, but in opposition to the clearest passages: see the Jerusalem Targ. on Ex. xlii. 42; Peshito-Jonathan on Deut. xxx. 4; and Jonathan ben Uzziel on Is. xlii. 14.

On the Angel of Jehovah in the Old Testament, see the references under Angels, vol. i. p. 98. Both on this subject, and on the use of the terms Shechinah and Metatron in the later Jewish writings, the reader is particularly recommended to consult Dr. Noyes' review of Henstenberg in the "Christ. Examiner" for May and July, 1836. On the later Jewish theology generally, see the literature under the art. Messias.

WORM, the representative in the A. V. of the Hebrew words Sis, Rimnah, and Tzalchoth, Thoa, or Tahloth, occurs in numerous passages in the Bible. The first-named term, Sis (םש), "sphs: times) occurs only in Is. iii. 8, "For the (םש) shall eat them up like a garment, and the (םש) shall eat them like wool."

The word probably denotes some particular species of moth, whose larva is injurious to wool, while perhaps the former name is the more general one for any of the destructive times or "clothes moths." For further information on the subject the reader is referred to "Worm."
abedent Israelites kept till the morning of a week-day "laid worms" ( Guinness, s. v.), and stalk (Ex. xvi. 20); while of that kept over the Sabbath and gathered the night before, it is said that "it did not stink, neither was there any worm therein." The Hebrew word is connected with the root נון "to be putrid" (see Gesenius, Thes. s. v.), and points evidently to various kinds of maggots, and the larvae of insects which feed on putrid or animal matter rather than to earthworms; the words in the original are clearly used indiscriminately to denote either true annulii, or the larval condition of various insects. Thus, as may be seen above, rimōth and tor śāb are both used to express the maggots or caterpillar, whatever it might have been that consumed the dead menora in the wilderness of Sin. Job, under his heart-ailment, exclaims, "My flesh is clothed with rimōth" (viii. 5; see also xiii. 14); there is no reason to doubt that the expression is to be understood literally; a person in Job's condition would very probably suffer from oedema of some kind. In Job xxii. 26, xxiv. 24, there is an allusion to worms (insect larva) feeding on the dead bodies of sinners who have disappeared in the unknown passage (xix. 26).—And though after my skin worms destroy this body,—I have rather overstated the words of the original, "My skin shall have been consumed."* The patriarch uses both rimōth and tor śāb ( נון פ י ו ה ) in ch. xxv. 6, where he compares the estate of man to a rimōth, and the son of man to a tor śāb. This latter word, in one or other of its forms (see above), is applied in Rutt. xxviii. 29 to some kinds of herculean destructive to the house: "They shall plant vineyards . . . but shall not gather the grapes, for the tor śāb shall eat them." Various kinds of insects attack the vine, amongst which one or the most destructive is the Jacobite pyraclossis, the little caterpillar of which eats off the inner parts of the blossoms, the clusters of which it binds together by spinning a web around them. The worm which is said to have destroyed Jacob's vineyard was the larva of "borax" (borax). Michælis (Suppl. p. 2199) quotes Ramfis as asserting that there is a kind of black caterpillar, which, during sultry rainy weather, does actually strip the plant of its leaves in a single night. In I. xi. 24, the allusion is made to maggots feeding on the dead bodies of the slain in battle. The words of the prophet are applied by our Lord (Mark iv. 44, 46, 49) metaphorically to the clang of a guilty conscience in the world of departed spirits.

The death of Herod Agrippa I. was caused by worms—αἰσχαιριστοῖς, Acts xii. 23; according to Josephus (Ant. xix. 8), his death took place five days after his departure from the theatre. It is various that the Jewish historian makes no mention of worms in the case of Agrippa, though he expressly notes it in that of Herod the Great (Ant. xvii. 6, § 5). A similar death was that of Antinous Epiphanes (2 Marc. ii. 9; see also Eusebius, Hist. Eccl. viii. 16; and Lucian, Pharamondos, i. p. 904; compare Wetstein on Acts xii. 23). Whether the worms were the cause or the result of the disease is an immaterial question. The "Angel of the plagues," in allusion to the great plagues of Egypt, the "Angel of Death." Lord struck Herod with some disease, the issue of which was fatal, and the loATHsome appearance of which could not fail to have had a marked humiliating effect on his proud heart. W. H.

**WORMWOOD** (נִבָּיִם, ladanah: χελών, ódōn, and ἀνώκην: οὐσίωδης οἰκοζον). The correct translation of the Heb. word occurs frequently in the Bible, and generally in a metaphorical sense, as in Deut. xxvii. 18, where of the kind of wormwood the Israelites is said, "Lest there be hunger among you, a root that breatheth wormwood." (see also Prov. v. 4). In Jer. ix. 15, xxiii. 15; Lam. iii. 15, 19, wormwood is symbolized of bitter calamity and sorrow; mournful judges are said to "turn judgment to wormwood." (Am. v. 7). The Oriental writers applied sorrows, cruelties, and calamities of any kind by plants of a poisonous or bitter nature. (Gall. i. 861). The name of the star which at the sound of the third angel's trumpet fell upon the rivers, was called Wormwood (Αἰθέρος: rev. vii. 1). Kittos (Plut. Hist. of Palestine, p. 215) enumerates four kinds of wormwood as found in Palestine—Artemisiia vulgaris, A. judaica, A. costata, A. richardi. Wetstein speaks of some kind of wormwood under the name of Artemisia sicula, and says it is very common in Palestine; this is perhaps Artemisia Juliana. The Hebrew Leamoth is doubtless generic, and denotes several species of Artemisia (Ceclius, Herod. i. p. 480: Rosenmüller, Bibl. Hist. p. 136). W. H.

* WORSHIP (derived from ωριμάσαι, and the termination ship) originally = worthiness, became used to denote the honor or reverence of which one was regarded as worthy, and, as a verb, signified to pay such honor or reverence; the word not being originally restricted, as now, to religious worship. Thus Wycliffe translates Matt. xix. 13, "Worship the Lord, and the medir," and in the marriage service of the Church of England the bridegroom says to the bride, "With my body I thee worship." The noun "worship" is so used in the A. V. Psal. x. 14; Luke xiv. 10; and the verb occurs in Matt. xviii. 26 and often elsewhere as the rendering of πραθυπόμενον when it denotes the civil homage or commandage expressed by the oriental custom of prostration. [Adoration: ACTOR: PRAYER: PRIEST: SACRIFICE, etc.]

**WORSHIPPER.** A translation of the Greek word πραθυπόμενος, used once only, Acts xix. 35, in the margin "Temple-keeper." The πραθυπόμενος was originally an attendant in a temple, probably employed with its charge (Eurip. Ion, 115, 121, ed. Hus.: Plut. Life, vi. 7. Bekk.: Theodoret, Hist. Eccl. iii. 14, 16; Pollux, i. 14; Philo, De Prov. Sac. 6, li. 257; Hezychius explains it by δύο τῶν κορών κορών, κορών γὰρ τὸ σπείρα, Σούδας, κορών καὶ ευπορία, ἀλλ' οὖς ὁ σῶμα, ed. Gaisb. p. 2759). The divine holers paid in later Greek times to the person even in their lifetime, were imitated and exaggerated by the Romans under the empire, especially in Asia (Plut. Lys. 23: Appian, Mithr. 76: Dion Cass. xxxi. 6). The term πραθυπόμενος became thus applied to cities or communities which undertook the worship of particular emperors even in their lifetime; but there is no trace of the special title being applied to any city, "..." or, as Davidson renders it, "... Ye, after my skin when this body is destroyed." (Intro. to T & T p. 225).
before the time of Augustus. The first occurrence of the term in connection with Ephesus is on coins of the age of Nero (A. D. 54—68), a time which would sufficiently agree with its use in the account of the riot there, probably in 56 or 57. In later times the title appears with the numerical adjuncts B. τιμω/σι and even περιτιμω/σι. A coin of Nero's time bears on one side the device which, on the reverse a figure of the temple of Artemis (Mionnet, Inscri. iii. 93; Eckhel, Dict. Utter. Num. i. 529). The ancient veneration of Artemis and her temple on the part of the city of Ephesus, which procured for it the title of ναός Ἀρτεμίδος, is too well known to need illustration: but in later times it seems probable that with the term ναός the practice of Necourism became reserved almost exclusively for the veneration paid to Roman emperors, towards whom many other cities also of Asia Minor are mentioned as Necouri, e. g. Nicaedia, Perinthus, Sardis, Smyrna, Magnesia (Herod. i. 20; Strabo, xiv. 640; Aristid. Or. xii. 775, ed. Blau; Mionnet, Inscri. iii. 97. Nen. 281, 285; Eckhel, Dict. Utter. Num. ii. 551, 552; Böckh, Inscri. iv. 2617, 2618, 2224, 2534, 2567, 2990. 2992, 2993; Krause, De Cn. Necoreis; Hofmann, ib. necoreis). H. W. P.

* WOT and WOThETT occur repeatedly in the A. V. (Gen. xxvi. 26, xxvii. 11, Exod. xxxii. 1, etc.) as forms of the indicative present of the old verb to wir or to "know." [Wot: Wot:]

WRITING. [GAMES.]

WRITING. It is proposed in the present article to treat, not of writing in general, its origin, the people by whom and the manner in which it was done, but simply with reference to the Hebrew race to give such indications of the acquaintance with the art as are to be derived from their books, to discuss the origin and formation of their alphabet, and the subsequent development of the present square character, and to combine with this discussion an account, so far as can be ascertainment, of the material appliances which they made use of in writing, and the extent to which the practice prevailed among the people.

It is a remarkable fact that although, with respect to other arts, as for instance those of music and metal working, the Hebrews have assigned the honor of their discovery to the heroes of a remote antiquity, there is no trace or tradition whatever of the origin of letters, a discovery many times more remarkable and important than either of those. Throughout the book of Genesis there is not a single allusion, direct or indirect, either to the practice or to the existence of writing. The word אָמַר, câthab, "to write," does not once occur; none of its derivatives are used; and אָמַר הָא, "a book," is found only in a single passage (Gen. x. 1), and there not in a connection which involves the supposition that the art of writing was known at the time to which it refers. The signet of Judah (Gen. xxxviii. 12, 25) which had probably some device engraved upon it, and Pharaoh's ring (Gen. xli. 42) with which Joseph was invested, have been appealed to as indicating a knowledge quite consistent with the existence of writing. But as there is nothing to show that the devices upon these rings, supposing them to exist, were written characters, or in fact anything more than emblematical figures, they cannot be considered as throwing much light upon the question. That the Egyptians in the time of Joseph were acquainted with writing of a certain kind there is other evidence to prove, but there is nothing to show that up to this period the knowledge extended to the Hebrew family. At the same time there is no evidence against it. The instance brought forward by Heugel, for instance, "is simply to prove that they used inscriptions of alphabetic writings," is by no means so decisive as he would have it appear. It is Ex. xxxix. 20: "And they made the plate of the holy crown of pure gold, and wrote upon it a writing of the engravings of a signet, a Holiness to the Lord." That is, this inscription was engraved upon the plate as the device is engraved upon a signet, in imagination; and the expression has reference to the manner of engraving, and not to the figures engraved, and therefore cannot be appealed to as proving the existence of alphabetic characters upon Judah's signet or Pharaoh's ring. Writing is first distinctly mentioned in Ex. xxvii. 14, and the connection clearly implies that it was not then employed for the first time, but was so familiar as to be used for historic records. Moses is commanded to preserve the memory of Amedak's onslaught in the desert by committing it to writing. "And Jehovah said unto Moses, Write this for a memorial in the book (not a book," as in the A. V.,) and rehearse it in the ears of Joshua." It is clear that this book is here referred to, and not the book of Amalek's, the book of the wars of Jehovah, or the book of Joshua, or one of the many documents of the ancient Hebrews which have long since perished. Or it may have been the book in which Moses wrote the words of Jehovah (Ex. xxiv. 4), that is the laws contained in chapters xxviii.—xxxii. The tables of the testimonies are said to be "written by the finger of God" (Ex. xxxi. 18) on both sides, and "the writing was the writing of God, engraved upon the tables" (Ex. xxxii. 16). It is not clear whether the passage in Ex. xxxiv. 28 implies that the second tables were written by Moses or by God himself. The engraving of the gems of the high-priest's breastplate with the names of the children of Israel (Ex. xxvii. 11), and the inscription upon the mitre of Aaron (Ex. xxxix. 20) bear witness to the art of the engraver than of the writer, but both imply the existence of alphabetic characters. The next allusion is not so clear. The Israelsites were forbidden, in imitation of the idolatrous nations, to put any "brand" (lit. "writing of burning") upon themselves. The figures thus branded upon the skin might have been alphabetic characters, but they were more probably emblematical devices, symbolizing some object of worship, for the root עָמַר, câthab (to write), is applied to picture-drawing (Judg. viii. 14), to mapping out a country (Josh. xix. 8), and to plan-drawing (1 Chr. xxviii. 19). The curses against the adulteress were written by the priest "in the book," as before, and blotted out with water (Num. x. 23). This proceeding, though principally distinguished by its symbolic character, involves the use of some kind of ink, and of a material upon which the characters were written which would not be destroyed by water. The writing on door-posts and gates, alluded to in Deut. vi. 9, xi. 20, though perhaps to be taken figuratively rather than literally, implies certainly an acquaintance with the art and the use of alphabetic characters. Hitherto, however, nothing has been said of the application of writing to the purposes
of ordinary life, or of the knowledge of the art among the common people. Up to this point such knowledge is only attributed to Moses and the priests. From Deut. xxiv. 1, 3, however, it would appear that it was extended to others. A man who wished to be separated from his wife for her infidelity, could relieve himself by a summary process.

"Let him write her a bill ( inflict a, a book") of divorce, and give it in her hand, and send her out of his house." It is not absolutely necessary to infer from this that the art of writing was an accomplishment possessed by every Hebrew citizen, though there is no mention of a third party, and it is more than probable that these "bills of divorce," though apparently so informal, were the work of professional scribes. It was enjoined as one of the duties of the king (Deut. xvii. 18), that he should transcribe the book of the Law for his own private study, and we shall find hereafter in the history that distinct allusions to writing occur in the case of several kings. The remaining instances in the Pentateuch are the writing of laws upon stone covered with plaster, upon which while soft the inscription was cut (Deut. xxvii. 3, 8), the writing of the song of Moses (Deut. xxxi. 24), and of the Law in a book which was placed in the side of the ark (Deut. xxxi. 29). One of the first acts of Joshua on entering the Promised Land was to inscribe a copy of the Law on the stones of the Altar on Mount Ebal (Josh. viii. 32). The survey of the country was drawn out in a book (Josh. xix. 8). In the time of the Judges we first meet with the professional scribe (scribe, in his important capacity as marshal of the host of warriors (Judg. v. 14), with his staff (A. V. "pen") of office. Ewald (Post. Bäch. i. 129) regards spher in this passage as equivalent to , spher, "judge," and certainly the context implies the high rank which the art of writing conferred upon its possessor.

Later on in the history we read of Samuel writing in "the book" the manner of the kingdom (1 Sam. x. 25); but it is not till the reign of David that we hear for the first time of writing being used for the purposes of ordinary communication. The letter (lit. "book") which contained Uriah's death-warrant was written by David, and must have been intended for the eye of Joab alone; who was therefore able to read writing, and probably to write himself, though his message to the king, conveying the intelligence of Uriah's death, was a verbal one (2 Sam. xi. 14, 15). If we examine the instances in which writing is mentioned in connection with individuals, we shall find that in all cases the writers were men of superior position. In the Pentateuch the knowledge of the art is attributed to Moses, Joshua, and the priest alone. Samuel, who was educated by the high-priest, is mentioned as one of the earliest historians (1 Chr. xxiv. 29), as well as Nathan the prophet (2 Chr. ix. 29). Solomon the prophet, indeed, was the writer (2 Chr. xi. 15, xiii. 22), and Jehu the son of Hanani (2 Chr. xx. 34). Letters were written by Jezebel in the name of Ahab and sealed with his seal (1 K. xii. 8, 9, 11); by Jehu (2 K. x. 6); by Hezekiah (2 Chr. xxx. 1); by Rabshekh the Assyrian general (2 Chr. xxiii. 17); by the Persian satraps (Ezra. iv. 6, 7, 8); by Sanballat (Neh. vi. 5). Tobiah (Neh. vi. 19), Hanani (Ezra. viii. 5), Moaddei, and Ethan (Ezra. ix. 29). The prophet Elijah wrote to Ahab (2 Chr. xxi. 12); Isaiah wrote some of the history of his time (2 Chr. xxxvi. 22); Jeremiah committed his prophecies to writing (Jer. ii. 90), sometimes by the help of Baruch the scribe (Jer. xxxvi. 4, 32); and the false prophet, Shemaiah the Nehemiah, endeavored to undermine Jeremiah's influence by the letters which he wrote to the high-priest (Jer. xxix. 25). In Is. xxi. 11, 12, there is clearly a distinction drawn between the man who was able to read, and the man who was not, and it seems a natural inference from what has been said that the accomplishments of reading and writing were not widely spread among the people, when we find that they are universally attributed to those of high rank or education, kings, priests, prophets, and professional scribes.

In addition to these instances in which writing is directly mentioned, an indirect allusion to its early existence is supposed to be found in the name of certain officers of the Hebrews in Egypt, , spher, LXX. γραμματεύς (Ex. v. 6, A. V. "officers"). The root of this word has been sought in the Arabic spher, "to write," and its original meaning is believed to be "writers," or "scribes." The explanation adopted by Arber in his Lexicon Hebraicum et Talmudicum, though he rejected it in his Geschichte der Hebräischen Sprache und Schrift. In the name Kirjath-spher (Bethoklon, Josh. xvi. 15) the indication of a knowledge of writing among the Phoenicians is more distinct. Hitzig conjectures that the town may have derived its name from the discovery of the art, for the Hittites, a Canaanitish race, inhabited that region, and the term Hittite may possibly have its root in the Arabic spher, chatta, "to write."

The Hebrews, then, a branch of the great Semitic family, being in possession of the art of writing, according to their own historical records, at a very early period, the further questions arise, what character they made use of, and whence they obtained it. It is scarcely possible in the present day to believe that, two centuries since, learned men could have judged seriously maintained, at least as an article of faith, that the square character, as it is known to us, with the vowel points and accents, was a direct revelation from heaven, and that the commandments were written by the finger of God upon the tables of stone in that character. Such, however, was really the case. But recent investigations have shown that, so far from the square character having any claim to such a remote antiquity and such an august parentage, it is of comparatively modern date, and has been formed from a more ancient type by a gradual process of development, the steps of which will be indicated hereafter, so far as they can be safely ascertained. What then was this ancient type? Most probably the Phoenician. To the Phoenicians, the daring seamen, and adventurous colonizers of the ancient world, tradition assigned the honor of the invention of letters (Plin. v. 12). This tradition may be of no value as direct evidence, but as it probably originated with the Greeks, it shows that, to them at least, the Phoenicians were the inventors of letters, and that these were introduced into Europe by means of that intercourse with Phoenicia which is implied in the legend of Cadmus, the man of the East. The Phoenician companions of this hero.
accordings to Herodotus (v. 58), taught the Greeks many accomplishments, and among others the use of letters, which hitherto they had not possessed. So Lucan, Phars. iii. 220:—

"Phoenices prini, famae si creantis, et
Mansuram rudibus vocem signare figuris,"

Pliney (vii. 56) was of opinion that letters were of Assyrian origin, but he mentions as a belief held by others that they were discovered among the Egyptians by Mercury, or that the Syrians had the honor of the invention. The best-mentioned theory is that given by Bisdorus Simius (v. 24), who says that the Syrians invented letters, and from them the Phenicians, having learned them, transcribed them to the Greeks. On the other hand, according to Tacitus (Ann. xi. 14), Egypt was believed to be the source whence the Phenicians derived their knowledge. Be this as it may, the voice of tradition represents the Phenicians as the disseminators, if not the inventors, of the alphabet. Whether it came to them from an Arabian or Egyptian source can at best be but the subject of conjecture. It may, however, be reasonably inferred that the ancient Hebrews derived from, or shared with, the Phenicians the knowledge of writing and the use of letters. The two nations spoke languages of the same Semitic family; they were brought into close contact by geographical position: all circumstances combine to render it probable that the ancient Hebrew alphabet was the common possession both of Hebrews and Phenicians, and this probability is strengthened by the results of modern investigation into the Phenician inscriptions which have of late years been brought to light. The names of the Hebrew letters indicate that they must have been the invention of a Semitic people, and that they were moreover a pastoral people may be inferred from the same evidence. Such names as Aleph (an ox), Gimel (a camel), Lamed (an ox-goad), are most naturally explained by this hypothesis, which necessarily excludes the seafaring Phenicians from any claim to their invention. If, as has been conjectured, they took the first idea of writing from the Egyptians, they would at least have given to the signs which they invented the names of objects with which they themselves were familiar. So far from this being the case, the letters of the Hebrew alphabet contain no trace whatever of ships or seafaring matters: on the contrary, they point distinctly to an inland and pastoral people. The Semitic and Egyptian alphabets have this principle in common, that the object whose name is given to a letter was taken originally to indicate the letter which begins the name; but this fact alone is insufficient to show that the Semitic races borrowed their alphabet from Egypt, or that the principle thus held in common may not have been the possession of other natural rivals. The Semitic and Egyptian alphabets have this principle in common, that the object whose name is given to a letter was taken originally to indicate the letter which begins the name: but this fact alone is insufficient to show that the Semitic races borrowed their alphabet from Egypt, or that the principle thus held in common may not have been the possession of other natural rivals.

The phonetic use of hieroglyphics," says Mr. Kenrick, "would naturally suggest to a practical people, such as the Phenicians were, a simplification of the cumbersome system of the Egyptians, by dispensing altogether with the pictorial and symbolic use, and assigning one character to each sound, instead of the multitude of homophones which made the reading of the hieroglyphics so difficult: the residence of the Phenician shepherds, the Hylkon, in Egypt might afford an opportunity for this adaptation, or it might be brought about by commercial intercourse. We cannot, however, trace such a resemblance between the earliest Phoenician alphabet known to us, and the phonetic characters of Egypt, as to give any certainty to this conclusion" (Phoenicians, pp. 164, 165).

Perhaps all that can be inferred from the tradition that letters came to the Greeks from the Phenicians, but that they were the invention of the Egyptians possesses this, that the Egyptians possessed the alphabet before the Phenicians. Wahl, De Wette, and Kopp are inclined to a Babylonian origin, understanding the Sagg of Diodorus and the Sigr of Pliney of the Babylonians. But Gesenius has shown this to be untenable, because (1) Pliny distinctly mentions both Sigr and Aegypt; and by no means confines them; and (2) because the inscription on the seal-stone, on which Kopp based his theory, is nothing more than Phenician, and that not of the oldest form, but inclining to the somewhat later Aramaic character. This seal-stone or brick contained, besides a cuneiform inscription, some Semitic characters which were deciphered by Kopp, and were placed by him at the head of his list of Semitic alphabets (Bilder und Schriften, ii. 154). Gesenius, however, read them with a very different result. He himself argues for a Phoenician origin of the alphabet, in opposition to a Babylonian or Aramaean, on the following grounds: 1. That the names of the letters are Phoenician, and not Syrian. Several of the names are found alike in the Hebrew and Aramaic dialects; as for instance, Beth, Gimmel, Zain, Ain, Shin, Tash, but others are not found in Syriac at all, at least not in the same sense. Aleph, in Syriac signifies "a thousand," not "an ox;" Dailath is not "a door," and for this, as well as for evon, geel, men, pe, desk, and evon, different words are used. The Greek forms of the names of the letters are somewhat in favor of an Aramaic origin, but there is no proof that they came in this shape from the East, and that they were not so modified by the Greeks themselves. 2. It is not probable that the Aramaic dialect was the language of the inventors: for the letters הophon, which to them were certainly consonants, had become so weak in the Aramaic that they could scarcely any longer appear as such, and could not have been expressed by signs by an inventor who spoke a dialect of this kind. 3. If the Phenician letters are pictorial, as there seems reason to believe, there is no model, among the old Babylonian discoveries of writing, after which they could have been formed; while, on the other hand, it is extremely probable that the Phenicians, from their extended commerce, especially with Egypt, adopted an imitation of the Egyptian phonetic hieroglyphics, though they took neither the figures nor the names from this source. The names of some of the letters lead us to a nominal pastoral people, rich in herds: Aleph (an ox), Gimel (a camel). From the cosmology of the Egyptians, (a tent-door), evon (a tent-pep), cheeth (a hurde or pen). It is a little remarkable that Gesenius did not see that this very fact militates strongly against the Phoenician origin of the letters, and points, as has been observed above, rather to a pastoral than a seafaring people as their inventors. But whether or not the Phenicians were the inventors, the Semitic alphabet, there can be no doubt of their just claim to being its chief disseminators; and with this understanding we may accept the genealogy of alphabets as given by Gesenius, and exhibited in the accompanying table.
### Writing

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### Phoenician

Whatever minor differences may exist between the ancient and more modern Semitic alphabets, they have two chief characteristics in common: (1) that they contain only consonants and the three principal long vowels, א, י, ו (which must have been consonants originally.—W. H. W.); the other vowels being represented by signs above, below, or in the middle of letters, or being omitted altogether. (2) That they are written from right to left. The Ethiopic, being perhaps a non-Semitic alphabet, is an exception to this rule, as is the cuneiform character, in which some Semitic inscriptions are found. The same peculiarity of Egyptian writing was remarked by Herodotus. No instance of what is called hondrep-ehau writing — that is in a direction from right to left, and from left to right in alternate lines — is found in Semitic monuments.

The old Semitic alphabets may be divided into two principal classes: (1) The Phoenician, as it exists (a) in the inscriptions in Cyprus, Malta, Carpentras, and the coins of Phoenicia and her colonies. It is distinguished by an absence of vowels, and by sometimes having the words divided and sometimes not (b). In the inscriptions on Jewish coins. (c) In the Phoenician-Egyptian writing, with three vowel signs, deciphered by T. A. Smith on the nummy languages. From (c) are derived (d), the Samaritan character, and (e), the Greek. (2) The Hebrew-Chaldean: to whose belong (a), the Hebrew square character; (b), the Phoenician, which has some traces of a cursive hand; (c), the Estrangelo, or ancient Syriac; and (d), the ancient Arabic or Coptic. The oldest Arabic writing (the Himyaritic) was perhaps the same as the ancient Hebrew or Phoenician.a

It remains now to consider what of all these was the alphabet originally used by the ancient Hebrews. In considering this question it will on many accounts be more convenient to begin with the common square character, which is more familiar, and which from this familiarity is more constantly associated with the Hebrew language and writing. In the Talmud (Sanh. fol. 21, 22) this character is called נָיַנְיֶת נָיַנְיֶת, "square writing," or נָיַנְיֶת נָיַנְיֶת, "Assyrian writing," the latter appellation being given because, according to the tradition, it came up with the Israelites from Assyria. Under the term Assyria are included Chaldean and Babylonian in the wider sense; for it is clear that in ancient writers the names Assyriam and Chaldeam are applied differently to the same characters. The letters of the inscription on the tomb of Sardanapalus are called Chaldean (Athen. xii. 529) and Assyrian (Athen. xii. 407; Arrian, Exp. Alex. ii. 5, § 4). Again, the Assyrian writing on the pillars erected by Darius at the Deepenes (Her. iv. 87), is called by Strabo Persio (xv. 502). Another derivation for the epithet נָיַנְיֶת נָיַנְיֶת, askhurchit, as applied to this writing, has been suggested by Rabbi Judah the Holy, who derives it from נָיַנְיֶת נָיַנְיֶת, askhursherkh, "blessed," the term being applied to it because it was employed in writing the sacred books. Another etymology (from אָשֶׁר, to be straight), given by the Hebrew grammarians Abrahim de Bohus, describes it as the straight, perpendicular writing, so making the epithet equivalent to that which we apply to it in calling it the square character. Hupfeld, starting from the same root, explains the Talmudic designation as merely a technical term used to denote the more modern writing, and as opposed to נָיַנְיֶת נָיַנְיֶת, root, "broken," by which the ancient character is described. According to him it signifies that which is firm, strong, protected and supported as with forts and walls, referring perhaps to the horizontal strokes on which the letters rest as on a foundation. In this view he compares it with the Ethiopic character, which is called in Arabic אָבִּיִּים.

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a * Schreiber (Phoenaicische Sprache, pp. 77, 78) divides the Phoenician remains into four palaeographical classes. The first, which he makes provisionally, as he had no monument to prove it, is the Archaic Phoenician used with little alteration up to the seventh century before Christ. To this class, we may say, belongs the Moabite monument of King Mesha, first given to the public by M. Ganneau in January, 1870. The second class is the Eastern Phoenician, extending from the seventh or sixth century B.C., until the time of Christ, and called by M. de Vogüé the "Shobak." The third class is the Carthaginian, and the fourth the New Phoenician of the time of the Roman domination of North Africa and Spain. W. H. W.

b * Probably the Talmud of Venice is right in printing this word נָיַנְיֶת נָיַנְיֶת instead of נָיַנְיֶת, from a root נָיַנְיֶת נָיַנְיֶת, "to cut, engrave." W. H. W.
"supported." It must be confessed that none of these explanations are so satisfactory as to be unhesitatingly accepted. The only fact to be derived from the word ר"מ" is that it is the source of the whole Talmudic tradition of the Babylonian origin of the square character. This tradition is embodied in the following passages from the Jerusalen and Babylonian Talmuds: "it is a tradition: R. Jose says Ezra was fit to have the Law given by his hand, but that the age of Moses prevented it; yet though it was not given by his hand, the writing and the language were: the writing was written in the Syriac tongue, and interpreted in the Syriac tongue (Ezr. iv. 7), and they could not read the writing (Dan. v. 8); from hence it is learned that it was given on the same day. R. Nathan says the Law was given in broken characters (ג"ת, root), and agrees with R. Jose; but Rab (t. e. R. Judah the Holy) says that the Law was given in the Assyrian (c. the square character), and when they sin it was turned into the broken character, and when they were worthy, in the days of Ezra, it was turned back into the Babylonian character, according to Zechar. ix. 12. It is a tradition: R. Simeon ben Eleazar says, on the account of R. Eleazar ben Pappa, who also says, on the account of Eleazar Hammoni, the Law was written in the Assyrian character." (Talm. Jerus. Megilbith, fol. 71, 72, 73.) But the story, as best known, is told in the Babylonian Talmud: "Mar Zutra, or as others Mar Uka, says, at first the Law was given to Israel in the Hebrew (י"ע), i.e. the Samaritan writing and the holy tongue: and again it was given to them, in the days of Ezra, in the Assyrian writing and the Syriac tongue. They chose for the Israelites the Assyrian writing and the holy tongue, and left to the idioth the Hebrew writing and the Syriac tongue. Who are the idioth? R. Chisda says, the Gentiles (or Samaritans). What is the Hebrew writing? R. Chisda says, the Libyan writing." (Sanhed. fol. 21. 2; 22. 1.) The Libyan writing is explained by R. Solomon to mean the large characters in which the Jews wrote their annals and mezuoth. The broken character mentioned above can only apply to the Samaritan alphabet, or one very similar to it. In this character are written, not only manuscripts of the Samaritan Pentateuch, varying in age from the 13th to the 16th century, but also other works in Samaritan and Arabic. The Samaritans themselves call it Hebrew writing, in contradistinction to the square character, which they call the writing of Ezra. It has no vowel points, but a distinctive mark called μακεδόνιον is employed, and words and sentences are divided. A form of character more ancient than the Samaritan, though closely resembling it, is found on the coins struck under Simon Maccecaus, cir. n. v. 142. Of this writing Gesenius makes the part "Phaligraphie in Ersh and Gruber's Encyclopaedic" that it was most probably employed, even in manuscripts, during the whole lifetime of the Hebrew language, and was gradually displaced by the square character about the birth of Christ. An examination of the characters on the Maccecan coins shows that they bear an extremely close resemblance to those of the Phoenician inscriptions, and in many cases are all but identical with them. The figures of three characters (ג, כ, צ) do not occur, and that of ד is doubtful. In order to explain the Talmudic story above given, and the relation between the square character and that of the coins, different theories have been constructed. Some held that the square character was sacred, and used by the priests, while the character on the coins was for the purposes of ordinary life. The younger Buxtorf (De Isd. Hebri. Gen. and Assyr. fol. 271) and Loeschner (De Gram. Assyri. Hebri. pp. 207, 298), who maintained that the characters on the coins were a kind of tachygraphic writing formed from the square character. Hartmann (Ling. Eial. p. 28, &c.) also upheld the existence of a twofold character, the sacred and profane. The fate of this hypothesis of a double alphabet had some analogies to which they could appeal for support. The Egyptians had a twofold, or even a threefold character. The eminently religious character of the ancient Persians and Medes was perhaps a sacred character for monuments, the Zend being used for ordinary life. The Arabs, Persians, and Turks, employs different characters according as they require them for letters, poems, or historical writings: but analogy is not proof, and therefore the passage in Is. viii. 1 has been appealed to as containing a direct allusion to the ordinary writing as opposed to the sacred character. But it is evident, upon examination, that the writing there referred to is that of a perfectly legible character, such as an ordinary unskilled man might read. Irenaeus (Adv. Heres. ii. 24), indeed, speaks of sacred letters, but his information is not to be relied on. In fact the sole ground for the hypothesis lies in the fact that the only specimens of the Hebrew writing of common life are not in the usual character of the manuscripts. If this assumption of the existence of a twofold alphabet be abandoned as untenable, we must either substitute for it a second hypothesis, that the square character was the exclusive possession of the kingdom of Judah, and that the Samaritan was used in the northern kingdom, or that the two alphabets were successive and not contemporaneous. Against the former hypothesis stands the fact that the coins on which the so-called Samaritan character occurs were struck at Jerusalem, and the names Hebrew and Assyrian, as applied to the two alphabets, would still be unaccounted for. There remains then the hypothesis that the square character and the writing of the coins succeeded each other in point of time, and that the one gradually took the place of the other, just as in Arabic the Nischi writing has displaced the older Cuthic character, and in Syriac the Estrangelo has given place to that at present in use. But did the square character precede the character on the coins, or was the reverse the case? According to some of the doctors of the Bnai and (Stah.
precisely written.

Judah the Holy, who adopted a different etymology for the word שְׁמֶשׁ (Assyrian), says that the Law was first given in this square character, but that afterwards, when the people sinned, it was changed into the broken writing, which again, upon their repentance in the days of Ezra, was converted into the square character. In both these cases it is evident that the tradition is entirely built upon the etymology of the word askhârîthâ, and varies according to the different conceptions formed of its meaning: consequently it is of but slight value as direct testimony. The varying character of the tradition shows moreover that it was framed after the true meaning of the name had become lost. Origen (on Ez. ix. 4) says that in the ancient alphabet the tau had the form of a cross, and (Hexap., i. 86, Montfaucon) that in some MSS. of the LXX. the word שְׁמֶשׁ was written in ancient Hebrew characters, not with those in use in his day, "for they say that Ezra used other [letters] after the Captivity." Jerome, following Origen, gives out as certain what his predecessor only mentioned as a report, and the tradition in his hands assumes a different aspect. It is certain, he says, that Ezra the scribe and doctor of the law, after the taking of Jerusalem and the restoration of the Temple under Zerubbabel, discovered other letters which we now use: whereas up to that time the characters of the Samaritans and Hebrews were the same. . . . And the tetragrammaton name of the Lord we find in the present day written in ancient letters in certain Greek rolls." (Prel. Gal. in Lebr. Rep.) The testimony of Origen with regard to the form of tau undergoes a similar modification. In the ancient Hebrew letters, which the Samaritans use to this day, the last letter, ταύ, has the form of a cross. Again, in another passage (Ep. 136 ad Marcell. ii. 794. Ep. 14, ed. Martinay) Jerome remarks that the inadmissible name שְׁמֶשׁ, being misunderstood by the Greeks when they met with it in their books, was read by them πᾶσιν, i.e. הַיְהֵה. It has been inferred from this that the ancient characters, to which both Jerome and Origen refer in the first-quoted passages, were the square characters, because in them alone, and not in the Samaritan, does any resemblance between שְׁמֶשׁ and הַיְהֵה exist. There is nothing, however, to show that Jerome contemplated the same case in the two passages. In the one he expressly mentions the "ancient characters," and evidently as an exceptional instance, for they were only found in certain letters of the Samaritans and of the alphabet of a copy of the Decalogue built into a cross. Origen merely says this is the case in the ancient or original (ἐπαγωγεύμενος) Hebrew characters, and it is evident from the writing on the Macedonian coins, and of the ancient and even the more modern Phenician, but not of the alphabet known to us as the Samaritan. It seems clear, therefore, that Jerome's language on this point cannot be regarded as strictly accurate.

There are many arguments which go to show that the Samaritan character is older than the square Hebrew. One of these is derived from the existence of the Samaritan Pentateuch, which, according to some writers, must date at least from the time of the separation of the two kingdoms, the northern kingdom retaining the ancient writing which was once common to both. But there is no evidence for the existence of the Samaritan Pentateuch before the Captivity, and the opinion which now most commonly prevails is that the Samaritans received it first in the Macedonian period, and with it the Jewish writing (Haverfield, Edin. i. 290). The question is still far from being decided, and while it remains in this condition the arguments derived from the Samaritan Pentateuch cannot be allowed to have much weight.

Hudspeth (Stud. and Krit. 1830, ii. 279, &c.) contends that the common theory, that the Samaritans received their writing from the ancient Israelithish times, but maintained it more faithfully than the Jews, is improbable, because the Samaritans were a mixed race, entirely different from the ancient Israelites, and had, like their language, a preponderating Aramaic element: consequently, if they had had a character peculiar to themselves, independently of their sacred writings, it would rather have been Aramaic. He argues that the Samaritans received their present writing with their Pentateuch from the Jews, because the Samaritan character differs in several important particulars from that on the Phenician monuments, but coincides in all characteristic deviations with the ancient Hebrew on the Macedonian coins. These deviations are: (1) the horizontal strokes in both, μεν, and ων, which have no parallel on the Phenician monuments: (2) the angular heads of beth, מ, and samekh, which last never occurs in an angular form in Phenician: (3) the entirely different forms of tebeth and וν, as well as of ו in מ and ש, which are not found in the Phenician coins. In the Samaritan letters אלף, כותל, בונל, שין, there is a closer relationship with the forms of the old Hebrew: the only marked deviation is in the form of ταύ. To these considerations Hudspeth adds the traditions of Origen and Jerome and the Talmud already given, and the fact that the Samaritans have preserved their letters unaltered, a circumstance which is intelligible on the supposition that these letters were regarded by them with superstitious reverence as a sacred character which had come to them from without, and which, in the absence of any earlier indigenous tradition of writing, necessarily became a lifeless permanent type.

The names of the letters, and the correspondence of their forms to their names in the Phenician alphabet: a kind of argument for the superior antiquity of this to the Hebrew square character: e. g. גîn (an eye), מมาจากעך, of which Rosen gives a figure (Zeitz, d. Deutsch. Mag. Grz. xii. 278) Here, contrary to Hudspeth, the ταύ is a simple cross, being precisely the old Phenician form.
which on the coins and Phoenician monuments has the form רוש (a bird), גוף (a body), כופ (a weapon), and גוף (the hollow hand) correspond to their forms better in the square character; this, however, at most, would only prove that both are derived from the same original alphabet in which the correspondence between the shape and name of each letter was more complete. Again, we trace the Phoenician alphabet much further back than the square character. The famous inscription on the sarcophagus of Elshmunazar, found at Sidon in 1855, is referred by the Due de Luynes to the sixth century B.C. The date of the inscription at Marseilles is more uncertain. Some would place it before the foundation of the Greek colony there, B.C. 600.

There is reason to believe, however, that it is much more recent. Besides these we have the inscriptions at Sigeaim and Anyczia in the ancient Greek character, which is akin to the Phoenician. On the other hand, the Hebrew-Chaldee character is not found on historic monuments before the birth of Christ. A consideration of the various readings which have arisen from the interchange of similar characters in the present text leads, as might naturally be expected, to results which are rather favorable to the square character, for in this alone are the manuscripts written which have come down to us. The following examples are given, with one exception, by Gesenius:—

(a.) In the square alphabet are confounded—

ב and ב, נֵבִיָּשׁ, Neh. xii. 14 = נֵבִיָּשׁ, Neh. xi. 3; נֵבִיָּשׁ, 1 Chr. ix. 15 = נֵבִיָּשׁ, Neh. xi. 17.

1 and י, נֵבִיָּשׁ, Gen. xlii. 37 = יֵבָנָי, 1 Chr. i. 46.

ב and ב, נֵבִיָּשׁ, 1 K. vii. 49 = נֵבִיָּשׁ, 2 Chr. iv. 11.

ב and ב, נֵבִיָּשׁ, Ps. xlvii. 12 = נֵבִיָּשׁ, 2 Sam. xlvii. 12.

1 and י, נֵבִיָּשׁ, Ps. xxxi. 3 = יֵבָנָי, Ps. lxxvi. 3.

(b.) In both alphabets are confounded—

ת and ת, נֵבִיָּשׁ, 1 Chr. i. 6 = נֵבִיָּשׁ, Gen. x. 3; נֵבִיָּשׁ, 1 Chr. i. 7 = נֵבִיָּשׁ, Gen. x. 4; נֵבִיָּשׁ, Lev. xi. 14 = נֵבִיָּשׁ, Deut. xiv. 13; נֵבִיָּשׁ, Ps. xvii. 11 = נֵבִיָּשׁ, 2 Sam. xxix. 11.

(c.) In the Phoenician alone—

ב and ב, נֵבִיָּשׁ, 2 Sam. xlvii. 29 = נֵבִיָּשׁ, 1 Chr. vi. 30.

1 and י, whence probably יֵבָנָי, Josh. xxi. 16 = יֵבָנָי, 1 Chr. vi. 44.

ב and ב, נֵבִיָּשׁ, 1 Chr. xi. 37 = יֵבָנָי, 2 Sam. xlvii. 35.

(d.) In neither—

א * No sort of dependence can be put on this argument. The oldest רוש has a triangular, and not a round head, and the gradual development of the Gezer square characters is evident enough from

2 and י, נֵבִיָּשׁ, Neh. vii. 7 = נֵבִיָּשׁ, Ezr. ii. 2.

2 and י, נֵבִיָּשׁ, Num. xxvi. 35 = נֵבִיָּשׁ, 1 Chr. vii. 20: נֵבִיָּשׁ, 1 Chr. vii. 76 (64) = נֵבִיָּשׁ, Josh. xxi. 12.

The third class of these readings seems to point to a period when the Hebrew used the Phoenician character, and a comparison of the Phoenician alphabet and the Hebrew coin-writing shows that the examples of which Gesenius makes a fourth class, might really be included under the third; for in these some forms of ל and שָנָה, as well as of ל and שָנָה, are by no means unlike. This circumstance takes away some of the importance which the above results otherwise give to the square character. Indeed, after writing his Hebrewische Sprache und Schrift, Gesenius himself appears to have modified some of the conclusions at which he arrived in that work, and instead of maintaining that the square character, or one essentially similar to it, was in use in the time of the LXX., and that the Maccabees retained the old character for their coins, as the Arabs retained the Cufic some centuries after the introduction of the Nischi, he concludes as most probable, in his article Palaeographie (in Erasm. and Guterer's Engel.), that the ancient Hebrew was first changed for the square character about the birth of Christ. A comparison of the Phoenician with the square alphabet shows that the latter could not be the immediate development of the former, and that it could not have been formed gradually from it at some period subsequent to the time of the Maccabees. The essential difference of some characters, and the similarity of others, render it probable that the two alphabets are both descended from one more ancient than either of which each has retained some peculiarities. This more ancient form, Hüppel (Hebraische Grammatik, § 7) maintains, is the original alphabet invented by the Babylonians, and extended by the Phoenicians. From this the square character was developed by three stages.

1. In its oldest form it appears on Phoenician monuments, stones, and coins. The number of the inscriptions containing this writing is 77, greater and smaller, in the time of Gesenius, but it has since been increased by the discovery of the famous sarcophagi of Elshmunazar king of Sidon, and the excavations which have still more recently been made in the neighborhood of Cartagene have brought to light many others which are now in the British Museum. Those described by Gesenius were found at Alcena (three bilingual), at Malta (four, one of which is bilingual), in Cyprus, among the ruins of Kutium (thirty-three), in Sicily, in the ruins of Cartagene (twelve), and in the regions of Cartagene and Numidia. They belong for the most part to the period between Alexander and the age of Augustus. A Punic inscription on the arch of Septimius Severus brings down the Phoenician character as late as the beginning of the third century after Christ. Besides these inscriptions on stone, there are a number of coins bearing Phoeni-palaeographical data, without considering the resemblance they may be imagined to bear to the meaning of their names. W. H. W.
writing

carian characters, of which those found in Cilicia are the most ancient, and belong to the times of the Persian domination. The character on all these is essentially the same. In its best form it is found on the Sicilian, Maltese, Cyprian, and Carthaginian inscriptions. On the Sicilian coins it is perhaps most original, degenerating on the later coins of Phoenicia, Spain, and the neighboring islands, and becoming almost a cursive character in the monuments of Numidia and the African provinces. There are no final letters, and no divisions of words. The characteristic of the Phoenician alphabet as it is thus discovered is, that it is purely consorntal; that it consists of twenty-two letters written from right to left, and is distinguished by strong perpendicular strokes, and the closed heads of the letters; that the names and order of the letters are the same as in the Hebrew alphabet, as may be inferred from the names of the Greek letters which came immediately from Phoenicia; and that originally the alphabet was pictorial, the letters representing figures. This last position has been strongly opposed by Winckle (Zeitsch, d. d. M. G. xi. 76, etc.), who maintains that the ancient Phoenician alphabet contained no figures of a pictorial character, and that the letters are simply combinations of strokes. It is impossible here to give his arguments, and the reader is referred for further information to his article. This ancient Phoenician character in its earliest form was probably, says Hopf, adopted by the Hebrews from the Carumities, and used by them during the whole period of the living language till shortly before the birth of Christ. Closely allied with it are the characters on the Macedonian coins, and the Samarian alphabet.

2. While the old writing remained so almost unchanged among the Phoenicians and Samarians, it was undergoing a gradual transformation among its original inventors, the Aramaeans, especially those of the West. This transformation was effected by opening the heads of the letters, and by bending the perpendicular stroke into a horizontal one, which in the cursive character served for a connecting intermediate character and gave the inscription a more uniform turn for a basis or foundation for the letters. The character in this form is found in the earliest stage on the stone of Carpentas, where the letters 𐤀𐤃𐤁𐤆𐤇, have open heads; and later in the inscriptions on the ruins of Palmyra, where the characters are distinguished by the open heads degenerating sometimes to a point, and by horizontal connecting strokes. Besides the stone of Carpentas, the older form of the modified Aramaic character is found on some fragments of papyri found in Egypt, and preserved in the Library at Turin, and in the Museum of the Duke of Biccas. Plates of these are given in Gesenius' Monumenta Phoeniciva (tab. 28-33). They belong to the time of the later Ptolemies, and are written in an Aramaic dialect. The inscription on the Carpentas stone was the work of heathen scribes, probably, as Dr. Levy suggests (Zeitsch, d. d. M. G. xi. 67), the Babylonian colonists of Egypt; the writing of the papyrus he attributes to Jews. The inscription on the vase at the Serapeum at Memphis is placed by the Due de Luynes and M. Mariette in the 4th century B.C. In the Bichas fragments the heads of the letters 𐤀𐤃𐤁𐤆𐤇, have fallen away altogether. In the forms of 𐤀𐤄𐤄𐤃, we see the origin of the figures of the square character. The final forms of Cypri and Nov occur for the first time. The Palmyrene writing represents a later stage, and belongs principally to the second and third centuries after Christ, the time of the greatest prosperity of Palmyra. The oldest inscription belongs to the year 396 of the Greeks (A. D. 84), and the latest to the year 569 (A. D. 257). The writing was not confined to Palmyra, for an inscription in the same character was found at Athlone. The Palmyrene inscriptions are fifteen in number: ten bilingual, in Syriac and Greek, and Syriac and Latin. Two are preserved at Rome, four at Oxford. Those at Rome differ from the rest, in having lost the heads of the letters 𐤀𐤃𐤁𐤆𐤇, while the forms of the 𐤀𐤃𐤁𐤆𐤇, are like the Phoenician. Of the cursive Assyrian writing, which appears to be allied to the Aramaean, Mr. Layard remarks, 'On monuments and remains purely Syrian, or such as cannot be traced to a foreign people, one form of character has been discovered, and it so closely resembles the cursive of Assyria, that there can be little doubt as to the identity of the origin of the two. If, therefore, the inhabitants of Syria, whether Phoenicians or others, were the inventors of letters, and those letters were such as exist upon the earliest monuments of that country, the cursive character of the Assyrians may have been as ancient as the cuneiform. However that may be, it is highly probable that cuneiform character has never been found in Assyria on remains of a very early epoch, and it would seem probable that simple perpendicular and horizontal lines preceded rounded forms, being better suited to letters carved on stone tablets or rocks. At Ninevah the cursive writing was found on part of an ababaster vase, and on fragments of letters written out of the papyrus used for copying the ruins. On the ababaster vase it accompanied an inscription in the cuneiform character, containing the name of the Khoresabad king, to whose reign it is evident, from several circumstances, the vase must be attributed. It has also been found on Babylonian bricks of the time of Nebuchadnezzar (Nin. ii. pp. 163, 166). M. Fresnel discovered at near some fifty fragments of pottery covered with this cursive character in ink. These, too, are said to be of the age of Nebuchadnezzar (Journ. Asiat. July 1853, p. 77). Dr. Levy (Zeitsch, d. d. M. G. ix. 465) maintains, in accordance with the Talmudic tradition, that the Jews acquired this cursive writing in Babylon, and brought it back with them after the Captivity together with the Chaldean language, and that it gradually displaced the older alphabet, of which fragments remain in the forms of the final letters.

3. While this modification was taking place in the Aramaic letters, a similar process of change was going on in the old character among the Jews. We already find indications of this in the Macedonian coins, where the straight strokes of some letters are broken. The Aramaic character, too, had apparently an influence upon the Hebrew, proportionally to the influence exercised by the Aramaic dialect upon the Hebrew language. The heads of the letters still left in the Palmyrene character are removed, the position and length of several oblique strokes are altered (as in 𐤀𐤀𐤀𐤀), it lost the character of a cursive hand by the separation of the several letters, and the stiff ornaments which they received at the hands of calligraphers, and thus became an angular, uniform, broken character, from which it receives its name square (𐤀𐤀𐤀𐤀)
In the letters א, ג, ד, ה, ו, ש, ת, the Egyptian-Aramaic appears the older, and the Palmyrene most resembles the square character. In others, on the contrary, as מ, נ, ק, ס, the square character is closely allied to the forms in the Biblical fragments; and in some, as י, ק, ת, י, כ, both the older alphabets agree with the square character.

So far as regards the development of the square character from the Aramaic, as it appears on the stele of Carpentras and the coins of Palmyra, Hufeld and Gesenius are substantially agreed, but they differ widely on another and very important point. Gesenius is disposed to allow some weight to the tradition as preserved in the Talmud, Origen, and Jerome, that the Hebrews at some period adopted a character different from their own. The Chaldæan square alphabet he considers as originally Aramaic, but transferred to the Hebrew language.

To this conclusion he appears to be drawn by the name Assyria applied in the Talmud to the square character, which he infers was probably the ancient character of Assyria. If this were the case, it is remarkable that no trace of it should be found on the Assyrian monuments; and, in the absence of other evidence, it is unsafe to build a theory upon a name, the interpretation of which is uncertain. The change of alphabet from the Phoenician to the Aramaic, and the development of the Syrac from the Aramaic, Gesenius regards as two distinct circumstances, which took place at different times, and were separated by a considerable interval. The formation of the square character he maintains cannot be put earlier than the second century after Christ. Hufeld, on the other hand, with more show of reason, objects altogether the theory of an abrupt change of character, because he doubts whether any instance can be shown of a simple exchange of alphabets in the case of a people who have already a tradition of writing. The ancient letters were in use in the time of the Maccabees, and from that period writing did not cease, but was rather more practiced in the transcription of the sacred books. Besides, on comparing the Palmyrene with the square character, it is clear that the former has been altered and developed, a result which would have been impossible in the case of a communication from without which overwhelmed all tradition and spontaneity. The case of the Samaritans, on the other hand, is that of a people who received an alphabet entire, which they regarded as sacred in consequence of its association with their sacred book, and which they therefore retained unaltered with superstitions fidelity. Moreover, in the old Hebrew writing on the coins we see already a tendency to several important alterations, as, for example, in the open heads of א and י, and the base lines of כ, ה, ו, ת, and many letters, as מ, are derived rather from the sin-character than from the Palmyrene, while ג and י are entirely Phoenician. Finally, Hufeld adds, it is in the highest degree improbable — nay, almost inconceivable — that the Jews, in the fervor of their then enthusiasm for their sacred books, should, consciously and without apparent reason, have adopted a foreign character, and abandoned the ancient writing of their fathers.

Assuming, therefore, as apparently true, that the square character of the Hebrews was the natural result of a gradual process of development, and that it was not adopted in its present shape from without, but became what it is by an internal organic change, we have further to consider at what time it acquired its present form. Kopp (Bibl. und Schriften, ii. 177) places it as late as the 4th century after Christ; but he appears to be guided to his conclusion chiefly by the fact that the Palmyrene character, to which it is most nearly allied, extended into the 3d century. It is evident, however, from several considerations, that in the 4th century the square character was substantially the same as it is to this day, and had for some time been so. The descriptions of the forms of the letters in the Talmud and Jerome coincide most exactly with the present; for both are acquainted with final letters, and describe as similar those letters which resemble each other in the modern alphabet, as, for instance, ב and כי, ק and מ, י and ו, י and ב, etc. The calligraphic ornaments which were employed in the writing of the synagogue rolls, as the λογία on the letters ש, מ, and י, which is the point in the broken headline of מ, מ, and many other prescriptions for the orthography of the Torah are found in the Talmud, and show that Hebrew calligraphy, under the powerful protection of minute laws observed with superstitious reverence, had long received its full development, and was become a fixed unalterable type, as it has remained ever since. The change of character, moreover, not only in the time of Jerome and the Talmud, but even as early as Origen, was an event already long passed, and so old and involved in the darkness of time as to be attributed in the common legend to Ezra, or by most of the Talmudists to God Himself. The very obscurity which surrounds the meaning of the terms ש and מ as applied to the old and new writing respectively, is another proof that in the time of the Talmudists the square character had become permanent, and that the history of the changes through which it had passed had been lost.

In the Mishna (Shebb. xii. 5) the case is mentioned of two Zains (ז) being written for Cheth (ח), which could only be true of the square character. The often-quoted passage, Matt. v. 18, which is generally brought forward as a proof that the square character must have been in existence in the time of Christ, who mentions ז, ז, or ג, as the smallest letter of the alphabet, proves at least that the old Hebrew or Phoenician character was no longer in use, but that the Palmyrene character, or one very much like it, had been introduced. From these circumstances we may infer, with Hufeld (Stud. und Krit. 1830, ii. 288), that Whiston's conjecture is approximately true; namely, that about the first or second century after Christ the square character assumed its present form; though in a question involved in so much uncertainty, it is impossible to pronounce with great positiveness.

(Num. and Bab. p. 506), which Dr. Levy (Zevah 1. D. M. G.), assigns to the 7th century B.C. (See the pls. in Sch. ed's. of De Wette's Ent. (1832), 1.)
Next to the scattered hints as to the shape of the Hebrew letters which we find in the writings of Jerome, the most direct evidence on this point is supplied by the so-called *Alphabetum Legatum*, which is found in a MS. (Codex Marchallianus, now lost, of the LXX. of Lan. ii.) It is the work of a Greek scribe, imperfectly acquainted with, or more probably entirely ignorant of Hebrew, who copied clumsily the letters which were before him. In this alphabet *Γ* is written Π, and *γ* are of nearly equal length, the latter being distinguished by two dots; *θ* is made like φ, and η like H. The letters on the two Abraxas gems in his possession were thought by Montaneum (*Prodlin. ad Hebr. Orig. i. 22, 23*) to have been Hebrew; but as they have not been fairly deciphered, nothing can be inferred from them. Other instances of the occurrence of the Hebrew alphabet written by ignorant scribes are found in a Codex of the New Testament, of which an account is given by Treschow (*Teid. desr. Cod. Vet. aliquot Gr. N. T.*), and three have been edited from Greek and Latin MSS. in the *Novarum Tintae Diplomatique* published by the Benedictines. To those, as to the *Alphabetum Legatum*, Kennicott justly attributes no value. *Disert. Gen.* p. 69 note. The same may be said of the Hebrew writing of a monk, taken from the work of Rabanus Maurus, *De inventione linguarum*. The Jews themselves recognize a double character in the writing of their synagoge rolls. The earlier of these is called the *Tota* writing (בּלָם בּלָם) as some suppose, from Tum, the grandson of Rashla, who flourished in the 12th century, and is thought to be the inventor; or, according to others, from the *perfect* form of the letters, the epithet Tum being then taken as a significant epithet of the square character, in which sense the expression *תּוּתָם, תּוּתָם, תּוּתָם* occurs in the Talmud (*Shabbath*, ed. 163 b). Phylacteries written in this character were hence called *Tota tephilin*. The letters have fine pointed corners and perpendicular *tajgin* (תָּגִי), or little strokes attached to the seven letters מָדָה. The *Tota* writing is chiefly found in German synagoge rolls, and probably also in those of the Polish Jews. The *Welch* writing (כּלָם כּלָם), to which the Jews assign a later date than to the other, usually occurs in the synagoge rolls and other manuscripts of the Spanish and eastern Jews. The figures of the letters are rounder than in the *Tota* writing, and the *tajgin*, or crown-like ornaments, terminate in a thick point. But besides these two forms of writing, which are not essentially distinct, there are minor differences observable in the manuscripts of different countries. The Spanish character is the most regular and simple, and is for the most part large and bold, forming a true square character. The German is more sloping and compressed, with pointed corners; but finer than the Spanish. Between these the French and Italian character is intermediate, and is hence called by Kennicott (*Disert. Gen.* p. 71) character *intermedium*. It is for the most part rather smaller than the other, and the forms of the letters are rounder (*Eichhorn, Einw.* ii. 37-41; Tychsen, *Texturen der var. col. Hebr. V.* T. MSS. gen. *liv.* p. 264; Bellermann, *De usum palaeog. Hebr.* p. 43).

The *Alphabet*.—The oldest evidence on the subject of the Hebrew alphabet is derived from the alphabetical psalms and poems: Ps. xxxv., xxxiv., xxxiv., ext. ext. ext., ext., ext., Prov. xxxi. 10-31; Lam. ii.-iv. From these we ascertain that the number of the letters was twenty-two, as at present. The Arabic alphabet originally consisted of the same number. *Treschow* (*Adv. Hebr. ii.* 24) says that the ancient sacred letters were ten in number. It has been argued by many that the alphabet of the Phenicians at first consisted only of sixteen letters, or according to Hig of fifteen, ת, ל, נ, ב, נ, פ, כ, ז, ד, ה, ו, י, ג, י, ב, פ, כ, ד, ה, ו, י, being omitted. The legend as told by Pliny (vi. 56) is as follows. Cadmus brought with him into Greece sixteen letters: at the time of the Trojan war Laomedon added four others, Θ, Ξ, Ω, and Simonides of Molos four more, Ζ, Υ, Ο, Π. Aristotle recognized eighteen letters of the original alphabet, ΑΒΔΕΖΙΚΛΜΝΟΠΡΣΤΥΦ, to which Θ and Χ were added by Epicharum of Comana, Tac. *Ann. xi.* 14. By Lapis of Seville (*Orig. i.* 21) it is said there were seventeen. But in the oldest story of Cadmus, as told by Herodotus (v. 58) and Diodorus (v. 24), nothing is said of the number of the letters. Recent investigations, however, have rendered it probable that at first the Semitic alphabet consisted of but sixteen letters. It is true that no extant monuments illustrate the period when the alphabet was thus curtailed, but as the theory is based upon an organic arrangement first proposed by Lepsius, it may be briefly noticed. Dr. Donaldson (*Vie Crot. gen.* p. 171, 3d ed.) says, "besides the mutes and breathings, the Hebrew alphabet, as it now stands, has four sibilants, ת, ל, נ, פ, וב. Now it is quite clear that all these four sibilants could not have existed in the oldest state of the alphabet. Indeed we have positive evidence that the Ephyrmites could not pronounce צ, but substituted for it the simpler articulation צ (Judges xii. 6). We consider it quite certain, that at the first there was only one sibilant, namely this צ, or *swash*. Finally, to reduce the Semitic alphabet to its oldest form, we must omit *cyph*, which is only a softened form of *kaph*, the liquid *resh*, and the semivowel *ph", which are of more recent introduction... The remaining 16 letters appear in the following order: ב, ל, ת, נ, פ, כ, ד, ה, ו, י, ג, י, ב, פ, כ, ד, ה, ו, י. If we examine this order more minutely, we shall see that it is not arbitrary or accidental, but strictly organic according to the Semitic articulation. We have four classes, each consisting of 4 letters: the first and second classes consist each of 3 mutes preceded by a breathing, the third of the 3 liquids and the sibilant, which perhaps closed the oldest alphabet of all, and the fourth contains the three supernumerary mutes preceded by a breathing." The original 16 letters of the Greek alphabet, corresponding to those of the

* Dr. Donaldson's conjectures are at best rather fanciful. His second class does not consist of "three mutes." Even if כ can be called such, ל is no mute and never was, so far as we know. Why four sib-

bils "could not have existed in the oldest state of the alphabet" it would be difficult to show if the len

gage was developed sufficiently, at the time the
Shemite, are thus given by Dr. Donaldson (ibid., p. 175).

In the Greek alphabet, as it is now given in the grammars, F and O are omitted; and ten other characters added to these. The Shemite Tydme (C) became ς (ς), Caph (D) became κοπα (κ), and Tav (E) became λατιν. (λ). Reck (C) was adopted and called ρ (ρ), and ξ, which was used by the Dorians for κοπα (κ), is only another form of ζ (ς). Σin (D) or Sin (S) is the original of Σ, which from some cause or other has changed places with ζ(ς). The Shemite Stoneck, just as Ю has been transferred to its position. In like manner Mem became μ, and Numer became ν. With the remaining Greek letters we have nothing to do, as they do not appear to have been Shemite in origin, and will therefore proceed to consider the Hebrew alphabet as known to us.

With regard to the arrangement of the letters, our chief sources of information are as before the alphabetical acrostics in the Psalms and Lamentations. In these poems some irregularities in the arrangement of the alphabet are observable. For instance, in Lamm. ii., liv., B stands before Z; in Ps. xxxvii. Z stands before Z, and Z is wanting: in Ps. xxxv., xxxiv. Z is omitted, and in both there is a final verse after Z beginning with Z.

Hence Z has been compared with the Greek ϖ, and the transposition of Z and Z has been explained from the interchange of these letters in Aramaic. But as there are other irregularities in the alphabetical psalms, no stress can be laid upon these points. We find, for example, in Ps. xxxv., two verses beginning with Σ, while Z is omitted; in Ps. xxxiv. two begin with Τ, and so on.

The names of the letters are given in the LXX. of the Lamentations as found in the Vatican MS. as printed by Mai, and in the Codex Friderico-Augustanus, published by Tischendorf. Both these ancient witnesses prove, if proof were wanting, that in the 4th century after Christ the Hebrew letters were known by the same names as at the present day. These names all denote sensible objects which had a resemblance to the original form of the letters, preserved partly in the square alphabet, partly in the Phoenician, and partly perhaps in the alphabet from which both were derived.

The following are the letters of the Hebrew alphabet in their present shape, with their names and the meanings of these names, so far as they can be ascertained with any degree of probability.

A, Aleph. Α, an ox (comp. Plut. Syr. Ques. i. 2, § 3). In the old Phoenician forms of this letter can still be traced some resemblance to an ox-head.

B, Bet. Γ β, a house. The figure in the square character corresponds more to its name, while the Ethiopic Υ has greater resemblance to a tent. Gr. βεα (B).

Gimel. Γ γ, a camel. The ancient form is supposed to represent the head and neck of this animal. In Phoenician it is T, and in Ethiopic  ג, which when turned round became the Greek γαλα, (γαλα). Gesenius holds that the earliest form represented the camel's hump.

Daleth. Δ δ, a door. The significance of the name is seen in the older form Δ, whence the Greek δόρα, Δ, a tent-door. [The simple triangle of the Greek δ is a yet older form found in the Moabite Inscription, and still more resembles a tent-door. — W. H. W.]

He. ᵇ, without any probable derivation; perhaps corrupted, or merely a technical term. Ewald says it is the same as the Arabic ب a hole, fissure. Hupfeld connects it with the interjection स, स्य, "lo!" The corresponding Greek letter is Ε, which is the Phoenician כ turned from left to right.

Vau. Ṽ, a hook or tent-peg: the same as the old Greek βόδ (F), the form of which resembles the Phoenician Ω. [But the old Phoenician Ω is ν and not ν, and corresponds in shape with the Greek Τ, with which it also corresponds in sound. The Greek Τ has been supposed to be a late addition to the Greek alphabet, but it is found in the oldest inscriptions, and its shape shows it to have been borrowed, with the other Phoenician characters, from the East. — W. H. W.]

Zain. Ζ ζ, probably = ל, מ, zaino, a weapon, sword (Ps. xiv. 7): omitting the final letter, it was also called ל, מ, zain (Misr. Shabb. xii. 5). It appears to be the same as the ancient Greek ζαν. [The same name, perhaps; but the oldest form of ζαν, as found in the inscriptions from Heliocarnassus and Teos, is Ζ, the same as the most ancient Zain. — W. H. W.]

Cheth. צ צ, a fence, inclosure (= Arab. צ, from ל, ס, י, to surround). Comp. the Phoen. צ th is the Greek ι (Ι).
Greek writing.

Greek alphabets \( \alpha \). Originally it had two powers, as in Arabic, and was represented in the LXX. by \( \pi \), or a simple breathing

\[ \text{Pe.} \quad \alpha = \pi \text{, a mouth.} \]

The Greek \( \pi \) is from \( \alpha \), the construct form of \( \pi \).

\[ \text{Toda.} \quad \gamma, \gamma, \text{or } \gamma, \gamma, \text{a fish-hook or prong for spearing the larger fish. Others explain it as a nose, or an owl. One of the Phoenician forms is } \gamma. \]

From \( \text{Toda} \) is derived the Greek \( \gamma \).

\( \gamma \), Kaph. \( \gamma \), perhaps the same as the Arable \( \gamma \) the back of the head. Ge- sensius originally explained it as equivalent to the Chaldean \( \gamma \), the eye of a needle, or the hole for the handle of an axe. Hitzig rendered it "ear," and others "a pole."

The old Hebrew form \( \gamma \), inverted \( \gamma \), became the Greek \( \gamma \) (\( \gamma \)); and the form \( \gamma \), which occurs on the ancient Syracusan coins [and in the Mohabite inscription — William W.], suggests the origin of the Roman \( Q \).

\[ \text{Reeh.} \quad \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma \gamma 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scriptions there are no such divisions, though in several of the oldest, as the Enguine Tables and the Syenas inscription, there are one or two, while others have as many as three points which serve this purpose. The same is the case with the Phoenician inscriptions. Most have no divisions of words at all, but others have a point, except where the words are closely connected. The cuneiform character has the same point, as well as the Samaritan, and in Cufic the words are separated by spaces, as in the Aramaico-Egyptian writing. The various readings in the LXX. show that, at this time the version was made in Hebrew MSS. which the translators used the words were written in a continuous series. The modern synagogue rolls and the MSS. of the Samaritan Pentateuch have no vowel-points, but the words are divided, and the Samaritan in this respect differs but little from the Hebrew.

Final Letters, etc.—In addition to the letters above described, we find in all Hebrew MSS. and printed books the forms ב, מ, ל, י, which are the shapes assumed by the letters ב, מ, ל, י when they occur at the end of words. Their invention was clearly due to an endeavor to render reading more easy by distinguishing one word from another, but they are of comparatively modern date. The various readings in the LXX. show, as has been already said, that that version was made at a time when the divisions of words were not marked, and consequently at this time there could be no final letters. Gesenius at first maintained that on the Palmyrene inscriptions there were neither final letters nor divisions of words, but he afterwards admitted, though with a little exhibition of temper, that the final נ was found there, after his error had been pointed out by Kiepert (Bibl. u. Storh. ii. 152; Ges. Moa. Phen. p. 82). In the Aramaico-Egyptian writing both final כ and final נ is occur, as may be seen in the Balsam fragments given by Gesenius. The five final letters כ מ ל י נ are mentioned in Berosus Balsam (parash. i. fol. 1, 4), and in both Talmuds; in the one (T. Bah. Sabbath. fol. 104, 1) they were said to be lost in six MSS. and in the other (T. Hecron. Haggadah, fol. 71, 4) to be an Hebrew or tradiion of Moses from Sinai; yet, by an ancient writer (Pirkh Elijah, e. 18) they are said to be known by Abrahaem (Gill, Dissertation concerning the Antiquity

succession of continuous lines. Yet in fact our mode of separating the words is the artificial one, and the other is the natural one, in reducing oral discourse to written. Spoken speech is an uninterrupted current. It is not the car at all, except as slightly aided by some information of the voice, but the mind which separates the speech into words, and thus comprehends the meaning of what is uttered. The speaker runs together different words in the same manner as he runs together different syllables of the same word. The old method therefore simply adjusted the eye to the ear, and so made the discourse appear onomatopoeia or stone very much as it sounded from the tongue of the speaker.

The words are separated by points in some of the most ancient Phoenician inscriptions, as in the record from Cahun, that from Tuces, the bilingual of Sidonius, and notably so in the oldest of all, the Moabite Inscription, which also separates sentences by a perpendicular line.

II. The words are separated by points in some of the most ancient Phoenician inscriptions, as in the record from Cahun, that from Tuces, the bilingual of Sidonius, and notably so in the oldest of all, the Moabite Inscription, which also separates sentences by a perpendicular line.

When I was made, in the case that, after careful comparison, I find but six or eight in the five books of Moses, and even these generally require a slight variation in the letters, so that not much can be deduced on the subject. These cases are Gen. vii. 11, for Gen. xx. 16, י for י; Gen. xi. 17, י for י; Num. xxiv. 22, י for י; Num. xxxii. 19, י for י; Deut. xxvi. 5, י for י; Deut. xxxii. 2, apparently י for י; and perhaps Deut. xxxii. 8, י for י or י for י. One of these cases, Deut. xxxii. 2, where י seems to have been read for י י י. These are also specimen of the cases where the scribes were left entirely read. W. H.
excluded letters in a smaller form on the margin above the line (Eichhorn, Edin. ii. 57-59). That
abbreviations were employed in the ancient Hebrew
writing is shown by the inscriptions on the Macca-
borean coins. In MSS. the frequently recurring
words are represented by writing some of their let-
ters only, as "םוהי" or מ" for מוהי, and a frequently recurring phrase by the first letters of its
words with the mark of abbreviation; as ר"ב
for ר' יב or ר" for ר' ו which is also written ל or ל'.

The greater and
smaller letters which occur in the middle of words (comp. Ps. lix. 16; Gen. ii. 4), the suspended let-
ters (Judg. xviii. 30; Ps. lix. 14), and the in-
serted letters (Num. x. 35), are transferred from the
MSS. of the Masoretes, and have all received at
the hands of the Jews an allegorical explanation.
In Judg. xviii. 30 the suspended נ in the word
"Mamaseh," without which the name is "Moses," is
said to be inserted in order to conceal the dis-
grace which the idiocy of his grandson conferred
upon the great lawgiver. Similarly the small י
in the word מ"ל ELEMENT, "to weep for her" (Gen.
xxiii. 2), is explained by Rad Hatturim as indicat-
ing that Abraham wept little, because Sarah was an
old woman.

Numbers were indicated either by letters or
figures. The latter are found on Phoenician coins,
on the sarcophagi of Eshmunazar, on the Pal-
myrene inscriptions, and probably also in the Ar-
meno-Egyptian writing. On the other hand, letters
are found used as numerals on the Maccaboan
coins, and among the Arabs, and their early adop-
tion for the same purpose among the Greeks may
have been due to the Phenicians. It is not too
much to conjecture from these analogies that figures
and letters representing numbers may have been
employed by the ancient Hebrews. It is even pos-
sible that many discrepancies in numbers may be
explained in this way. For instance, in 1 Sam. vi.
19, for 50,070 the Syrinx has 5,070; in 1 K. iv. 26
(v. 6) Solomon had 40,000 horses, while in the
parallel passage of 2 Chr. ix. 25 he has only 4,000;
according to 2 Sam. x, 18, David destroyed 700
chariots of the Syrians, while in 1 Chr. xix. 18,
the number is increased to 7,000. If figures were
used in such discrepancies are easily intelligible.
On the other hand, the seven years of famine in 2 Sam.
xxiv. 15, may be reconciled with the three of 1 Chr.
xxii. 12 and the LXX. by supposing that a scribe,
writing the square character, mistook 2 ( = 3) for
7 ( = 7).

Again, in 2 Chr. xxi. 20, Jehoram dies
at the age of 40, leaving a son, Ahaziah, who was
42 (2 Chr. xxii. 2). In the parallel passage of 2 K. viii. 26 Mazziah is only 22, so that the scribe
probably read צ' instead of צ'. On the whole,
Gesenius concludes, the predetermination would be in
favor of the letters, but he deprecates any attempt
to explain by this means the enormous numbers we
meet with in the descriptions of armies and wealth,
and the variations of the Samaritan and LXX. from
the Hebrew text in Gen. v.

Vowel-points and Diphthongal Marks. — It is im-
possible here to discuss fully the origin and antigu-
ity of the vowel-points and other marks which are
found in the writing of Hebrew MSS. The most
that can be done will be to give a summary of
results, and to refer the reader to the sources of
fuller information. Almost all the learned Jews of
the Middle Ages maintained the equal antiquity
of the vowels and consonants, or at least the intro-
duction of the former by Ezra and the men of the
Great Synagogue. The only exceptions to this uni-
formity of opinion are some few hints of Aben Ezra,
and a doubtful passage of the book Curi. The
same view was adopted by the Christian writers
Raymond Martini (cir. 1258), Perez de Valentun
(cir. 1430), and Nicholas de Lyra, and these are
followed by Luther, Calvin, and Pellicanus. The
modern date of the vowel-points was first argued by
Elia Levi, followed on the same side by Cappelbos, who was opposed by the younger Bar-
toff. Later defenders of their antiquity have been
Gill, James Robert son, and Tyxein. Others, like
Hottin gere, Princhauma, Schulten, J. D. Michaelus,
and Eichhorn, have adopted an intermediate view,
that the Hebrews had some few ancient vowel-points,
which they attached to ambiguous words. "The
dispute about the antiquity and origin of the He-
brew vowels commenced at a very early date; while
Mar-Narrotani H., Gaon in Sura (850-889),
prohibited to provide the copies of the Law with
vowels, because these signs had not been communi-
cated on Mount Sinai, but had only been introduced
by the sages to assist the reader: the Karaites
allowed no scroll of the Pentateuch to be used in
the synagogue, unless it was furnished with vowels
and accents, because they considered them as a
divine revelation, which, like the language and the
letter, was already given to Adam, or certainly to
Moses " (Dr. Kalsche, Heb. Gr. ii. 65). No vowel-
points are to be found on any of the Jewish coins,
or in the Palmyrene inscriptions, and they are want-
ing in all the relics of Phoenician writing. Some
of the Maltese inscriptions were once thought by
Gesenius to have marks of this kind (Gesch. der
Hebr. Spr. p. 184), but subsequent examination
led him to the conclusion that the Phenician mon-
uments have not a vestige of vowel-points. The
same was the case originally in the Estrangolo
and Ueke alphabets. A single example of a diacri-
tical mark occurs for the first time on one of the
54, 179). It occurs to correspond with the dia-
critical mark which we meet with in Syriac writing,
and which is no doubt first alluded to by Ephraim
Syrus (on Gen. xxxvi. 24, Opp. i. 184). The
age of this mark in Syriac is uncertain, but it is most
nearly connected with the מ"ה of the Samar-
itans, which is used to distinguish words which have
the same consonants, but a different pronun-
ciation and meaning. The first certain indication
of vowel-points in a Semitic language is in the
Arabic. Three were introduced by Ali, son of Abu-
hadib, who died A. H. 40. The Sabian writing
also has three vowel points, but its age is uncertain.
Five or six vowel-points and seven reading marks
were introduced into the Syriac writing by Thophius
and Jacob of Edessa. The present Arabic system
of pronunciation originated with the introduction
of the Khiit character by Abu Mellek, who died A. D.
939. On the whole, taking into consideration the
nature and analogies of the kindred Semitic lan-
guages, and the Jewish tradition that the vowels
were only transmitted orally by Moses, and were
afterwards reduced to signs and fixed by Ezra and
the great Synagogue, the propension of evidence
goes to show that Hebrew was written without

8572
WRiTiNG

WfllTING
rowels or diacritical marks
1

livina;

folis

lanjiiiage.

The

the time that

all

was

it

fact that tlie syiiasjogue

are written witiiout points, and that a strong

traditional prescription agTiinst their being pointed

vowel
The following passages from the Old Tesmarks.
tament, quoted by Gesenius, tend to the same conexists, is in favor of

the

later origin of the

In Gen. xix. 37, the

clusion.

name Jloab (2W^X3),

They have

cult to unaerstand.

hand
is

which the sense of a text
depends upon a different
instance, whether in Cant. i. 2,

to those passatces in

disputed, in so far as

pronunciation; for

we should read

it

tJ'^TI^'^ or "jI^I^^"^

11221 or

11^2;

WVD.Wi
T

hi

Is.

Lev.

in

13,

liv.

'

:

is

explained as

in which case

if

all

it

vpere

2SQ,

"from a

trace not only of vocalization, but

In Gen.

of the quiescent letter has disappeared.
sxxi. 47,

fether,"

^2?7^, Gilead

is

made

name

to take its

from "TS^yS, "heap of witness," and Gen.

n'ly^Tp Sris
xsii.9,

^ an^

??

^?^'.

"^pDrr ]2ti7 ^53"},

so

1.

also in 2

11,

k.

appears in the parallel

narrative of 2 Chr. xx.xiv. IG as

HS

1'DW Sn*T

'npSrTj which could not have happened
chronicler had had a pointed text before him.

if

the

Upon

examining the version of the LXX. it is equally
clear that the translators must have written I'rom
It is objected
to
this that
an unpointed text.
the awa^ Ki-ySfxfva are correctly explained, and
that they also distinguish between words which
have the same consonants but different vowel-points,
and even between those which are written and pronounced alike. On the other hand they frequently
confuse words which have the same consonants
The 'passages which Gesenius
but different vowels.
quotes {Gvsch. </. fhb. Spr. § 50) would necessarily
be explained from the context, and we must besides
this take into consideration that in the ambiguous
cases there were in all probal)ility traditional interpretations.

The proper names

accurate

On examining

test.

afford a

these,

we

more

find that

they sometimes have entirely different vowels, and
sometimes are pointed according to an entirely different system, analogous to the Arabic and Syriac,

3573
the one

respect oi

!

i"

25,

x.

Ex. sxi.

8,

U^VI^p

or

Htt^.
T

A

717211 or
V

T

Rabbinic legend makes Joab kill his teacher, because in Ex. x\h.
he had taught him to read

U

"IIDT for "ipT.

The

last

passage shows at least,

that the Tahnudists thought

tlie text in David's
time was unpointed, and the others prove that the
punctuation could not have been fi.xed as it must
have been if the vowel-points had been written.

But in addition to these instances, which are sui)posed to involve the existence of vowel-points, there
are certain terms mentioned in the Talmud, which
are interpreted as referring directly to the vowel
signs

Thus

and accents themselves.

Beriichoth

min,

(fol.

we

G2, 3)

ta'diiie tliurdli,

which

in the treatise

the phrase '^^2571^

find

is

thought to denote

not only the distinctive accents and those which
mark the tone, but also the vowel-points. Ilupleld,
however, has shown that in all probability the term

C^12,

tn'am, denotes nothing more than a logical

sentence, and that consequently

jMsuk

/e'

dmim {Nedarim,

division of a sentence,

fol.

C'^I^ID pID'^D,
37, 1),

simply a

is

and has nothing whatever

do either with the tone or the vowels {Stud.
1830,

ii.

5G7).

The word l^'^D,

to

Krlt.

u.

siinaii (Gr. ay^-

fiuov) which occurs in the Talmud {Nedariin, fol.
53), and which is explained by Kashi to signify the

same

^ Hp^j

nikkud^ " a point," has been also

appealed to as an e\idence of the existence of the
vowel-points at the time the Talmud was com-

posed, but its true meaning is rather that of a mneExamples of an monic sign made use of to retain the memory of
The
entirely different vocalization are, ^FIHS, A/xa9i, what was handed down by oral tradition.
oldest Biblical critics, the collectors of the Keri and
1^17^1 Uktuv, l"!!"?^, JopSauTis, '^^^^, MoiTOx, Cethib, have left no trace of vowel-points all their

but varying from the Masoretic.

:

^?"^~l^>

n^?2^,

UapSoxaios,
-^ocpoyias,

Tly^f^l,,

Po^eAtas,

'^???, 2o)3oxn',

the punctuation followed

by the

LXX.

notes have reference to the consonants.

It is

now

admitted that Jerome knew nothing of the present
etc.
That vowel-points and their names. He expressly says
was essen- that the Hebrews very rarely had vowels, by which

tially distinct from that of the ^lasoretes

is

evident

he means the letters j7, '', "1, H, W, in the middle
Moving s/wrn at the
from the following examples.
of words; and that the consonants were pronounced
beginning of words is generally represented by a;
differently according to the jileasure of the reader
as in 'S,a/j.ovri\, Xa^aood, Za0ov\oov'- seldom by e,
and the province in which he lived {Ej)Ut. nd
''
as in BeAia\, Xepov^ifx; before 1 or
liy o or y,
The term ucctittus, which he there
lOv Kjt: 125).
as 2oSo/xa, '2,o\ofiwv, ro/xoppa, Zopo/3a/3eA, (pv\t- uses, appears to denote as wtU the pronunciation of
Fdt/iach is represented by e; as MeA- the vowels as the nice distinctions of certain con<7Ti€i/U, etc.
Patliach fur- sonantal sounds, and has no connection whatever
Xio-eSex, 'Ne^daKei/x, EMaa^ee.

=

e; e. <j. Ciarji, TeK^oue, Qenwe, Zarcoi.
Other examples might be multiplied.
We find instances to the same effect in the fragments of the
otiier Greek \ersions, and in Josephus.
The agree(iruiii

with accents in the modern sense of the word. Tiie
remarks which Jerome makes as to the possibility

same Hebrew consonants ditlereutly,
according to the different vowels which were affixed
ment of the Targums with the present punctuation to them, is an additional proof that in his day the
aiiglit be supposed to supply an argument in favor vowel-points were not written (see his Coinin.
of the antiquity of the latter, but it might equally [Jos. xiii. 3; //'i/>. iii. 5).
llupfeld concludes that
oe appealed to to show that the translation of the the present systeu) of pronunciation had not comTargums embodied the traditioiral pronunciation menced in the (ith centiu'y, that it belonged to a
"vhich was fixed in writing by the punctuators.
The new epoch in .lewish literature, the ^lasoretic in
Talmud has likewise been appealed to in su])port of opposition to the Tahnudic, and that, taking into
of reading the

m

khe antiquity of the

»nces ou

this suliiect

modern points;
ai-e

Init its utter-

extremely dark and

ditfi-

consideration that the Syrians and .Vrabs, anion)^

whom

the Jews lived, had already

made

»

Ix.'jfiu-


of the accents is twofold. 1. They serve to mark the tone syllable, and at the same time to show the relation of each word to the sentence: hence they are called דָּבָכָא, as marking the sense. 2. They indicate the modulation of the tone according to which the Old Testament was recited in the synagogues, and were hence called דָּבָכָא.

"The manner of recitation was different for the Pentateuch, the prophets, and the metrical books (Job, the Psalms, and the Psalms): old modes of cantillation of the Pentateuch and the prophets (in the HaplAthroia) have been preserved in the German and Portuguese synagogues; both differ, indeed, considerably, yet manifestly show a common characteristic, and are almost like the same composition sung in two different keys; while the chanting of the metrical books, not being employed in the public worship, has long been lost" (Kalisch, p. 84).

Several modern investigators have decided that the use of the accents for guiding the public recitations is anterior to their use as marking the tone of words and syntactical construction of sentences. The great number of the accents is in favor of this hypothesis, since one sign alone would have been sufficient to mark the tone, and the logical relation of the different parts of a sentence has been indicated by a much smaller number. Gesenius, on the other hand, is inclined to think that the accents at first served to mark the tone and the sense (Gesch. p. 221). The whole question is one of mere conjecture. The advocates for the antiquity of the accents would carry them back as far as the time of the ancient Temple service. The Gemara (Nedarim, fol. 37, 2; Megillah, i. fol. 7, 2) says that the levites recite according to the accents even in the days of Nehemiah.

Writing Materials, etc. — The oldest documents which contain the writing of a Semitic race are probably the bricks of Nineveh and Babylon on which are impressed the cuneiform Assyrian inscriptions. Inscribed bricks are mentioned by Pliny (vii. 56) as used for astronomical observations at the temple of Babylon. There is, however, no evidence that they were ever employed by the Hebrews, who certainly at a very early period practiced the more difficult but not more durable method of writing on stone (Ex. xxiv. 12, xxxii. 18, xxxii. 15, xxiv. 1, 28; Deut. x. 1, xxvii. 1; Josh. viii. 32), on which inscriptions were cut with an iron graver (Job xix. 24; Jer. xvii. 1). They were moreover acquainted with the art of engraving upon metal (Ex. xxxvii. 36) and gems (Ex. xxxviii. 9). Wood was used upon some occasions (Num. xvii. 3; comp. Hom. ii. vii. 157), and writing tablets of box-wood are mentioned in 2 Esdr. xiv. 21.

The "lead," to which allusion is made in Job xix. 24, is supposed to have been poured when melted into the cavities of the stone made by the letters of an inscription, in order to render it durable, and does not appear ever to have been used by the Hebrews as a writing material, like the χάρτος ὀλυμπιάδον at Thébes, on which were written Hesiod's Works and Days (Paus. ix. 31, § 4, comp. Plin. xii. 21). Inscriptions and documents which were intended to be permanent were written

b The case of Eackel (iv. 1) is evidently an exception.

copper was used for the same purpose. M. Brito found traces of it in letters on the pavement slabs of Khorsabad (Layard, Nos. iii. 188).
on tablets of brass (1 Macc. viii. 22, xiv. 27), but from the manner in which they are mentioned it is clear that their use was exceptional. It is most probable that the most ancient, as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of skins was practiced by the Hebrews (Ex. xxv. 5; Lev. xiii. 48), and they may have acquired the knowledge of the art from the Egyptians, among whom it had attained great perfection, the leather-cutters constituting one of the principal subdivisions of the third caste. The fineness of the leather, says Sir G. Wilkinson, "employed for making the straps placed across the bodes of mummies, discovered at Thebes, and the beauty of the figures stamped upon them, satisfactorily prove the skill of the leather-cutters," and the antiquity of embossing; some of these bearing the names of kings who ruled Egypt about the period of the Exodus, or 3,300 years ago (Anc. Eg. iii. 155). Perhaps the Hebrews may have borrowed, among their other requirements, the use of papyrus from the Egyptians, but of this we have no positive evidence. Papyri are found of the most remote Pharaonic age (Wilkinson, Anc. Eg. iii. 118), so that Pliny is undoubtedly in error when he says that the papyrus was not used as a writing material before the time of Alexander the Great (xiii. 21). He probably intended to indicate that this was the date of its introduction to Europe.

Ancient Writing Materials.

In the Bible the only allusions to the use of papyrus are in 2 John 12, where χαρτής occurs, which refers especially to papyrus paper, and 3 Macc. iv. 29, where χαρπήσας is found in the same sense. In Josephus (Ant. iii. 11, § 6) the trial of obstinacy is made by writing the name of God on a skin, and the 70 men who were sent to Ptolemy by Jerusalem by the high-priest Eleazar, to translate the Law into Greek, took with them the skins on which the Law was written in golden characters (Lit. xii. 2, § 10). The oldest Persian annals were written on skins (Hod. Sic. ii. 32), and these appear to have been most frequently used by the Semitic races if not peculiar to them. Of the byssus which was used in India before the time of Alexander (Strabo xv. p. 717), and the palm-leaves mentioned by Pliny (vii. 24), there is no trace among the Hebrews, although we know that the Etruscans wrote their earliest copies of the Koran upon

a The word for "book," סָפָר, סֵפָר, is from a root, סָפָר, סֵפָר, "to scrape, shave," and indirectly points to the use of skin as a writing material.
Law was to be written with nothing else (Waener, § 334). The ink, נטף, דפי (Jer. xxxvi. 18), literally "black," like the Greek μαύρον (2 Cor. iii. 3; 2 John 12; 3 John 13), was to be of lamp-black dissolved in gall juice, though sometimes a mixture of lamp-black and vitriolic acid was used (Waener, § 335). It was carried in an inkstand (食べ the hosspeh), which was suspended at the girdle (Es. iv. 2, 3) as is done at the present day in the East. The modern scribes have an apparatus consisting of a metal or ebony tube for their reed pens, with a cup or ball of the same material, attached to the upper end, for the ink. They thrust through the girdle, and carry with them at all times (Thomson, The Land and the Book, p. 181). Such a case for holding pens, ink, and other materials for writing is called in the Midrash לא הלל לבל, kolathrin, or קלאחרין, kolathrya (codenominatio; Midr. Celen. ii. 7; Mike. x. 1) while יתכט יטט, kalitcath (Midr. Celen. xi. 3), is a case for carrying pens, penknife, style, and other implements of the writer's art. To professional scribes there are allusions in Ps. xlv. 1 [2]; Ezr. vii. 6; 2 Esdr. xiv. 24. In the language of the Talmud these are called חדשות, bikkurin, which is a modification of the Lat. libellus (Talm. Shabb. fol. 16, 1). For the literature of this subject, see especially Gesenius, Geschichtc der hebräischen Sprache und Schrift, 1815; Lehrbuch der hebr. Sprache, 1817; Monumenta Phenicia, 1837; Art. Palaigraphie in Ersch and Gruber's Allg. Lex., vol. iii. Heidelb., Ausfahriiche hebräische Gemünzungen (1841), and his articles in the Studien und Kritiken, 1830, Band 2: A. T. [G.] Hoffmann, Grammatik Syriacum, 1837: A. G. Hoffmann, Art. Hebräische Schrift in Ersch and Grüber; Fürst, Lehrbuch der urmenschlichen Sprachen, 1835: Ewald, Ausführlicher Lehrbuch der hebr. Sprache; Saalschütz, Forschungen im Gebiete der hebräisch-assyrischen Sprachen und Altertümern, 1828: besides other works, which have been referred to in the course of this article.

* This may be a suitable place to speak of the writing on the Moabite stone recently discovered on the coast of the Dead Sea. In August, 1868, the Rev. F. Klein, connected with the Church Missionary Society in Jerusalem, met with this monumental stone at Bohun, the ancient Dison (נלה) on a journey from Es-salt to Kerak, a region seldom visited by Europeans and still comparatively unknown. He copied a small part of the inscription and took measurements, which show the stone to have been about 3 feet 9 inches long, 2 feet 4 inches in breadth, and 1 foot 2 inches thick. It was in almost perfect preservation, lying with the inscription uppermost, and was a basaltic stone, exceedingly heavy. No inscription was on the bottom of the side, which was perfectly smooth, and without marks. But unfortunately, before the stone could be properly examined, owing to the unwillingness of the Arabs to give it up, it was broken into fragments by cold water having been thrown upon it after it had been heated by fire. We are indebted mainly to the efforts of Capt. Warren, and the French vice-consul at Jerusalem, M. Bonmeau, for impressions or reproductions taken of the main block and some of the recovered parts, from which we learn the character and importance of this interesting monument. The investigations are not yet complete, but are supposed to establish the following results. (1) The stone is undoubtedly the oldest Semitic monument yet found. (2) It is stated by Mr. Deutsch, of the British Museum, that the characters appear older than any of the Assyrian bilingual cylinders in the British Museum. He thinks that they are of the very last age, or as old as the ninth century, n. c. (3) The stone chronicles the achievements of one Mesha, king of the Moabites. Now it was about this time (namely, 800 B. c.), that Mesha lived, against whom Jehoram and Jehoshaphat fought (2 K. iii. 4 ff.). [Missra.] (4.) The inscription is full of well-known Biblical names, such as Beth-Danoth, Beth-Baal-Meon, Hormaim, and Dibon. (5.) Mention is frequently made of Israel, a rival power, and of Chemosh, the national God of Moab. (6.) It is invaluable to the student of alphabets. Nearly the whole of the Greek alphabet is found here, not merely similar to the Phenician shape, but as identical with it as can well be. (7.) From the few existing letters, it seems, if not impossible, at least very improbable, that the language written upon the stone is not a dialect of the Hebrew. The Moabite stone is said to be a copy of the stone of Debir, or Dison, which was the old name of Hebron. (8.) It contains, besides other letters, the Hebrew letters which do not occur in the Greek, a ð (th), and an e (w). (9.) The stone is full of interesting historical details. It shows a German translation of the epigraph, supplying in brackets the missing or illegible words, on conjectural grounds. (10.) It is a document for the sake of comparing the cuneiform inscriptions. It is remarkable that no word occurs in the Moabite fragment of which the root does not exist in the Hebrew Biblical text. It reads in this respect, as M. de Vogüé remarks, almost like a page from the Hebrew Scriptures. Prof. Schlottmann points out various important connections between this document and the Biblical history. Prof. G. Rawlinson, on "the Moabite Stone" (Contemp. Rec. Aug. 1870, pp. 97-112), dwells particularly on "the palaeographical value of the discovery." He argues, among other points, that the more primitive forms of the letters on "the stone" resemble the objects from which they are named much more strikingly than the later forms, and therefore confirm the theory of the pictorial origin of alphabetic writing. He finds evidence, also, in the closer resemblance between these more primitive figures and the earliest Greek letters, that the Greeks borrowed the art of writing from the Phenicians at a much earlier date than many have assigned to that event. Letters, according to this view, were not necessarily unknown to the Greeks in the time of Homer and Hesiod. The Pentateuch and other oldest parts of the He-
New and important inscriptions in various languages, of which the most important is that of King Mesha of Moab, found the present year in the ancient Dibon, have been discovered and selected upon by expert scholars.

The general result of these investigations has been to magnify the importance and to extend the sway of the old Canaanite or Phoenician alphabet, and to indicate more clearly to us its original characters. It is not improbable that every style of script now in use, with the exception of the Chinese and Japanese, is the lineal descendant of the letters of Cadmus.

Whether the three systems of picture-writing, the Egyptian, the Central American, and the Chinese; the two alphabetic systems of the ancient Persians and the Phoenicians, and the mixed system of Assyria had all a common origin, as Geiger maintains, in the valley of the Euphrates, it is as yet impossible to decide. In order to express thought to the eye, pictures would first be employed. These pictures would next stand for the first syllable of the words which they had represented, and finally for the first vocal elements of those syllables. Such, no doubt, was the history of the Semitic alphabet. The names of the letters seem to point to a hieroglyphic period, as they are the objects of which such pictures could be drawn. Then the fact that the Semitic alphabet has no vowels points to a period when the vocal system of the language was less developed, and when each written consonant carried its own vowel with it, as in the syllabic system of ancient Assyria. We know of two modern cases, one of the Cherokee Indian Sequoya or Gist, and the other of Duarte Bucare in Africa, in which savages, having gained some inkling of the civilized method of representing fractions of words by arbitrary signs, have themselves invented an alphabet. It is a suggestive fact that in both of these cases the system which they hit upon was syllabic. Sequoya in 1825 had devised an alphabet composed of two hundred syllables, which he afterwards reduced to eighty-five. Such was probably the original syllabic character of the Semitic alphabet, consisting of consonants followed by the primitive vowel ɑ. Had the alphabet originally been formed by making an ultimate analysis of sounds it would be difficult to explain the fact that the vowels, the most prominent elements in such an analysis, are all absent.

It is now generally admitted that the Phoenician or Semitic alphabet was derived from the Egyptian hieratic characters (Brugsch, Zeit. 1864, p. 70 ff. and in his Bildung u. Entst. d. Schrift, Berlin 1868). F. Lenormant,

Saw in prop. de l'alph. phon., Par. 1869. Lauth, Ueber d. ägypt. Ursprung aus. Bücherum. u. Ziffere in the Sitzungs. d. inner. Abh. d. Wiss., 1867, ii. 84-124. G. Ebers, Ägypten u. d. Köcher Mosc, Leipzig, 1868, pp. 147-151. Schröder, De phon. Sprach., Halle, 1869, p. 76. F. Schröder, in De Wette's Étud. in d. Bäcker des A. T., 8 d. 1889, p. 180. Takiusu's basis for the letters on the one hand the most archaic Phoenician forms as given on gems and seals and on the Mosbite Inscription, and on the other the most ancient hieratic characters as found on the papyrus Prisse, a manuscript of the twelfth dynasty, and so older than the Hyksos, we find that in at least half of the Phoenician letters there is an evident resemblance to the corresponding hieratic. In the Phoenician, as in the Hebrew, Dhal and Resh are almost identical. The same is true in the hieratic writing. In these two letters, and in Shin, the resemblance is quite striking. Probably the adaptation of the Egyptian characters to the use of the Phoenician or Canaanite language, was due to the large dress of the Hyksos, who invaded the Delta of the Nile even before the Hyksos invasion, although some have given the credit to the Hyksos conquerors, and others even to the Israelites, although their condition in Egypt was certainly not favorable to literary pursuits.

The names of the letters are pure Semitic and not Egyptian. This shows that although hieratic characters were borrowed, the Egyptian names were not taken with them. In selecting these names it is probable that the simplest and the most familiar objects were chosen which happened to have names beginning with the desired letter. In most cases it is useless to try to find in the characters any resemblance to the objects whose names they bear. Thus in the Egyptian hieroglyphic Lamed is a lion. This in the hieratic is reduced to a conventional form which was adopted almost exactly into the Phoenician alphabet, but with a change of name from "lion" to ל"ת, "an ox-goad," which does not resemble at all in shape. The most we can say is that the selection of common visible objects for names of the letters is in imitation of the Egyptian picture-writing, and in a few cases it may have been possible, as in תב, a door, and ע"ב, water, to find words beginning with the requisite letter which agreed in sense with the shape of the letters.

We can be approximately certain of the original form of the Phoenician letters. By far the most important monument for this purpose is the Mosbite column of Mesha, belonging to the first half of the ninth century before Christ. Next in importance to this are the inscriptions on some weights found in Assyria by Layard, and which are nearly as old and which contain no less than 2000 characters and gems of extreme antiquity. The later Phoenician monuments are counted by hundreds, and one of them, the great Sidonian inscription, is of considerable palaeographical value. De Vogüé concludes as the result of his study of these remains that the alphabet in its archaic form was characterized by the prevalence of sharp angles (Journal Asiatique, 1867, p. 171). The zigzag shape of Mem and Shin is a certain proof of the antiquity of the monument that contains them. A few letters, notably יג וו, retained their sharp angles to a late period. Of this original form we do not possess
a single pure example, unless it be a single scrap
beans, bearing the legend הָלִּישָׁן, "belonging to
Shallum," which may be as old as the time of Da-
v. In the Moabite inscription these sharp angles
are generally preserved, although Lamed has lost its
angle to the right, and Beth, Kaph, Mem, Nun,
and Pe, curve their first stroke somewhat to the left.
Again, which means "an eye," may have been
originally circular, as we here find it, and the same
may have been the ease with Faa and Kaph, both of
which have rounded heads on the Moabite stone.
We here first find דלת the simple Greek Δελθ, Δ, and
quite distinguishable from Resh; and سئد is
identical with the earliest Greek ς, as found in the
Coryca inscriptions of the forty-ninth Olympiad.
From this archaic Phenician, of which Lenormant
gives the characters so far as they were then known
(Revue Archéologique, 1867), were derived the
Greek letters of which we have specimens as old as
the ninth century before Christ, written so exactly
in the Phenician character, and still turned to the
left, that Prof. E. Hitzig (Zeitschr. d. d. M., t.
1858, p. 273) has tried to transliterate, as it Phenici-
ian, the inscription from Sura, cut under the
picture of a fish, "תְּלַקְנָא יָגוּפָא יָשָׂהוּ.
The first stage in the modification of the original
Phenician character was the substitution of trans-
verse bars for the original zigzags, first in מ, נ,
and afterwards in ש. At the same time the
letters show more curves, and in the Aramaic
dialects all the zigzags disappear; and the heads of
Beth, Deltb, and Reh, which were at first closed
and triangular, are opened at the top. From the
Aramaic character by gradual changes was derived
the Pahlavone and the modern square Hebrew.
This is hardly the place to give the genealogy
of any other than the square Hebrew of all the alphabets
that are descendants of the old Semitic.
For the Greek, reference may be made to the elaborate
alphabets of Greece, Asia Minor, and the Ionian
Islands given by Kirchhoff (Stud. zur Gesch. d.
zur Berlin, 1864). For the Latin Monument has done
a similar service. Weber, following Prusen,
makes it not improbable (Zeitschr. d. d. M. G. x.
389 ff.) that the Sanskrit had a similar origin, car-
rying with it all the alphabets of India, Burmah,
Java, and Thibet. His argument, however, is by no
means universally accepted as conclusive.
The Zend and Tadjik alphabets are of Semitic origin,
as Spiegel shows in his Gram. der Hauverselb-
sprache, pp. 26, 34 ff. Kloppoth has remarked
that the Mongolian, Tangusian, and Manchu alphabets
are from the Syrian; though modified, it is
true, by the peculiar columnar arrangement of the
Chinese. Add to these the Samaritan, Ethiopic, and
Syriac; the Arabic, with its characters
modified or unmutilated as accepted by Turks,
Persians, Malays, Hindostanes, Berbers, and Tou-
arees; still further remember that the Cyrillic
and Greek alphabets of Bulgaria and Russia,
and the Gothic of Ulphilas, were of Semitic origin
through the Greek, and those of the rest of the
east of the Caspian through the Persian, and we have
the Chinese left as the only living written language
whose alphabet is not lineally descended from that
of Cadmus. To the literature referred to above,
add M. A. Levy, Philologische Studien, 4 Hefte, Bresl.
1856-70; Siegel u. Gemmen, ittd. 1869; Die pal-
myren. Inschriften, in Zeitschr. d. d. M. G., 1864,
p. 65 ff.
W. H. W.

YEAR

X.

XANTHICUS. [Momms, iii 2007]

Y.

YARN (בַּרְנָן; בַּרְנָן). The notice of yar-

n is contained in an extremely obscure passage in
1 K. x. 28 (2 Chr. ii. 16): "Solomon had horses
brought out of Egypt, and linen yarn: the king's
merchants received the linen yarn at a price." The
LXX. gives έν ἑωνω, implying an original reading
of Εν εωνω; the Vulg. has de Cor, which is
merely a Latinized form of the original. The He-
brew received Text is questionable, from the cir-
stance that the second mitrith has its final vowel
lengthened as though it were in the status
construetus. The probability is that the term does
refer to some entrepôt of Egyptian commerce,
but whether Tekaoh, as in the LXX., or Coa, as in
the Vulg., is doubtful. Gesenius (Thes. p. 1202)
gives the sense of "number" as applying equally
to the merchants and the horses: "A bond of
the king's merchants bought a drove (of horses)
at a price;" but the verbal arrangement in 2 Chr.
is opposed to this rendering. Thesius (Ezech. Bibl.
on 1 K. x. 28) combines this sense with the former,
giving to the first mitrith the sense "from Tekaoh,"
to the second the sense of "drove." Bertheau
(Ezech. Bibl., 2 Chr. i. 10) and First (Lex. s. v.)
side with the Vulgate, and suppose the place calle-
d Coa to have been on the Egyptian frontier: "The
king's merchants from Coa (i. e. stationed at Coa)
took the horses from Coa at a price." The sense
adopted in the A. V. is derived from Jewish in-
terpreters.

W. L. B.

YEAR (נַע): יָנוֹעַ; יָנוֹעַ, the highest ordi-

nary division of time. The Hebrew name is
identified with the root יָני, "he or it repeated,
did the second time," with which are cognate the
ordinal numeral יָנוֹעַ, "second," and the cardia-

cal, יָנוֹעַ, "two." The meaning is therefore
taken to be "an iteration," by Gesenius, who
compares the Latin annus, properly a circle. Ge-

senius also compares the Arabic حُرْق، which he
says signifies a "circle, year." It signifies a "year,"
but not a "circle," though sometimes
meaning "around:" its root is יָנוֹע, "it
be came altered or changed, it shifted, passed,
revolved and passed, or became complete" (on Mr. Lane's
authority). The ancient Egyptian RENP, "a
year," seems to resemble annus; for in Coptic one
of the forms of its equivalent, पृष्म, the
Bashmure पृष्म, पृष्म, is identical
with the Sahidic पृष्म, a "handle, ring,"
पृष्म, "rings." The sense of the He-
brew might either be a recurring period, or a cir-
cle of seasons, or else a period circling through the
seasons. The first sense is agreeable with any
period of time: the second, with the Egyptian
YEAR

"primitive year," which, by the use of tropical seasons as divisions of the "Vague Year," is shown to have been tropical in reality or intention; the third agrees with all "wandering years."

1. Years, properly so called.

Two years were known to, and apparently used by, the Hebrews.

1. A year of 360 days, containing twelve months of thirty days each, is indicated by certain passages in the Hebrew and Aramaic Scriptures. The Annals, and a half, of Daniel (vii. 25, xii. 7), where "time" (Ch. 17, Heb. לְבָדָּה) means "year," evidently represent the same period as the 42 months (Rev. xi. 2) and 1,260 days of the Revelation (xi. 3, xii. 6), for 360 × 3.5 = 1,260, and 30 × 42 = 1,260.

This year perfectly corresponds to the Egyptian vague year, without the five intercalary days. It appears to have been in use in Noah's time, or at least in the time of the writer of the narrative of the Flood, for in that narrative the interval from the 17th day of the 2d month to the 17th day of the 7th of the same year appears to be stated to be a period of 150 days (Gen. vii. 11, 24, viii. 3, 4, comp. 13), and, as the 1st, 2d, 7th, and 10th months of one year are mentioned (viii. 13, 14, vii. 11, vii. 4, 5), the 1st day of the 10th month of this year being separated from the 1st day of the 1st month of the next year by an interval of at least 34 days (vii. 5, 6, 10, 12, 19), we can only infer a year of 12 months. Ideler disputes the former inference, arguing that as the water first began to sink after 150 days (and then had been 15 cubits above all high mountains), it must have sunk for some days after the Ark could have rested on Ararat, so that the second date must have been more than 150 days later than the first (Handbuch, i. 69, 70, 478, 479). This argument depends upon the meaning of the expression "high mountains," and upon the height or "the mountains of Ararat," upon which the Ark rested (Gen. viii. 4), and we are certainly justified by Shemitic usage, if we do not consider the usual inference of the great height attained by the Flood to be a necessary one (Genesis of the Earth and of Man, 2d ed. pp. 57, 98).

The exact length of this period is difficult to ascertain. If we allow 30 months of 30 days each, and the use of a year of 360 days, or 12 such months, by the prophets, the latter fact overlooked by Ideler, favor the idea that such a year is here meant, unless indeed one identical with the Egyptian vague year, of 12 months of 30 days and 5 intercalary days. The settlement of this question depends upon the nature and history of these years, and our information on the latter subject is not sufficiently certain to enable us to do more than hazard a conjecture.

A year of 360 days is the rudest known. It is formed of 12 spurious lunar months, and was probably the parent of the lunar year of 354 days, and the vague year of 365. That it should have continued any time in use would be surprising were it not for the enormous length of the months. The Hebrew year, from the time of the Exodus, as we shall see, was evidently lunar, though in some manner rendered virtually solar, and we may therefore infer that the lunar year is as old as the date of the Exodus. As the Hebrew year was not an Egyptian year, and as nothing is said of its being new, save in its time of commencement, it was perhaps earlier in use among the Israelites, and either brought into Egypt by them or borrowed from Shemitic settlers.

The vague year was certainly in use in Egypt in as remote an age as the earlier part of the XIth dynasty (n. c. cir. 2000), and there can be no reasonable doubt that it was there used at the time of the building of the great Pyramid (n. c. cir. 2550). The intercalary days seem to be of Egyptian institution, for each of them was dedicated to one of the great gods, as though the innovation had been thus made permanent by the priests, and perhaps rendered popular as a series of days of feasting and rejoicing. The addition would, however, date from a very early period, that of the final settlement of the Egyptian religion.

As the lunar year and the vague year ran up parallel to so early a period as that of the Exodus, and the former seems to have been then Shemitic, the latter then, and for several centuries earlier, Egyptian, and probably of Egyptian origin, we may reasonably conjecture that the former originated from a year of 360 days in Asia, the latter from the same year in Africa, this primitive year having been used by the Noachians before their dispersion.

2. The year used by the Hebrews from the time of the Exodus may be said to have been then instituted, since a current month, Abib, on the 14th day of which the first Passover was kept, was then made the first month of the year. The essential characteristics of this year can be clearly determined, though we cannot fix those of any earlier year. It was essentially solar, for the offerings of productions of the earth, first-fruits, harvest-produce, and ingathered fruits, were fixed to certain days of the year, two of which were in the periods of great feasts, the third itself a feast reckoned from one of the former days. It seems evident that the year was made to depend upon these times, and it may be observed that such a calendar would tend to cause thankfulness for God's good gifts, and would put in the background the great humanities which the heathen worshipped in Egypt and in Canaan.

Though the year was thus essentially solar, it is certain that the months were lunar, each commencing with a new moon. There must therefore have been some method of adjustment. The first point to be decided is how the commencement of each year was fixed. On the 16th day of Abib ripe ears of corn were to be offered as first-fruits of the harvest (Lev. ii. 14, xxiii. 10, 11): this was the day on which the sicle was begun to be put to the corn (Deut. xvi. 9), and no doubt Josephus is right in stating that until the offering of first-fruits had been made no harvest-work was to be begun (Ant. iii. 10, § 5). Ideler also states that ears of barley were offered (Idelb.). That this was the case, and that the ears were the earliest ripe, is evident from the following circumstances. The reaping of barley commenced the harvest (2 Sam. xxii. 9), that of wheat following, apparently without any considerable interval (Ruth ii. 24). On the day of Pentecost thanksgiving was offered for the harvest, and it was therefore called the "Feast of Harvest." It was reckoned from the commencement of the harvest, on the 16th day of the 1st month. The 50 days must include the whole time of the harvest of both wheat and barley throughout Palestine. According to the observations of modern travellers, barley is ripe, in the warmest parts of Palestine, in the first days of April. The barley-harvest therefore begins about half a month or less after the vernal equinox. Each year, if solar, would thus begin at about the
equinox, when the earliest ears of barley must be ripe. As, however, the months were lunar, the commencement of the year must have been fixed by a new moon near this point of time. The new moon must have been that which fell about or next after the equinox, not more than a few days before, on account of the offering of first-fruits. Edler, whose observations on this matter we have thus far followed, supposes that the new moon was chosen by observation of the forwardness of the barley-crops in the warmer parts of the country (Hierp-bom. 1). But such a method would easily cause confusion on account of the different times of the harvest in different parts of Palestine; and in the period of the Judges there would often have been two separate commencements of the year in regions divided by hostile tribes, and in each of which the Israelite population led an existence almost independent of any other branch. It is more likely that the Hebrews would have determined their new year's day by the observation of heliacal or other star-risings or settings known to mark the right time of the solar year. By such a method the beginning of any year could have been fixed a year before, either to one day, or, supposing the month-commencements were fixed by actual observation, within a day or two. And we need not suppose that the Israelites were not well acquainted with such means of marking the periods of a solar year. In the ancient Song of Deborah we read how "They fought from heaven: the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon." (Judg. v. 20, 21). The stars that marked the times of rain are thus connected with the swallowing up of the invincible Canaanites perished. So too we read how the Lord demanded of Job, "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Cisil?" (Job xxxviii. 31). "The best and most fertilizing of the rains," in Palestine and the neighboring lands, save Egypt, "fell when the Pleiades set at dawn (not exactly heliacally), at the end of autumn; rain scarcely ever falling at the opposite season, when Scorpio sets at dawn." That Cisil signifies the Pleiades does not admit of reasonable doubt, and Cisil, as opposite to it, would be Scorpio, being identified with Our Scorpionis by Aben Ezra. These explanations we take from the article FAMINE [vol. i. p. 810 b. and note]. Therefore it cannot be questioned that the Israelites, even during the troubled time of the Judges, were well acquainted with the method of determining the seasons of the solar year by observing the stars. Not alone was this the practice of the civilized Egyptians, but, at all times of which we know their history, of the Aravis, and also of the Greeks in the time of Herodot, while yet their material civilization and science were rudimentary. It has always been the custom of pastoral and scattered peoples, rather than of the dwellers in cities; and if the Egyptians be thought to form an exception, it must be recondite that they used it at a period not remote from that at which their civilization came from the plain of Shinar.

It follows, from the determination of the proper new year's day, whether by observation of a stellar phenomenon, or of the forwardness of the crops, that the method of intercalation can only have been that in use after the Captivity, the addition of a thirteenth month whenever the twelfth ended too long before the equinox for the offering of the first-fruits to be made at the time fixed. This method is in accordance with the permission granted to postpone the celebration of the Passover for one month in the case of any one who is legally unable, or journeying at a distance (Num. ix. 9-13); and there is a historical instance in the case of Hezekiah of such a postponement, for both reasons, of the national celebration (2 Chr. xxx. 1-3, 15). Such a practice as that of an intercalation varying in occurrence is contrary to western usage; but the like prevails in all Muslim countries in a far more inconvenient form in the case of the commencement of every month. The day is determined by actual observation of the new moon, and thus a day is frequently unexpectedly added to or deducted from a month at one place, and months commence on different days at different towns in the same country. The Hebrew intercalation, if determined by stellar phenomena, would not be liable to a like uncertainty, though such may have been the case with the actual day of the new moon.

The later Jews had two commencements of the year, whence it is commonly but inaccurately said that they had two years, the sacred year and the civil. We prefer to speak of the sacred and civil reckonings. Edler admits that these reckonings obtained at the time of the Second Temple. The sacred reckoning was that instituted at the Exodus, according to which the first month was determined by the civil reckoning the first month was the seventh. The interval between the two commencements was thus exactly half a year. It has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year, and that thenceforward the year had two beginnings, respectively the civil and the national reckonings. The former supposition is a hypothesis, the latter may almost be proved. The strongest point of evidence as to two beginnings of the year from the time of the Exodus, strangely unnoticed in this relation by Edler, is the circumstance that the sabbatical and jubilee years commenced in the 7th month, and no doubt on the 10th day of the 7th month, the Day of Atonement (Lev. xxv. 9, 10), and as this year immediately followed a sabbatical year, the latter must have begun in the same manner. Both were full years, and therefore must have commenced on the first day. The jubilee year was proclaimed on the first day of the month, the Day of Atonement standing in the same relation to its beginning, and perhaps to the civil beginning of the year, as did the Passover to the sacred beginning. This would be the most convenient, if not the necessary commencement of a year of total cessation from the labors of agriculture, as a year so commencing would comprise the whole round of such occupations in regular sequence from seed-time to harvest, and from harvest to vintage and gathering of fruits. The 7th month, apart from the mention of the Day of Atonement, clearly shows this, unless we suppose, but this is surely unwarrantable, that the injunction in the two places in which it occurs follows the regular order of the seasons of agriculture (Ex. xxiii. 10, 11; Lev. xxv. 3, 4, 11), but that this was not intended to apply in the case of the observance. Two or one years, with reference to the feast of Ingathering on the 15th day of the 7th month, must be here noticed. This feast is spoken of as "in the going out," or "end of the year" (Ex. xxiii. 10), and as
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This is the change of the year" (xxxiv. 22), the latter a vague expression, as far as we can understand it, but quite consistent with the other, whether indicating the turning point of a natural year, or the half of the year by the sacred reckoning. The Rabbins use the term לְתִכּ to designate the commencement of each of the four seasons into which they divide the year (Houdeshel, p. 550, 551). Our view is confirmed by the similarity of the 1st and 7th months as to their observances, the one containing the Feast of Unleavened Bread from the 15th to the 21st inclusive; the other, that of Tabernacles, from the 15th to the 22nd. Evidence in the same direction is found in the special sanctification of the 1st day of the 7th month, which in the blowing of trumpets resembles the proclamation of the jubilee year on the Day of Atonement. We therefore hold that from the time of the Exodus there were two beginnings of the year, with the 1st of the 1st and the 1st of the 7th month, the former being the sacred reckoning, the latter used for the operations of agriculture, the civil in Egypt, the former day, the latter the 21st day. The Egyptians used the lunar year for their religious observances, and for ordinary affairs, except those of agriculture, which they regulate by the Coptic Julian year.

We must here notice the theories of the derivation of the Hebrew year from the Egyptian vague year, as they are connected with the tropical point or points, and agricultural phenomena, by which the former was regulated. The vague year was commonly used by the Egyptians; and from it only, if from an Egyptian year, is the Hebrew likely to have been derived. Two theories have been formed connecting the two years at the Exodus.

(1.) Some hold that Abib, the first month of the Hebrew year by the sacred reckoning, was the Egyptian Epiphi, called in Coptic ΕΠΙΦΙ, and in Arabic, by the modern Egyptians, ابیم. Abib, or Febeh, the 11th month of the vague year. The similarity of sound is remarkable, but it must be remembered that the Egyptian name is derived from that of the goddess of the month, ΠΕΠ-Τ or ΑΠΑΠ-Τ (?), whereas the Hebrew name has the sense of "an ear of corn, a green ear," and is derived from the unused root מָצָא, traceable in מַצָּא, "verdure," מָצָא, Chaldee, "fruit," מָצָא, "green fodder." Moreover, the Egyptian Π is rarely, if ever, represented by the Hebrew ב, and the converse is not uncommon. Still stronger evidence is afforded by the fact that we find in Egyptian the root ΑΒ, "a mow-gay," which is evidently related to Abib and its cognates. Supposing, however, that the Hebrew calendar

The names of the Egyptian months, derived from their deities, are alone known to us in Greek and Coptic forms. These forms are shown by the names of the deities given in the sculptures of the ceiling of the Museum of El-Kahun to be correct; but in a second case they are traceable. The following are certain: 1. ΠΕΠ-Τ, OΣΩΤ, divinity ΤΕΕΗ (Toth), as well as a goddess. 2. ΠΑΡΕ, ΠΑΡΕ, ΠΑΡΕ, i.e. ΠΑΡΕ, belonging to Ptolemy. 3. ΑΒΠ, ΛΩΡ, ΗΑΘΑΡ. 4. ΠΕΠ-Τ, ΠΑΡΕ, 3.eC, formed by fixing the Egyptian Epiphi as the first month, what would be the chronological result? The latest date to which the Exodus is assigned is about b.c. 1320. In the Julian year n. c. 1320 the month Epiphi of the Egyptian vague year commenced May 16, 44 days after the day of the vernal equinox. April 2, very near which the Hebrew year must have begun. Thus at the latest date of the Exodus, there is an interval of a month and a half between the beginning of the Hebrew year and Epiphi I. This interval represents about 180 years, through which the vague year would retrograde in the Julian until the commencement of Epiphi corresponded to the vernal equinox, and no method can reduce it below 100. It is possible to effect this much by conjecturing that the month Abib began somewhat after this tropical point, though the precise details of the state of the crops at the time of the plagues, as compared with the phenomena of agriculture in Lower Egypt at the present day, make half a month an extreme extension. At the time of the plague of hail, the barley was in the ear and was smitten with the flaw, but the wheat was not sufficiently advanced to be in-trovel (Ex. xiv. 30, 31). In Lower Egypt, at the present day, this would be the case about the end of February and beginning of March. The Exodus cannot have taken place many days after the plague of hail, so that it must have occurred about a little after the time of the vernal equinox, and thus Abib cannot possibly have begun much after that tropical point. We have thus carefully examined the evidence as to the supposed derivation of Abib from Epiphi, because it has been carelessly taken for granted, and more carelessly alleged in support of the latest date of the Exodus.

(2.) We have founded an argument for the date of the Exodus upon another comparison of the Hebrew year and the vague year. We have seen that the sacred commencement of the Hebrew year was at the new moon about or next after, but not much before, the vernal equinox; the civil commencement must usually have been at the new moon nearest the autumnal equinox. At the earliest date of the Exodus compared by modern chronologists, about the middle of the 7th century n. c., the Egyptian vague year commenced at or about the latter time. The Hebrew year, reckoned from the civil commencement, and the vague year, therefore, then nearly or exactly coincided. We have already seen that the Hebrews in Egypt, if they used a foreign year, must be supposed to have used the vague year. It is worth while to inquire whether a vague year of this time would further suit the characteristics of the first Hebrew year. It would be necessary that the 14th day of Abib, on which fell the full moon of the Passover of the Exodus, should correspond to the 14th of Phamenoth, in a vague year commencing about the autumnal equinox. A

KUHUS, i.e. ΡΑΚΧΟΣ, II. Ἐρώς, ΕΠΙΦΙ, ΠΕΠ-Τ, or ΑΠΑΠ-Τ. The names of months are therefore, in their corrupt forms, either derived from the names of divinities, or the same as those names. The name of the goddess of Epiphi is written PT-TEE, or PT, "twice." As T is the feminine termination, the root appears to be PT, "twice," thus PT-TEE or ΑΠΑΠ-Τ the latter being Lepidus' reading. (See Lepidus D abundus, abst. iii. 170, 171, Chron. a. 2, 141, and Ptolemy, Horai Egyptian, pp. 7-9, 14, 19 18.)
full moon fell on the 14th of Phamenoth, or Thursday, April 21, B. C. 1652, of a vague year commencing on the day of the autumnal equinox, Oct. 19, B. C. 1653. A full moon would not fall on the same day of the vague year within a shorter interval than twenty-five years, and the triple near coincidence of new moon, vague year, and autumnal equinox, would not recur in less than 1,500 vague years (Exod. 48: 8, 9; 5th ed. Egypt, p. 408). This date of the Exodus, B. C. 1653, is only four years earlier than Hales’s, B. C. 1648. In confirmation of this early date, it must be added that in a list of confederates deputed by Thothmes III. at Megiddo in the 23d year of his reign, are certain names that we believe can only refer to Israelites tribes. The date of this king’s accession cannot be later than about B. C. 1440; and his 23d year cannot therefore be later than about B. C. 1416. Were the Israelites then settled in Palestine, no date of the Exodus but the longest would be tenable. [Chronology.]

II. Divisions of the Year. — 1. Seasons. Two seasons are mentioned in the Bible, "summer," and "winter." The former properly means the time of cutting fruits, the latter, that of gathering fruits; they are therefore originally rather summer and autumn than summer and winter. But that they signify ordinarily the two grand divisions of the year, the warm and cold seasons, is evident from their use for the whole year in the expression "summer and winter" (1 Sam. xxiv. 17; Zech. xiv. 8, perhaps Gen. viii. 22), and from the mention of "the winter house" (Jer. xxxvi. 22) and "the summer house" (Am. iii. 15, where both are mentioned together). Probably ֠נָּלָן and ֥שְׁלָמֵה, when used without reference to the year (as in Job xxiv. 4), retains its original signification. In the promise to Noah, after the Flood, the following remarkable passage occurs: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22). Here "seed-time,..." ֠נִּבְּרַל and "harvest," ֢חַדְּשִׁים, are evidently the agricultural seasons. It seems unreasonable to suppose that they mean winter and summer, as the beginnings of the periods of sowing and of harvest are not separated by six months, and they do not last for six months each, or nearly so long a time. The phrase "cold and heat," ֿ֧יָתִם וּ֙תִּפְּלָה, probably indicates the great alternations of temperature. The whole passage indeed speaks of the alternations of nature, whether of productions, temperature, the seasons, or light and darkness. As we have seen, the year was probably then a wandering one, and therefore the passage is not likely to refer to it, but to natural phenomena alone. [Seasons; Chronology.]

2. Months. — The Hebrew months, from the time of the Exodus, were lunar. The year appears ordinarily to have contained twelve, but, when intercalation was necessary, a thirteenth. The older year contained twelve months of thirty days each. [Month; Chronology.]

3. Weeks. — The Hebrew, from the time of the institution of the Sabbath, whether at or before the Exodus, reckoned by weeks, but, as no lunar year could have contained a number of weeks without a fractional excess, this reckoning was virtually independent of the year as with the Muslims. [Week; Sabbatical Chronology.]

4. Festivals, Holy Days, and Feasts. — The Feast of the Passover was held on the 14th day of the 1st month. The Feast of Unleavened Bread lasted 7 days; from the 15th to the 21st, inclusive, of the same month. Its first and last days were kept as sabbaths. The Feast of Weeks, or Pentecost, was celebrated on the day which ended seven weeks counted from the 16th of the 1st month, that day being excluded. It was called the "Feast of Harvest," and "Day of First-fruits." The Feast of Trumpets (lit. "of the sound of the trumpet"), was kept as a sabbath on the 1st day of the 7th month. The Day of Atonement (lit. "of Atonements") was a fast, held the 10th day of the 7th month. The "Feast of Tabernacles," or "Feast of Gathering," was celebrated from the 15th to the 22nd day, inclusive, of the 7th month. Additions made long after the giving of the Law, and not known to be of higher than priestly authority, are the Feast of Purim, commemorating the defeat of Haman; the Feast of the Dedication, recording the cleansing and rededication of the Temple by Judas Maccabeus; and four fasts.

III. Sacred Years. — 1. The Sabbatical year, "שֵׁכֶם וּ֙תִּפְּלָה" the "fallow year," or, possibly, "year of remission," or "זְכֵר לְיִשְׂרָאֵל" alone, kept every seventh year, was commanded to be observed as a year of rest from the labors of agriculture, and of remission of debts. Two Sabbatical years are recorded, commencing and current, B. C. 1643 and 1436-5. [Sabbatical Year; Chronology.]

2. The Jubilee year, "שֵׁכֶם וּ֙תִּפְּלָה" the "year of the trumpet," or "זְכֵר לְיִשְׂרָאֵל" alone, a like year, which immediately followed every seventh Sabbatical year. It has been disputed whether the Jubilee year was every 49th or 50th: the former is more probable. [Jubilee; Chronology.]

R. S. P.

* YELLOW. [Colors.]

YEK = er, in the A. V. ed. 1611. Num. xi. 33, xiv. 11.

YoKe. — 1. A well-known implement of husbandry, described in the Hebrew language by the terms אֵּרֶךְ and "כְּלַטס," the latter specifically applying to the bows of wood out of which it was constructed, and the last to the application (binding) of the article to the neck of the ox. The expressions are combined in Lev. xxvi. 13 and Ezek. xxvii. 27, with the meaning, "bands of the yoke." The term "yoke" is frequently used metaphorically for subjectio (e. g. 1 K. xii. 4, 9; 11; Is. iv. 3), and of the iron yoke or yoke as an unnaturally galling bondage (Bent. xviii. 48; Jer. xxvii. 13). 2. A pair of oxen, so termed as being yoked together (1 Sam. xi. 7; 1 K. xix. 10, 21). The Hebrew term, נֵּכֶּה, is also applied to asses (Judg. xix. 10) and males (2 K. v. 17), and even to a couple of riders (Is. xxvi. 7). 3. The term נֵּכֶּה is also applied to a certain animal of the land, equivalent to that which a couple of oxen could plough in a day (Is. v. 10; A. V. "acre"), cor...
ZAAVAN (ザバーン in Hebrew: סבֶּון) is a city mentioned in the Bible. It is a town located in the area of the ancient Philistia. The name is also mentioned as ifSba', Zaanain, Zaanah, Zaana, Zaanar, and Zaanai. The name is most likely derived from the Hebrew word סבון (saven) which means “scorn” or “disgrace.”

The division of the passage shown in the LXX, and by the translators, in the Vulgate, is not universally accepted. Some scholars believe that the name Zaanan should be placed before the name Beth-ezel. Others believe that Zaanan is a variant form of the name Shechem.

The name Zaanan is also mentioned in the Targum Onkelos as being the same as Shechem. However, this is not a widely accepted view. Some scholars believe that Zaanan is a variant form of the name Shechem.

The name Zaanan is also mentioned in the Targum Pseudo-Jonathan as being a town located in the area of the ancient Philistia. However, this is not a widely accepted view. Some scholars believe that Zaanan is a variant form of the name Shechem.

The name Zaanan is also mentioned in the Targum Sippurim as being a town located in the area of the ancient Philistia. However, this is not a widely accepted view. Some scholars believe that Zaanan is a variant form of the name Shechem.

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Thus (24.) see Zabadiah, Zabdi, Zabdiel, Zebedee, "tied hath given him ".

1. Son of Nathan, son of Attai, son of Abihai, Sheshan's daughter (1 Chr. ii. 31-37), and hence called son of Abib (1 Chr. xi. 41). He was one of David's mighty men, but none of his deeds have been recorded. The chief interest connected with him is his genealogy, which is of considerable importance in a chronological point of view, and as throwing incidental light upon the structure of the book of Chronicles, and the historical value of the genealogies in it. Thus in 1 Chr. ii. 26-41, we have the following pedigree, the generations preceding Jerahmeel being prefixed:

(1) Judah.
(2) Pharez.
(3) Hezron.
(4) Jeriahmeel.
(5) Obed.
(6) Shammui.
(7) Abihai.
(8) Appian.
(9) Jotham.
(10) Sheshan.
(11) Zabadiah; Zabadiah's daughter (1 Chr. iii. 25) was called Jerahmeel. His younger sons (25.1-28.) were:

- David's own son, named David, from whose name Davidiah, Davidiah's daughter, etc., are derived.
- One who married an Egyptian woman.
- Zabadiah.
- Zabadiah's daughter, also called a daughter of Egypt.
- Attai.

Here then is a genealogy of twenty-four generations, commencing with the patriarch, and terminating we know not, at first sight, where; but as we happen to know, the history, where Zabadiah the son of Abihai lived, we are at least sure of this fact, that the fourteenth generation brings us to the time of David; and that this is about the correct number we are also sure, because out of seven other perfect genealogies, covering the same interval of time, four have the same number (fourteen), two have fifteen, and David's own son has thirteen. [GNE. OF JESUS CHRIST, I. 586]

But it also happens that another person in the line is an historical personage, whom we know to have lived during the usurpation of Athaliah, namely, Azariah the son (i.e. grand-son) of Obed (2 Chr. xxiii. 1). [AZARIAH, 14.] He was fourth after Zabadiah, while Jehoram, Athaliah's husband, was sixth after David — a perfectly satisfactory correspondance when we take into account that Zabadiah may probably have been considerably younger than David, and that the early marriages of the kings have a constant tendency to increase the number of generations in the royal line. Again, the last name in the line is the sixth after Azariah; but Hezekiah, the sixth king after Athaliah's husband, and we know that many of the genealogies were written out by "the men of Hezekiah," and therefore of course came down to his time [BRECHER I. 259] (see 1 Chr. iv. 41; Prov. xxv. 1). So that we may conclude, with great probability, both that this genealogy ends in the time of Hezekiah, and that all its links are perfect.

The only point of importance remains to be noticed, namely, that Zabadiah is called, after his great-grandmother, the founder of his house, son of Abib. For that Abib was the name of Sheshan's daughter is certain from 1 Chr. ii. 31; and it is also certain, from vv. 35, 36, that from her marriage with Jairus descended, in the third generation, Zabadiah. It is therefore as certain as such matters can be, that Zabadiah the son of Abib, David's mighty man, was so called from Abib his female ancestor. The case is analogous to that of Joab, and Abishai, and Asaiah, who are always called sons of Zeruiah, Zeruiah, like Abib, having married a foreigner. Or if any one thinks there is a difference between a man being called the son of his mother, and the son of his great-grandmother, a more exact parallel may be found in Gen. xxv. 4, xxxvi. 12, 15, 17, 18, where the descendants of Ketura, and of the wives of Esau, in the third and fourth generation, are called "the sons of Ketura," or "the sons of Abib," and "of Bedadnah" respectively.

2. (Zabadiah: [Vat.] Alex. Zabad.) An Ephraimit, if the text of 1 Chr. vii. 21 is correct. [SEE SOUTHEAST.]

3. (Zabadiah: [Vat. Zabadia.] Alex. Zabadia.) Son of Shimshai, an Ammonite, an assassin who, with Jehozabad, slew king Joash, according to 2 Chr. xxiv. 26; but in 2 K. xii. 21, his name is written, probably more correctly, Jozaiah [JOZACHAR]. He was one of the domestic servants of the palace, and apparently the agent of a powerful conspiracy (2 Chr. xxv. 3; 2 K. xiv. 5). Joash had become unpopular from his idiocies (2 Chr. xxiv. 18), his oppression (ibid. 22), and, above all, his calumnies (Ibid. 23-25). The explanation given in the article JOZACHAR is doubtless the true one, that the chronicler represents this violent death of the king, as well as the previous invasion of the Syrians, as a Divine judgment against him for the innocent blood of Zechariah shed by him: not that the assassins themselves were actuated by the desire to avenge the death of Zechariah. They were both put to death by Amaziah, but their children were spared in obedience to the law of Moses (Deut. xxiv. 16). The coincidence between the names Zechorah and Jozaiah is remarkable.

A. C. II.

4. (Zabadiah [Vat. Zabadiah.] A hymn of Israel, of the sons of Zattu, who put away his foreign wife at Ezra's command (Ezr. x. 27). He is called SARATHES in 1 Esdr. ix. 28.

5. [Rom.] Zabadiah: [Vat. FA., with prec. word, Athetaioi; Alex. Zabad.] One of the descendants of Hasphon, who had married a foreign wife after the Captivity (Ez. x. 25); called BANNAIA in 1 Esdr. ix. 33.

6. (Zabadiah: [Vat. FA. Zenia; Alex. om.] One of the sons of Xebel, whose name is mentioned under the same circumstances as the two preceding (Ezr. x. 43). It is represented by ZABADAIAS in 1 Esdr. ix. 35.

W. A. W.

ZABADAIAS [1 syl.] (Zabadaias: Sabauas.) Zabad 6 (1 Esdr. ix. 35; comp. Ez. x. 43).

ZABADAIANS [property Zabadaians] (Zabadaios; Sin. Zabadaios; Alex. Zabadieon; Zabadaios.) An Arab tribe who were attacked and spoiled by Jonathan, on his way back to Damascus from his fruitless pursuit of the army of Demetrius (1 Macc. xii. 31). Josephus calls them Nabatians (Ant. xiii. 5, § 10), but he is evidently in error. Nothing certain is known of them. Ewald (Gesch

a He does not appear in the list in 2 Sam. xxiv., and may therefore be presumed to have been added in the latter part of David's reign.
v. 382 finds a trace of their name in that of the place Zobah given by Robinson in his lists; but this is too far south, between the Carmel and the Zerkar. Michaelis suggests the Arab tribe Zebbel; but they do not appear in the necessaryihbor. Jonathan had put the enemy's army, as far as the river Eleutherus (Notre ch de Koby), and was on his march back to Damascus when he attacked and plundered the Zobedans. We must look for them, therefore, somewhere to the north-west of Damascus. Accordingly, on the road from Damascus to Baalbek, at a distance of about 30 hours (26 miles) from the former place, is the village Zebel talking, standing at the upper end of a plain of the same name, which is the very centre of Anti-Libanus. The name Zebel standing is a relic of the ancient tribe of the Zobedans. According to Burckhardt (Syria, p. 3), the plain is about three quarters of an hour in breadth, and three hours in length: it is called Zebel Zebed (heb). The village is of considerable size, containing nearly 3,000 inhabitants, who breed cattle, and the silkworm, and have some dyeing-houses (ibid.).

Not far from Zebel, on the western slopes of Anti-Libanus, is another village called Kefr Zebel, which again seems to point to this as the district formerly occupied by the Zobedans. W. A. W.

ZAB'TAI [2 syl.] (צ"ב) [perh. pure, house of]: Zobebi. 1. One of the descendants of Bebai, who had married a foreign wife in the days of Ezra (Ezr. x. 28). He is called Josabod in 1 Esdr. iii. 29.

2. (Zobebi: F. A. Zabou: Zobetai.) Father of Barnab, who assisted Nehemiah in rebuilding the city wall (Neh. iii. 29).

ZABBUD (צפב) [girset, bastored]: Keri, Keri. [Vat. omitis: Zacur]. One of the sons of Bgai, who returned in the second carvan with Ezra (Ezr. viii. 14). In 1 Esdr. viii. 40 his name is corrupted into Isalucerus.

ZABDEBUS [properly ZABDEUS] (צ"ב'ו"ם) [Valg. om.]: Zabdiel of the sons of Immer (1 Esdr. ii. 21; comp. Ez. x. 29).

ZABBODI (צפב) [Jehovah gavet]: Zobodi [Vat. -s蒱: Alex. Zabbi in Josh. vii. 1: Zobbe]. 1. Son of Zerah, the son of Judah, and ancestor of Achan (Josh. vii. 1, 17, 18).

2. (Zobodi: F. A. Zaboud: Zobedi.) A Benjaminite, of the sons of Shimmil (1 Chr. vii. 19).

3. (Vat. Zabbi: Zóbélis.) David's officer over the produce of the vineyards for the wine-celards (1 Chr. xxvii. 27). He is called "the Siphnaithe," that is, in all probability, native of Shephelah, but his native place has not been traced.

4. (Rom.) Vat. and Alex. on F. A. third hand, Zobodi: Zobedi. Some Asaph the minstrel (Neh. xii. 17): called elsewhere Zaccre (Neh. xii. 35) and Zechir (1 Chr. xi. 15).

a They plant this tree in the East by the wayside, and it is easily ascended because the branches start out comparatively near the ground. [SYRO-ARAB. NOTE 1]

ZABDIEL (צפב) [gift of God]: Zobdai. [Vat. -s蒱: Zacriel]. 1. Father of Jashobeam, the chief of David's guard (1 Chr. xxvii. 2).

2. (Zabdi: Alex. Zobdpai: F. A. Bagbapai.) A priest, son of the great men, or, as the margin gives it, "Haggabdielm." (Neh. xi. 14). He had the oversight of 128 of his brethren after the return from Babylon.

3. (Zabdiel: Joseph Zobdai: Zacriel.) An Arabian chieftain who put Alexander Balas to death (1 Macc. xi. 17; Joseph. Ant. xiii. 4, § 8). According to Dio Chrysostom, Alexander Balas was murdered by two of the officers who accompanied him (Mikler, Fragii Hist. ii. 16).

ZABBUD (צפב) [girset]: Zacrobod: Alex. Zabodi: [Comp. Zaboud: Zacub]. The son of Nathan (1 K. iv. 5). He is described as a priest (A. v. principal officer; "Priest, iii. 274; and as holding at the court of Solomon the confidential post of "king's friend," which had been occupied by Hushai the Archite during the reign of David (2 Sam. xv. 37, xvi. 16; 1 Chr. xxvii. 33). This position, if it were an official one, was evidently distinct from that of counsellor, occupied by Ahithophel under David, and had none of the character of private friendship about it, for Absalom consistently called David the "friend" of Hushai (1 Sam. xvii. 17). In the Vat. MS. of the LXX, the word "priest" is omitted, and in the Arabic of the London Palaeograph it is referred to Nathan. The Peshito-Syriac and several Hebrew MSS. for "Zabud" read "Zacaer." The same occurs in the case of ZABUD.

ZAB'ULON (צ"ב"לום: Zobaloon). The Greek form of the name ZEBULUS (Matt. iv. 13, 15, Rev. vii. 8).

ZACC'AIS [2 syl.] (צפ"א) [pure, innocent]: Zacchyi: [Vat. F.A. Zabha in Neh.]: Alex. Zacchel in Ezra: Zacchel. The sons of Zacca, to the number of 700, returned with Zerubbabel (Ezr. ii. 39; Neh. v. 11). The name is the same which appears in the N. T. in the familiar form of ZACCHAEUS.

ZACCH'AEUS [A. V. ZACHAEUS] (צ"ק"א: Zachaeus). The name of a tax-collector near Jericho, who being short in stature climbed up into a sycamore-tree, in order to obtain a sight of Jesus as He passed through that place. Luke only has related the incident (xix. 1-10). Zacchaeus was a Jew, as may be inferred from his name, and from the fact that the Saviour speaks of him expressly as "a son of Abrahom," (Luke A'barbom). So the latter expression should be understood, and not in a spiritual sense; for it was evidently meant to assert that he was one of the chosen race, notwithstanding the prejudice of some of his countrymen that his office under the Roman government made him an alien and outcast from the privileges of the Israelite. The term which designates this office (צ"ק"א) is unusual, but describes him no doubt, as the superintendent of customs or tribute in the district of Jericho, where he lived, as one having a commission from his Roman principal (unciae, publicanos) to collect the imposts levied b A. V. (Luke xix. 1) has: "And [Jesus] entered and passed through Jericho," as if the incident took place when the Kur thick lord had left the city. But the verb is ἀνασάσαι, was passing through, which places the occurrence in Jericho.
on the Jews by the Romans, and who in the execution of that trust employed subalterns (the ordinary τεκνῶν), who were accountable to him, as he in turn was accountable to his superior, whether he resided at Rome, as was more common, or elsewhere. The provision which made Winer, Redie. ii. 711, and Dict. of Ant. p. 806). The office must have been a lucrative one in such a region, and it is not strange that Zacchaeus is mentioned by the Evangelist as a rich man (αὐτὸς ὢν παλαιστής). Josephus states (Jot. xxv. 4, § 2) that the palm-groves of Jericho and its gardens of balsam were given as a source of revenue by Antony to Cleopatra, and, on account of their value, were afterwards redeemed by Herod the Great for his own benefit. The sycamore-tree is no longer found in that neighborhood (Robinson, Blind. Res. i. 593); but no one should be surprised at this, since "even the solitary relic of the palm-forest, seen as late as 1858" — which existed near Jericho, has now disappeared (Stanley, N. P. p. 507)." The eagerness of Zacchaeus to behold Jesus indicates a deeper interest than that of mere curiosity. He must have had some knowledge, by report at least, of the teachings of Christ, as well as of His wonderful working power, and could thus have been awakened to some just religious feeling, which would make him the more anxious to see the announcer of the good tidings, so important to men as sinners. The readiness of Christ to take up His abode with him, and His declaration that "salvation" had that day come to the house of his entertainer, prove sufficiently that "He who knows what is in man" perceived in him a religious susceptibility which fitted him to be the recipient of spiritual blessings. John the Baptist must often have preached near Jericho, and Zacchaeus may on some occasion have been a hearer. Reflection upon his conduct on the part of Zacchaeus himself appears to have revealed to him deficiencies which disturbed his conscience, and he was ready, on being instructed more fully in regard to the way of life, to engage in "a storefield" for the illegal exactions of which he would not venture to deny (εἰ τῶν τοῦ ἐκσυρφοναριτίαν) that he might have been guilty. At all events he had not lived in such a manner as to overcome the prejudices which the Jews entertained against individuals of his class, and their censure fell on him as well as on Christ when they declared that the latter had not scorned to avail Himself of the hospitality of "a man that was a sinner." The Saviour spent the night probably (βοτια, ver. 5, and καταλαβέων, ver. 7) in the house of Zacchaeus, and the next day pursued his journey to Jerusalem. He was in the caravan from Galilee, which was going up thither to keep the Passover. The entire scene is well illustrated by Oosterzee (Lange's Biblical. iii. 285).

We read in the Rabbinic writings also of a Zacchaeus who lived at Jericho at this same period, well known on his own account, and especially as the father of the celebrated Rabbi Ishmael ben Zachai (see Seraq. 5 Lechei. 4a, 5a). This person may have been related to the Zacchaeus named in the sacred narrative. The family of the Zacchaeus was an ancient one, as well as very numerous. They are mentioned in the books of Ezra (ii. 9 and Nehemiah (vii. 14) as among those who returned from the Babylonian Captivity under Zerubbabel, when their number amounted to seven hundred and sixty. It should be noticed that the name is given as ZAKAI in the Authorized Version of the Old Testament. See Bishop Hall's discourse on Zacchaeus in his Contemplations on the N. T. bk. iv. 3, and Archbishop Trench, on Zacchaeus, in his Studies in the Gospels.) H. B. H.

**ZACCHÆUS** [properly ZACCHÉUS] (Zacchæus is an officer of Judas Maccoabaeus (2 Macc. x. 19). Grofius, from a mistaken reference to 1 Macc. v. 56, wishes to read εἰκὼν τοῦ Ζακχαίου.

B. F. W.

ZACCHÆUS (ζακχαῖος) [mindful]: Ζακχαῖος: [Vat. omits: Zocharch.] A Simeonite, of the family of Meshim (1 Chr. iv. 20). His descendants, through his son Shimai, became one of the most numerous branches of the tribe.

ZACCHÆUS (ζακχαῖος) (Josh. 551)); [Vat. Zacch.] Alex. Ζακχαῖος: Zacher.] 1. A Benjamite, father of Shimma, the spy selected from his tribe (Num. xiii. 4).

2. [Vat.: Alex. Ζακχαῖος: Zacher.] A Merenite Levite, son of Jazaziah (1 Chr. xxiv. 27).

3. [Vat.: Alex. Ζακχαῖος: Zacher.] Alex. Ζακχαῖος: Zacher.; 1. A Ben-

4. [Vat. Zacch.] Alex. Ζακχαῖος: Zacher.; 1. A Merenite Levite, son of Jazaziah (1 Chr. xxiv. 27).

5. [Vat.: Alex. Ζακχαῖος: Zacher.] A Levite, or family of Levites, who signed the covenant with Nehemiah (Neh. x. 12).

6. [Vat.: Alex. Ζακχαῖος: Zacher.] A Levite, whose son or descendant Hamum was one of the treasures over the treasures appointed by Nehemiah (Neh. xii. 13).

ZACHARIAS, or properly ZACHARIÁH (ζαχαρίας), "remembered by Jehovah:" Ζαχαρίας: [Vat.: Ζαχαρίας, 2 K. xiv. 29; Alex. Ζαχαρίας, 2 K. xiv. 8; Ζαχαρίας, 2 K. xiv. 11; Zacherienses, 2 K. xiv. 1]; Zachariah, son of Jeroboam II, 14th king of Israel, and the last of the house of Jehu. There is a difficulty about the date of his reign. We are told that Amaziah ascended the throne of Judah in the second year of Josiah king of Israel, and reigned 20 years (2 K. xiv. 1, 2). He was succeeded by Uzziah or Azariah, in the 27th year of Jeroboam II, the successor of Josiah (2 K. xiv. 1), and Uzziah reigned 52 years. On the other hand, Josiah king of Israel reigned 16 years (2 K. xiii. 10), was succeeded by Jeroboam, who reigned 41 (2 K. xiv. 24), and he by Zachariah, who came to the throne in the 38th year of Uzziah king of Judah (2 K. xiv. 8). Thus we have (1) from the accession of Amaziah to the 38th of Uzziah, 29+38 = 67 years; but (2) from the second year of Josiah to the accession of Zachariad (or at least to the death of Jeroboam) we have 15+ 41 = 56 years. Further, the accession of Uzziah, placed in the 27th year of Jeroboam, according to

* Luke uses καταλαβέων elsewhere only in ix. 12 and evidently of a looking for the night. The term of itself may denote a nearer "breaking up," or half "for the night," is more probable here. II.
the above reckoning occurred in the 15th. And this latter synchronism is confirmed, and that with the 27th year of Jeroboam contradicted, by 2 K. xiv. 17, which tells us that Amaziah, king of Judah, survived Josiah king of Israel by 15 years. Most chronologers assume an interregnum of 11 years between Jeroboam's death and Zachariad's accession, during which the kingdom was suffering from the anarchy of a disputed succession, but this seems unlikely after the reign of a resolute ruler like Jeroboam, and does not solve the difference between 2 K. xiv. 17 and xvi. 1. We are reduced to suppose that the MSS. have here incorrect numbers, to substitute 15 for 27 in 2 K. xvi. 1, and to believe that Jeroboam II. reigned 52 or 53 years. Josephus (ix. 10, § 3) places Uzziah's accession in the 14th year of Jeroboam, a variation of a year in these synchronisms being unavoidable, since the Hebrew annalists in giving their dates do not reckon fractions of years. [ISRAEL, KINGDOM OF, vol. ii. 1178 seq.] But whether we assume an interregnum, or an error in the MSS., we must place Zachariad's accession B.C. 771-772. His reign lasted only six months. He was killed in a conspiracy, of which Shallum was the head, and by which the prophecy in 2 K. x. 30 was accomplished. We are told that during his brief term of power he did evil, and kept the high-place, and voted the first access to the God of his father, which his father had maintained in regal splendor at Bethel (Am. vii. 13). [SHAL-LEM.]

2. (Alex. Ζαχαρίας.) The father of Ahij, or Abijah, Hezekiah's mother (2 K. xviii. 2). In 2 Chr. xxix. 1 he is called ZECHARIAD.

ZACHARIAS [remembered by Jehovah]; Ζαχαρίας; Vulg. om.: 1. Zachariad the priest in the reign of Josiah (1 Esdr. i. 8).

2. In 1 Esdr. i. 15 Zachariad occupies the place of Heman in 2 Chr. xxxv. 15.

3. (Ζαχαρίας; Alex. Ζαχαρίας; [Abd. Ζαχαρίας; (V. Eger.) = SACHARIAH, and ZACHARIAH 20 (1 Esdr. v. 8; comp. Ezr. ii. 2); Neh. vii. 7). It is not clear from whence this rendering of the name is derived. Our translators follow the Geneva Version [and the Bishop's Bible]. This form of the name comes from the Abyline edition. — A.

4. (Ζαχαρίας; Ζαχαρίας.) The prophet Zachariad (1 Esdr. vi. 1, vii. 3).

5. ZECHARIAD of the sons of Pharosh (1 Esdr. vii. 59; comp. Ezr. vii. 33).

6. ZECHARIAD of the sons of Bedia (1 Esdr. viii. 37; [comp. Ezr. viii. 11]).

7. ZECHARIAD, one of the "principal men and learned," with whom Ezra consulted (1 Esdr. viii. 44; comp. Ezr. viii. 16).

8. ZECHARIAD of the sons of Elam (1 Esdr. ix. 27; comp. Ezr. x. 28). He is called Father of Sheph, a leader in the first campaign of the Maccabean war (1 Macc. v. 18, 50-62).

10. Father of John the Baptist (Luke i. 5, etc.). [JOHN THE BAPTIST.]

11. Son of Barachiad, who, our Lord says, was slain by the Jews between the altar and the Temple (Matt. xxiii. 35; Luke xi. 51). There has been much dispute who this Zachariad was. From the time of Origen, who relates that the father of John the Baptist was killed in the Temple, many of the Greek Fathers have maintained that this is the person to whom our Lord alludes; and there can be little or no doubt that the allusion is to Zachariad, the son of Jehoiada (2 Chr. xxiv. 21). As the book of Chronicles — in which the murder of Zachariad, the son of Jehoiada, occurs — closes the Hebrew canon, this assassination was the last of the murders of righteousness men recorded in the Bible, just as that of Abel was the first. (Comp. Renan, Vie de Jésus, p. 334.) The name of the father of Zachariad is not mentioned by St. Luke; and we may suppose that the name of Barachias crept into the text of St. Matthew from a marginal gloss, a confusion having been made between the son of Jehoiada Zachariah, the son of Barachias (Berenchias, the prophet. [Comp. ZECHARIAH, 6.]

ZACHARY (Zecharia). The prophet Zachariad (2 Esdr. i. 39).

ZACHER [Ζαχήρ, with prefix Ζαχαρί; [Vat. Ζαχαρί; Zacher]. One of the sons of Jehiel, the father or founder of Gibson, by his wife Machal (1 Chr. viii. 31). In 1 Chr. ii. 37 he is called ZECHARIAD.

ZADOK (Ζαδόκ) [just, upright]: Zabdi; [Vat. Alex. also Ζαδοκ. Zadok, and other forms: Σαδωκ; śadōk; righteous] 1. Son of Ahitub, and one of the chief priests in the 14th year of Josiah, Abijah being the other. [AZAIAH.] Zadok was of the house of Eleazar, the son of Aaron (1 Chr. xxvii. 5), and eleventh in descent from Aaron. The first mention of him is in 1 Chr. xii. 28, where we are told that he joined David at Hebron after Saul's death with 22 captains of his father's house, and, apparently, with 900 men (4000-3700, xxv. 26, 27). Until this time, it may be concluded, he had adhered to the house of Saul. But henceforth his fidelity to David was inviolable. When Abdon revolted, and David fled from Jerusalem, Zadok and all the Levites bearing the Ark accompanied him, and it was only at the king's express command that they returned to Jerusalem, and became the medium of communication between the king and Hushai the Archite (2 Sam. xv. viii.). When Abdon was dead, Zadok and Abiathar were the persons who persuaded the elders of Judah to invite David to return (2 Sam. xix. 11). When Adonijah, in David's old age, set up for king, and had persuaded Joab, and Abiathar the priest, to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room (1 K. ii. 25, 27). From this time, it may be concluded, he had adhered to the house of Saul. But henceforth his fidelity to David was inviolable. It is said in general terms in the enumeration of Solomon's officers of state that Zadok was the priest (1 K. iv. 4; 1 Chr. xxii. 22), but no single act of his is mentioned. But his chief account of the building and dedication of Solomon's Temple, his name does not occur, so that though Josephus says that "Zadok the high-priest was the first high-priest of the Temple which Solomon built" (Jos. x. 8, § 6), it is very doubtful whether he lived till the dedication of Solomon's Temple, and it seems far more likely that Azariah, his son, was high-priest at the dedication (comp. 1 K. iv. 2, and 1 Chr. vii. 10, and see AZAIAH, 2). Had Zadok been present, it is scarcely possible that he should not have been named in so detailed an account as that in 1 K. viii. [HIGH-PRIEST, p. 1071.]
ZADOK

Several interesting questions arise in connection with Zadok in regard to the high-priesthood. And first, as to the causes which led to the descentants of Hemanar occupying the high-priesthood to the prejudice of the house of Eleazar. There is, however, nothing to guide us to any certain conclusion. We only know that Phinehas the son of Eleazar was high-priest after his father, and that at a subsequent period Eli of the house of Hemanar was high-priest, and that the office was ordained in his house at the time of Zadok, who was first Abiathar's colleague, and afterwards superseded him. Zadok's descendants continued to be hereditary high-priests till the time of Antiochus Empator, and perhaps till the extinction of the office. [Hutte.

priest, ii. 1063.] But possibly some light may be thrown on this question by the next which arises, namely, what is the meaning of the double-priesthood of Zadok and Abiathar (2 Sam. xxv. 29; 1 Chr. xxiv. 6, 31). In later times we usually find two priests, the high-priest, and the second priest (2 K. xxv. 18), and there does not seem to have been any great difference in their dignity. So too Luke iii. 2. The expression "the chief priest of the house of Zadok" (2 Chr. xxxii. 19), seems also to indicate that there were two priests of nearly equal dignity. Zadok and Abiathar were of nearly equal dignity (2 Sam. xv. 35, 36, xiv. 11). Hophni and Phinehas again, and Eleazar and Hanaan are coupled together, and seem to have been holders of the office as it was in commission. The duties of the office too were in the case of Zadok and Abiathar divided. Zadok ministered before the Tel-ramah at Gibeon (1 Chr. xvi. 39). Mephibosheth had the care of the Ark at Jerusalem. Not, however, exclusively, as appears from 1 Chr. xiv. 11; 2 Sam. xxiv. 25, 29. Hence, perhaps, it may be concluded that from the first there was a tendency to consider the office of the priesthood as somewhat of the nature of a corporate office, although some of its functions were necessarily confided to the chief member of that corporation; and it so, it is very easy to perceive how superior abilities on the one hand, and infancy or incapacity on the other, might operate to raise or depress the members of this corporation respectively. Just as in the Saxon royal families, considerable latitude was allowed as to the particular member who succeeded to the throne. When hereditary monarchy was established in Judah, then the high-priesthood may have become more regular. Another circumstance which strengthens the conclusion that the origin of the double-priesthood was anterior to Zadok, is that in 1 Chr. ix. 11; Neh. xi. 11, Abihud, the father of Zadok seems to be described as "ruler of the House of God," an office usually held by the chief priest, though sometimes by the second priest. [Hutte, ii. 1069 a.] And if this is so, it implies that the house of Eleazar had maintained its footing by side with the house of Hemanar, although for a time the chief dignity had fallen to the lot of Eli. What was Zadok's exact position when he first joined David, is impossible to determine. He there appears inferior to Jehoiada, the leader of the Aaronites.

4. [Zadok, Zaduok: in Neh. x. 21, Vat. F.A. Zaduok: iii. 4, F.A. Zadok: Alex. omits.] Son of Eleusa, who repaired a portion of the wall in the time of Nehemiah (Neh. iii. 4). He is probably the same as is in the list of those that sealed the covenant in Neh. x. 21, as in both cases his name follows that of Meshaebel. But if so, we know that he was not a priest, as his name would at first sight lead one to suppose, but one of "the chief of the people," or scribe. With this agrees his patronymic Bann, which indicates that he was of the tribe of Judah; for Honan, one of David's mighty men, was a Netophathite (2 Sam. xxii. 20), i.e. of Netophal, a city of Judah. The men of Tekoa, another city of Judah, worked next to Zadok. Meshulimah of the house of Meshaebel, who preceded him in both lists (Neh. iii. 4, and x. 20, 21), was also of the tribe of Judah (Neh. xii. 24). Incornerriages of the priestly house with the tribe of Judah were more frequent than with any other tribe. Hence probably the name of Zadok (Matt. i. 14).

5. [Zaduok: F.A. Zauok.] Son of Innem, a priest who repaired a portion of the wall over against his own house (Neh. iii. 29). He belonged to the 10th course (1 Chr. xiv. 14), which was one of those which returned from Babylon (Ex. ii. 57).

6. [Zadok, Zaduok: Alex. in Exr. Zaduok; F.A. in Neh. Zaduok; Zaduok, Zadok.] In Neh. xii. 11, and 1 Chr. xix. 11, mention is made in a genealogy of Zadok, the son of Meraioth, the son of Abihud. But as such a sequence occurs nowhere else, Meraioth being always the grandson of Abihud (or great-grandfather, as in Ezr. vii. 2, 3), it can hardly be doubted that Meraioth is inserted by the error of a copyist, and that Zadok the son of Albiud is meant.

It is worth noticing that the N. T. name Justus (Acts i. 23, xviii. 7; Col. iv. 11) is the literal translation of Zadok. Zedekeiah, Jehozakad, may be compared.

The name appears occasionally in the post-biblical history. The associate of Judah the Galatite, the well-known leader of the agitation against the census of Quirinos, was a certain Phanese named Zadok (Joseph. Ant. xviii. 1, § 1), and the sect of the Sadducees is reputed to have derived both its

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a Compare the following pedigrees:

1 Chr. vi. 5-14, Ps. 132, 25, Ezr. vii. 1-3, Neh. xi. 11, and 1 Chr. ix. 11.


Seraiah. Seraiah. Seraiah. Seraiah.
name and origin from a person of the same name, a disciple of Antigonus of Socho. (See the citations of Lightfoot, *Hebr. and Talm. Exe. on Matt. iii. 8*.) The personality of the last mentioned Sabok has been strongly impugned in the article *SADDUCEES* (p. 2779 f.); but see, on the other hand, the remark of M. Renan (*Le de Judah* p. 216). 

A. C. H.

* 7. *Zaddik*; *Vat. F. Zaddik; Spoho: Sabok.* A scribe in the time of Nehemiah, one of the "treasurers." (Neh. xii. 13).

ZAHAM (צלמא) [Hebrew]: Zadik; *Vat.*: *Poullay*: Alex. *Zalami*: *Zamin*. Son of Rebec boho by Abihail, the daughter of Kiah (2 Chr. xi. 19). As Eliab was the eldest of David's brothers, it is more probable that Abihail was his granddaughter.

ZAIR (צלמא) [Hebrew]: Zair; *Rom.* *Zaiop*: Alex. *omitis*: *Seir*. A place named in 2 K. viii. 21 only, in the account of Joash's *Zair* against the Edomites. He went over to Zair with all his chariots; there he and his forces appear to have been surrounded, and only to have escaped by cutting their way through in the night. The parallel account in Chronicles (2 Chr. xxix. 20) agrees with this, except that the words "to Zair" are omitted, and the words "with his princes" inserted. This is followed by Josephus (Ant. ix. 5 § 1). The omitted and inserted words have a certain similarity both in sound and in their component letters, צל and ציל; and on this it has been conjectured that the latter were substituted for the former, either by the error of a copier, or intentionally, because the name Zair was not elsewhere known (see Keil, *Comment. on 2 K.* viii. 21). Others again, as Movers (Chron. p. 218) and Ewald (*Exeget. iii. 524*), suggest that Zair is identical with Zoor (צלحرم or צלحرم). Certainly in the Middle Ages the road by which an army passed from Judaea to the country formerly occupied by Edom lay through the place which was then believed to be Zoor, below Kerak, at the S. E. quarter of the Dead Sea (Fichler, *Gesta Dei*, p. 405), and so far this is in favor of the identification; but there is no other support to it in the M. S. readings either of the original or the Versions. The Zone of Gibeon is to be seen under that head) was probably near the N.E. end of the lake, and the chief interest that exists in the identification of Zair and Zoor, resides in the fact that it could be established it would show that by the time 2 K. viii. 21 was written, Zoor had been shifted from its original place, and had come to be located where it was in the days of Joseph, Jerome, and the Crusades. Possibly the previous existence there of a place called Zair, assisted the transfer? A third conjecture grounded on the readings of the Vulgate (Zair) and the Arabic version (Seir, סיר) is, that Zair is an alteration for Seir (סירה), the country itself of the Edomites (The."

**a** This is not, however, the interpretation of the Jewish commentators, who take the word ציל for ציל to refer to the neighboring parts of the country of Edom. See Rashi on 2 Chr. xxii. 9.

**b** *Under the heads Seirum and Zoor (Amer. ed.)*

ZALMUNNA 3589

ZA'LAPH (צלפ) [Hebrew]: Selep; *Vat.*: *Seleph*. Father of Haman, who assisted in rebuilding the city wall (Neh. iii. 30).

ZALMON (צלמון) [Hebrew]: *Zalmon*; *Alex.* *Zalmon*; *Comp. Sealmav*; *Scholm*. An Ahohite, one of David's guards (2 Sam. xxvi. 28). In 1 Chr. xi. 29 it is called LEM, which Kennicott (p. 187) decides to be the true reading.

ZALMON, MOUNT. (צלמון) [Hebrew]: *Zalmou*: *Vat.* *Seleph*; *Alex.* *Zalmon*; *Comp. Sealmav*; *Scholm*. A wooded eminence in the immediate neighborhood of Shechem, from which Abimelech and his people cut down the boughs with which he sacrificing and burnt the Shechemites who had taken refuge in the citadel (Judg. ix. 48). It is evident from the narrative that it was close to the city. But beyond this there does not appear to be the smallest indication either in or out of the Bible of its position. The Rabbin mention a place of the same name, but evidently far from the necessary position (Schwarz, p. 137). The name Selomnach-Schinen is attached to the S. E. portion of Mount Esol (see the map of Dr. Rosen, *Zeitsehr. der d. M. G.*, xiv. 634); but without further evidence, it is hazardous even to conjecture that there is any connection between this name and Taslom.

The reading of the LXX. is remarkable both in itself, and in the fact that the two great MSS. agree in a reading so much removed from the Hebrew; but it is impossible to suppose that Heron (at any rate the well known mountain of that name), is referred to in the narrative of Abimelech.

The possibility of a connection between this mountain and the place of the same name in Ps. lxxviii. 14 (A. V. Salmon), is discussed under the head of *ZALMON*, p. 279 f.

The name of Nahumathleca has been supposed to be a corruption of that of Taslom (Ohio, *Lxx. Rebii. de Nahumtla*).

ZALMONAH (צלמון) [Hebrew]: *Selemaw*; *Scholm*. The name of a desert-station of the Israelites, which they reached between leaving Mount Hor and camping at Penum, although they must have turned the southern point of Edomishit territory by the way (Num. xxxiii. 41). It lies on the east side of Edom; but whether or not identical with Moan, a few miles E. of Petra, as Rainer thinks, is doubtful. More probably Zalmonah may be in the Wady Ither, which runs into the Arabah close to where Edath anciently stood.

H. H.

ZALMUNNA (צלמננה) [Hebrew]: *Selemaw*; *Alex. Zalumna*; and so also Josephus: *Salmon*. One of the two "kings" of Midian whose capture and death by the hands of Gideon himself the reader will find reasons for the belief that the latter has not been "shifted from its original place.*

S. W.

"The variations of the MSS. of the LXX. (Holmes and Parsons) are very singular — <א> Zalmon, <ז> Zalmon, <א> Zalmon, <ז> Zalmon. But they do not point to any difference in the Hebrew text from that now existing."
formed the last act of his great conflict with Midian (Judg. viii. 5-21; Is. xxxiii. 11). No satisfactory explanation of the name of Zalzunnah has been given. That of Gesenius and Fürst ("shelter is denied him") can hardly be entertained.

The distinction between the "kings" (נגד) and the "princes" (נ醫院) of the Midianites on this occasion is carefully maintained throughout the narrative of Midianites and Amalekites, children of the East; and nothing would be easier or more natural than for the Hebrew scribes who chronicled the events to confuse one tribe with another in so minute a point as the title of a chief.

In the great Bedouin tribes of the present day, who occupy the place of Midian and Amalek, there is no distinctive appellation answering to the חִלְקִי and נְעֵר of the Hebrew narrative. Differences in rank and power there are, as between the great chief, the acknowledged head of the parent tribe, and the lesser chiefs who lead the sub-tribes into which it is divided, and who are to a great extent independent of him. But the one word שִׁילָח is employed for all. The great chief is the שִׁילָח הָלֶכֶה, the others are נְעֵי חִלְקְיָו הָלֶכֶה, of the sheikhs, i.e., sheikhs rank. The writer begs to express his acknowledgments to Mr. Layard and Mr. Cyril Graham for information on this point.

ZAM'BIIS (Za]m'bi) [Var. —beta]: Alex. Zam'bi: [Abl. Za]m'biac; Zambes. The same as AMARIAH (1 Esdr. ix. 34; comp. Esr. x. 42).

ZAM'BI: (Zam'bi) [Sin. Za]m'biac; Zambezi. ZIMRIL the Simeonite slain by Phinehas (1 Mac. ii. 26).

ZAM'MOTH (Zam'moth: [Var.] Alex. Za]m'oth: Zathmou) = ZATU (1 Esdr. ix. 23; comp. Esr. x. 27).

ZAMMU/MIMS (Za]m'mi) [see below]: [Com. Zama]midae [Var. —ieu]: Alex. Za]m'we-apu; Za]m'maw. The Ammonite name for the people (who, though they were not present) were called REPHAIM (Num. ii. 20 only). They are described as having originally been a powerful and numerous nation of giants,—"great, many, and tall,"—inhabiting the district of which at the time of the Hebrew conquest was inhabited by the possession of the Ammonites, by whom the Zammunmim had a long time previously been destroyed. Where this district was, it is not perhaps possible exactly to define; but it probably lay in the neighborhood of Rabbath-Ammon (Amana), the only city of the Ammonites of which the name of occupation is preserved to us, and therefore westward of that rich undulating country from which Moab had been forced by the Amorites (the modern Belek), and of the numerous towns of that country, whose ruins and names are still encountered.

From a slight similarity between the two names, and from the mention of the Emim in connection with each, it is usually assumed that the Zammunmim are identical with the ZE'ZERM (Gesenius, Thes. p. 220) and Ammonites, and of the numerous towns of that country, whose ruins and names are still encountered.

Various attempts have been made to explain the name: as by comparison with the Arabic (א) זנ"ה - long-necked; or מ"מ, strong and big (Simonis, Osvan. 133); or as "obstinate," from מ"מ (Luther); or as "noisy," from מ"מ (Gesenius, Thes. p. 419), or as onomatopoetic intended to imitate the unintelligible jabber of foreigners, Michaelis (Suppl. No. 629) playfully recalls the likeness of the name to that of the ï¿½lpen zem at Mechem, and suggests therefore that the tribe may have originally come from Southern Arabia, or that they were this latter, however, he ends his article with the following discreet words, "Nihil historicè, nihil originali populii novitius: fas sit etymologicè agere ignorantia."—G.

ZAN'OAH (Za]naw'ah) [perh. marsh, beg]: Zaouâr in both MSS.: [Abl Za]naw; Comp. Za'naw: Zet wel'. In the genealogical list of the tribe of Judah in 1 Ch. is said to have been the father of Zanoah (iv. 18); and, as far as the passage can be made out, some connection appears to exist between Zanoah and Zuzim (Gen. xiv. 19). Zanoah is the name of a town of Judah [Zanoah 2], and there is an allusion to the mention of that name probably points to some colonization of the place by Egyptians or by Israelites directly from Egypt. In Setzef's account of Sanite (or more accurately Zama'hah), which is possibly identical with Zanoah, there is a curious token of the influence which events in Egypt still exercised on the people (Kuenen, iii. 29).

The Jewish interpreters considered the whole of this passage of 1 Chr. iv. to refer to Moses, and interpret each of the names which it contains as titles of him. "He was chief of Zanoah," says the Targum, "because for his sake God put away the Zanoah of Israel."—G.

ZAN'OAH (Zan'aw) [marsh or beg]: The name of two towns in the territory of Judah.

d (b) Josephus inverts the distinction. He styles Oreb and Zeb with ḫum, and Zebal and Zalzunnah ḫam (Ant. v. 7 § 6).

c In this sense the name was applied by counterfeit sheikhs of the 17th century as a nickname for Sanites who pretended to speak with tongues.
The LXX. form seems to indicate the same division, as the latter part, φακίας, is identical with the second part of the Hebrew, while what precedes is different. There is again no prōna fìa reason for any change from the ordinary reading of the name. The cause of the difference from the Hebrew in the earlier part of the name must be discussed when we come to examine its meaning.

This name has been explained as Hebrew or Egyptian, and always as a proper name. It has not been supposed to be an official title, but this possibility has to be considered:

1. The Rabbinists interpreted Zaphnath-paanæah as Hebrew, in the sense "wounder of a secret." This explanation is as old as Josephus (Ant. ii. 6, § 1): and Theodoret also follows him (v. άποδρατός ἐκρυβετέος, l. p. 106, Schol.). Philo offers an explanation, which, though seemingly different, may be the same (εἰς ἄποδρας στόμα πρώτος: but Manger conjectures the true reading to be εἰς ἄποδρας στόμα ἀποκρυμένου, l. c.). It must be remembered that Josephus perhaps, and Theodoret and Philo certainly, follow the LXX. form of the name.

2. In hose, though mentioning the Hebrew interpretation, remarks that the name should be Egyptian, and offers an Egyptian etymology: "Joseph . . . name Pharaoh Zaphnath Phaeneca appellativ, quod Hebræo absolutorum repetit ornatus est. Esto quia nomen ab Αἰγύπτιο ποιητικό ἢ λογικό δέδομεν, αὐτόν δὲ παντός ᾠδής ὁ Φανερός, ἡ Αἴγυπτιος σεμείας ἔλεγχος" (Orig. vii. 7, 1. iii. p. 327, Arev.). Jerome adopts the same rendering.

3. Modern scholars have looked to Coptic for an explanation of this name. Jabonaki and others proposing as the Coptic of the Egyptian original ΝΝΤΩΤ ΦΕΝΕΟΕ, or νοοτιτ, etc., "the preservation" or "preserver of the age.
This is evidently the etymology intended by Ioseph and Jerome.

We dismiss the Hebrew interpretation, as unsound in itself, and demanding the improbable concession that Pharaoh gave Joseph a Hebrew name.

It is impossible to arrive at a satisfactory result without first inquiring when this name was given, and what are the characteristics of Egyptian titles and names. These points having been discussed, we can show what ancient Egyptian sounds correspond to the Hebrew and LXX. forms of this name, and a comparison with ancient Egyptian will then be possible.

After the account of Joseph's appointment to be governor, of his receiving the insignia of authority, and Pharaoh's telling him that he held the second place in the kingdom, follow these words: "And Pharaoh called Joseph's name Zaphnath-paanæah: and he gave him to wife Asenath the daughter of Poti-pherah priest of On." It is next stated, "And Joseph went out over [all] the land of Egypt." (Gen. xxi. 45). As Joseph's two sons were born "before the years of famine came" (ver. 50), it seems evident that the order is here strictly chronological, at least that the events spoken of are of

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a This name, however (ledged by the name, which is not present in the Hebrew name

b Here the name is contracted to ΝΝΤΩΤ.

c These curious words are produced by joining Zanoh to the name following it. Cai., or locatio.
the time before the famine. It is scarcely to be supposed that Pharaoh would have named Joseph "the preserver of life," or the like, when the calamity, from the worst effects of which his administration preserved Egypt, had not come. The name, at first sight, seems to be a proper name, but, as occurring after the account of Joseph's appointment and honors, may be a title.

Ancient Egyptian titles of dignity are generally connected with the king or the gods, as SETEN-SA, king's son, applied not only to royal princes, but to the governors of KEEISH, or "ushi." Titles of place are generally simply descriptive, as MEKETU, "superintendent of buildings," etc.; public works? Some few are tropical. Ancient Egyptian names are either simple or compound. Simple names are descriptive of occupation, as MA, "the shepherd," an early king's name, or are the names of natural objects, as FE-MAY (?), "the cat," etc.; more rarely they indicate qualities of character, as S-NUFRE, "doer of good." Compound names usually express devotion to the gods, as P'T-AMEN-APT, "Belonging to Amen of Thebes;" some are composed with the name of the reigning king, as SHAFlA SHIA, "Shadia rules;" SHEN-AMEN-ANKHI, "Seserikhoteq" Others occur which are more difficult of explanation, as AMEN-EM-IA, "Amen in the front," a war cry? Double names, not merely of kings, but of private persons, are found, but are very rare, as SNUFRE ANKHEE, "Doer of good, living one." These double names are usually of the period before the XVIIIth dynasty.

Before comparing Zaphnath-paaneah and Ponsonbrough, in Egyptian names we must ascertain the probable Egyptian equivalents of the letters of these names. The Egyptian words occurring in Heb are few, and the forms of some of them evidently Semitized, or at least changed by their use by foreigners: a complete and systematic alphabet of Egyptian equivalents of Egyptian letters therefore cannot be drawn up. There are, on the other hand, numerous Semitic words, either Hebrew or of a dialect very near it, the geographical names of places and tribes of Pale-time, given, according to a system, in the Egyptian inscriptions and papyri, from which we can draw up, as M. de Rouge has done (Recuei Archéologique, N. S. iii. 351-354), a complete alphabet, certain in nearly all its details, and approximately true in the few that are not determined, of the Egyptian equivalents of the Hebrew alphabet. The two comparative alphabets do not greatly differ, but we cannot be sure that in the endeavor to ascertain what Egyptian sounds are intended by Hebrew letters, or their Greek equivalents, we are quite accurate in employing the latter. For instance, different Egyptian signs are used to represent the Hebrew נ and ג, but it is by no means certain that these signs in Egyptian represented any sound but ב, except in the vulgar dialect.

It is important to observe that the Egyptians had a hard "t," the parent of the Coptic Σ and δ, which we represent by an Italian T; that they had an "a" corresponding to the Hebrew נ, which we represent by an Italian A; and that the Hebrew י may be represented by the Egyptian P, also pronounced Ph, and by the F. The probable originals of the Egyptian name of Joseph may be thus stated:

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ZAPHNATH-PAANEAH

The second part of the name in the Hebrew is the same as in the LXX, although in the latter it is not separate; we therefore examine it first. It is identical with the ancient Egyptian proper name PANKHIEE, "the living," borne by a king who was an Ethiopian ruling after Tirhakah, and probably contemporary with the earlier part of the reign of Psammethicus I. The only doubtful point in the identification is that it is not certain that the "a" in PANKHIEE is that which represents the Hebrew ע. It is a symbolic sign of the kind which serves as a prefix, and at the same time determines the signification of the word it partly expresses and sometimes singly represents, and it is only used in the single sense "life," "to live." It may, however, be conjectured from its Coptic equivalents to have begun with either a long or a guttural "a" (*AN-2, B, S, *AN-1 B, STH, STH, SHET, STH  B, STH S, STH  B, STH  S, STH  B, STH S, STH  S). The second part of the name, thus explained, affords no clue to the meaning of the first part, being a separate name, as in the case of a double name already cited SNUFRE ANKHEE. The LXX. form of the first part is at once recognized in the ancient Egyptian words P-SENT-N, "the defender" or "preserver of," the Coptic II KEMP, "the preserver of." It is to be remarked that the ancient Egyptian form of the principal word is that found in the LXX., but that the proposition N in hieroglyphics, however pronounced, is always written N, whereas in Coptic III becomes น before N1. The word SENT does not appear to be used except as a divine, and, under the Ptolemies, regal title, in the latter case for Soter. The Hebrew form seems to represent a compound name commencing with TEF, or TEF; he says," a not intransitive element in compound names (the root being found in the Coptic ΖΟ, ΖΟΤ: S ΖΟΟ, ΖΟΤ), or TEF, "insec, delight," 111 the name of the sacred incense, also known to us in the Greek form ζόφα (Plutarch, de Isid. et Osir. c. 80, p. 383; Hieroc. M. u. 1. 24, Spr.). But, if the name commence with either of these words, the rest seems inexplicable. It is remarkable that the last two consonants are the same as in Asshur, the name of Joseph's wife. It has been supposed that in both cases this element is the name of the godesses Neith, Asshur having been conjectured to be AN-NEEET; and Zaphnath, by Mr. Osburn, we believe, TEF-NEEET, "the delight of Neith." Neith, the goddess of Sais, is not likely to have been revenerated at Heliopolis, the city of Asshur. It is also improbable that Pharaoh would have given Joseph a name connected with idolatry; for Joseph's position, unlike Daniel's, when he was first called Belteshazzar, would have enabled him effectually to protest against receiving such a name. The latter part of the name might suggest the possibility of
ZAPHON (גנן) [northward]: Zaphôn; Alex. Ζαφών; Zaphôn. The name of a place mentioned in the enumeration of the allotment of the tribe of God (Josh. xiii. 27). It is one of the places in the "valley" which appear to have constituted the "remainder" (חתימה) of the kingdom of Siloh — apparently referring to the portion of the same kingdom previously allotted to Reuben (vv. 17-21). The enumeration appears to proceed from south to north, and from the mention of the Sea of Chinnereth it is natural to infer that Zaphôn was near that lake. No name resembling it has yet been encountered.

In Judg. xii. 1, the word rendered "northward" (תפוחית) may with equal accuracy be rendered "to Zaphôn." This rendering is supported by the Alex. LXX. (ζηφών) and a host of other MSS., and it has consistency on its side.

ZARA (Ｚ４Ｒ４) [Zorah]. Zarah [or Zerah], the son of Judah (Matt. i. 3).

ZAR'ACES (쟈רכס [Vat. Zaraφος] Ζαρακές). Brother of Joas and Jehoshaphat, king of Judah (1 Esdr. i. 38). His name is apparently a corruption of Zedekiah.

ZARAI (쟈ראי) [rising of light]: Zrepid. Properly Zerahim, the son of Judah by Tamar (Gen. xxxviii. 10, xxvi. 12).

ZARATAS [3 syll.] [Rom.]. (Vat. omit; Alex. ורפת: Vulg. omits.) 1. Zerahiah, one of the ancestors of Ezra (1 Esdr. viii. 2); called Alex. in 2 Esdr. i. 2.

2. (Zaraηασ: Zerahm): Zerahiah, the father of Elihu (1 Esdr. viii. 21).

3. (Zaraηασ: [Alex. omit]: Zorim): Zerahiah, the son of Michael (1 Esdr. viii. 34).

ZA'REAH (자의א) [perh. place of hornets].

° In I K. xvi. 9, the Alex. MS. has Ze'd̄ba, but in the other passages agrees with the Vat.

° The name is given as Sarpén by Rev. Eltis; Sar phon by Manndeville; and Sar phon by Mannde-

val. [Rom. Alex. FA. omit; Alex. [rather FA.3] Ζαράηα: Sarpôn]. The form in which our translators have once (Neh. xii. 29) represented the name, which they elsewhere present (less accurately) as Zarah and Zaratæ.

ZAREATHITES, THE (ザーresultCodēתאיטס) [plur.]: of Zarahd̄ (Sarṭaph). The inhabitants of Zarah in Judah. The word Zarah in this form only in 1 Chr. ii. 53. Elsewhere the same Hebrew word appears in the A. V. as the Zareaïites.

ZARED THE VALLEY OF (ザーresultCodēתאיטס) [valley of thick foliage]: [Rom.] φαραονία Ζαρέα; [Vat. φ. Zαρήα]. Alex. φ. Ζαρήα δόξα. The name is accurately Zarea; the change in the first syllable being due to its occurring at a pause. It is found in the A. V. in this form only in Num. xxi. 12; though in the Heb. it occurs also Deut. ii. 13.

ZAREPHATH (ザーresultCodēתאףθ) [i.e. Tarshah [building house, Gen.]: Ζαρέφαθ; in Obed. plural: Σαρεφαθίθ, [Sarephath], [Sarephath]). A town which derives its claim to notice from having been the residence of the prophet Elijah during the latter part of the drought (I K. xvii. 9, 19). Beyond stating that it was near to, or dependent on, Zidon (perȳa Ζidon), the Bible gives no clue to its position. It is mentioned by Olibahia (ver. 20), but merely as a Cunamite (that is Phoenician) city. Josephus (Ant. viii. 3, § 2), however, states that it was "not far from Silon and Tyre, for it lies between them." And to this Jerome adds (Omnia, in Sareta) "that it lay on the public road," that is the coast-road. Both these conditions are implied in the mention of it in the Itinerary of Pausanias by Jerome (Epit. Paebae, § 8), and both are fulfilled in the situation of the modern village of Saref-χένθι, a name which, except in its termination, is almost identical with the ancient Phoenician. Sarephath has been visited and described by Dr. Robinson (B. R. ii. 475) and Dr. Thomson (Land and Book, ch. xiii.). It appears to have changed its place, at least since the 11th century, for it is now more than a mile from the coast, high upon the slope of a hill (Rob. p. 474), whereas, at the time of the Crusades, it was on the shore. Of the old town, considerable investigation remains. One group of foundations is on a headland called Aiēl el-Kentorah; but the chief remains are south of this, and extend for a mile or more, with many fragments of columns, slabs, and other architectural features. The Roman road is said to have usually perfect there (Beaumont, Derry, etc., i. 186). The site of the chapel erected by the Crusaders on the spot then regarded as the site of the widow's house, is probably still preserved (See the citations of Robinson.) It is near the water's edge, and is now marked by a wedy and small khan dedicated to el-Khoub, the well-known personage who unites, in the popular Moslem faith, Elijah and St. George.

In the N.T. Zarephath appears under the Greek form of Sarepta.

ZARETAN (ザーresultCodēתאן) [i.e. Tarshah [villag}
LXX. e. the and G. He G. G.  

It is remarkable that the LXX. exhibit no "trace of the name.

ZARETH-SHAHAR (γαραθασαρ) i. e. Zeresh has shadeades [heights of dawes]; Ἱπαταῖα καὶ Ζαύρ [Vat. Σερα]; Alex. Ἱπαταία καὶ Ζαύρ: Seventh Assebbor. A place mentioned only in Josh. xi. 19, in the catalogue of the towns allotted to Reuben. It is named between Shemar and Beth-Peon, and is particularly specified as "in Mount Ha-Emek" (A. V. "in the Mount of the Valley"). From this, however, no clue can be gained to its position. Sosten (Reisch, ii. 360) proposes, though with hesitation (see his note), to identify it with a spot called Serat in the mouth of the Wady Zerka Main, about a mile from the edge of the Dead Sea. A place Shophar is marked on Van de Velde's map, about six miles south of ac-Cal, at the head of the valley of the Wady Seir. But nothing can be said of either of these in the present state of our knowledge.

ZAREHITES. THE (A/αρειτες) [pl.]: Ζαφοί [Vat.]. Alex. Ζαφωί [Exe. Vat. Ζαφωί in 1 Chr. xxvii. 11, Alex.] Ζαφωί in Josh. 3: verse Zerke, Zere, stirps Zarith and Zerait]. A branch of the tribe of Judah: descended from Zerah the son of Judah (Num. xxvi. 13, 20; Josh. vii. 17; 1 Chr. xxii. 13, 15). Zerah was of this family, and it was represented in David's time by two distinguished warriors, NIchichai the Hethite and Mahnah the Netophathite.

ZARTANAH (αρτανα) [couding]: Ζαρτανα. Alex. Ζαρθανα [Comp. Abl. Ζαρθανας] Sootham. A place named in 1 K. vii. 12, to define the position of Beth-shan. It is possibly identical with Zarithan, but nothing positive can be said on the point, and the name has not been discovered in post-biblical times.

ZARITHAN (αρθθαν) [couding]: Ζαρθαν. Alex. Ζαραθα. 1. A place in the ecore or circle of Jordan, mentioned in connection with Sucoth (1 K. vii. 16). 2. It is also named, in the account of the passage of the Jordan by the Israelites (Josh. iii. 16), as defining the position of the city Adam, which was beside (αρθθαν) it. The difference which the translators of the A. V. have introduced into the name in this passage (Zartanah) has no existence in the original. 3. A place with the similar name of Zartanah (which in the Hebrew differs from the two forms already named only in its termination) is mentioned in the list of Solomon's commissariat districts. It is there specified as "close to" (αρθθαν) a This is not only the case in the two principal MSS., the edition of Holmes and Parsons shows it in one only, and that a curious MS. of the 13th cent.

ZEBADIAH

of the sons of Immer who had married a foreign wife after the return from Babylon (Ezr. xx. 29). Called Zabadai in 1 Esdr. iv. 21.

7. (ג"ת תב) : Zabadai; [Vat. Zaqarvari; Alex. Zabadai; Zabadai.] Third son of Medehemiah the Korhite (1 Chr. xxvii. 2).

8. (Zabbai; [Vat. Zabbai;]) A Levite in the reign of Jehoshaphat who was sent to teach the Law in the cities of Judah (2 Chr. xix. 8).

9. [As in 8.] The son of Ishmael and prince of the house of Judah in the reign of Jehoshaphat (2 Chr. xix. 11). In conjunction with Amariah the chief priest, he was appointed to the superintendence of the Levites, priests and chief men who had to decide all causes, civil and ecclesiastical, which had arisen among them. The pious matter may have formed a kind of court of appeal, Zebidiah acting for the interests of the king, and Amariah being the supreme authority in ecclesiastical matters.

ZEBAH (תב) [exuviae]; Zabæi; Zebai.

One of the two “kings” of Midian who appear to have commanded the great invasion of Palestine, and who finally fell by the hand of Gideon himself. He is always coupled with Zalmunna, and is mentioned in Judg. viii. 5-21; Ps. lxxxiii. 11.

It is a remarkable instance of the unconscious artlessness of the narrative contained in Judg. viii. 23-24, 28, that no mention is made of any of the chiefs of the Midianites during the early part of the story, or indeed until Gideon actually comes into contact with them. We then discover (viii. 18) that while the Bedouins were ravaging the crops in the valley of Jezreel, before Gideon’s attack, three or more of his brothers had been captured by the Arabs, and put to death by the hands of Zebah and his brother Zalmunna. This matter is only incidentally mentioned, and is of a piece with the later references by prophets and psalmists to other events in the same struggle, the interest and value of which have been alluded to under Omri.

Ps. lxxxiii. 12 purports to have preserved the very words of the cry with which Zeba and Zalmunna rushed up at the head of their hordes from the Jordan into the luxuriant growth of the great plain, “Seize these goodly 5 pastures!”

While Oreb and Zeeb, two of the inferior leaders of the incursion, had been slain, with a vast number of their people, by the Ephraimites, at the central fords of the Jordan (not improbably those near Jear Danieel), the two kings had succeeded in making their escape a passage further to the north (probably the fords near Beth-hamean), and thence by the Wady Yafa, through Gilgal, to Karkor, a place which is not fixed, but which lay doubtless high up on the Haoran. Here they were reposing with 15,000 men, a mere remnant of their huge hordes, when Gideon overtook them. Had they resisted there was little doubt that they might have easily overcome the little band of “fainting” heroes who had fallen after them up the tremendous passes of the mountains; but the name of Gideon was still full of terror, and the Bedouins were entirely unprepared for his attack — they fled in dismay, and the two kings were taken.

Such was the Third Act of the great Tragedy. Two more remain. First, the return down the long defiles leading to the Jordan. We see the exultation of camels, jingling the golden chains, and the crescent-shaped collars or trappings hung round their necks. High abed rode the captive chiefs clad in their brilliant Argees and embroidered eleyyres, and with their “collars” or “jewels” in nose and ear, on neck and arm. Gideon probably strode on foot by the side of his captives. They passed Peniel, where Jacob had seen the vision of the face of God; they passed Smooth; they crossed the rapid stream of the Jordan, they ascended the highlands west of the river, and at length reached Ophrah, the native village of their captor (Josh. iv. 4, § 5). Then at last the question which must have been on Gideon’s tongue during the whole of the return found a vent. There is no appearance of its having been alluded to before; but it is asked, not, as nothing else could, the key to the whole pursuit. It was the death of his brothers, “the death of his mother’s son,” which excited the personal motive for that steady perseverance, and had led Gideon on to his god against hunger, fatness, and obstacles of all kinds. “What manner of men were they which ye slew at Tabor?” Up to this time the sheikhs may have believed that they were reserved for ransom; but these words once spoken there can have been no doubt what their fate was to be. They met it like noble children of the Desert, without fear or weakness. One request alone they make — that they may die by the sure blow of the hero himself — “and Gideon arose and slew them;” and not till he had avenged his brothers did any thought of plunder enter his heart — then, and not till then, did he lay hands on the treasures which ornamented their camps.

ZEBATIM (תבָּתִים; in Neh. בַּתִּים [pru- zek;] [Vat.] von Aeshenai; [Rom.] Alex. Aesheesia; [Vat. in. Zebah; [Vat. Alex. P.A.- eua;] Zabada. She is the wife of Jarchia, Suth. iv.]. The sons of Jarchia, chief of hat-Tseaim are mentioned in the catalogue of the families of “Solomon’s slaves,” who returned from the Captivity with Zerubbel (Ezra ii. 57; Neh. vii. 59). The name is in the original all but identical with that of Zerom, the fellow-city of Solomon; and as many of “Solomon’s slaves” appear to have been brought captive to Egypt, it is possible that the family of Pechereth were descended from one of the people who escaped from Zeboim in the day of the great catastrophe in the Valley of the Jordan. This, however, can only be accepted as conjecture, and on the other hand the two names Pechereth hat-Tseaim are considered by some to have no reference to place, but to signify the “servant or beater of oxen.” (Gen. x. 11; Exod. xvi. 11; Ps. 110: 2; Bertheau, Exeg. Handb. Ezr. ii. 57.)

ZEBEDEE (זְבֵדֵי or זֶבֶדֵי; Zebedee; gift). A fisherman of Galilee, the father of the Apostles James the Great and John.

a It is perhaps allowable to infer this from the use of the plural (not the dual) to the word brethren (ver. 19).

b Such is the meaning of “pastures of God” in the early idiom.

c Even to the double god. This name, on the other hand, is distinct from the Zeeba of Benjamin.

d See this noticed more at length under MUTENI SIMER, etc.
ZEBINA
(Zebina) (Matt. iv. 21), and the husband of Salome (Matt. xxvii. 56; Mark xiv. 40). He probably lived either at Bethsaida or in its immediate neighborhood. It has been inferred from the mention of his "hired servants" (Mark i. 20), and from the acquaintance between the Apostle John and Anna (the high-priest; John xviii. 13), that the family of Zebedia were in easy circumstances (comp. John xix. 27), although not above manual labor (Matt. iv. 21). Although the name of Zebedia frequently occurs as a patronymic, for the sake of distinguishing his two sons from others who bore the same names, he appears only once in the Gospel narrative, namely in Mark i. 19, or ii. 21, where he is seen in his boat with his two sons mending their nets. On this occasion he allows his sons to leave him at the bidding of the Saviour, without raising any objection; although it does not appear that he was himself ever of the number of Christ's disciples. His wife, indeed, appears in the catalogue of the pious women who were in constant attendance on the Saviour towards the close of his ministry, who watched Him on the cross, and ministered to Him even in the grave (Matt. xxvii. 55, 56; Mark xv. 40, xvi. i; comp. Matt. xx. 15, and Luke viii. 3). It is reasonable to infer that Zebedia was dead before this time. It is worthv of notice, and nay perhaps he regarded as a notable confirmation of the evangelical narrative, that the name of Zebedia is almost identical in signification with that of John, since it is likely that a father would desire that his own name should be, as it were, continued, although in an altered form. [John the Apostle.] W. B. J.

ZEBINA [ זֶבְיָהָ (Zebiyah) [bought or sold]]: Zeβeβa- vâ: [Vat. Zappâ; F.A. (with next word) Zau-
βeβaβaβaβâ]: Alex. omitis: Zeβîvina. One of the sons of Nebat, who had taken foreign wives after the return from Babylon (Ezr. x. 42).

ZEBOTIM [or ZEBOTIM]. This word represents in the A.V. two names which in the original are distinct.

1. (זֶבָּתִים, Zebäthîm, Zebā'tim), and, in the
Keri, זֶבָּתִים: [Rom. Zeβóthîm, Ζεβόθιμ; [Zeβóthîm: Var. Zebathîn:] Alex. Zeβóthîm, Ze-
βóthîm. [Zeβóthîm: Scholion] One of the five cities of the "plain" or circle of Jericho. It is mentioned in Gen. x. 19, xiv. 2, 8; Deut. xix. 23; and Hosea xi. 5, in each of which passages it is either coupled with Admah, or placed next it in the lists. The name of its king, Shemeber, is preserved (Gen. xiv. 2); and it perhaps appears again, as Zeβîm, in the lists of the menials of the Temple.

No attempt appears to have been made to discover the site of Zeβoim, till M. de Saunty suggested the Talhâ shutim, a number both he, and he alone, reports as attached to extensive ruins on the high ground between the Dead Sea and Korâk (Tiergje, Jan. 22: Moap, shi. 7). Before however this can be accepted, M. de Saunty must explain how a place which stood in the plain or circle of

a In Gen. x. 19 only, this appears in Vat. (May), Zeβoethîm. [The Vat. MS. does not contain this part of Genesis. — A.]
b The conjecture of M. de Saunty has no apparent basis: but the present distance of the site from the river is not a fatal objection to it. The explanation added above, the reader will find in Mr. Dove's own pen in the article Lor (ii. 1889). S. W.

the Jordan, can have been situated on the high
lands at least 50 miles from that river. [See ZEBOIM and ZOAD.]

In Gen. xiv. 2, 8, the name is given in the A.V. Zeβoim, a more accurate representative of the form in which it appears in the original both there and in Deut. xxxix. 23.

2. The Valley of Zeβoim (זֶבֶויָמִי): [VAT.] Fa. τάυ τῆς Ζαβιώμ: [Rom. Abh. Ζαβίωμ: Comp. Zeβoithîm: The passage is lost in Alex.: Vediæ S. postpones the name. The name differs from the preceding, not only in having the definite article attached to it, but also in containing the characteristic and stubborn letter Ain, which imparts a definite char-
acter to the word in pronunciation. It was a ravine or gorge, apparently east of Michmash, men-
tioned only in 1 Sam. xiii. 18. It is there de-
scribed with a curious minuteness, which is un-
fortunately no longer intelligible. The road run-
ing from Michmash to the east, is specified as "the road of the border that becometh to the ravine of Zeβoim toward the wilderness." The wilder-
ness ( misdroy) is not only the district of uncultivated mountain tops and sides which lies between the central district of Benjamin and the Jordan Val-
ley, but were apparently the ravine of Zeβoim itself and beyond. In that very district there is a wild gorge, bearing the name of Shulh el-Dabbâb, — "ravine of the hyena," the exact equivalent of Ge het-zeβoithîm. Up this gorge runs the path by which the writer was con-
ducted from Jericho to Michmas, in 1583. It does not appear that the name has been noticed by other travellers, but it is worth investigation. G.

The name Zeβoim (with the Ain) also occurs in Neb. xi. 34 (Rom. Vat. Alex. FA.) omitis; FA.2 Zeβóthîm, Comp. Zeβoithîm, perhaps designating a town near the ravine of the same name. It is mentioned in connection with Huld, Nebahat, Lod and Ono.

A.

ZEBUDA'H (זֶבְוָדָּה; Keri Zebôdâ; [given, bestower]: [Vat. 1αλα: A.] Alex. Ero-

ZEBUL (זֶבָּלוּעַ; [habitation, chamber]: Ze-
βóla: Zeβul). Chief man ("עב, A. V. "ruler") of the city of Shechem at the time of the contest between Abimelech and the native Canaanites. His name occurs Judg. ii. 8b, 30, 30b, 38, 41. He governed the town as the "officer." (יִבְּסַר רַקָּס: εἰκός) of Abimelech while the latter was absent, and he took part against the Canaanites by shut-
ing them out of the city when Abimelech was encaumped outside it. His conversation with Gaal the Canaanite leader, as they stood in the gate of Shechem watching the approach of the armed bands, gives Zebul a certain individuality amongst the many characters of that time of confusion. G.

The writer was accompanied by Mr. Consul E. T. Rogers, well known as one of the best living scholars in the earlier Arab, who wrote down the name for him at the moment. [Dr. Van Dyck writes the last word without doubling the b. — A.]
ZEBULONITE (ζεβολωνιτης), with the def. article [patr.]: ζεβολωνιτης [Vat. -rve-]; Alex. in both verses, ζεβολωνιτης: Zebulonites, i. e. member of the tribe of Zebulun. Applied only to Elon, the one judge produced by the tribe (Judg. xii. 11, 12). The article being found in the original, the sentence should read, "Elon the Zebulonite." 

G.

ZEBULUN (ζεβολυν, jealous), and "ζεβολος [hose, deceitful]; ζεβολογον: Zebulites. The tenth of the sons of Jacob, according to the order in which their births are enumerated; the sixth and last of Leah (Gen. xxv. 20, xxxiv. 25; xli. 14; 1 Chr. ii. 1). His birth is recorded in Gen. xxxiv. 19, 20, where the origin of the name is as usual ascribed to an exclamation of his mother's, "Now wilt my husband dwell with me (izebolbta), for I have borne him six sons!" and she called his name Zebulun.

Of the individual Zebulun nothing is recorded. The list of Gen. xli. ascribes to him three sons, founders of the chief families of the tribe (comp. Num. xxvi. 24) at the time of the migration to Egypt. In the Jewish traditions he is named as the first of the five who were presented by Joseph to Pharaoh — Dan, Naphtali, Gad, and Asher being the others (Targ. Pseudo-Isaiah, on Gen. xlvii. 2). During the journey from Egypt to Palestine the tribe of Zebulun formed one of the first camps, with Judah and Issachar (also sons of Leah), marching under the standard of Judah. Its members, at the census of Sinai, were 57,000, surpassed only by Simeon, Dan, and Judah. At that of Shiloh they were 69,900, not having diminished, but not having increased nearly so much as might naturally be expected. The head of the tribe at Sinai was Elias son of Helon (Num. xvii. 24); at Shiloh, Elizaphan son of Parouch (6s. xxxiv. 25). Its representative amongst the spies was Gadid, son of Sodi (xii. 10). Besides what may be implied in its appearances in these lists, the tribe is not recorded to have taken part, for evil or good, in any of the events of the wandering or the conquest. Its allotment was the third of the second distribution (Josh. xix. 30); Joshua, Joseph and Benjamin had acquired the south and the centre of the country. To Zebulun tell one of the fairest of the remaining portions. It is perhaps impossible, in the present state of our knowledge, exactly to define its limits; but the statement of Josephus (Ant. v, 1, § 22) is probably in the main correct, that it reached on the one side to the lake of Tiberias, and on the other to Carmel and the Mediterranean. On the south it was bounded by Issachar, who lay in the great plain or valley of the Kishon; on the north it had Naphtali and Asher. In this district the tribe possessed the outlet (the "going-out," Dent. xxxii. 18) of the plain of Acher for the fisheries of the lake of Tiberias; the splendid agricultural capabilities of the great plain of Bethsaida (equal in fertility, and almost equal in extent, to that of Jezreel, and with the immense advantage of not being, as that was, the high road of the Sidonians; and, last not least, it included sites so strongly fortified by nature, that in the later struggles of the nation they proved more impregnable than any others in the whole of the land. The sacred mountain of Tabor, Zebulun appears to have shared with Issachar (Dent. xxxii. 19), and it and Rimmon were allotted to the Merarite Levites (1 Chr. vii. 77). But these ancient sanctuaries of the tribe were eclipsed by those which arose within it afterwards, when the name of Zebulun was superseded by that of Galilee. Nazareth, Cana, Tharon, and probably the land Gennesaret itself, were all situated within its limits.

The fact recognized by Josephus that Zebulun extended to the Mediterranean, though not mentioned or implied, as far as we can discern, in the lists of Joshua and Judges, is alluded to in the Blessing of Jacob (Gen. xlix. 13): —

"Zebulun dwells at the shore of the seas,
Even he at the shore of ships:
And his thighs are upon Zidon" —

a passage which seems to show that at the date at which it was written, the tribe was taking a part in Phoenician commerce. The "way of the sea" (Deut. i. 19), the line from Damascus to the Mediterranean, traversed a good portion of the territory of Zebulun, and must have brought its people into contact with the merchants and the commodities of Syria, Phoenicia, and Egypt. Situated so far from the centre of government, Zebulun remains throughout the history, with one exception, in the obscurity which envelops the whole of this northern tribe. That exception, however, is a remarkable one. The conduct of the tribe during the struggle with Siæra, when they bought with desperate valor side by side with their brethren of Naphtali, was such as to draw down the especial praise of Deborah, who singles them out from all the other tribes (Judg. v. 18): —

"Zebulun is a people that threw away his life even unto death:
And Naphtali, on the high places of the field,"

The same poem contains an expression which seems to imply that, apart from the distinction gained by their conduct in this contest, Zebulun was already in a prominent position among the tribes: —

"Out of Misch'le came down governors:
And out of Zebulun those that handle the pen (or the wand) of the scribe;" 

a Of these three forms the first is employed in Genesis, Isaiah, Psalms, and Chronicles, except Gen. xlix. 13, and i Chr. xxviii. 13; also occasionally in Judges; the second is found in the rest of the Pentateuch, in Joshua, Judges, Esd. and the above place in Chronicles. The third and more extended form is found in Judg. i. 30 only. The first and second are used interchangeably; e.g. Judg. iv. 6 and v. 18 exhibit the first; Judg. iv. 10 and v. 14 the second form.

b This play is not preserved in the original of the "Blessing of Jacob," though the language of the A. V implies it. The word rendered "dwell" in Gen. xlix. 18 is ἔφεσθε, with no relation to the name Zebulun. The LXX. put a different point on the exclamation of Leah: "My husband will choose me" (ἀδερφή μου). This, however, hardly implies any difference in the original text. Josephus (Ant. i. 10. § 8) gives only a general explanation: "a pledge of goodwill towards her."

c Few of the towns in the catalogue of Josh. xix. 14-16 have been identified. The tribe is emitted in the lists of 1 Chronicles.

d Sephoris, jotapata, &c.

e In the "Testament of Zebulun." Fabricius Pseudopaul. V. T., 350-45 great stress is laid on his skill in fishing, and he is commerated as the first to navigate a skill on the sea.
ZEBULUNITES

refer to probably to the officers, who registered and marshalled the warriors of the host (comp. Josh. i. 10). One of these ephraimites may have been Eleazar, the single judge produced by the tribe, who is recorded as having held office for ten years (Judg. xii. 11, 12).

A similar reputation is attested to in the mention of the tribe among those who attended the inauguration of David's reign at Hebron. The expressions are again peculiar: "Of Zebulun such as went forth to war, rulers of battle with all tools of war, 50,000. who could set the battle in array; they were not of double heart" (1 Chr. xii. 23). The same passage, however, shows that while proficient in the arts of war they did not neglect those of peace, but that on the wooded hills and fertile plains of their district they produced bread, meal, figs, grapes, wine, oil, and sheep in abundance (ver. 40). The head of the tribe at this time was Ishmaiah ben-Obediah (1 Chr. xxvii. 19).

We are nowhere directly told that the people of Zebulun were carried off to Assyria. Tizlath-pileser swept away the whole of Naphtali (2 K. xv. 20; 2 Chr. vii. 2), and Shalmaneser in the same way took Samaria (2 K. xxiii. 25; xxvii. 6); but though the deportations of Zebulun and Issachar is not in so many words asserted, there is the statement (xvii. 18) that the whole of the northern tribes were removed: and there is also the well-known allusion of Isaiah to the affliction of Zebulun and Naphtali (xxvi. 1), which can hardly point to anything but the invasion of Tizlath-pileser. It is satisfactory to reflect that the very latest mention of the Zebulunites in the narratives of the visit of a large number of them to Jerusalem to the Passover of Hezekiah, when, by the enlightened liberality of the king, they were enabled to eat the feast, even though, through long neglect of the provisions of the law, they were not cleansed as the manner prescribed by the ceremonial law. In the visions of Ezekiel [Ezek. xvi. 26-33] and of St. John (Rev. vii. 8) this tribe finds its due mention.

G.

ZEBULUNITES. THE ZEBULUNITES. i.e., "the Zebulonite" [patr.]: Zebulun: Ze'bulun). The members of the tribe of Zebulun (Num. xxvi. 30) only. It would be more literally accurate if spelt Zebulunites.


G.

ZECHARIAH ZECHARIAH (יהוּדָד יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְhohova: Zechariahs). 1. The eleventh in order of the twelve minor prophets. Of his personal history we know but little. He is called in his prophecy the son of Berechiah, and the grandson of Iddo, whereas in the book of Ezra (x. 1, v. 14) he is said to have been the son of Iddo. Various attempts have been made to reconcile this discrepancy. Cyril of Alexandria (Pref. Comment. ad Zech.) supposes that Berechiah was the father of Zechariah, according to the flesh, and that Iddo was his instructor, and might be regarded as his spiritual father. Jerome too, according to some MSS., has in Zech. i. 1, "filius Berechiae, filiun Iddoe," as if he supposed that Berechiah and Iddo were different names of the same person: and the same mistake occurs in the LXX.: τὸ τέκνον Βαρακέων, πώς Ἀδεσίολος. Gesenius (Lex. s. v. '726) and Rosenmuller (On Zech. i. 1) take '726 as printed in the passages of Ezra to mean "grandson," as in Gen. xxix. 15. Laban is termed "the son," i.e., "grandson," of Nahor. Others, again, have suggested that in the text of Ezra no mention is made of Berechiah, because he was already dead, or because Iddo was the more distinguished person. And generally, it is recognized that in the family. Knobel thinks that the name of Berechiah has crept into the present text of Zechariah from Isaiah viii. 2, where mention is made of a Zechariah, "the son of Jehezekiel," which is virtually the same name (LXX. Βαρακέων as Berechiah. [His theory is that chapters ix-x. of our present book of Zechariah are spurious, and refers to the previous part of it, and that the books of Zechariah and Nahum have been combined.])

He seems to have been a man of great talents and great heart. Jehoiakim ascended to the throne just at the time when the new building had been finished under the supervision of the Samaritans. But the Zachiasts seem to have been rather unfavourable towards the

and Joseph (Jer. xxiv. 1, xxvi. 20), Azel (1 Chr. xxv 20) and Jaddeel (1 Chr. xv. 15).

* * *
Jews. Encouraged by the hopes which his au-

mission held out, the prophets exerted themselves to the utmost to secure the completion of the

Temple.

It is impossible not to see of how great moment, under such circumstances, and for the discharge of the special duty with which he was entrusted, would be the priestly origin of Zechariah.

Too often the prophet had had to stand forth in direct antagonism to the priest. In an age when the service of God had stiffened into formalism, and the priests' lips no longer kept knowledge, the prophet was the witness for the truth which lay beneath the outward ceremonial, and without which the outward ceremonial was worthless. But the thing to be dreaded now was not superstitions formalism, but cold neglect. There was no fear now lest in a gorgeous temple, amidst the splen-
dors of an imposing ritual and the smoke of sacrifices ever ascending to heaven, the heart and life of religion should be lost. The fear was all the other way, lest even the body, the outward form and service, should be suffered to decay.

The foundations of the Temple had indeed been laid, but that was all (Ezr. v. 16). Discouraged by the opposition which they had encountered at first, the Jewish colony had begun to build, and were about to finish; and even when the latter came from Darius sanctioning the work, and promis-
ing his protection, they showed no hearty dis-
position to engage in it. At such a time, no more fitting instrument could be found to rouse the people, whose heart had grown cold, than one who

was the authority of the prophet and the zeal and the traditions of a sacred family.

Accordingly, to Zechariah's influence we first return the rebuilding of the Temple in a great measure ascribed. "And the elders of the house build," it is said, "and they prospered through the proph-
esying of Haggai the prophet, and Zechariah the son of Jaddai." (Ezr. vi. 14.) It is remarkable that in this juxtaposition of the two names both are not

stiled prophets: not "Haggai and Zechariah the

propets," but "Haggai the prophet, and Zechariah the son of Jaddai." Is it an improbable con-
jecture that Zechariah is designated by his father's (or grandfather's) name, rather than by his official, in order to remind us of his priestly character? Be this as it may, we find other indications of the close union which now subsisted between the priest and the prophets. Various events connected with the taking of Jerusalem and the Captivity in Babylon had led to the institution of solemn fast-days; and we find that when a question arose as to the propriety of observing these fast-days, not that the city and the Temple were rebuilt, the question was referred to "the priests which were in the house of Jehovah, and to the prophets."—a recognition, not of the joint authority, but of the harmony subsisting between the two bodies, without parallel in Jewish history. The manner, too, in which Joshua the high-priest is spoken of in this proph-

ey shows how lively a sympathy Zechariah felt towards him.

Later traditions assume, what is in fact very probable, that Zechariah took personally an active part in providing for the liturgical service of the Temple. He and Haggai are both said to have composed psalms with this view. According to the LXX., Ps. xxcvii., cx-xcxi.: according to the Peshito, Ps. xxv., xcvii.: according to the Vulg., Ps. cx.: are psalms of Haggai and Zechariah. The triumphant "Hallelujah," with which many of them open, was supposed to be characteristic of those psalms which were first chanted in the Second Temple, and came with an emphasis of meaning from the lips of those who had been restored to their native land. The afflu-
dents, moreover, with which these psalms abound, as well as their place in the psalter, leave us no

doubt as to the time when they were composed, and lend confirmation to the tradition respecting their authorship.

If the later Jewish accounts may be trusted, Zechariah, as well as Haggai, was a member of the Great Synagogue. The patriotic notions of the prophet are worth nothing. According to these, he exercised his prophetic office in Chaldea, and brought many miracles there; returned to Jeru-

salem at an advanced age, when he discharged the duties of the priesthood, and where he died and was buried by the side of Haggai.

The genuine writings of Zechariah help us but little in our estimation of his character. Some faint traces, however, we may observe in them of his education in Babylon. Less free and inde-

pendent than he would have been, had his feet trod from childhood the soil,

"Where each old poetic mountain

Inspiration breathed around,

He leaned arrowed on the authority of the older prophets, and copied their expressions. Jeremiah especially seems to have been his favorite; and hence the Jewish saying, that this spirit of Jerem-

iah dwelt in Zechariah. But in what may be called the peculiarities of his prophecies, he ap-

proaches more nearly to Ezekiel and Daniel. Like them he delights in visions; like them he uses symbols and allegories, rather than the bold figures and metaphors which lend so much force and beauty to the writings of the earlier prophets; like them he beholds angels ministering before Jehovah, and fulfilling his behests on the earth. He is the only one of the prophets who speaks of Satan. That some of these peculiarities are owing to his Chaldean education can hardly be doubted. It is at least remarkable that both Ezekiel and Daniel, who must have been influenced by the same associations, should in some of these respects to close off the prophetic Zechariah, widely as they differ from him in others.

Even in the form of the visions a careful critic

might perhaps discover some traces of the


ariae et Chaldæi venit cum omnibus et quosque populos, ac turris in quibus amplissimi sunt manibus et quaestiones." Dorotheus, p. 141: "Zecharias de regione Chaldeorum vixit etiam in terram sanctam venit, et quae ete are se majoris sapientiae Aggii et qui

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ZECHARIAH

prophet's early training. Possibly the "valley of myrtles" in the first vision may have been suggested by Chaldea rather than by Palestine. At any rate it is a curious fact that myrtles are never mentioned in the history of the Jews before the exile. They are found, besides this passage of Zechariah, in the Deuteron-Isaiah xi. 19, lv. 13, and Jer. viii. 13. The forms of trial in the third vision, where Joshua the high-priest is arraigned, seem borrowed from the practice of Persian rather than Jewish courts of law. The filthy garments in which Joshua appears are those which the accused must assume when brought to trial; the white robe put upon him is the caftan or robe of honor which to this day in the East is put upon the minister of state who has been acquitted of the charges laid against him.

The vision of the woman in the Ephah is also oriental in its character. Ewald refers to a very similar vision in Tod's Rastanu, i. ii. p. 688.

Finally, the chariots issuing from between two mountains of brass must have been suggested, there can scarcely be any doubt, by some Persian symbolism.

Other peculiarities of style must be noticed, when we come to discuss the question of the integrity of the Book. Generally speaking, Zechariah's style is pure, and remarkably free from Chaldaism. As is common with writers in the decline of a language, he seems to have striven to imitate the purity of the earlier models; but in orthography, and in the use of some words and phrases, he betrays the influence of a later age.

He writes גּוֹז, and פֶּלֶם, and employs פֶּלֶם (v. 7) in its later use as the indefinite article, and פֶּלֶם פֶּלֶם with the fem. termination (iv. 12). A full collection of these peculiarities will be found in Kster, Maltechrn in Zeh., etc.

Contents of the Prophecy. — The book of Zechariah, in its existing form, consists of three principal parts, chaps. i-viii., chap. ix-xii., chaps. xiii-xiv.

1. The first of these divisions is allowed by all critics to be the genuine work of Zechariah the son of Iddo. It consists, first, of a short introduction or preface, in which the prophet announces his commission; then of a series of visions, descriptive of all those hopes and anticipations of which the building of the Temple was the pledge and sure foundation; and finally of a discourse, delivered two years later, in reply to questions respecting the observance of certain established fasts.

2. The short introductory oracle (chap. i. 1-6) is a warning voice from the past. The prophet solemnly reminds the people, by an appeal to the experience of their fathers, that no word of God had ever fallen to the ground, and that therefore, if with sluggish indolence they refused to operate in the building of the Temple, they must expect the judgments of God. This warning manifestly rests upon the former warnings of Hagg.

3. In a dream of the night there passed before the eyes of the prophet a series of visions (chap. i. 7-iv. 15) descriptive in their different aspects of events, some of them shortly to come to pass, and others losing themselves in the mist of the future. These visions are obscure, and accordingly the prophet asks their meaning. The interpretation is given, not as to Amos by Jehovah Himself, but by an angel who knows the mind and will of Jehovah, who intercedes with Him for others, and by whom Jehovah speaks and issues his commands: at one time he is called the angel who spake with me (or by me) (i. 9); at another, the angel of Jehovah (v. 1, 12, 13, 1-6).

4. (1) In the first vision (chap. i. 7-15) the prophet sees, in a valley of myrtles, a rider upon a bon sape, accompanied by others who, having been sent forth to the four quarters of the earth, had returned with the tidings that the whole earth was at rest (with the exception of the heathen). Here the angel asks how long this state of things shall last, and is assured that the indifference of the heathen shall cease, and that the Temple shall be built in Jerusalem. This vision seems to have been partly borrowed from Job i. 7, etc.

5. (2) The second vision (chap. ii. 1-17, A. V. i. 18-xx. 15), explains how the promise of the first is to be fulfilled. The four horns are the symbols of the different heathen kingdoms in the four quarters of the world, which have hitherto combined against Jerusalem. The four carpenters or smiths symbolize their destruction. What follows, ii. 5-9 (A. V. ii. 1-5), betokens the extended area of Jerusalem, owing to the rapid increase of the new population. The old prophets, in foretelling the happiness and glory of the times which should succeed the Captivity in Babylon, had made a great part of that happiness and glory to consist in the gathering together again of the whole dispersed nation in the land given to their fathers. This vision was designed to teach that the expectation thus raised — the return of the dispersed of Israel — should be fulfilled; that Jerusalem should be too large to be compassed about by a wall, that Jehovah Himself would be to her a wall of fire — a light and defense to the holy city, and destruction to her adversaries. A song of joy, in prospect of so bright a future, closes the scene.

6. (3) The next two visions (iii. iv.) are occupied with the Temple, and with the two principal persons on whom the hopes of the returned exiles rested. The permission granted for the rebuilding of the Temple had no doubt stirred anew the malice and the animosity of the enemies of the Jews. Joshua the high-priest had been singled out, it would seem, as the especial object of attack,

a In the last passage the people are told to "fetch olive-branches and eypress-branches, and myrtles-branches and palm-branches, and to make books," for the celebration of the Feast of Tabernacles. It is interesting to compare this with the original direction, as given in the wilderness, when the only trees mentioned were "palmus and willows of the brook." Palestine was rich in the olive and eypress. Is it very improbable that the myrtle may have been an importation from Babylon? Ewet was also called Badassah (the myrtle), perhaps her Persian designation (Ezeh, ii. 57); and the myrtle is said to be a native of Persa.

b Ewald understands by בֵּית הָרַי not "a valley of" or "a bottom," as the A. V. renders, but the heavenly tent or tabernacle (the expression being chosen with reference to the Mosaic tabernacle), which is the dwelling-place of Jehovah. Instead of "myrtles" he understands by בֵּית הָרַי (with the LXX. and μεθορ αὐτοῦ τῆς ἀμαρατίας) "mountains," and supposes these to be the "two mountains" mentioned vi. 1, and which are there called "mountains of brass."
and perhaps formal accusations had already been laid against him before the Persian court. A. The prophet, in vision, sees him summoned before a higher tribunal, and solemnly acquitted, despite the charges of the Satan or Adversary. This is done with the form still usual in an eastern court. The filthy garments in which the accused is expected to stand are taken away, and the exalted or role of honor is put upon him in token that his innocence has been established. Acquitted at that bar, he need not fear, it is implied, any earthly accuser. He shall be protected, he shall carry on the building of the Temple, he shall so prepare the way for the coming of the Messiah, and upon the foundation-stone laid before him shall the seven eyes of God, the token of his ever-watchful Providence, rest.

(4.) The last vision (iv.) supposes that all opposition to the building of the Temple shall be removed. This sees the completion of the work. It has evidently a peculiarly impressive character; for the prophet, though his dream still continues, seems to himself to be awakened out of it by the angel who speaks to him. The candlestick (or more properly chandelier) with seven lights (borrowed from the candlestick of the Mosaic Tabernacle, Ex. xxi. 31 ff.) supposes that the Temple is already finished. The seven pipes which supply each lamp answer to the seven eyes of Jehovah in the preceding vision (iii. 9), and this sevenfold supply of oil denotes the presence and operation of the Divine Spirit, through whose aid Zerubbabel will overcome all obstacles, so that, as his hands had laid the foundation of the house, his hands should also finish it (iv. 9). The two olive-branches of the vision, belonging to the olive-tree standing by the candlestick, are Zerubbabel himself and Joshua.

The two next visions (v. 1–11) signify that the land, in which the sanctuary has just been erected, shall be purged of all its pollutions.

(5.) First, the curse is recorded against wickedness in the whole land (not in the whole earth, as A. V.), v. 3; that the solemnity may be given to it, it is inscribed upon a roll, and the roll is represented as flying, in order to denote the speed with which it pursues its course. This is the starting point of the vision, which in its immediate aspect, is the symbolical picture presented to the eye.

(6.) Next, the unclean thing, whether in the form of idolatry or any other abomination, shall be utterly removed. Caught and shut up as it were in a cage, like some savage beast, and pressed down with a weight as of lead upon it so that it cannot escape, it shall be carried into that land where all evil things have long made their dwelling (I. x., xxxiv. 13), the land of Babylon (Samar. v. 11), from which Israel had been redeemed.

(7.) And now the night is waning fast, and the morning is about to dawn. Chariots and horses appear, issuing from between two brazen mountains, the horses like those in the first vision; and these receive their several commands and are sent forth to execute the will of Jehovah in the four quarters of the earth. The four chariots are images of the four winds, which, according to Ps. cii. 20, as servants of God, fulfill their behests; and of the one that goes to the north it is particularly said that it shall let the Spirit of Jehovah rest there — is it a spirit of anger against the nations, Assyria, Babylonia, Persia, or is it a spirit of hope and desire of its return in the hearts of those of the exiles who still lingered in the land of their captivity? Stielen, Manuer, and others adopt the former view, which seems to be in accordance with the preceding vision; I would give the latter interpretation, and thinks it is supported by what follows.

Thus, then, the cycle of visions is completed. Since after scene is unrolled till the whole glorious picture is presented to the eye. All enemies are crushed; the land repopulated and Jerusalem gilt as with a wall of fire; the Temple rebuilt, more truly splendid than of old, because more abundantly filled with a Divine Presence; the leaders of the people assured in the most signal manner of the Divine protection; all wickedness solemnly sentenced, and the land forever purified of it; such is the magnificent panorama of hope which the prophet displays to his countrymen.

And very consolatory must such a prospect have seemed to the weak and disheartened colony in Jerusalem. For the times were dark and troublesome. According to recent interpretations of newly-discovered inscriptions, it would appear that Darius I. found it no easy task to hold his east dominions. Province after province had rebelled in the east and in the north, whether, according to the prophet (vi. 8), the winds had carried the wrath of God; and if the reading Medrija, i. e. Egypt, is correct (Lassen gives Kurdistan), Egypt must have revolted before the outbreak mentioned in Herod. vii. 1, and have again been reduced to subjection. To such revolt there may possibly be an allusion in the reference to "the land of the south" (v. 6).

It would seem that Zechariah anticipated, as a consequence of these perpetual insurrections, the weakening and overthrow of the Persian monarchy and the setting up of the kingdom of God, for which Joshua in faith and obedience was to wait.

Immediately on these visions there follows a symbolical act. Three Israelites had just returned from Babylon, bringing with them rich gifts to Jerusalem, apparently as contributions to the Temple, and had been received in the house of Josiah the son of Zechaniam. Either the prophet is commanded to go, — whether still in a dream or not, is not very clear,—and to employ the silver and the gold of their offerings for the service of Jehovah. He is to make of them two crowns, and to place these on the head of Joshua the high-priest,—a sign that in the Messiah who should build the Temple, the kingly and priestly offices should be united. This, however, is expressed somewhat enigmatically, as if king and priest should be perfectly at one, rather than that the same person should be both king and priest. These crowns moreover, were to be a memorial in honor of those by whose liberality they had been made, and should serve at the same time to excite other rich Jews still living in Babylon to the like liberality, Hence their symbolical purpose having been accomplished, they were to be laid up in the Temple.

3. From this time, for a space of nearly two years, the prophet's voice was silent, or his words have not been recorded. But in the fourth year of King Darius, in the fourth day of the ninth month, there came a deputation of Jews to the Temple, anxious to know whether the fast-days which had been instituted during the seventy
years' captivity were still to be observed. On the one hand, now that the Captivity was at an end, and Jerusalem was rising from her ashes, such set times of mourning seemed quite out of place. On the other hand, there was still much ground, for serious meanness; for some time after their return they had suffered severely from drought and famine (Hag. i. 6-11), and who could tell that they would not so suffer again? the hostility of their neighbors had not ceased: they were still regarded with no affectionate friend; and large numbers of their brethren had not yet returned from Babylon. It was a question therefore, that seemed to admit of much debate.

It is remarkable, as has been already noticed, that this question should have been addressed to priests and prophets conjointly in the Temple. This close alliance between two classes hitherto so separate, and often so antagonistic, was one of the most hopeful circumstances of the times. Still Zechariah, as chief of the prophets, has the decision of this question. Some of the priests, it is evident (vii. 7), were inclined to the more gloomy view; but not so the prophet. In language worthy of his position and his office, language which reminds us of one of the most striking passages of his great predecessor (Is. viii. 5-7), he lays down the same principle that God loves mercy rather than fasting, and truth and righteousness rather than sackcloth and a sad countenance. If they had persisted, he reminds them it was because their hearts were hard while they fasted; if they would dwell suitably, they must abstain from fraud and violence and not from food (vii. 4-14).

Again he foretells, but now in vision, the glorious times that are near at hand when Jehovah shall dwell in the midst of them, and Jerusalem be called a city of truth. He sees her streets thronged by old and young, her exiles returning, her Temple standing in all its beauty, her land rich in fruitfulness, her people a praise and a blessing in the earth (viii. 1-15). Again, he declares that "truth and peace" (viii. 16, 19) are the bulwarks of national prosperity. And once more reverting to the question which had been raised concerning the observance of the fasts, he announces, in obedience to the command of Jehovah, not only that the fasts are abolished, but that the days of mourning shall henceforth be days of joy, the fasts be counted for festivals. His prophecy concludes with a prediction that Jerusalem shall be the centre of religious worship to all nations of the earth (viii. 16-23).

11. The remainder of the book consists of two sections of about equal length, ix.-xxi. and xii.-xiv., each of which has an inscription. They have the general prophetic tone and character, and in subject they are in harmony with x.-ix., that the prophet seeks to comfort Judah in a season of depression with the hope of a brighter future.

1. In the first section he threatens Damascas and the sea-coast of Palestine with misfortune; but declares that Jerusalem shall be protected, for Jehovah himself shall encamp about her (where ix. 8 reminds us of ii. 5); her king shall come to her, her soul shall speak peace to the heathen, so that all weapons of war shall perish, and his dominion shall be to the ends of the earth. The Jews who are still in captivity shall return to their land; they shall be mightier than Javan (or Greece); and Ephraim and Judah once more united shall vanquish all enemies. The land too shall be fruitful as of old (comp. viii. 12). The Teraphim and the false prophets may indeed have spoken lies, but upon these will the Lord execute judgment, and then He will look with favor upon his people and bring back both Judah and Ephraim from their captivity. The possession of Gilead and Lebanon is again promised, as the special portion of Ephraim; and both Egypt and Assyria shall be broken and humiliated.

The prophecy now takes a sudden turn. An enemy is approaching from the north, who having forced the narrow passes of Lebanon, the great bulwark of the northern frontier, carries devastation into the country beyond. Hereupon the prophet receives a commission from God to feed his flock, which God himself will no more feed because of their divisions. The prophet undertakes the office, and makes to himself two staves (meaning the one Hesed, and the other Union), in order to tend the flock, and cuts off several evil shepherds whom his soul abhorred; but observes at the same time that the flock will not be obedient. Hence he throws up his office; he breaks asunder the one crook in token that the covenant of God with Israel was dissolved. A few, the poor of the flock, acknowledge God's hand herein; and the prophet demands of them the services of the false prophets, the silver, and casts it into the house of Jehovah. At the same time he sees that there is no hope of union between Judah and Israel whom he had trusted to feed as one flock, and therefore cuts in pieces the other crook, in token that the brotherhood between them is dissolved.

2. The second section, xii.-xiv., is entitled, 'The burden of the word of Jehovah for Israel.' But Israel is here used of the nation at large, not of Israel as distinct from Judah. Indeed, the prophecy which follows, concerns Judah and Jerusalem. In this the prophet beholds the near approach of troublous times, when Jerusalem should be hard pressed by enemies. But in that day Jehovah shall come to save: 'the house of David be as God, the angel of Jehovah' (xii. 8) and all the nations which gather themselves against Jerusalem shall be destroyed. At the same time the deliverance shall not be from outward enemies alone. God will pour out upon them a spirit of grace and supplications, so that they shall laugh their weakness with a mourning greater than that which the Assyrians and Babylonians have done to you in the valley of Megiddon. So deep and so true shall be this repentance, so lively the aversion to all evil, that neither lie nor false prophet shall again be seen in the land. If a man shall pretend to prophesy, 'his father and his mother that begat him shall thrust him through when he prophesieth,' fired by the same righteous indignation as Ehud was when he slew those who wrought folly in Israel (xii. 1-xiii. 6).

Then follows a short apostrophe to the sword of the enemy to turn against the shepherds of the people; and a further announcement of searching and purifying judgments; which, however, it must be acknowledged, is somewhat abrupt. Ahab's suggestion that the passage xiii. 7-9, is here out of place, and should be transposed to the end of chap. xii. is certainly ingenious, and does not seem improbable.

The prophecy closes with a grand and stirring picture. All nations are gathered together against Jerusalem; and seem already sure of their prey. Half of their cruel work has been accomplished when Jehovah himself appears on behalf of his
people. At his coming all nature is moved: the Mount of Olives on which his feet rest cleaves asunder; a mighty earthquake leaves the ground, and even the natural succession of day and night is broken. He goes forth to war against the adversaries of his people. He establishes his kingdom over all the earth. Jerusalem is safely inhabited, and rich with the spoils of the nations. All nations that are still left shall come up against Jerusalem, as the great centre of religious worship, there to worship—"the King, Jehovah of hosts," and the city from that day forward shall be a holy city.

Such is, briefly, an outline of the second portion of that book which is commonly known as the Prophecy of Zechariah. It is impossible, even on a cursory view of the two portions of the prophecy, not to feel how different the section xi.-xiv. is from the section i.-viii. The next point, then, for our consideration is this,—Is the book in its present form the work of one and the same prophet, Zechariah the son of Iddo, who lived after the Babylonish exile?

Integrity.—Mede was the first to call this in question: the probability that the latter chapters from the sixth to the sixteenth were by some other prophet, seems first to have been suggested to him by the citation in St. Matthew. He says (Epist. xxxi.), "It may seem the Evangelist would inform us that those latter chapters ascribed to Zechariah (namely, xth, xth, xth, etc.), are indeed the prophecies of Jerusalem; and that the Jews had not rightly attributed them." Starting from this point, he goes on to give reasons for supposing a different author.

"Certainly, if a man weighs the contents of some of them, they should in likelihood be of an elder date than the time of Zechariah; namely, before the Captivity; for the subjects of some of them were scarce in being after that time. And the chapter out of which St. Matthew quotes may seem to have somewhat much unsuitable with Zechariah's times; as, a prophecy of the destruction of the Temple, then when he was to encourage them to build it. And how doth the sixth verse of that chapter suit with his time? There is no scripture saith they are Zechariah's; but there is scripture saith they are Jeremiah's, as this of the Evangelist." He then observes that the mere fact of these being formulae is not enough. The manner in which the prophecies of Zechariah do not prove that they were his; difference of authorship being allowable in the same way as in the collection of Agur's Proverbs under one title with those of Solomon, and of Psalms by other authors with those of David. Even the absence of a fresh title is, he argues, no evidence against a change of author.

"The Jews wrote in rolls or volumes, and the title was but once. If ought were added to the roll, ob similioribus arguendo, or for some other reason, it had a new title, as that of Agur: or perhaps none, but was ædificatio."

The utter disregard of anything like chronological order in the prophecies of Jeremiah, where "sometimes all is ended with Zedekiah; then we are brought back to Jehoiakim, then to Zedekiah again,"—makes it probable, he thinks, that they were only hastily and loosely put together in those distracted times. Consequently some of them might not have been discovered till after the return from the Captivity, when they were approved by Zechariah, and so came to be incorporated with his prophecies. Mede evidently rests his opinion, partly on the authority of St. Matthew, and partly on the contents of the later chapters, which "e considers require a date earlier than the exile. He says again (Epist. xli.): "That which moveth me more than the rest is in chap. xii., which contains a prophecy of the destruction of Jerusalem, and a description of the wickedness of the inhabitants, for which God would give them to the sword, and have no more pity on them. It is expanded of the destruction by Titus; but methinks such a prophecy in no sense applicable for Zechariah's time (when the city yet, for a great port. Iby in her ruins, and the Temple had not yet recovered hers), nor agreeable to the scope of Zechariah's commission, who, together with his colleague Haggai, was sent to encourage the people lately returned from captivity to build their temple, and to instature their commonwealth. Was this a fit time to foretell the destruction of both, while they were but yet a building? and by Zachary, too, who was to encourage them? would not this better befit the desolation by Nebuchadnezzar?"

Archbishop Newcome went further. He insisted on the great dissimilarity of style as well as subject between the earlier and later chapters. And he was the first to have suggested the theory which supposes one of the triumphs of modern criticism, that the last six chapters of Zechariah are the work of two distinct prophets. His words are: "The eight first chapters appear by the introductory parts to be the prophecies of Zechariah, stand in connection with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole. But the six last chapters are not expressly assigned to Zechariah: are unconnected with those which precede: the three first of them are unsuitable in many parts to the time when Zechariah lived: all of them have a more adorned and posthumous turn of composition than the eight first chapters: and they manifestly break the unity of the prophetical book."

"I conclude," he continues, "from internal marks in chaps. ix., x., xi., that these three chapters were written much earlier than the time of Jeremiah and before the captivity of the tribes. Israel is mentioned chaps. ix. 1. xi. 14. (But that this argument is inconclusive, see Mal. ii. 11.) Ephraim, chaps. ix. 10, 13, 3; and Assyria, chap x. 10, 11. . . . They seem to suit Hosea's age and purpose. The manner in which the prophecies of Zechariah and the six last chapters form a distinct prophecy, and were written after the death of Josiah; but whether before or after the Captivity, and by what prophets, is uncertain. Though I incline to think that the author lived before the destruction of Jerusalem by the Babylonians." In proof of this he refers to xii. 2, on which he observes that the prophecy that idols and false prophets should cease at the final restoration of the Jews seems to have been uttered when idolatry and groundless pretensions to the spirit of prophecy were common among the Jews, and therefore before the Babylonish Captivity.

A large number of critics have followed Mede and Archbishop Newcome in denying the later date of the last six chapters of the book. In England, Bishop Kibler, Whiston, Hall came to the final restoration of the Jews time when recently Pye Smith, and Davidson, in Germany, Flügel, Eichhorn, Bauer, Bartholdt, Augusti, Forberg, Rosenmüller, Granberg, Cremer, Ewald, Murer, Knebel, Hitzig, and Bleek, are agreed in maintaining that these later chapters are not the work of Zechariah the son of Iddo.

On the other hand, the later date of these chapters has been maintained among ourselves by Blay...
ney and Henderson, and on the continent by
Gorgzv, Beekmans, Jahn, Köster, Hengstenberg, 
Hillerich, Keil, De Wette (in later editions of his
Einleitung; in the first three he adopted a differ-
ent view), and Stahelin.
Those who impute the later date of these chap-
ters of Zechariah rest their arguments on the
change in style and subject after the viiith chapter, 
but differ much in the application of their critica.
Bezeemiller, for instance (Schol. in Propkh. Min.
vol. 4, p. 297), argues that chapters ix-xiv are so
able in style, that they must have been written by
one author. He alleges in proof his fondness for
images taken from postoral life (ix. 16, x. 2, 3, xi.
3, 4, 5, 7, 8, 9, 11, 13, xii. 17, xiii. 7, 8). From
the alliance to the earthquake (xiv. 5, comp. Am. i.
1), he thinks the author must have lived in the reign
of Uzziah.
Davidson (in Horae Introd. ii. 982) in like
manner declares for one author, but supposes him
to have been the Zechariah mentioned Is. viii. 2, 
who lived in the reign of Ahaz.
Eichhorn, on the other hand, whilst also assign-
ing (in his Einleitung, iv. 444) the whole of chapters
ix-xiv to one writer, is of opinion that they are
the work of a later prophet who flourished in the
time of Alexander.
Others again, as Bertholdt, Gesenius, Knobel, 
Maurer, Bunsen, and Ewald, think that chapters
ix-xi (to which Ewald adds xii. 7-9) are a dis-
tinct prophecy from chapters xii-xiv, and separated
from them by a considerable interval of time. These
critics conclude from internal evidence, that the
former portion was written by a prophet who lived in
the reign of Ahaz, and the latter given, x. 1, to the
reign of Josiah, and xi. to that of Ahaz; and most
of them conjecture that he was the Zechariah
the son of Jebernezi (or Berechiah), mentioned
Is. viii. 2.
Ewald, without attempting to identify the prophet
with any particular person, contents himself with
remarking that he was a subject of the Southern
kingdom (as may be inferred from expressions such
as that in ix. 7, and from the Messianic hopes
which he utters, and in which he resembles his
countryman and contemporary Isaiah); and that
like Amos and Hosea before him, though a na-
tive of Judah, he directs his prophecies against
Jehovah.
It is the same general agreement among the
best-named critics as to the date of the section
xii-xiv.
They all assign it to a period immediately pre-
vious to the Babylonish Captivity, and hence the
author must have been contemporary with the
prophet Jeremiah. Bunsen identifies him with
Urijah the son of Nehemiah of Kirjath-jeurim (Jer.
xxvi. 20-23), who prophesied "in the name of Je-
hovah" against Judah and Jerusalem.
According to this hypothesis we have the works of
three different prophets collected into one book,
and passing under one name:—
1. Chapters ix-xi, the book of Zechariah 1,
a contemporary of Isaiah, under Ahaz, about
736.
2. Chapters xii-xiv, author unknown (or per-
haps Jeremiah), a contemporary of Jeremiau; about
607 or 606.
3. Chapters i-viiii, the work of the son (or
grande.) of Iddo, Haggai's contemporary, about
920-518.
We have then two distinct theories before us.
The one merely affirms that the six last chapters
of our present book are not from the same author
as the first eight. The other carries the dismem-
berment entirely a step further, and maintains that
the six last chapters are the work of two dis-
tinct authors who lived at two distinct periods of
Jewish history. The arguments advanced by the
supporters of each theory rest on the same grounds.
They are drawn partly from the difference in style,
and partly from the difference in the nature of the
contents; the historical references, etc., in the dif-
f erent sections of the book; but the one sees this
difference only in ix-xiv, as compared with
i-viii.; the other sees it also in xii-xiv, as compa-
red with ix-xi. We must accordingly con-
sider,—
1. The difference generally in the style and
contents of chapters ix-xiv, as compared with chap-
ters i-viii.
2. The differences between xii-xiv, as compared with
ix-xi.
1. The difference in point of style between the
latter and former portions of the prophecy is ad-
imitted by all critics. Rosenmiller characterizes
that of the first eight chapters as "prosaic, feeble,
poor;" and that of the remaining six as "poetic,
weighty, concise, glowing;" but without admitting
that such writing is a criterion, and one which the verdict
of elder critics on the former portion has contra-
dicted, there can be no doubt that the general tone
and character of the one section is in decided con-
trast with that of the other. " As he passes from
the first half of the prophetic to the second," says
Eichhorn, "no reader can fail to perceive how
strikingly different are the impressions which are
made upon us by the two portions of the prophecy.
"The manner of writ-
ing in the second portion is far loftier and more
mysterious: the images employed grander and
more magnificent: the point of view and the hori-
zon are changed. Once the Temple and the ordi-
nances of religion formed the central point from
which the prophet's words radiated, and to which
they ever returned; now these have vanished. The
favorite modes of expression, liltierto so often re-
peated, are now as it were forgotten. The chrono-
logical notices which before marked the day on
which each several prophecy was uttered, now fail
us altogether. Could a writer at all have for-
togotten so entirely his habits of thought? Could
he so completely disguise his innermost feelings?
(Could we think of him without the mode of writ-
ing he employed, be so totally different in the
case of one and the same writer?" (Einl. iv. 443,
§ 605)."
1. Chapters i-viii. are marked by certain peculi-
narities of idiom and phraseology which do not
occur afterwards. Favorite expressions are:— "The
word of Jehovah came unto..." etc. (7, iv. vii.
2, 4, 8, viii. 1, 18): Thus with Jehovah (God)
of hosts " (4, 15, 16, 17, ii. 11, vii. 2, 4, 6,
7, 9, 14, 18, 20, 23): " And I lifted up mine eyes
and saw " (i. 8, ii. 1, 1, vi. 1): none of these
modes of expression are to be met with in chapters
ix-xiv. On the other hand, the phrase "In that
day" is entirely confined to the later chapters, in
which it occurs frequently. The form of the in-
scriptions is different. Introductions to the sepa-
rate oracles, such as those in ix. 1, xii. 1, do not
present themselves in the earlier portion. Zechar-
iah, in several instances, states the time at which
a particular prophecy was uttered by him (i. 1, 7
vii. 1). He mentions his own name in these pas-
sages, and also in vii. 8, and the names of con-

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poraries in iii. 1, iv. 6, vi. 10, vii. 2: the writer (or writers) of the second portion of the book never does this. It has also been observed that after the first eight chapters we hear nothing of "Satan," or of "the seven eyes of Jehovah;" that there are no more visions: that chaps. xi. contains an allegory, not a symbolic action: that here are no rid- dles which need to be solved, no angulas interprets to solve them.

ii. Chapters ix.-xi. These chapters, it is alleged, have also their characteristic peculiarities:

1. In point of style, the author resembles Hosea more than any other prophet: such is the verdict both of Knobel and Ewald. He delights to picture Jehovah as the Great Captain of his people. Jehovah comes to Zion, and pitches his camp there to protect her (ix. 8, 9). He blows the trumpet, marches against his enemies, makes his people his bow, and shoots his arrows (ix. 10, 11); or He rides on Judah as his war-horse, and goes forth thereon to victory (x. 3, 5). Again, he speaks of the people as a flock, and the leaders of the people as their shepherds (ix. 10, x. 2, 3, xi. 4 ff.).

He describes himself also, in his character of prophet, as a shepherd in the last passages, and assumes to himself, in a symbolic action, which however may have been one only of the imagina-
tion, all the grace and the year of a shepherd.

In general he delights in images (ix. 3, 4, 13-17, x. 3, 5, 7, &c.), some of which are striking and forcible.

2. The notes of time are also peculiar:—

1. It was a time when the pride of Assyria was yet at its height (x., xi.), and when the Jews had already suffered from it. This first took place in the time of Manasseh (n. 772-745).

2. The Trans-jordanic territory had already been swept by the armies of the invader (x. 10), but a still further desolation threatened it (xi. 1-3). The first may have been the invasion of Phil (I Chr. v. 25), the second that of Tiglath-Pileser. The kingdoms of Judah and Ephraim are both standing (ix. 10, 13, x. 6), but many Israel-ites are nevertheless exiles in Egypt and Assyria (ix. 11, x. 6, 8, 10, &c.).

4. The struggle between Judah and Israel is supposed to be already begun (xi. 14). At the same time Dan Asusus is threatened (ix. 18). If so, the reference must be to the alliance formed between Pekah king of Israel and Ezequ in Danus-
unies, the consequence of which was the loss of Elath (740). Then there were the nations in wait.

Egypt and Assyria are both formidable powers (x. 9, 10, 11). The only other prophets to whom these two nations appear as formidable, at the same time, are Hosea (vii. 11, xii. 1, xiv. 3) and his con-
temporary Isaiah (vii. 17, &c.); and that in proph-
eyes which must have been uttered between 745 and 740. The expectation seems to have been that the Assyrians, in order to attack Egypt, would march by way of Syria, Phoenic a, and Philistia, along the coast (Zech. ix. 1-9), as they did after-

a So Knobel supposes. Ewald also refers, xi. 1-3, to the deportation of Tiglath-Pileser, and thinks that in x. 10, 12 the latter to some earlier deportation, the Assyrians having invaded this portion of the kingdom of Israel in the former half of Pekah's reign of twenty years. To this Bunsen (Voss in der Gesch. i, 450) objects that we have no record of any earlier removal of the Assyrians as conquerors. But that the deportations of Tiglath-Pileser, which occurred at the close of Pekah's reign, and which in x. 10 is supposed to have taken place already, according to Knobel, is and x. were probably delivered in Jotham's reign, and x. in that of Ahaz who summoned Tiglath-Pileser to his aid. Maurer thinks that x. and x. were written between the first (2 K. xv. 29) and second (2 K. xvii. 4-6) Assyrian invasions, chap. x., during the seven years interme-

b Chapter xii.—By the majority of those critics who assign these chapters to a third author, that author is supposed to have lived shortly before the Babylonian Captivity. The grounds for separating these three chapters from chapters ix.-xi. are as follows:—

1. This section opens with its own introductory formula, as the preceding one (ix. 1) does. This, however, only shows that the sections are distinct, not that they were written at different times.

2. The last verse of the two sections are altogether different. The author of the former (ix.-xi.) has both Israel and Judah before him; he often speaks of them together (ix. 13, x. 6, xi. 14, comp. x. 7); he directs his prophecy to the Trans-jordanic territo-

3. The political horizon of the two prophets is different. By the former, mention is made of the Syrians, Phcenicians, Philistines (i. 7-7), and Greeks (ix. 13), as well as of the Assyrians and Egyptians, the two last being described as at that time the most powerful. It therefore belongs to the earlier time when these two nations were begin-
ing to struggle for supremacy in Western Asia. By the latter, the Egyptians only are mentioned as a hostile nation: not a word is said of the Assy-

4. The anticipations of the two prophets are different. The former speaks only of Ephraim. He prophesies of the devastation of the Trans-jordanic territory, the carrying away captive of the Israel-

lies, but also the return from Assyria and Egypt which he elsewhere mentions Israel.
ZECHARIAH (x, 7, 10). But for Judah he has no cause of fear; Jehovah will protect her (iv, 8), and bring back those of her sons who in earlier times had gone into captivity (ix. 11). The second prophet, on the other hand, making no mention whatever of the northern kingdoms, is full of alarm for Judah. He sees hostile nations gathering together against her, and two thirds of her inhabitants destroyed (xii. 6); he sees the enemy laying siege to Jerusalem, taking and plundering it, and carrying half of her people captive (xii. 2, 5). Of any return of the captives nothing is here said.

5. The style of the two prophets is different. The author of this last section is fond of the prophetic formulae: 

\[\text{"And it shall come to pass"}\]

(xii. 3, 4, 8, xiv. 6, 8, 13, 16); 

\[\text{"in that day"}\]

(xii. 3, 4, 6, 8, 9, 11, xiii. 1, 2, 4, xiv. 8, 9, 13, 20, 21); 

\[\text{"saith Jehovah"}\]

(xii. 1, 4, xiii. 2, 7, 8). In the section ix—xi. the first does not occur at all, the second but once (ix. 16), the third only twice (x. 12, xi. 6). We have moreover in this section certain favorite expressions: - "all peoples," "all people of the earth," "all nations round about," "all nations that come up against Jerusalem," "the inhabitants of Jerusalem," "the house of David," "family" for nation, "the families of the earth," etc. 

6. There are apparently few notes of time in this section. One is the allusion to the death of Josiah in - "the mourning of Huldahrimmon in the valley of Megiddon;" another to the earthquake in the days of Ezekiel, "King of Judah." This addition to the name of the king shown, Knobel suggests, that he had been long dead; but the argument, it is worth anything, would make even more for those who hold a post-exile date. It is certainly remarkable occurring thus in the body of the prophecy, and not in the inscription as in Isaiah i. 1.

In reply to all these arguments, it has been urged by Keil, Stihelin, and others, that the difference of style between the two principal divisions of the prophecy is not greater than may reasonably be accounted for by the change of subject. The language in which visions are narrated would, from the nature of the case, be quieter and less animated than that in which prophetich anticipations of future glory are described. They differ as the style of the narrator differs from that of the orator. Thus, for instance, how different is the style of Hosea, chaps. i—iii., from the style of the same prophet in chap. iv.; again, that of Ezekiel vi., vii., from Ezekiel iv.

But besides this, even in what may be termed the more oratorical portions of the first eight chapters, the prophet is to a great extent occupied with warnings and exhortations of a practical kind (see i. 4—5, vii. 14—17, vii. 9—23); whereas in the subsequent chapters he is rapt into a far distant and glorious future. In the one case, therefore, the language would naturally sink down to the level of prose; in the other, it would rise to an elevation worthy of its exalted subject.

\[\text{\textsuperscript{a} Maurer's reply to this, namely, that the like phrase, "\text{\textsuperscript{b}\textsuperscript{a}\textsuperscript{c}\textsuperscript{d}\textsuperscript{e}\textsuperscript{f}\textsuperscript{g}\textsuperscript{h}\textsuperscript{i}\textsuperscript{j}\textsuperscript{k}\textsuperscript{l}\textsuperscript{m}\textsuperscript{n}\textsuperscript{o}\textsuperscript{p}\textsuperscript{q}\textsuperscript{r}\textsuperscript{s}\textsuperscript{t}\textsuperscript{u}\textsuperscript{v}\textsuperscript{w}\textsuperscript{x}\textsuperscript{y}\textsuperscript{z}", occurs in Ex. xxxix. 22, also in Deut. xxxv. 7, it must be confessed is of little force, because those who argue for one author build not only on the fact that the same forms of expression are to be found in both sections of the prophecy, but also on the fact that the second section, like the first, shows a familiarity with other writings, and especially with later prophets like Ezekiel. See below.}\]
earlier prophets, such as Joel, Amos, Micah, has been shown by Hitzig (Comment, p. 354, 24 ed.), but there are also, it is alleged, allusions to Zephaniah, Jeremiah, Ezekiel, and the later Isaiah (cc. xvi-xviii). If this can be established, it is evidence that this portion of the book, if not written by Zechariah himself, was at least written after the exile. We find, then, in Zech. ix. 2 an allusion to Ez. xxii. 3; in ix. 11 to Is. xxxii. 7; in x. 1 to Is. xvi. xxvii. 17. Zech. xi. is derived from Ez. xxxiv. (comp. esp. xi. 4 with xxiv. 4), and Zech. xii. 3 from Jer. xii. 5. Zech. xii. 1 alludes to Is. li. 13; xiii. 8, 9, to Ez. v. 12; xiv. 5 to Ez. xiv. 1-12; xiv. 10, 11 to Jer. xxxii. 38-40; xiv. 18-19 to Is. lvii. 24 and x. 12; xiii. 20, 21, to Ez. xiii. 12 and xiv. 9.

This manifest acquaintance on the part of the writer of Zech. ix-xiv. with so many of the later prophets seemed so convincing to De Wette that, after having in the first three editions of his Introduction declared for two authors, he found himself compelled to change his mind, and to admit that the later chapters must belong to the age of Zechariah, and might have been written by Zechariah himself.

Block, on the other hand, has done his best to weaken the force of this argument, first by maintaining that in most instances the alleged agreement is only apparent, and next, that where there is a real agreement (as in Zech. ix. 12, xi. 3, xiv. 1, xiv. 16) with the passages above cited, Zechariah may be the original from whom Isaiah and Jerem-thus that it is more probable that one writer should have allusions to many others, than that many others should borrow from one; and this probability approaches certainty in proportion as we multiply the number of quotations of allusions. If there are passages in Zechariah which are literally similar to other passages in Zephaniah, in Jeremiah, Ezekiel, and the Deuter-Isaiah, which is the more probable, that they all borrowed from him, or he from them? In ix. 12 especially, as Stihelin argues, the expression is decidedly one to be looked for after the exile rather than before it, and the passage rests upon Jer. xvi. 18, and has an almost verbal accordance with Is. xxi. 7.

Again, the same critics argue that the historical references in the later chapters are perfectly consistent with a post-exile date. This had been already maintained by Eichhorn, although he supposes these chapters to have been written by a later prophet than Zechariah. Stillelin puts the case as follows: Even under the Persian rule the political relations of the Jews continued very nearly the same as they were in earlier times. They were still placed between a large external power on the one side and Egypt on the other, the only difference now being that Egypt as well as Judah was subject to the Persians. But Egypt was an unwilling vassal, and as in earlier times when threatened by Assyria she had sought for alliances among her neighbors or had endeavored to turn them to account as they were then in her defenses, so now she would adopt the same policy in her attempts to cast off the Persian yoke. It would follow as a matter of course that Persia would be on the watch to check such efforts, and would wreak her vengeance on those among her own tributary or dependent provinces which should venture to form an alliance with Egypt. Such of these provinces as lay on the sea-coast must indeed suffer in any case, even if they remained true in their allegiance to the Persians. The armies which were destined for the invasion of Egypt would collect in Syria and Phoenicia, and would march by the way of the plain, and then strike into Palestine. If they ran as far as Gaza or as far as the Mediterranean, they would probably cause sufficient devastation to justify the prophecy in Zech. ix. 1, &c., delivered against Damascus, Phoenicia, and Philis-tia. Meanwhile the prophet seeks to calm the minds of his own people by assuring them of God's protection, and of the coming of the Messiah, who at the appointed time shall again unite the two kingdoms of Judah and Ephraim. It is observable moreover that the prophet, throughout his discourse, is anxious not only to tranquilize the minds of his countrymen, but to prevent their engaging in any insurrection against their Persian masters, or forming any alliance with their enemies. In this respect he follows the example of Jerem-iah, Ezekiel, and, like these two prophets, he foretells the return of Ephraim, the union of Ephraim and Judah, and the final overthrow both of Assyria (x. 11), that is, Persia, and of Egypt, the two countries which had, more than all others, vexed and devastated Israel. That a large portion of the nation was still supposed to be in exile is clear from ix. 11, 12, and hence verse 19 can only be regarded as a reminiscence of Mic. v. 19; and even if x. 9 must be explained as the post (with De Wette, Ebd. § 250, 6, note a), still it appears from Josephus (Ant. xii. 2, § 5) that the Persians carried away Jews into Egypt, and from Sydenius (p. 346, Niebuhr's ed.), that Ochus transplanted large numbers of Jews from Palestine to the east and north; the earlier custom of thus forcibly removing to a distance those conquered nations who from disaffection or a turbulent spirit were likely to give occasion for alarm, having not only continued among the Persians, but having become even more common than ever (Heeren, Ideen, i. 254, 24 ed.). This well-known policy on the part of their conquerors would be a sufficient ground for the assurance which the prophet gives in x. 9. Even the threats uttered against the false prophets and the Shepherds of the people are not inconsistent with the times after the exile. In Neh. vi. and vii. we find the nobles and rulers of the people oppressing their brethren, and false prophets active in their opposition to Nehemiah. In like manner "the idols" (יִמְלַכְתָּא) in xiii. 1-5 may be the same as the "Teraphim" of x. 2, where they are mentioned in connection with "the diviners" (יִמְלַכְתָּא), Malachi (iii. 5) speaks of "sorcerers" (יִמְלַכְתָּא), and that such superstition long held its ground among the Jews is evident from Joseph. Ant. viii. 2, § 5. Nor does xiv. 21 of necessity imply either idol-worship or heathen pollution in the Temple. Chapter xi. was spoken by the prophet later than ix. and x. In ver. 14 he declares the impossibility of any reunion between Judah and Ephraim, either because the northern territory had already been laid waste, or because the inhabitants of it had shown a disposition, to league with Phoenicia in a
can afford to throw off the Persian yoke, which would only involve them in certain destruction. This difficult passage Stahelin admits he cannot solve to his satisfaction, but contends that it may have been designed to teach the new colony that it was not a part of God's purpose to reunite the several tribes; and in this he sees an argument for the post-exilic date of the prophecy, inasmuch as the union of the ten tribes with the two was ever one of the brightest hopes of the prophets who lived before the Captivity.

Having thus shown that there is no reason why the sections ix.-xii. should not belong to a time subsequent to the return from Babylon, Stahelin proceeds to argue that the prophecy directed against the nations (ix. 1-7) is really more applicable to the Persian era than to any other. It is only the coastline which is here threatened; whereas the earlier prophets, whenever they threaten the maritime tribes, write with a view to the Edomites. Moreover the nations here mentioned are not spoken of as enemies of Judah; for being Persian subjects they would not venture to attack the Jewish colony when under the special protection of that power. Of Ashdod it is said that a foreigner (גַּנִּי, A. V. "lascand") shall dwell in it. This, too, might naturally have happened in the time of Zechariah. During the exile, Arabia had established themselves in Southern Palestine, and the prophet foresees that they would occupy Ashdod; and accordingly we learn from Neh. xiii. 24 that the dialect of Ashdod was unintelligible to the Jews, and in Neh. iv. 7 the people of Ashdod appear as a distinct tribe united with other Arabsians against Judah. The king of Gaza (mentioned Zech. ix. 5) may have been a Persian vassal, as the kings of Tyre and Sidon were, according to Herod. viii. 67. A king in Gaza would only be in conformity with the Persian custom (see Herod. iii. 15), although this was no longer the case in the time of Alexander. The mention of the sons of Javan (ix. 13: A. V. "Greece") is suitable to the Persian period (which is also the view of Eichhorn), as it was then that the Jews were first brought into any close contact with the Greeks. It was in fact the fierce struggle between Greece and Persia which gave a peculiar meaning to his words when the prophet promised his own people victory over the Greeks, and so reversed the earlier prediction of Joel iv. 6, 7 (A. V. iii. 6, 7). If, however, we are to understand by Javan Arabia, as some maintain, this again equally suits the period supposed, and the prophecy will refer to the Arabians, of whom we have already spoken.

We come now to the section xii.-xiv. The main proposition here is, that however hard Judah and Jerusalem may be pressed by enemies of Israel there is no further mention, still with God's help they shall be victorious; and the result shall be that Jehovah shall be more truly worshipped both by Jews and Gentiles. That this anticipation of the gathering of hostile armies against Jerusalem was not unnatural in the Persian times may be inferred from what has been said above. Persian hosts were often seen in Judea. We find an instance of this in Josephus (Ant. xi. 7, § 4), and Sidon was laid in ashes in consequence of an insurrection against Persia (Diod. xvi. 45). On the other hand, how could a prophet in the time immediately preceding the exile—the time to which, in account of xii. 12, most critics refer this section—have uttered predictions such as these? Since the time of Zechariah all the prophets looked upon the fate of Jerusalem as sealed, whereas here, in direct contradiction to such views, the preservation of the city is announced even in the extremest calamities. Any analogy to the general strain of thought in this section is only to be found in Is. xix.-xxiii.

Moreover, no king is here mentioned, but only the house of David," which, according to Jewish tradition (Herod. iv. 16, cap. ii.), held a high position after the exile, and accordingly is mentioned (xii. 12, 13) in its different branches (comp. Movers, Das Persia. Alterth. iii. 531), together with the tribe of Levi; the prophet, like the writer of Ps. Lxxvii., looking to it with a kind of yearning, which before the exile, whilst there was still a king, would have been inconceivable. Again, the manner in which Egypt is alluded to (xii. 19) almost of necessity leads us to the Persian times; for then Egypt, in consequence of her perpetual efforts to throw off the Persian yoke, was naturally brought into hostility with the Jews, who were under the protection of Persia. Before the exile this was only the case during the interval between the death of Josiah and the battle of Carmania.

It would seem then that there is nothing to compel us to place this section xii.-xiv. in the times before the exile: much, on the contrary, which can only be satisfactorily accounted for on the supposition that it was written during the period of the Persian dominion. Nor must it be forgotten that we have here that fuller development of the Messianic idea which at such a time might be expected, and one which in fact rests upon all the prophets who flourished before the exile.

Such are the grounds, critical and historical, on which Stahelin rests his defense of the later date of the second portion of the prophet Zechariah. We have given his arguments at length as the ablest and most complete, as well as the most recent, on his side of the controversy. Some of them, it must be admitted, are full of weight. And when critics like Eichhorn maintain that of the whole section ix.-x. 17, no explanation is possible, unless we derive it from the history of Alexander the Great; and when De Wette, after having adopted the theory of different authors, felt himself obliged to abandon it for reasons already mentioned, and to elucidate the integrity of the book, the grounds for a post-exilic date must be very strong. Indeed, it is not easy to say which way the weight of evidence preponderates.

With regard to the quotation in St. Matthew, there seems no good reason for setting aside the received reading. Jerome observes, "This passage is not found in Jeremiah. But in Zechariah, who is nearly the last of the twelve prophers, something like it occurs: and though there is no great difference in the meaning, yet both the order and the words are different. I read a short time since, in a Hebrew volume, which a Hebrew of the sect of the Nazarenes presented to me, an apocryphal book of Jeremiah, in which I found the passage word for word. But still I am rather inclined to think that the quotation is made from Zechariah, in the usual manner of the Evangelists and Apostles, who neglecting the exact words, only give the general sense of what they cite from the Old Testament." a

a Comment. in Evang. Matth. cap. xxvii. 9, 10.
Enaelius (Evangel. Demonstr. lib. x) is of opinion that the passage thus quoted stood originally in the prophecy of Zechariah; but was either erased subsequently by the malleus of the Jews [a very improbable supposition it need hardly be said] or that the name of Zechariah was substituted for that of Jeremiah through the carelessness of copyists. Augustine (de Cons. Evangel. iii. 30) testifies that the most ancient Greek copies had Jeremia, and thinks that the mistake was originally St. Matthew's, but that this was divinely ordered, and that the Evangelist would not correct the error even when pointed out to him. Thus, says Naber, that we might thus infer that all the prophets spoke by one Spirit, and that what was the work of one was the work of all (et singula esse omnium, et omnium singularum). a

Some later writers accounted for the non-appearance of the passage in Jeremiah by the confusion in the Greek MSS. of his prophecies—a confusion, however, it may be remarked, which is not confined to the Greek, but which is found no less in our present Hebrew text. Others again suggest that in the Greek autograph of Matthew, ΖΠΙΟΤ may have been written, and that copyists may have taken this for ΙΠΙΟΤ. But there is no evidence that abbreviations of this kind were in use so early. Epiphanius and some of the Greek Fathers seem to have read ιων κοροφιςγια St. John, Acts xxviii. 25, and the conversion of the Gentiles omits the name of Jeremiah, and has merely δικαστην per Prophetam. It has been conjectured that this represents the original Greek κοροφιςγια του ιων, and that some early annotator wrote Τερεμοιον on the margin, whence it crept into the text. The choice lies between this, and a slip of memory on the part of the Evangelist if we admit the instability of our present text of Zechariah, unless, indeed, we suppose, with Eichhorn, who follows Jerome, that an apocryphal book of Jeremiah is quoted. Theophylact proposes to insert a και, and would read δια Τερεμοιον και του ποροφιςγια ἵγουν Ζαχαριας. He argues that the quotation is really a fusion of two passages: that concerning the price paid occurring in Zechariah, chap. xvi.; and that concerning the finding in Jerusalem, chap. xix. But what N. T. writer would have used such a form of expression "by Jeremiah and the prophet"? Such a mode of quotation is without parallel. At the same time it must be borne in mind that the passage as given in St. Matthew does not represent exactly either the Hebrew text of Zechariah, or the version of the LXX. The other passages of the prophet quoted in the N. T. are ix. 9 (in Matt. xxii. 5; John xiii. 15); xii. 10 (in John. xix. 37; Rev. i. 7); xiii. 7 (in Matt. xxvi. 31; Mark xiv. 27); but in no instance is the prophet quoted by name. b

a This extraordinary method of solving the difficulty has been adopted by W. Wordworth in his note on the passage in St. Matthew. He says: "On the whole there is reason to believe that the prophecy which we read in Zech. (xi. 12, 13) had, in the first instance, been delivered by Jeremiah; and that by referring here not to Zech, where we read it, but to Jer, where we do not read it, the Holy Spirit teaches us not to regard the prophets as the authors of their prophecies," etc. And again: "He intends to teach, that all prophecies proceed from One Spirit, and that those by whom they are uttered are not sources, but only channels of the same Divine truth." But if so, why, if ed. Vallars. (Veron. 1734), tom. vii. Theobert, Interpretatione in xii. Proph. Min. Opp. ed. Schultze (Holk. 1769–74), vol. ii. pars 2.


* Additional. — R. David Kimchi, Comm. on the Proph. of Zech., trans. from the Hebrew by J. M. Cool, Lond. 1817. J. Stoudart, Comm. on the Zions of Zech., Lond. 1824. J. D. F. Bürger, Einl. in die Bücher des Prophet. Zech., Strasbourg, 1841, 4to. F. Bloek, Uber d. Zöltätor von nach. Kap. 9–14, in the Theol. Stud. u. Krit. 1852, pp. 247–362. M. Baumgarten, Die Nachgeschichte Sauchon’s, 2 Theile, Braunschweig. 1854–55. H. L. Sundrock, Prioris et post. Part. Vultur. ob uno may be asked, do the writers of the Sacred Books ever give their name at all? Why trouble ourselves with the question whether St. Luke wrote the Acts, or whether St. Paul wrote the Ep. to the Hebrews or the Pastoral Epistles? What becomes of the argument, usually deemed so strong, derived from the testimony of the Four Evangelists, if, after all, the four are not one? It would not be too much to say that such a theory is as pernicious as that against which it is directed. b * On this question of the apparent citation from Zechariah instead of from Jeremiah, see Anmer. ed. H
ZECHARIAH

1. (A'qārā'.) Son of Shobal, who was one of the overseers of the workmen engaged in the restoration of the Temple (2 Chr. xxiv. 12).

2. The leader of the sons of Pharaoh who returned with Ezra (Ezra viii. 3).

3. [Vat. Βερα.] Son of Belai, who came up from Babylon with Ezra (Ezra viii. 11).

4. (Zēcharíah.) One of the priests of the people whom Ezra summoned in council at the river Ahava, before the second caravan returned from Babylon (Ezra viii. 16). He stood at Ezra's left hand when he expounded the Law to the people (Neh. viii. 4).

5. (Zēcharíah.) One of the family of Elam, who had married a foreign wife after the Captivity (Ezra x. 26).

6. Ancestor of Athaiah, or Uthai (Neh. xi. 4).

7. [Vat. Βερα.] ; FA. Βερα.] A Shilohite, descendant of Perez (Neh. xi. 5).

8. (Zachariah.) A priest, son of Pashur (Neh. xii. 12).

9. (Zēcharíah.) The representative of the priestly family of Iddo in the days of Joakin the son of Jeshua (Neh. xii. 16). Possibly the same as Zechariah the prophet of the son of Iddo.

10. [Vat. Zecharías; ver. 41.] Rom. Vet. Alex. FA, omit: Zēcharíah, Zēcharíah.] One of the priests, son of Jonathan, who blew with the trumpets at the consecration of the city wall by Ezra and Nehemiah (Neh. xii. 39, 41).

11. (Zēcharíah; comp. Neh. xi. 32.) A chief of the Reubenites at the time of the captivity by Tidman, Father of Zechariah (1 Chr. vii. 7).

12. [Vat. Ζαχαρίας.] Alex. Zecharías.] A Manassite, whose son Iddo was chief of his tribe in Gilead in the reign of David (1 Chr. xxiv. 20).

13. [Vat. Zecharías; 4th son of Hosah of the children of Merari (1 Chr. xxvii. 11).]


15. One of the sons of Jehoshaphat (2 Chr. xxiv. 2).

16. A prophet in the reign of Uzziah, who appears to have acted as the king's counsellor, but of whom nothing is known (2 Chr. xxvii. 5). The chronicler in describing him makes use of a most remarkable and unique expression, "Zechariah, who understood the seeing of God," or, as our A. V. has it, "who had understanding in the visions of God" (comp. Dan. i. 17). As no such term is ever employed elsewhere in the description of any prophet, it has been questioned whether the reading of the received text is the true one. The LXX., Targum, Syriac, Arabic, Raschi, and Kimchi, with many of Kennicott's MSS., read Ἰάβασα, "in the fear of," for Ἰάβασα, and their reading is most probably the correct one.

17. [Vat. Zecharías (gen. -.) The father of Abbai or Abi, Hezekiah's mother (2 Chr. xxix. 11); called also ZECHARIAH in the A. V.]

18. [Vat. Ακραπα.] One of the family of Asaph the ministrel, who in the reign of Hezekiah
ZEAD

ZEDEKIAH

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The son of Josiah by his wife Hamat, and therefore also a brother to Jehoiakim (2 K. xxiv. 18; comp. xxiii. 31). His original name had been Mattaniah, which was changed to Zechariah by Nebuchadnezzar, when he carried off his nephew Jehoiachin to Babylon, and left him on the throne of Jerusalem. Zechariah was but twenty-one years old when he was thus placed in charge of an impoverished kingdom, and a city which, though still strong in its natural and artificial impermeability, was bereft of well-nigh all its defenders. But Jerusalem might have remained the head of the Babylonian province of Judah, and the Temple of Jehovah continued standing, had Zechariah possessed wisdom and firmness enough to remain true to his allegiance to Babylon. This, however, he could not do (Jer. xxxviii. 5). His history is contained in the short sketch of the events of his reign, given in 2 K. xxiv. 17-20, and, with some trifling variations, in Jer. xxxix. 1-7, iii. 11-14, together with the still shorter summary in 2 Chr. xxxvi. 10, Irr: and also in Jer. xxi. xxiv., xxv., xxviii., xxx., xxxii., xxxii., xxxiii., xxxiv., xxxvii., xxxviii., the chapters containing the prophecies delivered by this prophet during this time, with his relation of various events more or less affecting Zechariah, and Ez. xvi. 11-21. To these it is indispensable to add the narrative of Josephus (Ant. x. 7, 1-8, § 2), which is partly constructed by comparison of the documents enumerated above, but also contains information derived from other and independent sources. From these it is evident that Zechariah was a man not so much bad at heart as weak in will. He was one of those unfortunate characters, frequent in history, like our own Charles I. and Louis XVI. of France, who find themselves at the head of affairs during a great crisis, without having the strength of character to enable them to do what they know to be right, and whose infirmity becomes moral guilt. The princes of his court, as he himself pathetically admits in his interview with Jeremiah, described in chap. xxxix., had him completely under their influence. "Against them," he complains, "it is not the king that can do anything." He was thus driven to disregard the counsels of the prophet, which, as the event proved, were perfectly sound; and he who might have kept the fragments of the kingdom of Judah and maintained for some generations longer the worship of Jehovah, brought its final ruin on his country, destruction on the Temple, death to his family, and a cruel torment and miserable captivity on himself.

It is evident from Jer. xxvii.6 and xxviii. (apparently the earliest prophecies delivered during this reign), that the early portion of Zechariah's reign was marked by an agitation throughout the whole of Syria against the Babylonian yoke. Jeru-
Zede\n
kiah seems to have taken the lead, since in the fourth year of Zedekiah's reign we find ambassadors from all the neighboring kingdoms—Tyre, Sidon, Edom, and Moab—at his court, to consult as to the steps to be taken. This happened either during the king's absence or immediately after his return from Babylon, whether he went on some errand, the nature of which is not named, but which may have been designed to draw the eyes of Nebuchadnezzar to his contemplated revolt (Jer. ii. 59). The project was attacked by Jeremiah with the strongest statement of the folly of such a course—a statement corroborated by the very material fact that a man of Jerusalem named Hananiah, who had opposed him with a declaration in the name of Jehovah, that the spoils of the Temple should be restored within two years, had died, in accordance with Jeremiah's prediction, within two months of its delivery. This, and perhaps also the impossibility of any real alliance between Judah and the surrounding nations, seems to have put a stop, for the time, to the anti-Babylonian movement. On a man of Zedekiah's temperament the sudden death of Hananiah must have produced a strong impression; and we may without improbability accept this as the time at which he proceeded to make in silver a set of the vessels of the Temple, to replace the golden plate carried off with his predecessor by Nebuchadnezzar (Bar. i. 8).

The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt, of itself equivalent to a declaration of enmity with Babylon. In fact, according to the statement of Chronicles and Ezekiel (xvii. 13), with the expansion of Josephus, it was in direct contravention of the oath of allegiance in the name of Pharaoh, by which Zedekiah was bound by Nebuchadnezzar, namely, that he would keep the dominion for Nebuchadnezzar, make no innovation, and enter into no league with Egypt (Ez. xvii. 12; 2 Chr. xxxvi. 19, Jos. Ant. x. 7, § 1). As a natural consequence it brought on Jerusalem an immediate invasion of the Chaldeans. The mention of this event in the Bible, though sure, is extremely slight, and occurs only in Jer. xxxvi. 5–11, xxxiv. 21, and Ez. xvii. 16–20; but Josephus (x. 7, § 3) relates it more fully, and gives the date of its occurrence, namely the eighth year of Zedekiah. Probably also the occupation of Gaza, which still held out (Jer. xxxiv. 7). In the panic which followed the appearance of the Chaldeans, Zedekiah succeeded in inducing the princes and other inhabitants of Jerusalem to abolish the obilious custom which prevailed of enslaving their countrymen. A solemn rite (ver. 18), recalling in its form that in which the original covenant of the nation had been made with Abraham (Gen. xvi. 10, xii.), was performed in the Temple (ver. 15), and a crowd of Israelites of both sexes found themselves released from slavery.

In the mean time Pharaoh had moved to the assistance of his ally. On hearing of his approach the Chaldees at once raised the siege and advanced to meet him. The nobles seized the moment of respite to reassert their power over the king, and their defiance of Jehovah, by reseizing those whom they had so recently manumitted; and the prophet thereupon utters a doom on those miscreants which, in the fierceness of its tone and in some of its expressions, recalls those of Elijah on Ahab (ver. 20). This encounter was quickly followed by Jeremiah's capture and imprisonment, which but for the interference of the king (xxviii. 17, 21) would have rapidly put an end to his life (ver. 20). How long the Babylonians were absent from Jerusalem we are not told. It must have required at least several months to move a large army and baggage through the difficult and tortuous country which separates Jerusalem from the Phalifite Plain, and to effect the complete repulse of the Egyptian army from Syria, which Josephus affirms was effected. All we certainly know is that on the tenth day of the tenth month of Zedekiah's ninth year the Chaldeans were again before the walls (Jer. ii. 4). From this time forward the siege progressed slowly but surely to its consummation, with the accompanying of both famine and pestilence (Joseph.). Zedekiah again interfered to preserve the life of Jerusalem from the vengeance of the princes (xxviii. 7–13), and then occurred the interview between the king and the prophet of which mention has already been made, and which affords so good a clue to the condition of absolute dependence into which a long course of opposition had brought the weak-minded monarch. It would seem from this conversation that a considerable desertion had already taken place to the besiegers, proving that the prophet's view of the condition of things was shared by many of his countrymen. But the unhappy Zedekiah throws away the chance of preservation for himself and the city which the prophet set before him, in his fear that he would be mocked by those very Jews who had already taken the step. Jeremiah was urging him to take (xxviii. 10). At the same time his fear of the princes who remained in the city is not diminished, and he even countenances to impose on the prophet a subterfuge, with the view of concealing the real purport of his conversation from these tyrants of his spirit (vv. 21–27).

But while the king was hesitating the end was rapidly coming nearer. The city was indeed reduced to a state of extreme destitution, the Egyptians, as usual, having inflicted such destruction on the surrounding districts that the inhabitants of the city itself could not obtain sufficient food. The bread had for long been consumed (Jer. xxxviii. 9), and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. Mothers had been forced to eat the flesh of their own infants (Bar. ii. 3; Lam. iv. 10). Persons of the greatest wealth and station were to be seen searching the dung-heaps for a morsel of food. The effeminate nobles, whose fair complexions had been their pride, wandered in the open streets like blackened but living skeletons (Lam. iv. 5, 8). Still the king was seen in public, sitting in the gate where he was accustomed to receive the homage of the people, and to show them how to approach him, though indeed he had no help to give them (xxviii. 7).

Last, after sixteen dreadful months had dragged on, the catastrophe arrived. It was on the ninth day of the fourth month, about the middle of July, at midnight, as Josephus with careful minuteness informs us, that the breach in those stout and venerable walls was effected. The moon...
five days old, had gone down below the hills which form the western edge of the basin of Jerusalem, or was, at any rate, too low to illuminate the utter darkness which reigns in the narrow lanes of an eastern town, where the inhabitants retired early to rest, and where there are but few windows to emit light from within the houses. The wetted remnants of the army, starved and exhausted, had left the walls, and there was nothing to oppose the entrance of the Chaldeans. Passing in through the breach, they made their way, as their custom was, to the centre of the city, and for the first time the Temple was entered by a hostile force, and all the princes of the court of the great king took their seats in state in the middle gate of the hitherto virgin house of Jehovah. The alarm quickly spread through the sleeping city, and Zedekiah, collecting his wives and children (Joseph.) and surrounding himself with the few soldiers who had survived the accidents of the siege, made his way out of the city at the opposite end to that at which the Assyrians had entered, by a street which, like the Beia es-Suruca at Damascus, ran between two walls (probably those on the east and west sides of the so-called Tyropoeon valley), and issued at a gate above the royal gardens and the Fountain of Siloam. Hence he took the road towards the Jordan, perhaps hoping to find refuge, as David had, at some fortified place in the mountains on its eastern side, but was overtaken and recognized by some of the Jews who had formerly resided in the Chaldean city. By them the intelligence was communicated, with the eager treachery of deserters, to the generals in the city (Joseph.), and, as soon as the dawn of day permitted it, swift pursuit was made. The king's party must have had some hours' start, and ought to have had no difficulty in reaching the Jordan; but, either from their being on foot, weak and infirm, while the pursuers were mounted, or perhaps owing to the inincumbrance of the women and baggage, they were overtaken near Jericho, when just within sight of the river. A few of the people only remained round the person of the king. The rest fled in all directions, so that he was easily taken.

Zedekiah was then taken alive at Jericho, at the upper end of the valley of Lebanon, some 32 miles beyond Baalbec, and therefore about ten days' journey from Jerusalem. Thither Zedekiah and his sons were dispatched; his daughters were kept at Jerusalem, and shortly after fell into the hands of the notorious Ishmael at Mizpah. When he was brought before Nebuchadnezzar, the great king reproached him in the severest terms, first for breaking his oath of allegiance, and next for ingratitude (Joseph.). He then, with a reproof of cruelty characteristic of those evil times, ordered his sons to be killed before him, and lastly his own eyes to be thrust out. He was then loaded with brazen fetters, and at a later period taken to Babylon, where he died. We are not told whether he was allowed to communicate with his brother Jehoiachin, who at that time was also in captivity there: nor do we know the time of his death; but from the omission of his name in the statement of Jehoiachin's release by Evil-Merodach, 26 years after the fall of Jerusalem, it is natural to infer that by that time Zedekiah's sufferings had ended.

The fact of his interview with Nebuchadnezzar at Kiblah, and his being carried blind to Babylon, reconciles two predictions of Jeremiah and Ezekiel, which at the time of their delivery must have prepared conflicting, and which Josiah indeed particularly states Zedekiah alleged as his reason for not giving more heed to Jeremiah. The former of these (Jer. xxxii. 4) states that Zedekiah shall "speak with the king of Babylon mouth to mouth," and his eyes shall behold his eyes;" the latter (Ez. xii. 15) that "he shall be brought to Babylon, yet shall he not see the city thereof, but the whole of this prediction of Ezekiel, whose prophecies appear to have been delivered at Babylon (Ez. i. 1-3, xli. 1.), is truly remarkable as describing almost exactly the circumstances of Zedekiah's flight.

2. (37) Z 11 and 27 : 2 Zedekias; [Vat. in 1 K. xxii. 24. Zedekaias; Sederot.] Son of Chananah, a prophet at the court of Ahaz, head, or, if not head, virtual leader of the college. He appears but once, namely, as spokesman when the prophets are consulted by Ahaz on the result of his proposed expedition to Ramoth-Gilead (1 K. xxii. 2, 2 Chr. xvii.).

Zedekiah had prepared himself for the interview with a pair of iron horns after the symbolic custom of the prophets (comp. Jer. xiii. 19), the horns of the ram, or buffalo, which was the recognized emblem of the tribe of Ephraim (Best. xxxiii. 17. 26), to signify that at the time of Micah's arrival, he illustrated the manner in which Ahaz should drive the Syrians before him. When Micah appeared and had delivered his prophecy, Zedekiah sprang forward and struck him a blow on the face, accompaniving it by a taunting sneer. For this he is threatened by Micah in terms which are hardly intelligible to us, but which evidently allude to some personal danger to Zedekiah.

The narrative of the Bible does not imply that the blow struck by Zedekiah was prompted by more than sudden anger, or a wish to insult and humiliate the prophet of Jehovah. But Josiah takes a very different view, which he develops at some length (Jehovah, viii. 13, § 3). He relates that after Micah had spoken, Zedekiah again came forward, and denounced him as false on the ground that his prophecy contradicted the prediction of Elijah, that Ahaz's blood should be picked up by dogs in the field of Nibodah of Jezreel; and a further proof that he was an impostor, he struck him, daring him to do what Isaiah, in somewhat similar circumstances, had done to Jerusalem, namely, with his hand.

This addition is remarkable, but it is related by Josiah with great circumstantiality, and was doubtless drawn by him from that source, unhappily now lost, from which he has added so many admirable touches to the outlines of the sacred narrative.

As to the question of what Zedekiah and his fellows were, whether prophets of Jehovah, or of some false deity, it seems hardly possible to entertain any doubt. True, they use the name of Jehovah, but that was a habit of false prophets (Jer. xxviii. 2, comp. xxix. 21, 31), and there is a vast difference between the usual manner in which they mention the awful Name, and the full, and as it were, formal style in which Micah prophesies, and reiterated that Ahaz and his queen were purposely worshippers of Baal and Asherah, and that a few years only before this event they had an establishment consisting of two

[1] Once only, namely, 1 K. xxii. 11.
bodies — one of 450, the other of 400 — prophets of this false worship, it is difficult to suppose that there could have been also 400 prophets of Jehovah at his court. But the inquiry of the king of Judah seems to decide the point. After hearing the prediction of Zechariah and his fellows, he asks at once for a prophet of Jehovah: — "Is there not here besides (תנギャ) a prophet of Jehovah that we may inquire of him?" The natural inference seems to be that the others were not prophets of Jehovah but were the prophets of Jeremiah and his (A.V. "the groves") who escaped the sword of Elijah (comp. I K. xviii. 19 with 22, 40). They had spoken in His name, but there was something about them — some trait of manner, costume, or gesture — which aroused the suspicions of Jeremiah. And, and, to the practiced eye of one who lived at the centre of Jehovah-worship and was well versed in the marks of the genuine prophet, proclaimed them counterfeit. With these few words Zechariah may be left to the oblivion in which, except on this one occasion, he remains.

3. (תנギャ) The son of Masachah, a false prophet in Babylon among the captives who were taken with Jeremiah (Jer. xxiv. 21, 22). He was denounced in the letter of Jeremiah for having, with Ahaz the son of Kohah, incited up the people with false hopes, and profane and flagitious conduct. Their names were to become a by-word, and their terrible fate a warning. Of this fate we have no direct intuition, or of the manner in which they incurred it: the prophet simply pronounces that they should fall into the hands of Nebuchadnezzar and be burnt to death. In the Targum of R. Joseph on 2 Chr. xxviii. 3, the story is told that Joshua the son of Joazdak the high-priest was cast into the furnace of fire with Ahaz and Zechariah, but that, while they were consumed, he saved for his righteousness' sake. The son of Hamanah, one of the princes of Judah who were assembled in the scribes' chamber of the king's palace, when Micaiah announced that Barnach had read the words of Jeremiah in the ears of the people from the chamber of Gemariah the scribe (Jer. xxxvi. 12). W. A. W.

Zeeb (תנギャ) [see below]: Zeb.) One of the two "princes" (תנギャ) of Miblan in the great invasion of Israel — inferior to the "kings" (תנギャ) Zelah and Zabannah. He is always named with Orer (Judg. vii. 25, viii. 3; Ps. lxxiii. 14). The name signifies in Hebrew "wolf", just as Orer does "eagle," or "raven" and the two are appropriate enough to the customs of predatory warriors, who delight in conferring such names on their chiefs.

Zeek and Orer were not slain at the first rout of the Arabs below the spring of Harod, but at a later stage of the struggle, probably in crossing the Jordan at a ford further down the river, near the places which descend from Mount Ephraim. An enormous mass of their followers perished with them. (Orer.) Zeeb, the wolf, was brought to bay in a wine-press which in later times bore his name — the "wine-press of Zeeb" (תנギャ ידככ). Alex. ידככ ידככ: Topazar Zeb.

Zelah (תנギャ) and תנギャ, i.e. Zeeb (תנギャ): in Josh. (Rom.) Vat. omit [or read yכפר]: Alex. סריאא אפר: [Saraav, Zelaat] in Sam. ו ebay אפר in both: Zeb, in laterae. One of the cities in the allotment of Benjamin (Josh. xviii. 28). Its place in the list is between Bithnah and Ba-Elaph. None of these places have, however, been yet discovered. The interest of Zelah resides in the fact that it contained the family tomb of Kish the father of Saul (2 Sam. xxi. 14), in which were the bones of Saul and Jonathan, and also apparently of the two sons and five grandsons of Saul, sacrificed to Jehovah on the hill of Gibeah, at last found in their resting-place (comp. ver. 12). As containing their sepulchre, Zelah was in all probability the native place of the family of Kish, and therefore his home, and the home of Saul before his selection as king had brought him to prominence. This appears to have been generally overlooked, but it is important, because it gives a different starting-point to that usually assumed by the journey of Saul in quest of his father's asses, as well as a different goal for his return after the anointing; and although the position of Zelah is not and may never be known, still it is one step nearer the solution of the complicated difficulties of that route to know that Gibeah — Saul's royal residence after he became king — was not necessarily the point either of his departure or his return.

The absence of any connection between the names of Zelah and Zelzah (too frequently assumed) is noticed under the latter head.

Zelev (תנギャ) [plft, or: Zael (Vat. Elev)] Zelää: Alex. סריאא סריאא: Zalec: Zelc.) An Ammonite, one of David's guards (2 Sam. xxii. 37; 1 Chr. xiii. 39).

Zelophehad (תנギャ, תנギャ) [pl. first-born, gen.]: Zelaphath, [exc. Josh. xvii. 3, Alex. סריאא סריאא: 1 Ch. xvi. 15, Rom. Vat. סריאא סריאא: Selphath): Son of Hepher, son of Gilead, son of Machir, son of Manasseh (Josh. xvii. 3). He was apparently the second son of his father Hepher (1 Chr. xvi. 15), though Simoniacs and others, following the interpretation of the Rabbis, and under the impression that the etymology of his name indicates a first-born, explains the term תנギャ as meaning that his lot came up second. Zelophehad came out of Egypt with Moses; and all that we know of him is that he took no part in Korah's rebellion, but that he died in the wilderness, as did the whole of that generation (Num. xiv. 35, xxvii. 3). On his death without male heirs, his five daughters, just after the second numbering in the wilderness, came before Moses and Eleazar to claim the inheritance of their father in the tribe of Manasseh. The claim was admitted by Divine direction, and a law was promulgated, to be of general application, that if a man died without sons his inheritance should pass to his daughters (Num. xxvi. 33, xxvii. 1—11), which led to a further enactment (Num. xxxvi. i.), that such heiresses should

a The meaning is slightly altered by the change in the vowel-points. In the former case it signifies an "addition of meaning," in the latter a "deletion" (First, Heb., ii. 254). Compare the equivalents of the LXX. and Vulg. in Samuel, as given above.

b In like manner the sepulchre of the family of Jesse was at Bethlehem (2 Sam. ii. 32).
not marry out of their own tribe—a regulation which the five daughters of Zelophehad complied with. Beginning with Joseph, it will be seen that the daughters of Zelophehad are the seventh generation. So are Salmon, Bezeal, and Zoah (apparently the first settler of his family, from their patriarchal ancestors; while Caleb, Achan, and Phinehas are the sixth; Joshua seems to have been the eighth. [SHITTEHAI].] The average, therefore, seems to be between 5 and 7 generations, which, at 49 years to a generation (as suits to the length of life at that time), gives between 240 and 280 years, which agrees very well with the reckoning of 215 years for the sojournings of the Israelites in Egypt + 40 years in the wilderness = 255 (Joseph, Ant. iv. 7, § 5; Selden, De Success. cap. xxii., xxiii.). A. C. H.

**ZELOTES (ΣΗΟΡΟΣ; Zolotes). The epithet given to the Apostle Simon to distinguish him from Simon Peter (Luke vi. 15). In Matt. x. 4, he is called "Simon the Cananaite," the last word being a corruption of the Aramaic term, of which "Zelotes" is the Greek equivalent. [CANANITE; Simon 5.]

**ZELZAH (זֶלץ; i.e. Tseltsen [צַלְצֵל, Gen.; or, double shokar, Fürst]); [see also: Zelix, Zelzah, of the same name, in, e.g., in Mishna.]. A place named only once (1 Sam. x. 2.); as the boundary of Benjamin, close to (ן) Rachel's sepulchre. It was the first point in the homeward journey of Saul after his anointing by Samuel. Rachel's sepulchre is still shown a short distance to the north of Bethlehem, but no acceptable identification of Zelzah has been proposed. It is usually considered as identical with Zelzah, the home of Kish and Saul, and that again with Betel-geber. But this is not tenable; at any rate there is nothing to support it. The names Zelzah and Zelzach are not only not identical, but they have hardly anything in common, still less have רְּשָׁ פָּרֹא and רְשָׁ פָּרֹא יַעֲשֵׂה; nor is בֵּטֶל-geber close enough to the קֶבֶּל-geber to answer to the expression of Samuel. [Ramah.] G.

**ZEMARAIM (זֶמֶרַי; double forest-mount, Fürst); Ζημαρία; Alex. Ζημαρία; Συμφωνία]. One of the towns of the allotment of Benjamin (Josh. xix. 22). It is named between Beth-hacArabah and Bethel, and thereon in the possession of Joseph. Arabah in the former name denotes as usual the Jordan Valley; we should expect to find Zemaraim either in the valley or in some position on its western edge, between it and Bethel. In the former case the trace of the name may remain in Charâel, Ashubor, which is marked in Seetman's map (Rosen, vol. iv. map 2) as about 4 miles north of Jericho, and appears as as-Samawâ’ in those of Robinson and Van de Velde. (See also Rob. Lab. Res. i. 589.) In the latter case Zemaraim may be connected, or identical, with Mount ZEMARAIM, which must have been in the highland district.

In either event Zemaraim may have derived its name from the ancient tribe of the Zemarim or Zemarim, who were related to the Hittites and Amorites; who, like them, are represented in the biblical account as descendants of Canaan, but, from some cause or other unexplained, have left but very scanty traces of their existence. The list of the towns of Benjamin are remarkable for the number of tribes which they commemorate. The Avites, the amorites, the Ophnites, the Zelotes, are all mentioned in the catalogue of Josh. xiii. 22-28, and it is at least possible that the Zemarites may add another to the list. G.

**ZEMARAIM, MOUNT (זֶמֶרַי; [see above]: סִיָּם עִמְדוֹר: noum Symer). An enclitide mentioned in 2 Chr. xiii. 4 only. It was "in Mount Ephraim," that is, to say within the general district of the highlands of that great tribe. It appears to have been close to the scene of the engagement mentioned in the narrative, which again may be inferred to have been south of Bethel and Ephraim (ver. 19). It may be said in passing, that a position so far south is no contradiction to its being in Mount Ephraim. It has been already shown under RAMAH [iii. 2670 b] that the name of Mount Ephraim probably extended as far as es-Rim, 4 miles south of Be'tin, and 8 of Telzach, the possible representative of Ephraim. Whether Mount Zemaraim is identical with, or related to the place of the same name mentioned in the preceding article, cannot be ascertained. If they prove to be distinct places they will furnish a double testimony to the presence of the ancient tribe of Zemarites in this part of the country. No name answering to Zemaraim has been yet discovered in the maps or information of travelers on the highland.

It will be observed that in the LXX. and Vulgate, this name is rendered by the same word which in the former represents Samaria. But this, though repeated (with a difference) in the case of Zemarite, can hardly be more than an accidental error; since the names have little or no resemblance in Hebrew. In the present case Samaria is besides inadmissible on topographical grounds. G.

**ZEMARITE. THE (זֶמֶרְיָה [patr.]; סְמָארָא; [in 1 Chr. Rom. Vat. omit.] Scmarama). One of the Hamite tribes who in the genealogical table of Gen. v. (ver. 18), and 1 Chr. i. (ver. 16), are represented as "sons of Canaan." It is named between the Aravidite, or people of Canaan, and the Hamathite, or people of Hamath. Nothing is certainly known of this ancient tribe.

a Apparently reading בְּזִלְצָה. The Talmud has numerous explanations, the favorite one being that בְּזִלְצָה was Jerusalem — the shadow (בְּזִלְצָה) of God.

b Something of this kind is at the root of the modérne of the Vulg.

c The name Samarah occurs more than once else.

d The name Samaarah occurs more than once else. Where in the Jordan Valley. It is found close to the "Round Fountain" in the Plain of Gennesaret; also at the S. E. end of the Lake of Tiberias.
The old interpreters (Jerusalem Targum, Arabic Version, etc.) place them at Esnes, the modern Birin. This, however, is at the want of similarity between the two names (which is perhaps the strongest argument in favor of the old identification), proposes to locate them at Simara (the Sinyma of the classical geographers), which name is mentioned by Shaw as attached to a site of ruins near Arka, on the west coast of Syria, 19 or 11 miles above Tripoli.

On the new French map of the Lebanon (Carte du Liban...), it appears as Kebed-oum Shoumara, and lies between Arka and the Mediterranean, 2 kilometres from the latter, and 5 from the former. Beyond, however, the resemblance in the names, and the proximity of Reek and Arka, the probable seats of the Aractides and Arkites, and the consequent inference that the original seat of the Zemarites must have been somewhere in this direction, there is nothing to prove that Simara or Shoumara have any connection with the Tzemarites of the ancient records.

Traces of their having wandered to the south are possibly afforded by the name Zamurrain, formerly attached to two places in the topographical lists of Central Palestine—a district which appears to have been very attractive to the aboriginal wandering tribes of every quarter. (Zemarakim; see also Avim, Ophim, etc.)

The LXX. and Vulgate would connect the Zemarites with Sumaria. In this they have been followed by some commentators. But the idea is a delusion, grounded on the inability of the present alphabets to express the Hebrew letters of both names.

**ZEMIRA**

([The name of the son of Deacon the son of Benjamin (1 Chr. vii. 8).]

**ZENAX**

([The name of the town in the allotment of Judah, situated in the district of the Negev (Josh. xv. 57). It occurs in the second group of the enumeration, which contains amongst others Migdal-gead and Lachish. It is probably identical with Zanana, a place mentioned by the prophet Micah in the same connection.]

Schwarz (p. 163) proposes to identify it with "the village Zan-hera, situated 2 English miles southeast of Mareah." By this he doubtless intends the place which is listed in the Robinson's *Bibl. Res. 1st ed., vol. iii. App. 117" (Israelitische Ornamentik, and in Toldt's *Dritte Wanderung* (p. 149), as Žemád-eh. The latter is weller in his map places it about 2 miles due east of Marekh (Marako). But this identification is more than doubtful.]

**ZENAX**

([The name, a contraction from Ζωνάς, an Aramaic from ἀρτέμις from ἀρτέμιδαρας, Numâdon from Νομάδων, and, probably, Ergâmo from Εργάμων, a believer, and, as may be inferred from the context, a preacher of the gospel, who is mentioned in Tit. iii. 13 in connection with Apollos, and, together with him, is there commended by St. Paul to the care and hospitality of Titus and the T retam brethren. He is further described as a "lawyer" (τὸν νοµικόν). It is impossible to determine with certainty whether we are to infer from this designation that Zenas was a Roman jurisconsult or a Jewish doctor. Grothus accepts the former alternative, and thinks that he was a Greek who had studied Roman Law. The N.T. usage of ρουκάς leads rather to the other inference. Tradition has been somewhat hasty with the name of Zenas. The *Synopsis de Vita et Morte Prophetarum Apostolorum et Discipulorum Domini*, ascribed to Dorotheus of Tyre, makes him to have been one of the "seventy-two" disciples, and subsequently Bishop of Dossipas in Palæstine (Bibl. Patr. iii. 150). The "seventy-two" disciples of Dorotheus are however, a mere string of names picked out of salutations and other incidental notices in the N.T. The Greek Menologies on the festival of SS. Bartholomew and Titus (Aug. 25) refer to a certain Life of Titus, ascribed to Zenas which is also quoted for the supposed conversion of the younger Pliny (compare Fabricius, *Oec. Apr.* N. T. ii. 821 f.). The association of Zenas with Titus, in St. Paul's epistle to the latter, sufficiently accounts for the forgery. W. B. J.}

**ZEPHANIAH**

(Zephaniah, Zephon : Sophe, Zopher : Zoph). These forms refer to another punctuation, Z[ē]Ph[ā]N[ī]A[H], a participial form). Jerome derives the name from Ζηφανια, and supposes it to mean *speculator Domini*, "watcher of the LORD," an appropriate appellation for a prophet. The pedigree of Zephaniah, ch. i. 1, is traced to his fourth ancestor, Hezekiah: supposed by Aben Ezra to be the celebrated king of that name. This is not in itself improbable, and the fact that the pedigree terminates with that name, points to a personage of rank and importance. Late critics and commentators generally acquiesce in the hypothesis, namely, Eichhorn, Hitzig, F. Ad. Strauss (Vulciina Zeph-"i-a, Berlin, 1843), Haverbeck, Keil, and Bleek (Eichhorn in das Alte Testament).

Analysis. Chap. i. The utter desolation of Judah is predicted as a judgment for idolatry, and neglect of the Lord, the luxury of the princes, and the violence and deceit of their dependents (3-9). The prosperity, security, and insolence of the people is contrasted with the horrors of the day of wrath: the assaults upon the fenced cities and high towers, and the slaughter of the people (10-18).

Ch. ii., a call to repentance (1-5), with prediction concerning the new cities to be built in the Philistia. The restoration of the house of Judah after the devastation (4-7). Other enemies of Judah—Moab, Ammon—threatened with perpetual destruction, Ethiopia with a great slaughter, and Nineveh, the capital of Assyria, with desolation (8-18).

Ch. iii. The prophet addresses Jerusalem, which he reproves sharply for vice and disobedience, the cruelty of the princes and the treachery of the priests, and for their general disregard of warnings and visitations (1-7). He then concludes with a series of promises, the destruction of the enemies of God's people, the restoration of exiles, the extinguishing of the proud and violent, and the permanent peace and blessedness of the poor and afflicted remnant who shall trust in the name of the Lord. These exhortations to repentance and treachery of the misguided with intimations of a complete manifestation of God's righteousness and love in the restoration of his people (8-20).

The chief characteristics of this book are the unity and harmony of the composition, the grace, energy, and dignity of its style, and the rapid and effective alternations of threats and promises. It
prophetic import is chiefly shown in the accurate predictions of the desolation which has fallen upon each of the nations denounced for their crimes: Edom, which is overcome with a terrible invasion, being alone exempted from the doom of perpetual ruin. The general tone of the last portion is Messianic, but without any specific reference to the Person of our Lord.

The date of the book is given in the inscription: namely, the reign of Josiah, from 642 to 611 B.C. This date accords fairly with internal indications. Nineveh is represented as a state of peace and prosperity, while the notices of Jerusalem touch upon the same tendencies to idolatry and crime which are condemned by the contemporary Jeremiah.

It is most probable, moreover, that the prophecy was delivered before the 18th year of Josiah, when the reformation, for which it prepared the way, was carried into effect, and about the time when the Scythians overran the empires of western Asia, extending their devastations to Palestine. The notices which are supposed by some critics to indicate a somewhat later date are satisfactorily explained. The king's children, who are spoken of, in ch. i. 8, as addicted to foreign habits, could not have been sons of Josiah, who was but eight years old at his accession, but were probably his brothers or near relatives. The remnant of Baal (ch. i. 4) implies that some partial reformation had previously taken place, while the notices of open idolatry are incompatible with the state of Judah after the discovery of the Book of the Law.

F. C. C.

* Literature.—Among the special writers on Zephaniah are J. H. Graetz, Erkldrung des Prophet. Zephaniah (1728); D. G. C. von Guilm. Spieclcyer, Observat. exeg. crit. ad Zephaniah Vatican. (1818); P. Ewald, Der Prophet Zephaniah (1827); Fr. A. Strauss, Zephaniah Zepkunja, Can. Text. (1843); and L. Reineke, Der Prophet Zepkunja (1868). On particular topics, J. A. Nolten, Dia. exeg. in Prophetem Zephaniah (1719); C. F. Cramer, Schriftliche Denkmaler in Palast., with a Commentary (1777), and C. Th. Anton, Versio e. iii. Proph. Zeph. etc. (1811). The later writers on Zephaniah are Rosenmüller, Hitzig, Theilere, Maurer, Ewald, Umbreit, Keil (1866), Kleinert (1865, in Lange's Tischler), Henderson, Noyes, Cowles, and Pusey (1870), in their well-known commentaries on the minor prophets. For works relating to the overthrow of Nineveh, so distinctly foretold by Zephaniah, see the additions to Nahum and Nineveh. See also the art. Zepkunja by Delitzsch in Herzog's Real-Enzyk. xxvii. 495-501 (1864).

H.


3. (Zepkunja.) The son of Maaseiah (Jer. xxii. 1), and spond or second priest in the reign of Zedekiah. He succeeded Jehoiakim (Jer. xxix. 2), and was probably a ruler of the Temple, whose office it was among others to punish pretenders to the gift of prophecy. In this capacity he was appointed to Shecaniah the Nehemiahite, in a letter from Babylon, to punish Jeremia (Jer. xxix. 20), Twice was he sent from Zepkunja to inquire of Zedekiah the issue of the siege of the city by the Chaldeans (Jer. xxxi. 1), and to imbibe him in the terenece for the people (Jer. xxxvii. 3). On the capture of Jerusalem by Nebuchadnezzar he was taken with Seraiah the high-priest and others, and slain at Riblah (Jer. lii. 24; 2 K. xxv. 18, 21). In 2 K. xxv. 18, Jer. xxxvii. 3, his name is written in the longer form Zepkunja.

4. Father of Josiah 2 (Zecli. vi. 10), and of Huz, according to the reading of the received text of Zecli. vi. 14, as given in the A. V.

W. A. W.

ZEPHATHAH, VALLEY OF [Zepkunja, Zephaniah.] [Rom. Zepkunja, Var. Zepkunja: Alex. Zepkunja: Zephaniah.] The earlier name (according to the single notice of Aug. i. 17) of a Canaanite town, which after its capture and destruction was called by the Israelites Newmah. Two identifications have been proposed for Zepkunja: that of Dr. Robinson with the well-known pass ex-Septis (סביה), by which the ascent is made from the borders of the Arabah to the higher level of the "South country" (Judg. xvii. 18), and that of Mr. Rowlands (Williams's Holy City, p. 404) with Sebata, 2 hours beyond Khohbah, on the road to Susa, and on an hour north of Rebesh or Rebokh.

The former of these, Mr. Wilton (The Negr., etc., pp. 209, 209) has challenged, on account of the impracticability of the pass for the approach of the Israelites, that the pass is so remote, and desolate a spot for the position of a city of any importance. The question really forms part of a much larger one, this not the place to discuss — namely, the route by which the Israelites approached the Holy Land. But in the mean time it should not be overlooked that the attempt in question was a successful one, which is so far in favor of the correctness of the pass. The commencement from the nature of the site is one which might be brought with equal force against the existence of many others of the towns in this region.

On the identification of Mr. Rowlands some doubt is thrown by the want of certainty as to the name, as well as by the fact that no later traveller has succeeded in finding the name Sebait, or the spot. Dr. Stewart (Jebel and Kiim, p. 255) heard of the name, but east of Khohbah instead of south, and this was in answer to a leading question — always a dangerous experiment with Arabs.

It is earnestly to be hoped that some means may shortly be found, to attempt at least the examination and recollection of the place and the like contradictory statements and inferences.

G.


3. (Zepkunja.) The son of Maaseiah (Jer. xxii. 1), and spond or second priest in the reign of Zedekiah. He succeeded Jehoiakim (Jer. xxix. 2), and was probably a ruler of the Temple, whose office it was among others to punish pretenders to the gift of prophecy. In this capacity he was appointed to Shecaniah the Nehemiahite, in a letter from Babylon, to punish Jeremia (Jer. xxix. 20), Twice was he sent from Zepkunja to inquire of Zedekiah the issue of the siege of the city by the Chaldeans (Jer. xxxi. 1), and to imbibe him in the terenece for the people (Jer. xxxvii. 3). On the capture of Jerusalem by Nebuchadnezzar he was taken with Seraiah the high-priest and others, and

* Probably reading Zepkunja. It will be observed that Josephus here forsoaks the LXX. for the Hebrew text.
ZEPHI

is probably marked by the foundations on the southeastern part of the remarkable Tell of Bethulia (Robinson). There is a deep valley which runs just the Tell down to Bethulia and thence into the plain of Philistia. Mr. Porter suggests that if Tell es-Sufich is too far from the supposed site of Maresah that this valley may be Zephathiah (Kitto, Cyclo. Bibl. Lit., iii. 1156).

II. ZEPHI (ζῆφι [waste-tower]; Ζαφέη; Σφη). 1 Chr. i. 36. [ZEPHI]

ZEPHI (ζῆφι [waste-tower]; Ζαφέη; Σφη). A son of Eliphaz son of Esau (Gen. xxxvi. 11). and one of the "dukes," or phylarchs, of the Edomites (ver. 15). In 1 Chr. i. 36 he is called Zephah.

E. S. P.

ZEPHON (ζῆφον [looking out]; Ζαφών; Αμων). Ziphon the son of Gad (Num. xxvi. 15), and ancestor of the family of the Zephonites.

ZEPHONITES. THE (αποζήφωνος) [patr.]: Αμωνείς [Vat.-tex.; Σφηνοι]. A branch of the tribe of Gad, descended from Zephon or Ziphon (Num. xxvi. 15).

ZER (ζήρ [finit.]: Τηρεν: Νεκ). One of the fortified towns of the allotment of Naphtali (Josh. xix. 35 only). From the names which succeed it in the list it may be inferred that it was in the neighborhood of the S.W. side of the Lake of Gennesareth. The versions of the LXX. and of the Vulg. both of this name and that which precedes it, are grounded on an obvious mistake. Neither of them has anything to do with Tyre or Zidon. Zedda may possibly be identified with Rhotina; but no name resembling Têr appears to have been yet discovered in the neighborhood of Tiberias.

G.

ZERAH (ζῆρα, rising, origin); Ζαπάς, [Zapai]. Zerat, [Zare]. A son of Jethro son of Esau (Gen. xxxvi. 13; 1 Chr. i. 37), and one of the "dukes," or phylarchs, of the Edomites (Gen. xxxvi. 17). Jobab of Zerah, one of the early kings of Edom, perhaps belonged to his family (xxxvi. 37; 1 Chr. i. 4). E. S. P.

ZERAH, less properly, ZA'AM (ζηκζη, with the pause accent), Ζα'αμ, with the pause accent, Ζηκζη ([rising]; Zapai: [in 1 Chr. iv. 6, Vat. Zapai: Zerat]). Twin son with his elder brother Pharez of Judah and Tamar (Gen. xxxvii. 30; 1 Chr. ii. 6). Matt. i. 5. His descendants were called Zarhites, Ezrahites, and Izrahites (Num. xxxvi. 29; 1 K. iv. 31; 1 Chr. xxvii. 31), and continued at least down to the time of Zerubbabel (1 Chr. iv. 7; Neh. vi. 24). Nothing is related of Zerah individually, beyond the peculiar circumstances of his birth (Gen. xxxvii. 27-29), concerning which see Heinegg, Hist. Patrioch. xviii. 28. A. C. H.

2. (Zapai: Alex. Zapoai: Zerat.) Son of Simeon (1 Chr. iv. 24), called Zothar in 1 Chr. xiv. 10.

3. (Zapai [Vat. Zapai]; Zapoai: Alex. Zapaio: Naphon; Aher [Vat. Naphon; Aher]. A Gershonite Levite, son of Ioho or Jomah (1 Chr. vi. 21, 41 [Heb. vi. 26]).

4. (Ζηκζη: Zapai, Zereth). The Ethiopian or Cushite, "Zëpi, an invader of Judah, defeated by Ass (2 Chr. xiv. 9).

1. In its form the name is identical with the Hebrew proper name above. It has been supposed to represent the Egyptian USARIKEN, possibly pronounced USABREN, a name almost certainly of Semitic origin [Shishak, ii. 1239]. The difference is great, but may be partly accounted for, it we suppose that the Egyptian deviates from the original Semitic form, and that the Hebrew represents that form, or that a further deviation than would have been made was the result of the similarity of the Hebrew proper name Zerah. So, "SAI, even if pronounced SEWA, or SEVA, is more remote from SHEBEK or SHEBETEK than Zerah from USARIKEN. It may be conjectured that these forms resemble those of Memphite, Moph, "Nqés, which evidently represent current pronunciation, probably of Semites.

2. The war between Asa and Zerah appears to have taken place soon after the 10th, and shortly before the 15th year of Assa, probably late in the 14th, as we shall see in examining the narrative. It therefore occurred in about the same year of Assa as the battle of the king of Judah, his reign, as far as the 14th year inclusive, was b. c. 933-940, or, if Massa's reign be reckoned of 35 years, 933-929. [Shishak, pp. 590-598] E.

3. The first ten years of Assa's reign were undisturbed by war. Then Assa took counsel with his subjects, and walled and fortified the cities of Judah. He also maintained an army of 500,000 men, 300,000 spearmen of Judah, and 280,000 archers of Benjamin. This great force was probably the whole number of men able to bear arms (2 Chr. xiv. 1-8). At length, probably in the 14th year of Assa, the anticipated danger came. Zerah, the Edomite, with a mighty army of a million, Cushim and Lubim, with three hundred chariots, invaded the kingdom, and advanced unopposed in the field as far as Maresah. As the invaders afterwards retreated by way of Gerar, and Maresah lay on the west of the hill-country of Judah, where it rises out of the Philistine plain, in the line of march from Egypt to Jerusalem, it cannot be doubted that they came out of Egypt. Between the border on the side of Gerar and Maresah, lay no important city but Gath. Gath and Maresah were both fortified by Rekobam before the invasion of Shishak (3. 8), and were no doubt captured and its inhabitants driven out by that king (comp. xxiv. 14), whose list of conquered towns, etc., shows that he not only took some strong towns, but that he subdued the country in detail. A delay in the capture of that, where the warlike Philistines may have opposed a stubborn resistance, would have removed the only obstacle on the way to Maresah, thus securing the retreat that was afterwards made by this hostile nation from that king's dominions, as its immediate neighborhood, was a route to Jerusalem, presenting no difficulties but those of a hilly country; for not one important town is known to have lain between the capital and this outpost of the tribe of Judah. The invading army had swarmed across the border and devoured the Philistine fields before Asa could march to meet them. The distance from Gerar to the southern border of Palestine, to Maresah, was not much greater than from Maresah to Jerusalem, and considering the nature of the tracts, would have taken about the same time to traverse and only such delay as would have been caused by
the sieges of Gath and Mareshah could have enabled Asa hastily to collect a levy and march to relieve the beleaguered town, or hold the passes.  

"In the Valley of Zephathiah at Mareshah," the two armies met. We cannot perfectly determine the site of the battle. Mareshah, according to the Osmantici, lay within two miles of Eleutheropolis, and Dr. Robinson has reasonably conjectured its position to be marked by a remarkable "telt," or artificial mound, a mile and a half south of the site of the former town. Its significance, "this which is at the head," would scarcely suit a position at the opening of a valley. But it seems that a narrow valley terminates, and a broad one commences at the supposed site. The Valley of Zephathiah, "the watch-tower," is supposed by Dr. Robinson to be the latter, a broad vale, descending from Eleutheropolis in a northwesterly direction towards Tell es Sīqūḥ, in which last name he is disposed to trace the old appellation (Gībb. Res. ii. 31). The two have no connection whatever, and Robinson's conjecture is extremely hazardous. If this identification be correct, we must suppose that Zerah retired from before Mareshah towards the plain, that he might use his chariots and horsemen to make effect, instead of engaging them in the narrow valleys leading towards Jerusalem. From the prayer of Asa we may judge that, when he came upon the invading army, he saw its hugeness, and so that, as he descended through a valley, it lay spread out beneath him. The Egyptian monuments enable us to picture the general disposition of Zerah's army. The chariots formed the first corps in a single column of double line; behind them, massed in phalanxes, were heavy armed troops; probably on the flanks stood archers and horsemen in lighter formations. Asa, marching down a valley, must have attacked in a heavy column; for none but the most highly disciplined troops can form line from column in the face of an enemy. His spearman of Judah would have composed this column; each bank of the valley would have been occupied by the Betejamite archers, like those came to David, "helpers of the war, armed with bows, and [who] could use both the right hand and the left in [ hurling] stones and [ shooting] arrows out of a bow" (1 Chr. xii. 1, 2). No doubt the Egyptian, confident in his numbers, disdained to attack the Hebrews or clear the heights, but waited the opening provided by the battle against the more likely. The prayer before the battle is full of the noble faith of the age of the Judges: "Lord, [it is] alike to Thee to help, whether the strong or the weak; help us, O Lord our God: for we rest on Thee, and in Thy name we go against the multitude. O Lord, Thou art our God; let not man prevail against Thee." From the account of Abijah's defeat of Jeroboam, we may suppose that the priests sounded their trumpets, and the men of Judah despatched with a shout (2 Chr. xiii. 14, 15). The hills and mountains were the favorite camping-places of the Hebrews, who usually rushed down upon their more numerous or better disciplined enemies in the plains and valleys. If the battle were deliberately set in array, it would have begun early in the morning, in the broad valley, or the plain of these times, when there was not a night surprise, as when Goliath challenged the Israelites (1 Sam. xvii. 20-23), and when Thoithones III. fought the Canaanites at Megido, and as we may judge from the long pursuits at this period, the sun would have been in the eyes of the army of Zerah, and its archers would have been thus useless. The chariots broken by the courage and the skill of their occupants, and not by shots of arrows, must have been forced back upon the embossed host behind. "So the Lord smote the Ethiopians before Asa, and before Judah: and the Ethiopians fled. And Asa and the people that [were] with him pursued them unto Gerar: and [or "for"] the Ethiopians were overthrown, that they could not recover themselves." This last clause seems to refer to an irremediable overthrow at the first: and, indeed, had it not been so, the pursuit would not have been carried, and, as it seems at once, beyond the frontier. So complete was the overthrow, that the Hebrews could capture and spoil the cities around Gerar, which must have been in alliance with Zerah. From these cities they took very much spoil, and they also drove the tents of cattle, and carried away sheep and camels in abundance." (2 Chr. xiv. 9-15). More seems to have been captured from the Arabs than from the army of Zerah: probably the army consisted of a nucleus of regular troops, and a great body of tributaries, who would have scattered in all directions, leaving their country open to reprisals. On his return to Jerusalem, Asa was met by Jehoshaphat, who exhorted him to be faithful to God. Accordingly Asa made a second reformation, and collected his subjects at Jerusalem in the 3rd month of the 16th year, and made a covenant, and offered of the spoil "seven hundred oxen and seven thousand sheep" (xxv. 1-15). From this it would appear that the battle was fought in the preceding winter. The success of Asa, and the manifest blessing that attended his war, caused him to hurl to him Epherimites, Manassites, and Simanites. His Esther had already captured cities in the Israelite territory (xiii. 19), and he held cities in Mount Ephraim (xx. 8), and then was at peace with Israel. Since then, always at the mercy of a powerful king of Judah, would have naturally turned to him. Never was the house of David stronger after the defection of the ten tribes; but soon the king fell into the wicked error, so constantly to be repeated, of calling the heathen to aid him against the kindred Israelites, and hired Benhadad, king of Syria-Damascenus, to lay their cities waste, when Hanani the prophet recalled to him the great victory he had achieved when he trusted in God (xvi. I—9). The after years of his reign were troubled with wars (xx. 9), but they were with Baasha (1 K. xv. 16, 32). Zerah and his people had been too signally crushed to attack him again.  

4. The identification of Zerah has occasioned some difference of opinion. He has been thought to have been a Cushite of Arabia, or a Cushite of Ethiopia above Egypt. But lately it has been supposed that he was the Hebrew name of Usurken I., second king of the Egyptian XXIf dynasty; or perhaps more probably Usurken II., his second successor. This question is a wider one than seems at first sight. We have to inquire whether the army of Zerah was that of an Egyptian king, and, if the reply be affirmative, whether it was led by either Usurken I. or II. 

The historian had reduced the angle of Arabia that divided Egypt from Palestine. Probably Nubia was unable to attack the Assyrians, and endeavored, by securing this tract, to guard the approach to Egypt. If the army of Zerah were Egyptian, this would account for its connection with the people of Gerar and the pastoral tribes of
the neighborhood. The sudden decline of the power of Egypt after the reign of Shishak would be explained by the overthrow of the Egyptian army about thirty years later.

The composition of the army of Zerah, of Cushim, and Ludim (2 Chr. xvi. 8), closely resembles that of Shishak, of Ludim, Sukkiiim, and Cushim (xvi. 31); both armies also had chariots and horsemen (xvi. 8, xii. 3). The Cushim might have been of an Asiatic Cush, but the Ludim can only have been Africans. The army, therefore, must have been of a king of Egypt, or Ethiopia above Egypt. The uncertainty is removed by our finding that the kings of the XXIIId dynasty employed mercenaries of the MASHUSHEWA, a Libyan tribe, which apparently supplied the most important part of their hired force. The army, moreover, as consisting partly, if not wholly, of a mercenary force, and with chariots and horsemen, is, save in the horsemen, exactly what the Egyptian army of the empire would have been, with the one change of the increased importance given to the mercenary forces, than we know to have marked it under the XXIIId dynasty. (STISHV, p. 3012.) That the army was of an Egyptian king therefore cannot be doubted.

As to the identification of Zerah with an Ussrak, we speak diffidently. That he is called a Cushite must be compared with the occurrence of the name NAMUGUEL, Ninroud, in the line of the Ussrak, but that line seems rather to have been eastern than of western Ethiopians (see, however, STISHV, p. 3012). The name Ussrak has been thought to be Sargon (STISHV, l. c.,) in which case it is unlikely, but not impossible, that another Hebrew or Semitic name should have been adopted to represent the Egyptian form. On the other hand, the kings of the XXIIId dynasty were of a warlike family, and their sons constantly held military commands. It is unlikely that an important army would have been intrusted to any but a king or prince. Ussrak is less remote from Zerah than seems at first sight, and, according to our computation, Zerah might have been Ussrak H., but according to Dr. Hincks's, Ussrak I.

5. The defeat of the Egyptian army by Asa is without parallel in the history of the Jews. On no other occasion did an Israelite army meet an army of one of the great powers on either side and defeat it. Shishak was unprepared. Semmacherib was not met in the field, Necho was so met and overthrew Josiah's army, Nebuchadnezzar, like Shishak, was only delayed by fortifications. The defeat of Zerah thus is a solitary instance, more of the power of the faith of the Hebrews, a single witness that the God of Israel was still the same who had led his people through the Red Sea, and would give them the same aid if they trusted in Him. We have, indeed, no distinct statement that the defeat of Zerah was a miracle, but we have proof enough that God providentially enabled the Hebrews to vanquish a force greater in number, stronger in the appliances of war, with horsemen and chariots, more accurate in discipline, no raw levies hasty equipped from the king's army, but a seasoned standing militia, strengthened and more terrible by the addition of swarms of hungry Arabs, bred to war, and whose whole life was a time of pillage. This great deliverance is one of the many proofs that God in his people weawsmsa, when whether He bids them stand still and bend his salvation, or nerves them with that courage that has wrought great things in his name in our later age; thus it bridges over a chasm between two periods outwardly unlike, and bids us see in history the immutability of the Divine actions.

R. S. P.

ZERAH(תילול) (7773) [Jehovah caused to spring forth]: Zapaia, Zapaia, Zapaia; Alex. Zapias, Zapias, Zapias; Zeriah, Zerah. A priest, son of Czic, and ancestor of Ezra the scribe (1 Chr. vi. 6, 51 [Heb. v. 52, vi. 50]; Exz. vii. 4 [where the A. V. ed. 1611 reads Zeruiah]).

2. (Zapaia; [Vat. Zapaia]; Alex. Zapaia: Zareeb.) Father of Elhoimson of the family of Pulath Maob (Exz. viii. 4); called Zarafula in 1 Esd. vii. 61.

* ZERA'IAH (3 syl.), Exz. vii. 4 (A. V. ed. 1611). (Zeremia 1.)

ZEREDA (צורדה) [white forest]: [Rom.] Zepaz, [Vat. Zepaz], [Alex. Zepaz, Zaper]: Zareed. The name of a brook or valley running into the Dead Sea near its S. E. corner, which Dr. Robinson (Top. Res. ii. 157) with some probability suggests as identical with the Wady el-Abyay. It lay between Moab and Edom, and is the limit of the property of the Israelites wandering in the wilderness (Num. xii. 14). Laberde, arguing from the distance, thinks that the source of the Wady el-Ghârâmeh in the Arabah is the site: as from Mount Hor to el-Abyay is by way of Ezion-geber 65 leagues, in which only four stages occur: a rate of progress quite beyond their power. This argument, however, is feasible, since it is clear that the marches-stations mentioned indicate not daily stages, but more permanent encampments. He also thinks the palm-trees of Wady ti. would have attracted notice, and that Wady Jethun (el-Plama) could not have been the way consistently with the precept of Dent. ii. 3.

The camping station in the catalogue of Num. xxxiii., which corresponds to the "patching in the valley of Zareed" of xi. 12, is probably biblical God, as it stands next to Ed-Marsin; compare Num. xxxiii. 44, 45 with xii. 12. The Wady el-Abyay forms the boundary between the districts of Jebel and Kerak. The stream runs in a deep ravine and contains a hot spring which the Arabs call the "Bath of Solomon, son of David." (Hely, May 29.) (Zereed.)

The interpreters translate the name in the first case "osiers," and in the second "baskets" (Targum Pseudo-jonathan), which recalls the "brook of the willows" of Isaiah (xx. 7). The name "Sippar" (willow) is attached to the valley which runs down from Kerak to the Dead Sea; but this appears to be too far north for the Zered. (WILLows, BROOK of THE.)

ZEREDA (צורדה) i.e. the Tserédh, with the def. article [ending]: יִּזְרָדָא [Vat. -pele]; Alex. יִּזְרָדָא: Sereda. The native place, according to the present Hebrew text, of Jerodam, the leader of the revolt of the northern tribes, and the first king of the "Kingdom of Israel." It occurs in I K. xi. 26 only. The LXX. (in the Vatican Codex) for Zereda substitute Sarceia, as will be seen above. This is not in itself remarkable, since it is but an instance of the exchange of and d, which is so often observed both in the LXX. and Syriac Versions, and which has not both attained to the place in the Hebrew text itself of Judg. vii. 22, where the name Zerarah is sometimes attached to a place which is perhaps else-
where called Zeredathah. But it is more remarkable that in the long addition to the history of Jeroboam which these translators insert between 1 K. xii. 24 and 25 of the Hebrew text, Sarira is frequently mentioned. In strong contrast to the merely casual mention of it in the Hebrew narrative as Jeroboam's native place, it is elevated in the narrative of the LXX. into great prominence, and becomes in fact the most important, and, it may naturally be presumed, the most impracticable fortress of Ephraim. It there appears as the town which Jeroboam fortified for Solomon in Mount Ephraim; thither he repairs on his return from Egypt; there he assembles the tribe of Ephraim, and there he builds a fortress. Of its position nothing is said except that it was "in Mount Ephraim," but from the nature of the case it must have been central. The LXX. further make it the residence of Jeroboam at the time of the death of his child, and they substitute it for Tirzah (not only on the single occasion on which the latter name occurs in the Hebrew of this narrative, but) three times over. No explanation has been given of this change of בֶּן אֶפְרַיִם into בֶּן אֶפְרַיִם. It is hardly one which would naturally occur from the usurpations either of copyists or of pronunciation. The question of the source and value of these singular additions of the LXX. has never yet been fully examined; but in the words of Dean Milman (Hist. of the Jews, iv. ed. i. 352), "there is a circumstantiality about the incidents which gives them an air of authenticity, or rather antiquity," and which it is to be hoped will prompt some scholar to a thorough investigation.

Zeredathah has been suggested as being identical with Zeredathah (2 Chr. iv. 17) and Zarthan or Zartanah. But even if the two last of these names were more similar to it than they are, there would remain the serious topographical difficulty to such an identification, that they were in the valley of the Jordan, while Zeredah was, according to the repeated statement of the LXX., on Mount Ephraim. If, however, the restricted statement of the Hebrew Bible be accepted, which names Zeredah merely as the native place of Jeroboam, and as not concerned in the events of his mature life, then there is no obstacle to its situation in that part of the tribe of Ephraim which lay in the Jordan Valley.

ZEREDATHAH (זֶרֶדַתָּה) [reading]: [Vat.] Zeredathah; [Rom. Zeredathah:] Alex. Zedatha; Zeredathah. Named (in 2 Chr. iv. 17 only) in specifying the situation of the foundations for the brass-work of Solomon's Temple. In the parallel passage in 1 K. vii. 45, Zeredathah occupies the place of Zeredathah, the rest of the sentence being literally the same; but whether the one name is merely an accidental variation of the other, or whether, as there is some ground for believing, there is a connection between Zeredah, Zeredathah,

\[a\] The is terminating the name in the A. V. is the Hebrew mode of connecting it with the particle of motion: Zeredathah, i.e. to Zeredah.

b The Ti at the commencement of this barbarous word no doubt belongs to the preceding name, Beth-shittah; and they should be divided as follows, Beth-she'tah Tamarathah. The Vatican Codex appears to be the only MS. which retains any trace of the name. The others quoted by Holmes and Parsons either submit or exclude for it, or exhibit some variation of

Zeredah, and Zarthan, we have now no means of determining. It should be observed that Zeredah has in the original the definite article prefixed to it, which is not the case with either Zeredathah or Zerera.

G.

ZERERATH (זֶרֶרְתָּה) i.e. Tzererah: Tzare'parathah; Alex. καὶ συνωρθηθη; Vulg. omits. A place named only in Judg. vii. 22, in describing the flight of the Midianite host before Gideon. The A. V. has somewhat unnecessarily added to the original obscurity of the passage, which runs as follows: "And the host fled into Beth-hassittah to Zerera, and into the brink of Abel-meholah upon Tabbath" — apparently describing the two lines of flight taken by the two portions of the horde.

It is natural to presume that Zerera is the same name as Zeredathah. They both appear to have been in the Jordan Valley, and as to the difference in the names, the termination is insignificant, and the exchange of ש and ת is of constant occurrence. Zeredathah, again, appears to be equivalent to Zerera.

It is also difficult not to suppose that Zerera is the same place with the Sarira which the LXX. present as the equivalent of Zeredah and of Tirzah. But in the way of this there is the difficulty which has been pointed out under Zereda, that the two last-named places appear to have been in the highlands of Ephraim, while Zeredathah and Zeredathah were in the Jordan Valley.

G.

ZERESH (זֶרֶשָּׁה) [Pers. gold]: Zorshah: [Alex.] Zorshatha; Joseph. Zophatha: Zeres. The wife of Haman the Agagite (Esth. v. 10, 14, vi. 13), who counselled him to prepare the gallows for Mordecai, but predicted his husband's ruin as soon as she knew that Mordecai was a Jew.

A. C. H.

ZERETH (זֶרֶת) [perh. splendor]: Zareth: [Vat. Apeth:] Alex. Zareth: Sereth. Son of Ashur the founder of Tekoa, by his wife Helah (1 Chr. iv. 7).

ZERI (זֶרֵי) [patr., Jezzer]: Zerai [Vat. pare]; Sorai. One of the sons of Jeduthun in the reign of David (1 Chr. xxiv. 9). In ver. 11 he is called Zeri.

ZEROR (זֶרְוָר) [pellicle]: Tpareth: Alex. Apeth: [Comp. Zarephath; Serour]. A Benjamite, ancestor of Ish the father of Saul (1 Sam. ix. 1).

ZERU'AH (זֶרֵעָה) [leprous]: Zaruah: [Rom.] Vat. omits: Alex. Zorah; Saru. The mother of Jeroboam the son of Nebat (1 K. xi. 21). In the additional narrative of the LXX. inserted after 1 K. xii. 24, she is called Sarira (a corruption of Zeruah), and is said to have been a harlot.

ZERUB'BABEL (זֶרֵבּוּבָבֵל) [dispersed, or

the words quoted above from the Alex. MS. The Vulgate entirely omits the name.

c Or possibly the two first of these four names should be joined, Beth-hassittah-Zerera.

d Zerera appears in Judg. vii. 22, נֶרֶת הַבֶּן פָּרָת', with the particle of motion attached, which is all but identical with זֶרֶת הַבֶּן פָּרָת', Zeredathah.
The head of the tribe of Judah at the time of the return from the Babylonish Captivity in the first year of Cyrus. His exact parentage is a little obscure, from his being always called the son of Shealtiel (Ezr. iii. 2, 8, v. 2, &c.; Hag. i. 1, 12, 14, &c.), and appearing as such in the genealogies (Matt. i. 12; Luke iii. 27), whereas in 1 Chr. iii. 19, he is represented as the son of Pedaiah, Shealtiel's brother, and consequently as Salathiel's nephew. Probably the genealogy in 1 Chr. exhibits his true parentage, and he succeeded his uncle as head of the house of Judah—a supposition which tallies with the facts that Salathiel appears as the first-born, and that no children are assigned to him.

There are two histories of Zerubbabel: the one, that contained in the canonical scriptures: the other, that in the apocryphal books and Josephus.

The history of Zerubbabel in the Scriptures is as follows: in the first year of Cyrus he was living at Babylon, and was the recognized prince (inherit) of Judah in the Captivity, what in later times was called סֶּרֶבֶתֶּל יִצְרָאֵל or סֶרֶבֶתֶּל בַּיּוֹנָד (Rhees), "the Prince of the Captivity," or "the Prince." On the issuing of Cyrus's decree he immediately availed himself of it, and placed himself at the head of those of his countrymen who were raised to build the House of the Lord, which is in Jerusalem. It is probable that he was in the king of Babylon's service, both from his having, like Daniel and the three children, received a Chaldean name [Shebazzar], and from his receiving from Cyrus the office of governor (מַלְכָּה) of Judæa. The restoration of the sacred vessels, which Nebuchadnezzar had brought from the temple, having been effected, and cups presents of silver and gold, and goats, having been bestowed upon the captives, Zerubbabel went forth at the head of the returning colony, accompanied by Jeshua the high-priest, and perhaps by the prophets Haggai and Zechariah, and a considerable number of priests, Levites, and heads of houses of Judah and Benjamin with their followers. On arriving at Jerusalem, Zerubbabel's first care was to build the altar on its old site, and to restore the daily sacrifice. [JERUSALEM.] Perhaps also they kept the Feast of Tabernacles, as it is said they did in the temple of Artaxerxes (Barn. ap. ix. 1, 9), and the Jews were allowed to celebrate it in their own country. This is the opinion of such Talmudists as suspect that vv. 4, 5, and the first half of ver. 6, are interpolated, and are merely an epitome of Neh. viii., which belongs to very different times. [ERETZ, BOOK OF: NEHEMIAH, BOOK OF.] But his great work, which he set about immediately, was the rebuilding of the Temple. Being armed with a grant from Cyrus of timber and stone for the building, and of money for the expenses of the work (Ezr. vi. 4), he had collected the materials, including cedar-trees brought from Lebanon to Joppa, according to the precedent in the time of Solomon (2 Chr. ii. 16), and got together masons and carpenters to do the work, by the opening of the second year of their return to Jerusalem. And accordingly, in the second month of the second year of their return, the foundation of the Temple was laid with all the pomp which they could command; the priests in their vestments with trumpets, and the sons of Asaph with cymbals, singing the very psalm of praise for God's unfailing mercy to Israel which was sung when Solomon dedicated his Temple (2 Chr. v. 11-14); while the people responded with a great shout of joy, "because the foundation of the house of the Lord was laid." How strange must have been the emotions of Zerubbabel at this moment! As he stood upon Mount Zion, and beheld from its summit the desolations of Jerusalem, the site of the Temple blank, David's palace a heap of ashes, his fathers' sepulchres defiled and overlaid with rubbish, and the silence of desertion and captivity hanging oppressively over the streets and waste places of what was once the joyous city; and then remembered how his great ancestor David had brought up the ark in triumph to the very spot where he was then standing, how Solomon had reigned there in all his magnificence and power, and how the petty kings and potencies of the neighboring nations had been his vassals and tributaries, how must his heart alternately have swelled with pride, and throbbed with anguish, and sunk in humiliation! In the midst of these mighty memories he was but the officer of a foreign heathen despot, the head of a feeble remnant of half emancipated slaves, the captain of a bond hardly able to hold up their heads in the presence of their hostile and jealous neighbors; and yet there he was, the son of the son of Salathiel, the great and illustrious line of the royal families of the house of David, restored to their situation; and, despite all the discommodiments attending it, we cannot doubt that Zerubbabel's faith and hope were kindled by it into fresh life.

But there were many hindrances and delays to be encountered before the work was finished. The Samaritans or Cutheans put in a claim to join with the Jews in rebuilding the Temple; and when Zerubbabel and his companions refused to admit them into partnership, they tried to hinder them from building, and hired counsellors to frustrate their purpose. They probably contrived, in the first instance, to intercept the supplies of timber and stone, and the wages of the workmen, which were paid out of the king's revenue, and then by misrepresentation to calumniate them at the court of Persia. Thus they were successful in putting a stop to the work. But at last Cyrus sent orders confirming the privileges of the reign of Cyrus, and through the eight years of Cambyses and Smerdis. Nor does Zerubbabel appear quite blameless for this long delay. The difficulties in the way of building the Temple were not such as need have stopped the work: and during this long suspension of sixteen years Zerubbabel and the rest of the people had been busy in building costly houses for themselves, and one might even suspect that the cedar-wood which had been brought for the Temple had been used to decorate private dwellings (comp. the use of בֵּית in Hag. i. 4, and 1 K. vii. 3, 7). They had, in fact, ceased to care for the desolation of the Temple (Hag. i. 1-2), but had not noticed that God was rebuilding the holiness of the temple by withholding his blessing from their labors (Hag. i. 5-11). But in the second year of Darius light dawned upon the darkness of the colony from Babylon. In that year— it was the most memorable event in Zerubbabel's life—the spirit of prophecy suddenly blazed up with a most brilliant light amongst the returned
represents; and the long silence which was to ensure till the ministry of John the Baptist was preceded by the stirring utterances of Haggai and Zechariah. Their words fell like sparks upon tinder. In a moment Zerubbabel, raised from his apathy, threw his whole strength into the work, zealously seconded by Jeshua and all the people. [Ezra xii.] Under-terred by a fresh attempt of their enemies to hinder the progress of the building, they went on with the work even while a reference was being made to Darius; and when, after the original decree of Cyrus had been found at Eschatana, a most gracious and favorable decree was issued by Darius, enjoin- ing Tattenai and Shetharboznai to assist the Jews with whatsoever they had need of at the king's ex- pense, the work advanced so rapidly that on the third day of the month Adar, in the sixth year of Darius, the Temple was finished, and was forthwith dedicated with much pomp and rejoicing. It is difficult to calculate how great was the effect of the prophecies of Haggai and Zechariah in sustaining the courage and energy of Zerubbabel in carrying his work to completion. Addressed, as many of them were, directly to Zerubbabel by name, speaking, as they did, most glorious things of the Temple which he was building, conveying to Zerubbabel himself extraordinary assurances of Divine favor, and compelling with their magnificent and consolatory predictions of the future glory of Jerusalem and Judah, and of the conversion of the Gentiles, they necessarily exercised an immense influence upon his mind (Hag. i. 13, 14; ii. 4-9, 21-23; Zech. iv. 6-10, viii. 3-8, 9, 18-23). It is not too much to say that these prophecies upon Zerubbabel were the immediate instrument by which the church and commonwealth of Judah were preserved from de- struction, and received a life which endured till the coming of Christ.

The only other works of Zerubbabel which we learn from the Scripture history are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezr. vi. 18; Neh. xii. 47); the registering the returned captives according to their genealogies (Neh. vii. 5); and the keeping of a Passover in the seventh year of Darius, with which last event ends all that we know of the life of Zerubbabel the son of Shealtiel: a man inferior to few of the great characters of Scripture, whether we consider the perils undergoing to which he devoted himself, the importance, in the economy of the Divine government, of his work, his courage and faith, or the singular distinction of being the object of so many and such remarkable prophetic utterances.

The apocryphal history of Zerubbabel, which, as usual, Josephus follows, may be summed up in a few words. The story told in 1 Esdr. iii.-viii. is, that on the occasion of a great feast made by Darius on his accession, three young men of his body-guard had a contest who should write the wisest sentence. That one of the three (Zerubbabel) writing "Women are strongest, but above all things Truth beareth away the victory;" and afterwards defending his sentence with much eloquence, was decried by accusation to be the wisest, and claimed for his reward, at the king's hand, that the king should perform his vow which he had vowed to rebuild Jerusalem and the Temple. Upon which the king gave him letters to all his treasurers and governors on the other side the river, with grants of money and exemption from taxes, and sent him to rebuild Jerusalem and the Temple, accompanied by the families of which the list is given in Ezra ii., Neh. viii.; and then follows, in utter confusion, the history of Zerubbabel as given in Scripture. Apparently, too, the compiler did not perceive that Sheshbazzar (Sheshbazzar) was the same person as Zerubbabel. Josephus, indeed, seems to identify Sheshbazzar with Zerubbabel, and tries to reconcile the story in 1 Esdr. by saying, "Now it so fell out that about this time Zoroabel, who had been made governor of the Jews that had been in captivity, came to Darius from Jerusalem, for there had been an old friend-ship between him and the king," etc. (Ant. xi. 3). But it is obvious on the face of it that this is simply Josephus's invention to reconcile 1 Esdr. with the canonical Ezra [Esthe, First Book of]. Josephus has also another story (Ant. xi. 4, § 9) which is not found in 1 Esdr. of Zerubbabel going on an embassy to Darius to accuse the Samaritan governors and hippocræ of withholding from the Jews the grants made by Darius out of the royal treasury, for the offering of sacrifices and other Temple expenses, and of his obtaining a decree from the king commanding his officers in Samaria to supply the high-priest with all that he required. But that this is not authentic history seems pretty certain from the names of the governors, Sambathus being an imitation or corruption of Sambathai, Chronicler of Tattenai (or Phanthamni, as in i. x.), Sambathai being an imitation or corruption of Sambathai, Chronicler of Tattenai (or Phanthamni, as in i. x.), Sambathai being an imitation or corruption of Sambathai, Chronicler of Tattenai (or Phanthamni, as in i. x.), Sambathai being an imitation or corruption of Sambathai, Chronicler of Tattenai (or Phanthamni, as in i. x.), Sambathai being an imitation or corruption of Sambathai, Chronicler of Tattenai (or Phanthamni, as in i. x.), Sambathai being an imitation or corruption of Sambathai, Chronicler of Tattenai (or Phanthamni, as in i. x.), ...
Zerubbabel, the foremost man of his country, as a double genealogy, one representing him as descending from all the kings of Judah, the other as the descendant indeed of David, but through a long line of private and unknown persons. We find him, filling the position of Prince of Judah at a time when, as far as the history informs us, the royal family was utterly extinct. And though, if descended from the last king, he would have been his grandson, neither the history, nor the contemporary prophets, nor Josephus, nor the apocryphal books, give the least hint of his being a near relative of Jeconiah, while at the same time the natural interpretation of Jer. xxvi. 20 shows the daughter of Nabash as childless. The inference from all this is obvious. Zerubbabel was the legal successor and heir of Jeconiah's royal estate, the grandson of Neri, and the lineal descendant of Nathan the son of David. [Nalathiel: Genealogy of Christ. For Zerubbabel's descendants see Hananiah 8.]

In the N. T. the name appears in the Greek form of Zorobabel. A. G. H.

ZERUHIH (7367, and once 7368: Zorohai; [Alex. 1 Sam. xxvi. 6, Zoroues; [Sourri.]) A woman who, as long as the Jewish records are read, will be known as the mother of the three leading heroes of David's army — Abishai, Joab, and Asaeh — the sons of Zeruiah. She and Abigail are specified in the genealogy of David's family in 1 Chr. ii. 13-17 as "sisters of the sons of Jesse" (ver. 10; comp. Joseph. Ant. vii. 10, § 1). The expression is in itself enough to raise a suspicion that she was not a daughter of Jesse, a suspicion which is corroborated by the statement of 2 Sam. xvii. 25, that Abigail was the daughter of Nahash. Abigail being apparently the younger of the two women, it is a probable inference that they were both the daughters of Nahash, but whether this Nahash be — as Professor Stanley has ingeniously conjectured — the king of the Ammonites, and the former husband of Jesse's wife, or some other person unknown, must forever remain a mere conjecture. [David, vol. i. p. 552.] Other explanations are given under Nahash, vol. iii. p. 2053. Her relation to Jesse (in the original Ishai) is expressed in the name of her son Abishai.

Of Zeruiah's husband there is no mention in the Bible. Josephus (Ant. vii. 1, § 3) explicitly states his name to have been Souri (2 Novip), but no corroboration of the statement appears to have been discovered in the Jewish traditions, nor does Josephus himself refer to it again. The mother of such remarkable sons must herself have been a remarkable woman, and this may account for the fact, if not unique, that the family is always called after her, and that her husband's name has not been considered worthy of preservation in the sacred records.

ZE Companion (7369, [perh. ocie-tree: Zorab [Vat. Zorai], Zorah: Alex. Zorhova, Zorba: Zer- than, Zeritha.]. The son of Laadan, a Gershomite Levite (1 Chr. xxiii. 8). In 1 Chr. xvi. 22 he appears as the son of Jehiel, or Jehidi, and so the grandson of Laadan.

ZE THAN (7375: Zorhad: Alex. Htrav: Zor- than. A Benjamine of the sons of Bilhan (1 Chr. vii. 10).

ZETHAR (7379, [perh. star: Abaras, Zelthar). One of the seven enarchs of Alasmernus who attended upon the king, and were commanded to bring Vashti into his presence (Esth. 1. 16).

ZI'A (7381: Zori: [Comp. Zad: Zile]. One of the Gallites who dwelt in Bashan (1 Chr. v. 13).

ZI'BA (7382, once 7383: [Rom. 1187. Vat.] Zibba: Alex. Zibba, and in ch. vii. 1, 2, 5, 6, 7, Zibus; Joseph. Zibba, Sibba). A person who played a prominent part, though with no credit to himself, in one of the episodes of David's history (2 Sam. ix. 2-12, xii. 1-4, xiv. 17, 21). He had been a slave (1725) of the house of Saul before the overthrow of his kingdom, and (probably at the time of the great Philistine incursion which proved so fatal to his master's family) had been set free (Joseph. Ant. vii. 5, § 5). The opportunities thus afforded him he had so far improved, that when first encountered in the history he is head of an establishment of fifteen sons and twenty slaves. David's reception of Mephibosheth had the effect of throwing Ziba with his whole establishment back into the state of bondage from which he had so long been free. It reduced him from being an independent landholder to the position of a mere dependent. The knowledge of this fact gives the key to the whole of his conduct towards David and towards Mephibosheth. Beyond this the writer has nothing to add to his remarks on Ziba under the head of Mephibos-

a The adverse judgment here expressed, though it may rest on a probability, strikes us as more decisive than the record warrants. In Ziba's "con-}
An allusion is made to some unrecorded fact in the history of the Horites in the passage, “this [was that] Abiah that found the mules in the wilderness, as he led the asses of Zebon his father” (Gen. xxxix. 21). The word rendered “mules” in the A. V. is the Heb. בְּנִים, perhaps the oxen of giants, as in the reading of the Sam. בְּנִים, and so also Onkelos and Pseudo-Jonathan. Gesenius prefers “hot springs,” following the Vulg. rendering. Zebon was also one of the dukes, or phylarchs, of the Horites (ver. 21). For the identification of Beeri, the father of Judith the Horrite (Gen. xxvi. 24) see Beerit, and see also Anah. E. S. P.

ZIBTA (תִּבְתָּה) [voc.: ZeShá: [Vat. 1:5: See Shá: [Vat. 1:5:a Beiri]. A Benjamite, apparently, as the text now stands, the son of Shabariah by his wife Hodesh (1 Chr. viii. 9).

ZIBTIA (תִּבְתְיָה) [voc.: ZeShá: [Vat. 1:5: See Shá: [Vat. 1:5:a Beiri]. A Benjamite, apparently, as the text now stands, the son of Shaharaim by his wife Hodesh (1 Chr. viii. 9).

ZICHRI (זֶכֶרִי) [remembered, famous]. Zekhirí: Zekheri. 1. Son of Zabur the son of Kish (1 Chr. vii. 21). His name is incorrectly given in modern editions of the A. V. as Zithri, though it is printed Zekhiri in the ed. of 1611.

2. (Zekhirí [Vat. paki]; Alex. Zekhri) A Benjamite of the sons of Shimaiah (1 Chr. viii. 19).

3. (Zekhirí [Vat. paki]; Alex. Zekhri) A Benjamite of the sons of Shashak (1 Chr. viii. 23).

4. (Zekhirí [Vat. Zekhri]; Alex. Zekhri) A Benjamite of the sons of Jeroham (1 Chr. viii. 27).

5. (Zekhirí [Vat. Zekhri]; Alex. Zekhri) Son of Asaph, elsewhere called Zered and Zaccieth (1 Chr. ix. 15).

6. (Zekhirí [Vat. Zekhri]; Alex. Zekhri) A descendant of Eleazar the son of Moses (1 Chr. xxvi. 25).

7. The father of Eleazer, the chief of the Benjamites in the reign of David (1 Chr. xxvi. 16).

8. (Zekhirí [Vat. Zekhri]; Alex. Zekhri) Of the tribe of Judah. His son Amasiath commanded 200,000 men in Jehoshaphat's army (2 Chr. xxi. 16).

9. (Zekhriyés: [Comp. Zekhirí]) Father of Eliahshaph, one of the conspirators with Jehoiada (2 Chr. xxiii. 1).

10. (Zekhirí [Vat. Ezechri; Alex. E'Cz'hri]) An Ephrahite hero in the invading army of Pekah, the son of Remaliah (2 Chr. xxvii. 7). In the battle which was so disastrous to the kingdom of Judah, Maaseiah the king's son, Azrikam, the prefect of the palace, and Elkanah, who was next to the king, fell by the hand of Zichri,

11. (Zekhirí [Vat. FA: Zekhri]: [Vat. Zekhri]) Father or ancestor of Azgai (14. Neh. xi. 9). He was probably of Benjamin.

12. [Vat. 1:5: Alex. FA:1 omis.] A priest of the family of Abijah, in the days of Joaiah the son of Jeshua (Neh. xii. 17). W. A. W.

ZID'DIM (זִידְדִים) [with the def. article hiddéim, Distr.]: τὸν θησαυρὸν: Asseclina). One of the fortified towns of the allotment of Nophath, according to the present condition of the Hebrew text (Josh. xiii. 35). The translators of the Vat. LXX. appear to have read the word in the original, בִּידְדִים, “the Tyrians,” while those of the Peshito-Syriac, on the other hand, read it as יִדְדִים, Zidon. These readings were probably both influenced by the belief that the name next following that in question, namely, Ziz, was that of Tyre. But this is more than doubtful, and indeed Tyre and Zidon were included in the allotment of Nachaloth, but of Asher (xix. 28, 29). The Jerusalem Talmud (Megillah, i.) is probably nearer the mark in identifying hat-T diblim with Kifý Chittit, which Schwarz (p. 182) with much probability takes to be the present Hattin, at the northern foot of the well-known Kurna Hattin, or “Horos of Hattin,” a few miles west of Tiberias. This identification falls in with the fact that these next names in the list are all known to have been connected with the lake.

ZIDKUVAH (זְדֵקְיוֹנָה) [justice of Jehovah]. Zedékías: Zekkibás. A priest, or family of priests, who signed the covenant with Nehemiah (Neh. x. 1). This name is identical with that elsewhere in the A. V. rendered Zedekiah.

ZIDON or SİDON (צִידוֹן) and ZİDON. Zidown, Zidón, Vat. Zidonion, Vat. Zidonion, Vat. Zidonion, Vat. Zidon. Zidon or Sidon, or Sidon was a city of Phœnicia, in the region of the Mediterranean Sea, in latitude 34° 34' 05" N., less than twenty English miles to the north of Tyre. Its Hebrew name, Tzidon, signifies “Fishing,” or “Fishery” (see Gesenius, s. v.). Its modern name is Soube. It is situated in the narrow plain between the Lebanon and the sea, to which it once gave its own name (Joseph. Ant. v. 9; § 1, τὸ μεγάλὸν Σιδόνος πόλις) at a point where the mountains recede to a distance of two miles (Keurick's Phœnicia, p. 19). Adjacent to the city there are luxuriant gardens and orchards, in which there is a profusion of the finest fruit trees suited to the climate. “The plain is flat and low,” says Mr. Porter, author of the Handbook for Syria and Palestine, “but near the coast line rises a little hill, a spur from which shoots out a long and hundred yards into the Tyrian sea in a south-western direction. On the northern slope of the promontory thus formed stands the old city of Zidon. The hill behind the south is covered by the citadel” (Enc. Britannica, 8th edition, s. v.).

From a Biblical point of view, this city is inferior in interest to its neighbor Tyre, with which its name is so often associated. Indeed, in all the passages above referred to in which the two cities are mentioned together, Tyre is named first—a circumstance which might at once be deemed accidental, or the mere result of Tyre's being the nearest of the two cities to Palestine, were it not that some doubt on this point is raised by the order being reversed in two works which were written at a period after Zidon had enjoyed a long temporary superiority (Ex. iii. 7; 1 Chr. xii. 4). However this may be, it is certain that, of the two, Tyre is of the greater importance in reference to the writings of the most celebrated Hebrew prophets; and the splendid prophecies directed against Tyre, as a single colossal power (EZ. xxvi, xxvii, xxviii. 1-19; Is. xxxiii.), have not parallel in the
shorter and vaguer utterances against Zidon (Ex. xxxviii. 21-23). And the predominant Biblical interest of Tyre arises from the prophecies relating to its destiny.

If we could believe Justin (xviii. 3), there would be no doubt that Zidon was of greater antiquity than Tyre, as he says that the inhabitants of Zidon, when their city had been reduced by the king of Ascalon, founded Tyre the year before the capture of Troy. Justin, however, is such a weak authority for any disputed historical fact, and his account of the early history of the Jews, wherein we have some means of testing his accuracy, seems to be so much in the nature of a romance (xxxvi. 2) that, without laying stress on the unreasonableness of any one's assuming to know the precise time when Troy was taken, he cannot be accepted as an authority for the early history of the Phoe-

Modern Saida — Zidon or Sidon (Kitto).
wise, by Sidonians being used as the generic name of the Phoenicians or Canaanites (Josh. xiii. 6; Judg. xviii. 7); and by the reason assigned for there being no deliverer to Laish when its possessors were about to be put out of existence (Judg. xi. 29; Judges, c.); whereas, if Tyre had been of equal importance, it would have been more natural to mention Tyre, which possessed substantially the same religion, and was almost twenty miles nearer (Judg. xviii. 28). It is in accordance with the inference to be drawn from these circumstances that Homer gives the poems Tyre is not named, while there is mention both of Sidon and the Sidonians (Old. xiv. 425; H. xxiii. 743); and the land of the Sidonians is called “Sidonia” (Old. xiii. 285). One point, however, in the Homeric poems deserves to be specially noted concerning the Sidonians, that they are never here mentioned as traders, or praised for their nautical skill, for which they were afterwards so celebrated (Hercod. vii. 44, 96). The traders are invariably known by the general name of Phoenicians, which would, indeed, include the Sidonians: but still the special praise of Sidonians was as skilled workmen. When Achilles distributed prizes at the games in honor of Patroclus, he gave as the prize of the swifted runner, a large silver bowl for mixing wine with water, which was very naturally given to the skillful Sidonians, but which Phoenicians had brought over the sea (H. xxiii. 743, 744). And when Menelaus wished to give to Telenarchus what was most beautiful and most valuable, he presented him with a similar mixing-bowl of silver, with golden rim, a divine work, the work of Hephaestus, which had been a gift to Menelaus himself from Phoenicians, king of Sidon (Old. iv. 614-618, and Old. xvi. I. e.). And again, all the beautifully embroidered robes of Andromache, from which she selected one as an offering to Athene, were the productions of Sidonian women, which Paris, when coming to Troy with Helen, had brought from Sidon (H. i. 289-293). But in no case is anything mentioned as having been brought from Sidon in Sidonian vessels or by Sidonian sailors. Perhaps at this time the Phoenician vessels were principally fitted out at sea-ports of Phoenicia to the north of Sidon.

From the time of Solomon to the invasion of Nebuchadnezzar Zidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. When the people called “Zidonians” is mentioned, it sometimes seems that the Phoenicians of the plain of Zidon are meant, as, for example, when Solomon said to Hiram that there was none among the Jews that could skill to hew timber like the Zidonians (I K. v. 6); and possibly, when Ethbaal, the father of Jezebel, is called their king (1 K. xvi. 31), who, according to Josephus (Ant. viii. 13, § 2), was king of the Tyrians. This may likewise be the meaning when Ashdoreth is called the Goddess, or Abomination, of the Zidonians (1 K. xi. 5, 33; 2 K. xiii. 13), or when women of Solomon are mentioned in reference to Solomon (1 K. xi. 1). And this seems to be equally true if the phrases, “daughter of Zidon,” and “merchants of Zidon,” and even once of “Zidon itself” (Is. xxii. 2, 4, 12) in the prophecy of Isaiah against Tyre. There is no doubt, however, that Zidon itself, the city properly so called, was threatened by Joel (iii. 4) and Jeremiah (xxvii. 3). Still, all that is known respecting it during this epoch is very scanty, amounting to scarcely more than that one of its sources of gain was trade in slaves, in which the inhabitants did not shrink from selling inhabitants of Palestine [PERSIANS, iii. 2518 b?]; that the city was governed by kings (Jer. xxvii. 3 and xxv. 22); that, previous to the invasion of Nebuchadnezzar, it had furnished mariners to Tyre (Ex. xxviii. 8); that, at one period, it was subject, in some sense or other, to Tyre; and that, when Shalmaneser king of Assyria invaded Phoenicia, Zidon seized the opportunity to conquer Tyre, which was the subject of one city to another city only twenty miles off; inhabited by men of the same race, language, and religion; but the fact is rendered conceivable by the relation of Athens to its allies after the Persian war, and by the history of the Italian republics in the Middle Ages. It is not improbable that its rivalry with Tyre may have been industrial in inducing Zidon, more than a century later, to submit to Nebuchadnezzar, apparently without offering any serious resistance.

During the Persian domination, Zidon seems to have attained its highest point of prosperity; and it is recorded that, towards the close of that period, it far excelled all other Phoenician cities in wealth and importance (Diod. xvi. 44; Mela, i. 12). It was at this time that, according to Herodotus, Nebuchadnezzar had tended not only to weaken and impoverish Tyre, but likewise to enrich Zidon at the expense of Tyre; as it was an obvious expedient for any Tyrian merchants, artisans, and sailors, who deemed resistance useless or unwise, to transfer their residence to Zidon. However this may be, in the expedition of Xerxes against Greece, the Sidonians were allowed to be in the Persian fleet, and were a prominently important element of his naval power. When, from a hill near Abilis, Xerxes witnessed a boat race in his fleet, the prize was gained by the Sidonians (Herod. vii. 44). When he reviewed his fleet, he sat beneath a golden canopy in a Sidonian galley (vii. 100); when he wished to examine the mouths of the river Peneus, he entrusted himself to a Sidonian galley, as was his wont on similar occasions (vii. 128); and when the tyrants and general officers of his great expedition sat in order of honor, the king of the Sidonians sat first (viii. 67). Again, Herodotus states that the Phoenicians supplied the best vessels of the whole fleet; and of the Phoenicians, the Sidonians (vii. 96). And lastly, as Homer gives a vivid idea of the beauty of Achilles by saying that Xiron (three-named) was the most beautiful of all the Greeks who went to Troy, after the son of Pelus, so Herodotus completes the triumph of the Sidonians, when he praises the vessels of Artemisia (probably for the daring of their crews), by saying that they were the most renowned of the whole fleet, “after the Sidonians” (vi. 9).

The prosperity of Sidon was suddenly cut short by an unsuccessful revolt against Persia, which led to one of the most disastrous catastrophes recorded in history. Unlike the siege and capture of Tyre by Alexander the Great, which is narrated by several writers, and which is of commanding interest through its relation to such a renowned conqueror, the fate of Sidon is only known through the history of Dio Diodorus (xiv. 42-45), and is mainly connected with Artaxerxes Ochus (c. 580-528), a monarch who is justly regarded with mingled aver- sion and contempt. Hence the calamitous over- throw of Sidon has not, perhaps, attracted so much
attention as it deserves. The principal circumstances were these. While the Persians were making preparations in Phenicia to put down the revolt in Egypt, some Persian satraps and generals behaved oppressively and insolently to Sidonians in the Sidonian division of the city of Tripolis. On this, the Sidonian people projected a revolt; and during their first concerted arrangements with other Phenician cities, and made a treaty with Nectanebus, they put their designs into execution. They commenced by committing outrages in a residence and park (μαγαθέας) of the Persian king; they burnt a large store of fodder which had been collected for the Persian cavalry; and they seized and put to death the Persians who had been guilty of insults towards the Sidonians. Afterwards, under their King Tennes, with the assistance from Egypt of 4,000 Greek mercenaries under Mentor, they expelled the Persian satraps from Phenicia; they strengthened the defenses of their city, they equipped a fleet of 100 triremes, and prepared for a desperate resistance. But their King Tennes proved a traitor to their cause — and in performance of a compact with Oechus, he betrayed into the king's power one hundred of the most distinguished citizens of Sidon, who were all shot to death with javelins. Five hundred other citizens, who went out to the king with ensigns of supplication, shared the same fate; and by concert between Tennes and Mentor, the Persian troops were admitted within the gates, and occupied the city walls. The Sidonians, before the arrival of Oechus, had burnt their vessels to prevent any one's leaving the town; and when they saw themselves surrounded by the Persian troops, they adopted the desperate resolution of shutting themselves up with their families, and setting fire each man to his own house (v. c. 531). Forty thousand persons are said to have perished in the flames. Tennes himself did not save his own life, as Oechus, notwithstanding his promise to the contrary, put him to death. The privilege of searching the ruins was sold for money.

After this dismal tragedy, Sidon gradually recovered from the blow; fresh immigrants from other cities must have settled in it; and probably many Sidonian sailors survived, who had been putting their trade elsewhere in merchant vessels at the time of the capture of the city. The battle of Issus was fought about eighteen years afterwards (v. c. 531), and then the inhabitants of the restored city opened their gates to Alexander of their own accord, from hatred, as is expressly stated, of Pharias and the Persians (Arrian, Indic. III. b. 15). The impolicy, as well as the cruelty of Oechus in his mode of dealing with the revolt of Sidon now become apparent; for the Sidonian fleet in joining Alexander was an essential element of his success against Tyre. After aiding to bring upon Tyre as great a calamity as had afflicted their own city, they were so far merciful that they saved the lives of many Tyrians by concealing them in their ships, and then transporting them to Sidon (Q. Curtius, iv. 4, 19).

From this time Sidon, being dependent on the fortunes of war in the contests between the successors of Alexander, ceases to play any important political part in history. It became, however, again a flourishing town, and Polyaenus (c. 20) incidentally mentions that Antiochus in his war with Ptolemy Philopator encamped over against Sidon (v. c. 218), but did not venture to attack it from the abundance of its resources, and the great number of its inhabitants, either natives or refuges. Subsequently, according to Josephus (Ant. xiv. 19, § 2), Julius Caesar wrote a letter respecting Hyrcanus, which he addressed to the "Magistrates, Council, and Denes of Sidon." This shows that up to that time the Sidonians enjoyed the forms of liberty, though Dion Cassius says (Siv. 7) that Augustus, on his arrival in the East, deprived them of it for sedition conduct. Not long after, Strabo, in his account of Phenicia, says of Tyre and Sidon, "Both names had formerly, and now; but which should be called the capital of Phenicia, is a matter of dispute between the inhabitants" (xiv. p. 556). He adds that it is situated on the mainland, on a fine naturally-formed harbor. He speaks of the inhabitants as cultivating the sciences of arithmetic and astronomy; and says that the best opportunities were afforded in Sidon for acquiring a knowledge of the grammar and of all other branches of philosophy. He adds, that in his time there were distinguished philosophers, natives of Sidon, as Boethus, with whom he studied the philosophy of Aristotle, and his brother Diobotaus. It is to be observed that both these names were Greek; and it is to be presumed that in Strabo's time, Greek was the language of the educated classes at least, both in Tyre and Sidon. This is nearly all that is known of the state of Sidon when it was visited by Christ. It is about fifty miles distant from Nazareth, and is the most northern city which is mentioned in connection with his journeys. Piny notes the manufacture of glass at Sidon (Hist. Nat. v. 17, 19); and during the Roman period we may conceive Tyre and Sidon as two thriving cities, each having an extensive trade, and each having its staple manufacture; the latter of glass, and Tyre of purple dyes from shell-fish.

There is no Biblical reason for following minutely the rest of the history of Sidon. It shared generally the fortunes of Tyre, with the exception that it was several times taken and retaken during the wars of the Crusades, and suffered accordingly more than Tyre previous to the fatal year 1291 A.D. Since that time it never seems to have fallen quite so low as Tyre. Through Fakhr ed-Din, emir of the Druses between 1594 and 1654, and the settlement at Sayda of French commercial

a In an excellent account of this revolt, Bp. Thirlwall seems to have regarded Diodorus as meaning Sidon itself by the words εἰς τὴν Σιδόνιαν, xvi. 41 (Hist. of Greece, v. 179); and Mihet, in his French translation of Diodorus (Éléments Historique de Diodore de Sicile, Paris, 1837, tom. v. 79), actually translates the words by "Sidon." The real meaning, however, seems to be as stated in the text. Indeed, otherwise there was no sufficient reason for mentioning Triopilia as particularly connected with the causes of the war.

b Piny elsewhere (Hist. Nat. xxxvi. 65 [29]) gives an account of the supposed accidental invention of glass in Phenicia. The story is that some merchants on the seashore made use of some heaps of natron to support their glass vessels; and that when the current was submitted to the action of fire in conjunction with the sea sand, a translucent vitreous stream was seen to flow along the ground. This story, however, is now discredited; as it requires intense furnace heat to produce the fusion. See article "Glass" in the Encyclopaedia Britannica, 5th edition.
houses, it had a revival of trade in the 17th and part of the 18th century, and became the principal city on the Syrian coast for commerce between the east and the west (see *Memoires du Chetelier d’Avrinc*, Paris, 1733, tom. i. p. 294-379). This was put to an end at the close of last century by violence and oppression (Ritter’s *Ermlkaule*, siedl.-rehut. Theil, erste Abtheilung, dritte Buch, pp. 405, 406), closing a period of prosperity in which the population of the city was at one time estimated at 20,000 inhabitants. The population, if it ever approached such a high point, has since materially decreased, and apparently does not now exceed 5,000; but the town still shows signs of former wealth, and the houses are better constructed and more solid than those at Tyre, being many of them built of stone. The chief exports are silk, cotton, and mulberries (Robinson’s *Itineraire Recherches*, ii. 418, 419). As a protection against the Turks, its ancient harbor was filled up with stones and earth by the orders of Fakhri ed-Din, so that only small boats can now enter it; and larger vessels anchor to the northward, where they are only protected from the south and east winds (Porter’s *Handbook for Syria and Palestine*, 1858, p. 398). The trade between Syria and Europe now mainly passes through Beirut, as its most important commercial centre: and the natural advantages of Beirut in this respect, for the purposes of modern navigation, are so decided that it is certain to maintain its present superiority over Sidon and Tyre.

In conclusion it may be observed, that while in our own times no important remains of antiquity have been discovered at or near Tyre, the case is different with Sidon. At the base of the mountains to the east of the town there are numerous sepulchres in the rock, and there are likewise sepulchral caves in the adjoining plain (see Porter, *Encyclop. Britannica*, i. c.). “In January, 1855,” says Mr. Porter, “one of the sepulchral caves was accidentally opened at a spot about a mile S. E. of the city, and in it was discovered one of the most beautiful and interesting Phoenician monuments in existence. It is a sarcophagus . . . the lid of which was hewn in the form of a mummy with the face bare. Upon the upper part of the lid is a perfect Phoenician inscription in twenty-two lines, and on the head of the sarcophagus itself is another almMOST as large.” This sarcophagus is now in the Nineveh division of the Sculptures in the Louvre. At first sight, the material of which it is composed may be easily mistaken; and it has been supposed to be black marble. On the authority, however, of M. Suchard of Paris, who has examined it very closely, it may be stated that the sarcophagus is of black syenite, which, as far as is known, was abundant in Egypt than elsewhere. It may be added that the features of the countenance on the lid are decidedly of the Egyptian type, and the head-dress is Egyptian, with the head of a bird sculptured on what might seem the place of the right and left shoulder. There can therefore be little reason to doubt that this sarcophagus was either made in Egypt, and sent thence to Sidon, or that it was made in Phoenicia in imitation of similar works of art in Egypt. The inscriptions themselves are the longest Phoenician inscriptions which have come down to our times. A translation of them was published by Professor Dietrich at Marburg in 1855, and by Professor Ewald at Göttingen in 1856.* The preludious idea of them seems to be to warn all men, under penalty of the monarch’s curse, against opening his sarcophagus or disturbing his repose for any purpose whatever, especially in order to search for treasures, of which he solemnly declares there are none in his tomb. The king’s title is “King of the Sidonians”; and, as is the case with Khethub, mentioned in the book of Kings (1 K. xvi. 31), there must remain a certain doubt whether this was a title ordinarily assumed by kings of Sidon, or whether it had a wider signification. We learn from the inscription that the king’s mother was a priestess of Ashoreth. With regard to the precise date of the king’s reign, there does not seem to be any conclusive indication. Ewald conjectures that he reigned not long before the 11th century B.C.

E. T.

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* Zidon or Sidon has points of contact also with the N. Testament. The Saviour himself in all probability visited that city (certainly if we read Mark vii. 24, xxii. 14, 30, xxxii. 30, according to the best opinion), and at all events passed near it in his excursion across the southern spur of Lebanon and back thence into Decapolis (Matt. xv. 21 ff.; Mark vii. 24 ff.). The Apostle Paul touched at this port on his voyage to Rome, and found Christians there whom the courtesy of Julius permitted him to visit (Acts xxvii. 5). Very possibly a church had existed there from the time of the dispersion of the disciples from Jerusalem after the death of Stephen, some of whom went into Phoenicia (Acts xi. 19).

Among the antiquities of Zidon may be mentioned the immense stones which form the north-west angle of the inner harbor, each one some ten feet square . . . and columns, sarcophagi, broken statuary, and other evidences of a great city found everywhere in the garden, with the oldest trees growing in a fertile soil many feet thick above them” (Thomson, *Laud and Book*, i. 154 f.). Greek and Roman coins are not uncommon, having on them the commercial emblem of a ship. Zidon has become in our own day the seat of a flourishing mission from this country, with outposts at various points in that part of Syria.

H.

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* Zidonians (Zidon, Ez. xxiii. 30. מִדְנִי, מַדְנִי, מַדְנִים, and once (1 K. xi. 33) מְדַנִּים; Zidonians, [Vat. Sidonians], exc. Ez. xxiii. 30, στρατηγός Ασσύριου: Sidunni, exc. Ez. xxiii. 30, τουρσόνιος). The inhabitants of Zidon. They were among the nations of Syria and Egypt in practice the Israelites in the art of war (Judg. iii. 3), and Levy (inserted in Kitto’s *Bibl. Cyclopaedia*, iii 1181), is no doubt as trustworthy as any other. H.
and colonies of them appear to have spread up above the hill country from Lebanon to Mizpeothoth-naim (Josh. xiii. 4, 6), whence in later times they hewed cedar-trees for David and Solomon (1 Chr. xxii. 4). They oppressed the Israelites on their first entrance into the country (Judg. x. 12), and appear to have lived a luxurious, reckless life (Judg. xviii. 7): they were skillful in hewing timber (1 K. v. 6), and were employed for this purpose by Solomon. They were idolaters, and worshipped Ashtoreth as their tutelary goddess (1 K. xi. 3, 35; 2 K. xxi. 10), as well as the sun-god Baal, from whom their king was named (1 K. xvi. 31). The term Zidonians among the Hebrews appears to have been extended in meaning as that of Phoenicians among the Greeks.

In Ez. xxxii. 30, the Vulgate read Ḫuṣa, the LXX. probably Ḫuṣa, for Ḫuṣu. Zidonian women ( PIXI 'xi: Sidoniat: Sidonite) were in Solomon's harem (1 K. xi. 1).


Z'IWA ( PIXI 'ξίωα) [dry, thirsty]: Ζωιθία, Ζώδ: Alex. Ζώονα, Ζυά: Sibor, Sober. 1. The children or posterity of Nebuchadnezzar returned with Zerubbabel (Ezr. ii. 43; Neh. vii. 46). 2. (Var. [Rom. Alex. F-A] oniś; [F-A] Ziwā: Zoint): Chief of the Nethinim in the Neh. xii. 21. The name is probably that of a family, and so identical with the preceding.

ZIK'LAC ( PIXI 'ζίκλακ) and twice ƪזיוֹקילקכ [vindaling, bending, Firstl]: Ζάκλακα, once Ζακλακα: in Chr. [Var.] Zακλακα, Zακλακα: Alex. Ζακλακα, but also Ζακλακα, Ζακλακα: Sīkā: Joseph. Ζακλακα: Sīkē: A place which possesses a special interest from its having been the residence and the private property of David. It is first mentioned in the catalogue of the towns of Judah in Josh. xv., where it is enumerated (ver. 31) amongst those of the extreme south, between Hormah (or Zephath) and Madmannah (possibly Beth-narbooth). It next occurs, in the same connection, amongst the places which were allotted out of the territory of Judah to Simeon (xix. 5). We next encounter it in the possession of the Philistines (1 Sam. xxvii. 11). This is the same place as that which is occupied by Ziklag in the s. 20).

ZIL'LAH ( PIXI 'זיללה) [shorn]: Ζηλάδ: Sella. One of the two wives of Lamech the Cainite, to whom he addressed his song (Gen. iv. 20, 22, 25). She was the mother of Tubal-Cain and Naamah. Dr. Kalisch (Comm. on Gen.) regards the names of Lamech's wives and of his daughter as significant of the transition into the period of art which took place in his time, and the corresponding change in the position of the woman. Naamah signifies the lovely, beautiful woman; whilst the wife of the first man was simply Eve, the Ilegiving. The women were, in the age of Lamech, no more regarded merely as the propagators of the human family: beauty and gracefulness began to command homage.

— which follows from the narrative of 1 Sam. xxx (see 9, 10, 21)—that it was north of the brook Besor. The word employed in 1 Sam. xxvii. 5, 7, 11, to denote the region in which it stood, is peculiar. It is not hes-Shelich, as it must have been had Ziklag stood in the ordinary lowland of Philis-

tia, but hes-Sā'deh, which Professor Stanley (S. of P. App. § 15) renders "the field." On the whole, though the temptation is strong to suppose (as some have suggested) that there were two places of the same name, the only conclusion seems to be that Ziklag was in the south or Negeb country, with a portion of which the Philistines had a connection which may have lasted from the time of their residence there in the days of Abraham and Isaac. It is remarkable that the word śā'deh is used in Gen. xiv. 7, for the country occupied by the Amalekites, which seems to have been situated far south of the Dead Sea, or near Kadesh. The name of Paran also occurs in the same passage. But further investigation is necessary before we can remove the residence of Nabal so far south. His Moon would in that case become, not the Motā which lies near Zif and Kārnāh, but that which was the headquarters of the Maonites, or Mo-
hūmōh. Ziklag does not appear to have been known to Eusebius and Jerome, or to any of the older travellers. Mr. Rowlands, however, in his journey from Gaza to Suez in 1842 (in William's Holy City, i. 465-468) was told of "an ancient site called Ashdoor, or Kasbounty, with some ancient walls," three hours east of Saba, which again was two hours and a half south of Kārnāh, if this he considers as identical with Ziklag. Dr. Robinson had previously (in 1838) heard of 'lishāj as lying southwest of Mill, on the way to 'Abilp (Bibl. Res. ii. 201), a position not discordant with that of Mr. Rowlands. The identification is supported by Mr. Wilton (Negeb, p. 268); but it is impossible at present, and until further investigation into the district in question has been made, to do more than name it. If Dr. Robinson's form of the name is correct — and since it is repeated in the Lists of Dr. Eli Smith (App. vol. iii. of 1st ed. p. 115 n) there is no reason to doubt this — the similarity which prompted Mr. Rowlands' conjecture almost entirely disappears. This will be evident if the two names are written in Hebrew, 'זיללה, 'זיללה.

a The only instance in the A. V. of the use of F in a proper name.

b 1 Chr. xii. 1 and 20.
ZILPAH 3631

ZIMRI

\(\text{ZILPAH} (\text{Ziph, woman})\): Zal\ph a/Zel\phi a \text{ (Syrian)}

\(\text{ZIMRI} (\text{Zimri, son of Seir,} \text{Zemari})\)

1. The son of Seir, the Aramean, slain by Phinehas with the Midianitish princess Cozi in Num. xxxvii. 14. When the Isrealites at Shittim were smitten with plagues for their impure worship of Baal-peor, and were weeping before the Tabernacle, Zimri, with a shameless disregard to his own high position and the sufferings of his tribe, brought into their presence the Midianitess in the sight of Moses and in the sight of the whole congregation. The fierce anger of Phinehas was aroused, and in the swift vengeance with which he pursued the offenders, he gave the first indication of that uncompromising spirit which characterized him in later life. The whole circumstance is much softer in the narrative of Josephus (Ant. iv. 6, §§ 10–12), and in the hands of the theologian is divorced of all its vigor and point. In the Targum of Penuel, Josephus and ben Uzziah several traditional details are added. Zimri retorts upon Moses that he himself had taken to wife a Midianitess, and twelve miraculous signs attend the vengeance of Phinehas.

In describing the scene of this tragedy an unusual word is employed, the force of which is lost in the rendering "tent" of the A. V. of Num. xxxv. 8. It was not the "bed", or ordinary tent of the encampment, but the "kubbah, kubab" (whence Span. abrigo, and our "abode," or dome-shaped tent, to which Phinehas procured his victims. Whether this was the tent which Zimri occupied as chief of his tribe, and which in consequence more elaborate and highly ornamented than the rest, or whether it was, as Gesenius suggests, one of the tents which the Midianitess used for the worship of Poor, is not to be determined, though the latter is favored by the rendering of the Vulg. tentem. The word does not occur elsewhere in Hebrew. In the Syriac it is rendered a cell, or inner apartment of the tent.

W. A. W.
Ewald's inference from Jezebel's speech to Jehu (2 K. ix. 31), that on Elah's death the queen-mother welcomed his murderer with smiles and blandishments, seems rather arbitrary and far-fetched.

[JEZEBEL H.]

3. (Zinari.) One of the five sons of Zerah the son of Judah (1 Chr. ii. 6).

4. [Alex. twice, 1 Chr. viii. 36, Zaaqar.] Son of Jehoshah and descendant of Sain (1 Chr. viii. 36, xxiv. 42).

5. (Om. in LXX.: Zemlari.) An obscure name, mentioned (Jer. xxv. 25) in probable connection with Dedan, Tema, Buz, Arabia (קַסֹּר יִדְיֶה), the mingled people "ereh" (בֵּית יִדְיֶה), all of which immediately precede it, besides other peoples; and followed by Ezion, the Medes, and others. The passage is of wide importation, but the reference, as indicated above, seems to be a tribe of the sons of the East, the Beni Kadem. Nothing further is known respecting Zinari, but it may possibly be the same as, or derived from Zimar, which see.

E. S. P.

ZIN (צִינַן [for palmo-try, Ges.]: Zir: [Vat. Ζήβαδ]: Num. xxvii. 14 a, Alex. Zëwû: Josh. xxv. 1, Alex. Zëwû: Josh. xv. 3, Rom. Alex. Zëwû, Vat. ψήφον, m. θεοφόρον: Sin.) The name given to a portion of the desert tract between the Dead Sea, Ghor, and Arabia (possibly including the two latter, or portions of them) on the E., and the general plateau of the Tih which stretches westward. The country in question consists of two or three successive terraces of mountain converging to an acute angle (like stairs where there is a turn in the flight) at the Dead Sea's southern verge, towards which also they slope. Here the drainage finds its chief vent by the Wady el-Firkeh into the Ghor, the remaining waters running by smaller channels into the Arava, and ultimately by the Wady el Jethel also to the Ghor. Judging from natural features, in the vagueness of authority, it is likely that the portion between, and drained by these wadies, is the region in question; but where it ended westward, whether at any of the above named terraces, or blending imperceptibly with that of Parun, is quite uncertain. Kadesh lay in it, or on this unknown boundary, and here also Ismaän was a wady town, with Judah; since Kadesh was a city in the border of Edom (see KADESH: Num. xiii. 21, xxv. 1, xxviii. 14, xxxiii. 36, xxxiv. 3; Josh. xv. 1). The researches of Williams and Rowlands on this subject, although not conclusive in favor of the site el-Kabîsa for the city, yet may indicate that the "wilderness of Kades," which is indistinguishable from that of Zin, follows the course of the Wady Murch westward. The whole region requires further research; but its difficulties are of a very formidable character. Josephus (Ant. iv. 4, § 6) speaks of a "hill called Sin" (צִינֵה), where Miriana, who died in Kadesh, when the people had "come to the desert of Sin," was buried. This "Sin" of Josephus may really be the name Zin below, being applied to a hill, may perhaps indicate the most singular and wholly i.solated conical acclivity named Modernah (Medina, or Modena), standing a little S. of the Wady Firkeh, near its outlet into the

slave of women. But its root seems to be צין, "to be high." (Genesis:) and in other passages, especially Prov. xvii. 19, the meaning is "a hilly fortress," Ghör. This would precisely agree with the "land of country above indicated (Num. xx. 1, Seetum Reisen, iii. Hebron to Madâna: Wilton, "Nebel," pp. 127, 134)."

ZINA (צִינָה [prob. abundance]: Zêḏâk Zînâ.) The second son of Shimeï (1 Chr. xviii. 10 comp. 11) the Gershonite. One of Kinnitoch's MSS. reads סנהו, Zīnā, like the LXX. and Vulg.

* ZION (צִיון, Zîon, from צָאַב, "a hill") a name, from צוֹב, "to be settled," by which the Palestinian topographers, and the Talmudic and modern Moslems, designated Jerusalem. It is the name of two of the seven hills of the city, the site of the Temple, and the Christian Sepulchre, and of the "lower city" of the Moslems. The name distinguished the sacred hill, and the chief site of the city, from the region, and also from the surrounding desert. It is thus used, "in the high hill of Zion," "upon the hill of Zion," "Zion is the hill of Jehovah," "Zion is exalted above all her neighbors," "Zion is the habitation of a living God." (Ps. lxxvi. 7.) The symbolic name of Jerusalem, as a city of God, as a city of the converts of the Gentiles, as a city of the Noeological, the New Jerusalem, and the New Jerusalem, as the city of the New Moses, the city of the New Testament, and the city of the New Jerusalem, is intended.

Mount Zion, the southern terminal of the eastern tongue of the high table-land, or double promontory, on which Jerusalem was built, and is the highest of its hills. E升ated, and surrounded by deep, trench-like ravines on the west, south, and east, with a deep depression, or valley, in the ridge on the north, it was a position of great natural strength. It first appears in sacred history as a stronghold of the Jebusites who had fortified it, and who held possession of it long after the Israelites had gained the rest of the territory (Josh. xv. 63). It was assaulted at length, and captured by king David (1 Chr. xi. 4-7, who built both a palace and a citadel upon it, and subsequently brought to it the ark of the Lord.

As the seat not only of royal dominion, but of sacred worship, and David; in the Temple was built, this evidence came to be designated as the "holy hill of Zion" (Ps. lvi. 6) and as the "chosen habitation" of Jehovah (Ps. lxxvi. 13), and this naturally led to its employment by the N. T. writers as a type of heaven (Heb. xi. 22; Rev. xiv. 1). It being the royal residence, it was called the "City of David," and its" holiness" and "holiness" (Ps. xxvi. 9), and its prominence in the Psalms led to the frequent use of its name as the synonym of Jerusalem (Is. xxi. 24); as, also, to the designation of the inhabitants of the city collectively, as Zion, or the daughter of Zion (Is. xlix. 14; Is. ix. 14; Zech. ii. 10). The summit of the ridge presented a broad level tract, the southern portion of which lies outside of the modern walls. This is now occupied, in part, by the cemeteries of different Christian sects, including the Protestants, and among them is the stone building, once a Christian church, which covers the traditional site of the sepulchre of king David. Muslim legend has, hitherto, prevented a thorough exploration of the locality. A part of this ground has been cultivated — literally fulfilling the remarkable prediction that Zion should be "ploughed like a field" (Is. xxvi. 18; Mic. iii. 12). Zion was a natural rocky terrace, and hence the force of the Scriptural comparisons which associate with its strong foundations the safety of being rather than "a harem." Ewald, in his sketch of Zinari, is perhaps somewhat led astray by the desire of finding a historical parallel with Sardanapalus.
livers and the stability of Christ's kingdom (Is. xxviii. 16).

Until a late period, the site of Zion was unquestioned. A glance at the ground of the city, or at a plan of it, shows that the southwest hill was the largest and most important of the hills on which it was built. The position of this hill accords so fully with almost all the traditional and historical notices which have reached us, that it has been accepted without dissent as the Zion of David. A few years since, Mr. Ferguson started the theory that Zion was identical with the southeast hill, or Moriah. The present writer in a preceding article has stated the grounds of dissent from this view (Jerusalem, ii. 1330-1332; see also Bild. Sacra, xxiv. 116-140).

Quite lately, still another theory, as novel, has been started, affirming the identity of Zion with Akra, the hill on the north; and this we will briefly examine here. (See also Bild. Sacra, xxvii. 565-568.) This originated with Captain Warren, the British engineer who has made such important and interesting subterraneous explorations in Jerusalem, and who appears to have enlivened his labors below ground with historical researches above, which are quite independent of his professional work. It is propounded by him in Quarterly Statement, No. III., of the Palestine Exploration Fund, under the title: "The Comparative Holiness of Mounts Zion and Moriah" (pp. 76-98). It is expanded and defended by Rev. John Forbes, LL.D., Edinburgh, in the Bild. Sacra (xxvii. 191-195). Both writers concede the baselessness of Mr. Ferguson's theory, which will not, probably, be put forward again; and the new theory, we apprehend, will be as transient.
its natural position, and threw around it a wall which made it well nigh impregnable.

Now, the advocates of the new theory must give some consistent explanation of the royal zeal, shown through successive reigns, in fortifying this broad and ghastly summit. They take pains to explain that Zion was not an isolated fortress, but included a considerable part of the city—the palace of the king and the dwellings of the people; and the upper city was, confessedly, larger than the lower.

The most commanding spot in the capital, by nature and art combined made the most secure, and of ample extent, withal, — the royal palaces (according to their theory) were not here; the royal treasures were not here; the royal sepulchres were not here; the citadel was not here; the Tabernacle and the ark of the covenant, before the building of the Temple, were not here; and the wise monarchs of Israel fortified this elevated quarter of their capital, until it could bid defiance to almost any assault, and then built their own residence outside of it, looking up with admiration to its strong fortifications, congratulating the inhabitants who dwelt within its fastnesses, but depriving themselves, their families, and their possessions, secular and sacred, of the benefit of their own defenses!

There succeeded a period of protracted peace, in which the monarch could have his summer residence in the country, and build a palace for his queen in the unrivalled suburbs. But from the first conquest it was necessary to have a point of as absolute security as possible; and what conceivable point would naturally be guarded with more jealous care than the principal seat of the royal family — the seat of empire? For a considerable period (we know not how long) the wall around the southwest hill was the only wall of the city. Josephus repeatedly refers to it as, by way of distinction, "the old wall." And the interval in which it served as the sole protection of the capital was not a season of peace, but a period of incessant war with the tribes and nations on every side of Israel.

And when new walls were afterwards erected, new defenses were added to this.

Capt. Warren says:— If we place three round shot close together we have a rough model of Jerusa-

meh. Solomon's. On the shot of the shot to the north being Mount Zion; that to the southwest, Moriah; and that to the southwest, the remainder of Jerusalem " (p. 81). Accepting this "model," we call the north shot Akra: the southeast, Moriah: and the southwest (which to Warren is nameless), Zion. The north hill was subsequently protected on its exposed side by a strong wall — the second wall of Josephus; and at a still later day, in the reign of king Herod Agrippa, a fourth hill, on the northwest (Bezetha), was protected on its exposed side by the third wall of Josephus. Jerusalem was never attacked from the south. The point of menace and peril, in every siege, was in the high-

lands on the north. These three walls on the north were successive brickworks against a foreign foe. When the hill represented by Warren's north shot was protected by one wall, the southwest hill was protected by two walls; when the former was protected by two, the latter was protected by three. And the security enjoyed by the upper city, on the southwest hill, above that of the lower city, con-

sisted, besides its natural defenses on the south, in the fact that it was not isolated on the north, in the construction of which successive kings had taken an enthusiastic interest. Consequently, as we have

said, this part of Jerusalem held out the longest in every siege. "No attack or approach is ever de-
scribed as made against the upper city of Zion until after the besiegers had broken through the second wall, and had thus possessed the lower city." (Rob. Bibb. Res. 1852, p. 214). When the city was invested by Titus after he had stormed and carried every part but the southwest hill, the course of the siege is thus stated by Mr. Grove: — "The upper city, higher than Moriah, inclosed by the original wall of David and Solomon, and on all sides precipices, except on the north, where it was defended by the wall and towers of Herod, was still to be taken. . . . It took eighteen days to erect the necessary works for the siege. The four legion were once more stationed on the west or northwest corner, where Herod's palace abut-

ted on the wall, and where the three magnificent and impregnable towers of Hippicus, Phasaelus, and Mariamne rose conspicuous. This was the main attack" (Jerusalem, i. 307). The wall thus strengthened by Herod for the protection of that part of the city which embraced his own palace was the old wall, which ran from Hippicus eastward to the Nysus. "The interior and most ancient of the three walls on the north was, no doubt, the same wall which ran along the northern brow of Zion," or the southwest hill. (Rob. Bibb. Res. i. 413.) For whose protection, as more important than their own, was this wall built and strengthened by David and Solomon and their immediate successors?

The reasons offered by these writers for their hypothesis are not based on recent discoveries, nor are they new. These speculations have not the remotest connection with Capt. Warren's explorations in Jerusalem. The argument rests mainly on two or three passages in Josephus and the first book of Maccabees, relating to the Akra or castle which Antiochus Epiphanes built on the hill sustain-
ing the lower city, and which are familiar to all who have studied the topography of the city. These parallel narratives involve a perplexity which Prof. Robinson fully examined, and, we think, satisfac-
torily explained, almost a quarter of a century ago (Bibb. Sover. ii. 620-624). His suggestion is, that in process of time the City of David was divided into two parts, the first restricted to the Hill of Zion, came to be used by synecdoche for the whole city, so as to be synonym-
ous with Jerusalem: and he cites evident traces of such usage from Isaiah, the Maccabees, and Josephus. This is a much simpler solution of the difficulty than the transfer of site by these writers.

The immemorial conviction, which has not merely survived centuries of observation, but been confirmed by the investigations of keen-eyed witnesses, will, we are confident, abide. The southwest hill, fortified beyond the rest, and its dwellings more carefully protected; the most im-
portant strategic point in the city, and the last rally-point in memorable sieges: the hill for which the propounders of the new theory have no name — Forbes contending himself with applying the epithet "pseudo" to the current appellation, and Warren designating it as "the remainder of Jerusalem," — this historic hill has borne, and will continue to bear the sacred and classic name of Zion.

Every Christian reader has felt — what every Christian visitor to the holy city who has stood on its southwest hill has felt more — the force and beauty of such passages as these, in the Psalms o
David: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King" (Ps. xlvii. 2); "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth for ever" (Ps. cxvii. 1). From strains like these the transition is abrupt and startling to such sentences as the following: "The site where Zion once was, and is not." (Warren, p. 85); "Mount Zion, once so holy, was at length razed to the ground and obliterated" (Forbes, p. 195). We take comfort in the undoubting conviction that the grand similes of the sacred writers have not been thus emptied of their significance. The Zion of the psalmist and the prophet still stands, with its rocky, precipitous sides, and the deep valleys sweep around its base, as of old. Its "palaces" have disappeared; and in its desolation, literal and moral, it is no longer "the joy" which it once was. But "beautiful for situation" it still is; and, to the eye of the traveller who approaches it from the south, it still lifts itself in strength, though not in the ancient grandeur, "on the sides of the north." (GUTTEN; JERUS; JERUSALEM; TYREOPON.

ZIOR (ז"ור) [swallow's nest]: Zipp; Alex. Ziip; Sire). A town in the mountain district of Judah (Josh. xv. 54, only). It belongs to the same group with Hebron, next to which it occurs in the list. By Eusebius and Jerome (Onom. Zipp) it is spoken of as a village between Edin (Jerusalem) and Eleutheropolis (Beth jibrin), in the tribe of Judah. A small village named סִיֵר ז' (new) lies on the road between Tekoa and Hebron, about six miles northeast of the latter (Rob. Bibl. Res. i. 488), which may probably be that alluded to in the Onomasticon; and but for its distance from Hebron, might be adopted as identical with Zior. So little, however, is known of the principle on which the groups of towns are collected in these lists, that it is impossible to speak positively on the point, either one way or the other.

ZIPH (ז"יפ) [boulder-heap, pinnacle, Ges. ed. 1893; melting-place, First]. The name borne by two towns in the territory of Judah.

1. (Maspia; Alex. 5ii'w)ZIP; Ziph.) In the south (Neph.); named between Hiinan and Telum (Josh. xv. 24). It does not appear again in the history — for the Ziph of David's adventures is an entirely distinct spot — nor has any trace of it been met with. From this, the apparent omission of the name in the Vatican LXX., and from the absence of the "and" before it, Mr. Wilton has been led to suggest that it is an interpolation (Neph., 85): but its grounds for this are hardly conclusive. Many names in this list have not yet been encountered on the ground; before several others the "and" is omitted; and though not now recognizable in the Vat. LXX., the name is found in the Alex. and in the Peshito (Ziip). In our present ignorance of the region of the Neph. it is safer to postpone any positive judgment on the point.

2. (Rom. O'g'vB; Zip; Vat. O'g'vB; Zip, ζηζιβ; Alex. Zip, ζηζιβ; Ziph.). In the highland district: named between Carmel and Juttah (Josh. xv. 55). The place is immortalized by its connection with David, some of whose greatest perils and happiest escapes took place in its neighborhood (1 Sam. xxii. 14, 15, 24, xxvi. 2). These passages show, that at that time it had near it a wilderness (wildbar, i. e. a waste pasture ground) and a wood. The latter has disappeared, but the former remains. The name of Zif is found about three miles S. of Hebron, attached to a rounded hill of some 100 feet in height, which is called Tell Zif. About the same distance still further S. is Kiramad (Carmel), and between them a short distance to the W. of the road is Jatta (Juttah). About half a mile E. of the tell are some considerable ruins, standing at the head of two small wadis, which, commencing here, run off towards the Dead Sea. These ruins are pronounced by Dr. Robinson (Bibl. Res. i. 492) to be those of the ancient Ziph, but hardly on sufficient grounds. They are too far from the tell for it to have been the citadel to them. It seems more probable that the tell itself is a remnant of the ancient place which was fortified by Roberton (2 Chron. xii. 8)." Ziph" is mentioned in the Onomasticon as 8 miles east of Hebron: "the village," adds Jerome, "in which David hid is still shown." This can hardly be the spot above referred to, unless the distance and direction have been stated at random, or the passage is corrupt both in Eusebius and Jerome. At 7 Roman miles east of Hebron a ruin is marked on Van de Velde's map, but it does not appear to have been investigated. Elsewhere (under "Zeph") and "Ziph" they place it near Carmel, and connect it with Ziph, the descendant of Caleb.

From Eusebius to Dr. Robinson no one appears to have mentioned Zif. Yet many travellers must have passed the tell, and the name is often in the months of the Arab guides (Stanley, S. of P. p. 101 b.).

There are some curious differences between the text of the LXX. and the Hebrew of these passages which may be recorded here.

HEBREW


15. . . . in the wilderness of Ziph in the wood.

19. And Ziphites came to Saul

VATICAN LXX. (MAJ.)

1. ελαθαιξ εν τη φροσμη εν τω ορει ζηζιβ δεν εν τη γη τω αρχαιωμεν.

15. εν τω ορει εν τω αρχαιωμεν εν τη κατι φρα, τη κατι [κατι = γ στιλ τι και διαθερα οι ζζιβαινα οι εκ των αρχαιωμεν προς Σ].

ALEX. LXX.

1. ζηζιβ εις ορος εις τη φροσμη εις τη γη τω αρχαιωμεν.

15. . . . εν τω ορει εν τη φροσμη εν τη κατι φρα, τη κατι [κατι = γ στιλ τι και διαθερα οι ζζιβαινα οι εκ των αρχαιωμεν προς Σ].

a * In his Index to Clark's Bible Atlas, p. 111, Mr. Grove withdraws this objection and speaks of Ziph as "now Zif, 3 miles south of Hebron."

b See a remark curiously parallel to this by Mar mont in his Voyage between Napoleon and Jerusalem.
ZIPH (ZIPH): Ziph. [Vat. omits: Alex. Zapha: Saph]. Son of Jehaleel (1 Chr. iv. 10).

ZIPTAH (ZIPTH): Zepha; [Vat. Zapha: Alex. Zapha: Zapher]. One of the sons of Jehaleel, whose family is enumerated in an obscure genealogy of the tribe of Judah (1 Chr. iv. 16).

ZIPHTHIES, THE (ZIPTHEE): Zaphai: Zeusaphaios: Ziphties. The inhabitants of Ziphtah (see the foregoing article, No. 2). In this form the name is found in the V. only in the title of Ps. liv. In the narrative it occurs in the more usual form of ZIPHTHITES, THE (ZIPTHTE): oi Zeusaphaios [Vat. Zeaphaios: Ziphteh]. 1 Sam. xxiii. 19, 20, xxiv. 1.

ZIPHTHON (ZIPTHON): Zeaphon: Sephon. Son of Gath (Gen. xvi. 16); elsewhere called Ziphthon.

ZIPHTHON (ZIPTHON: fragrant): Zeaphara: Ziphteron. A point in the north boundary of the promised land as specified by Moses (Num. xxiv. 9). It occurs between Zelah and Hazar-Enan. If Zelah is Selah, and Hazar-Enan Kuevit, as is not impossible, then Ziphteron must be looked for somewhere between the two. At present no name at all suitable has been discovered in this direction. But the whole of this toponymy is in a most unsatisfactory state as regards both comprehension of the original record and knowledge of the ground; and in the absence of more information we must be content to abstain from conjecture.

In the parallel passage of Ezekiel (xlii. 10, 17) the words "Hazar-hatticon, which is by the border of Haaran," appear to be substituted for Ziphteron. The Haaran here named may be the modern village Horatia, which lies between Selah and Kuevit, and not the district of the same name many miles further south.

ZIPPOR (ZIPPOR), and twice ZIPPER (Zappere): Zepore: Sepore. Father of Balak king of Moab. His name occurs only in the expression "son of Zipper" (Num. xxiii. 2, 4, 10, 16, xxvii. 18; Josh. xxiv. 9, Judg. xi. 23). Whether he was the "former king of Moab" alluded to in Num. xxvi. 26, we are not told, nor do we know that he himself ever reigned. The Jewish tradition already noticed [Moen, iii. 1981] is, that Moab and Midian were united into one kingdom, and ruled by a king chosen alternately from each. In this connection the similarity between the names Zipper and Zipperah, the latter of which we have to know been the name of a Midianitess, pur song, is worthy of notice, as it suggests that Balak may have been of Midianite parentage.

ZIPPO'RAH (ZIPPO'RAH: [fragrant]): Zepphora: Zipperah. Daughter of Zipporah and Jethro, the priest of Midian, wife of Moses, and mother of his two sons Gershom and Eliezer (Ex. ii. 21, iv. 25, xviii. 2, comp. 6). The only incident recorded in her life is that of the circumcision of Gershom (iv. 24-26), the account of which has been examined under the head of Moses (ill. 2019). See also Stanley's Jewish Church, p. 114.

It has been suggested that Zipperah was the Cushite (A. Y. "Ethiopian") wife who furnished Miriam and Aaron with the pretext for their attack on Moses (Num. xii. 1, &c.). The chief ground for this appears to be that in a passage in Halakuk (vii. 7) the names of Cushian and Midian are mentioned together. But in the immense interval which has elapsed between the Exodus and the period of Halakuk (at least seven centuries), the relations of Cush and Midian may well have altered too materially to admit of any argument being founded on the later passage, even if it were certain that their being mentioned in juxtaposition implied any connection between them, further than that both were dwellers in tents and enemies of Israel; and unless the events of Num. xii. should be proved to be quite out of their proper place in the narrative, it is difficult to believe that a charge could have been made against Moses on the ground of his marriage, after so long a period, and when the children of his wife must have been several years old. The most feasible suggestion appears to be that of Es Wald (gischichie, ii. 228, note), namely, that the Cushite was a second wife, or a concubine, taken by Moses during the march through the wilderness — whether after the death of Zipperah (which is not mentioned) or from other circumstances must be uncertain. This — with the utmost respect to the eminent scholar who has supported the other alternative — the writer ventures to offer as that which commends itself to him.

The similarity between the names of Zipper and Zipperah, and the possible inference from that similarity, have been mentioned under the former head. [Zipperah.]

ZITH'RI (ZITH'RI: Jehovah's protection): Zepore: [Vat. Zepore]: Alex. Zepore: Sethri. Properly "Sithri": one of the sons of Uzziel, son of Kohath (Ex. vi. 22). In Ex. vi. 21, "Zithri" should be "Zichri," as in A. V. of 1611.
Gershonite village by God, and smote them, because there was pasture there for their flocks. (1 Chr. iv. 37).

2. Ziqi'ah (Vat. Zeki'ah; Alex. Zeika) Son of Rehobam by Maachah the granddaughter of Abdon (2 Chr. xi. 20).

Zizah (Zizah) ['full breast'].

A Gershonite Levite, second son of Shimei (1 Chr. xxiii. 11); called Ziza in ver. 10.

Zo'ah (Zo'ah) [Taneis; Touis], (Ex. xxx. 14, in Tynapah), an ancient city of Lower Egypt. It is mentioned by a Shemitic and by an Egyptian name, both of the same signification. Zoan, preserved in the Coptic ΖΩΑΝ, ΖΩΑΝ, ΖΩΑ.".

Za'ane, Za'ane, Za'ane, the Arabic (a village on the site), and the classical Taneis, Tanis, whence the Coptic transcription TANEWS comes from the root ΖΑΝ, "he moved tents" (Is. xxxiii. 20), cognate with הָנֹן, "he loaded a beast of burden," and thus signifies "a place of departure," like דָּשַּׁנ, Zanamim (Josh. xix. 33), or דָּשַׁנ, Zansim (Judg. iv. 11), "removings" (Gesen), a place in northernmost Palestine, on the border of Nahalot near Kedesh. The place just mentioned is close to the natural and constant northern border of Palestine, whether under the spurs of Lebanon or of Hermon. Zoan lay near the eastern border of Lower Egypt. The sense of departure or removing, therefore, would seem not to indicate a mere resting-place of caravans, but a place of departure from a country. The Egyptian name HA-AWAR, or PA-AWAR, Avaris, Aouager, means "the abode" or "house" of "going out" or "departure." Its more precise sense fixes that of the Shemitic equivalent.

Tanis is situated in N. lat. 31°, E. long. 31° 57', on the east bank of the canal which was formerly the Tanite branch. Anciently a rich plain extended three east as far as Pelusium, about thirty miles distant, gradually narrowing towards the east, so that in a southeast direction from Tanis it was not more than half this breadth. The whole of this plain, about as far south and west as Tanis, was anciently known as "the Fields" or "Plains," HILLEGUPT, "the Marshes," ta ḫāy, "Elephemia, or "the pasture-lands," Bowsalia. Through the subsidence of the Mediterranean coast, it is now almost covered by the great Lake Mezreleb. Of old it was a rich marsh-land, watered by four of the seven branches of the Nile, the Pathunite, the Taneite, and Peliacite, and swept by the cool breezes of the Mediterranean. Tanis, while Egypt was ruled by native kings, was the chief town of this territory, and an important post towards the eastern frontier.

At a remote period, between the age when the pyramids were built and that of the empire, seemingly about in c. 2580, Egypt was invaded, over-run, and subdued, by the strangers known as the Shepherds, who, or at least their first race, appear to have been Arabs cognate with the Phoenicians. How they entered Egypt does not appear. After a time they made one of themselves king, a certain Salatis, who reigned at Memphis, exacting tribute of Upper and Lower Egypt, and garrisoning the principal places with garrisons to prevent the eastward of the eastern provinces, which he foresaw the Assyrians would desire to invade. With this view, finding in the Saite (better elsewhere Schroette) nome, on the east of the Bubastite branch, a very fit city called Avaris, he rebuilt, and very strongly walled it, garrisoning it with 240,000 men. He came hither in harvest-time (about the vernal equinox), to give corn and pay to the Assyrms, and exercise them to terrify foreigners. This is Manetho's account of the foundation of Avaris, the great stronghold of the Shepherds. Several points are raised by it. We see at a glance that Manetho did not know that Avaris was Tanis. By his time the city had fallen into obscurity, and he could not connect the HA-AWAR of his native records with the Tanis of the Greeks. His account of its early history must therefore be received with caution. Throughout, we trace the influence of the pride that made the Egyptians hate, and affect to despise the Shepherds above all their conquerors, except the Persians. The motive of Salatis is not to overawe Egypt but to keep out the Assyrians; not to terrify the natives but these foreigners, who, if other history be correct, did not then form an important state. The position of Tanis explains the case. Like other principal cities of this tract, Pelusium, Bubastis, and Heliopolis, it lay on the east bank of the river, towards Syria. It was thus outside a great line of defense, and afforded a protection to the cultivated lands to the east, and an obstacle to an invader, while to retreat it was always possible, so long as the Egyptians held the river. But Tanis, though doubtless fortified partly with the object of repelling an invader, was too far inland to be the frontier fortress. It was near enough to be the place of departure for caravans, perhaps was the last town in the Shepherd-period, but not near enough to command the entrance of Egypt. Pelusium lay upon the great road from Palestine, it has been until lately placed too far north [SIX], and the plain was here narrow, from north to south, so that no invader could safely pass the fortress; but it soon became broader, and, by turning in a southwesterly direction, an advancing enemy would leave Tanis

a Keri, as in Joshua.

b The identification of Zoa with Avaris is due to M. de Rouge.
for to the northward, and a bold general would de-
tach a force to keep its garrison in check and march
upon Helipolis and Memphis. An enormous
standing militia, settled in the Baculion, as the
Egyptian militia afterwards was in neighboring
counties of the Delta, and with its headquarters at
"Sekhef," the military capital of their province,
retained a rear in case of disaster, besides maintaining
hold of some of the most productive land in the country,
and mainly for the former two objects we believe
Avaris to have been fortified.

Manetho explicitly states Avaris to have been
older than the time of the Shepherds; but there are
reasons for questioning his accuracy in this matter.
The name is more likely to be of foreign than of
Egyptian origin, for Avaris distinctly indicates the
place of departure of a migratory people, whereas
Avaris has the simple signification "abode of de-
parture."

A remarkable passage in the book of Numbers,
not hitherto explained, "Now Hebron was built
seven years before Zoan in Egypt" (xvii, 22), seems
to deliver the key to the question.

Hebron was anciently the city of Arba, Kirjath-Arba, and was under
the rule of the Anakim. These Anakim were of the
old warlike Palestinian race that long dominated
over the southern Canaanites. Here, therefore,
the Anakim and Zoan are connected. The Shepherds
who built Avaris were apparently of the Phoenician
stock which would be referred to this race as, like
them, without a pedigree in the Semitic geo-
graphical list. Hebron was already built in Abra-
ham's time, and the Shepherd-invasion may be
dated about the same period. Whether some older
village or city were succeeded by Avaris matters
little: its history begins in the reign of Saul.

What the Egyptian records tell us of this city
may be briefly stated. Appearing probably Apophis
of the XVIth dynasty, a Shepherd-kings who reigned
shortly before the XVIIIth dynasty, built a temple
here to Set, the Egyptian Osiris, and worshipped
no other god. According to Manetho, the Shepherds,
after 511 years of rule, were expelled from all Egypt
and shut up in Avaris, whence they were allowed
to depart by capitulation, by either Amenem-De
Hamnomos (Aminhas or Theolomn IV.); the first
and seventh kings of the XVIIIth dynasty. The
monuments show that the honor of ruling Egypt
of the Shepherds belonged to Aminhas, and that this
event occurred about B.C. 1500. Rameses II. em-
sellished the great temple of Tanis, and was fol-
lowed by his son Menepthah.

It is within the period from the Shepherd-inva-
sion to the reign of Menepthah, that the soqour and
Exodus of the Israelites are placed. We believe
that the Pharaoh of Joseph as well as the oppressor
were Shepherds, the former ruling at Memphis and
Zoan, the latter probably at Zoan only; though in
the case of the Pharaoh of the Exodus, the time
would suit the annual visit Manetho states to have
been paid by Salatis. Zoan is mentioned in con-
nection with the Phleges in such a manner as to
have no doubt that it is the city spoken of in
the narrative in Exodus as that where Pharaoh dwelt.
The wonders were wrought "in the field of Zoan":
(Ps. lxxviii. 12, 49), במשע, which may
either denote the territory immediately around the
city, or its name, or even a kingdom (Genen. lixi.
28. v. 112). This would accord best with the
Shepherd period; but it cannot be doubted that
Rameses II. paid great attention to Zoan, and may
have made it a royal residence.

After the fall of the empire, the first dynasty is
the XXIst, called by Manetho that of Tanis. Its
history is obscure, and it fell before the stronger
line of Bakavities, the XXIIth dynasty, founded by
Shishak. The expansion of Sesostris from the Panthone,
under the XXIIth dynasty, must have been a blow
to Tanis; and perhaps a religious war occasioned
the rise of the XXIIth. The XXIIth dynasty is
called Tanite, and its last king is probably Sthesos,
the contemporary of Tirhakah, mentioned by Her-
rodus. At this time Tanis once more appears in
proverb history, as a place to which came ambassa-
dors, either of Hoshea, or Ahaz, or else, possibly,
Hezekiah: "For his princes were at Zoan, and his
messenger came to Hanes" (Is. xxx. 4). As
mentioned with the frontier town Telphania, Tanis
is not necessarily the capital. But the same
prophet perhaps more distinctly points to a Tanite
line where saying, in "the land of Egypt," "the
princes of Zoan are become fools; the princes of
Noph are deceived." (xx. 29). The doom of Zoan
is foretold by Ezekiel: "I will set fire in Zoan"
(33. 14), where it occurs among the cities to be
taken by Nebuchadnezzar.

The plain of Sin is very extensive, but thinly
inhabited; no village exists in the immediate vicin-
ity of the ancient Tanis; and, when looking from
the mounds of this once splendid city towards the
distant palms of inhospitable villages, we perceive
a desolation spread around it. The "field of Zoan,
is now a barren waste; a canal passes through it
without being able to fertilize the soil; a fire has
been set in "Zoan;" and one of the principal capi-
tals or royal abodes of the Pharaohs is now the
habitation of fishermen, the resort of wild beasts,
and infested with reptiles and malignant fivers.

It is remarkable for the height and extent of its
mounds, which are upwards of a mile from N. to
S., and nearly 2 of a mile from E. to W. The
area in which the sacred inclosure of the temple
stood is about 1,900 ft. by 1,250, surrounded by
mounds of fallen houses. The temple was adorned
by Rameses II. with numerous obelisks and most
of its sculptures. It is very ruinous, but its re-
mainders are very instructive. The number of its
obelisks, ten or twelve, all now fallen, is in-
equaled, and the labor of transporting them from
Syene shows the lavish magnificence of the Egyptian
kings. The oldest name found here is that of
Sesertem III. of the Xth dynasty, the latest that of
221, 222). Recently, M. Mariette has made exca-
vations on this site and discovered remains of the
Shepherd-period, showing a markedly-characteristic
style, especially in the representation of face and
figure, but of Egyptian art, and therefore after-
wards appropriated by the Egyptian kings.

R. S. P.

* The past ten years have been rich in discoveries
of historical value at Sin, the site of the ancient
Avaris, Tanis, or Zoan. M. Mariette's excavations
have brought to light a colossal statue of Amen-
emue I. founder of the Xth dynasty; a colossal
statue of Osiris I. represented as Osiris; a third
of Serekhthotep III. of the Xth dynasty; a fourth
of another Serekhthotep, not fully identified, but hav-
ing the prefix of Osirsen I.; and a fifth colossal
of an sovereign whose name is not yet known from
any list of kings.

In addition to these, a number of sphinxes of
the general destruction of the cities of the phain, Zoar was spared to afford shelter to Lot, and it was on that occasion, according to the quaint statement of the ancient narrative, that the change in its name took place (xxxv. 24, 25, 30). It is mentioned in the account of the death of Moses as one of the landmarks which bounded his view from Tiszali (Deut. xxxv. 9), and it appears to have been known in the time both of Isaiah (xxv. 5) and Jeremiah (xlvii. 24). These are all the notices of Zoar contained in the Bible.

1. It was situated in the same district with the four cities already mentioned, namely, in the Cœura, the "plain" or "circle" of the Jordan," and the narrative of Gen. xvi. evidently implies that it was very near to Sodom—sufficiently near for Lot and his family to traverse the distance in the time between the first appearance of the morning and the actual rising of the sun (vv. 15, 23, 27).

The definite position of Sodom is, and probably will always be a mystery, but there can be little doubt that the plain of the Jordan was at the north of the Dead Sea; and that the plain of Zoar therefore have been situated there instead of at the southern end of the lake, as it is generally taken for granted they were. The grounds for this conclusion have been already indicated under SoGOM (p. 3068), but it will be well to state them here more at length. They are as follows:

(a) The northern and larger portion of the lake has undoubtedly existed in, or very nearly in its present form since a date far anterior to the age of Abraham. (The conviction of the writer is that this is true of the whole lake, but every one will agree as to the northern portion, and that is all that is necessary to the present argument.) The Jordan therefore at that date discharged itself into the lake pretty nearly where it does now, and thus the "plain of the Jordan," unless connected with the river, must have lain on the north of the Dead Sea.

(b) The plain was within view of the spot from which Abram and Lot took their survey of the country (Gen. xiv. 13); and which, if there is any connection in the narrative, was "the mountain east of Bethel," between Bethel and Ai, with "Bethel on the west and Ai on the east." (xvii. 11, xiii. 3). Now the lower part of the course of the Jordan is plainly visible from the hills east of Bethula—the whole of that rich and singular valley spread out before the spectator. On the other hand, the southern half of the Dead Sea is not only too far off to be discerned, but is actually shut out from view by intervening heights.

(c) In the account of the view of Moses from Tiszali, the Cœura is more strictly defined as "the Cœura of the plain of Jericho" (A. V. "plain of the valley of Jericho"), and Zoar is mentioned in immediate connection with it. Now no person who knows the spot from actual acquaintance, or from study of the topography, can believe that the "plain of Jericho" can have been extended to the southern end of the Dead Sea. The Jerusalem Tarquin (not a very ancient authority in itself, but still valuable as a storehouse of many ancient traditions and explanations), in paraphrasing this passage, actually identifies Zoar with Jericho—"the plain of the name of Zoar is given יבש and the play on the "smallness" of the town is suppressed.

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6 The Tarqum Pseudechathian, to vv. 22, 23, 26.
ZOAR

valley of Jericho, the city which produces the palms, that is Zeér (יוֹדָּה).a

These considerations appear to the writer to render it highly probable that the Zoar of the Pentateuch was to the north of the Dead Sea, not far from its northern end, in the general parallel of Jericho. That it was on the east side of the valley seems to be implied in the fact that the descendants of Lot, the Moabites and Ammonites, are in possession of that country as their original seat when they first appear in the sacred history. It seems to follow that the "mountain" in which Lot and his daughters dwelt when Moab and Ben-Ammi were born, was the "mountain" to which he was advised to flee by the angel, and between which and Sodom stood Zoar (xxix. 30, compare 17, 19). It is also in favor of its position north of the Dead Sea, that the earliest information as to the Moabites makes their original seat in the plains of Heshbon, N. E. of the lake, not, as afterwards, in the mountains on the S. E., to which they were driven by the Amorites (Num. xxxii. 31).

2. The passages in Isaiah and Jeremiah in which Zoar is mentioned give no clue to its situation. True they abound with the names of places, apparently in connection with it, but they are places (with only an exception or two) not identified. Still it is remarkable that one of these is Elekhan, which, it is probable, is in the parallel of the north end of the Dead Sea, and that another is the Waters of Ninimri, which may turn out to be identical with Wady Ninim, opposite Jericho. Wady Zeér, a short distance south of Ninim, is suggestive of Zoar, but we are too ill-informed of the situations and the orthography of the places east of Jordan to be able to judge of this.

3. So much for the Zoar of the Bible. When however we examine the notices of the place in the post-Biblical sources, we find a considerable difference. In these its position is indicated with more or less precision, as at the S. E. end of the Dead Sea. Thus Josephus says that it retained its name (Zeór) to his day (Ant. i. 4, § 4). The notices of Eusebius are to the same tenor: the Dead Sea extended from Jericho to Zoar (Zoàpàr: Ovsn. Ζωάππαρ καὶ αὐξανεῖ), the former being washed by the Euphrates, and the latter being enclosed by the mountains and inhabited, and contained a garrison of Roman soldiers; the palm and the lime-wood still flourished, and testified to its ancient fertility (Ant. xiv. 1. § 4). To these notices of Eusebius St. Jerome adds little or nothing. Paula in her journey beholds Sogor (which Josephus gives on several occasions as the Hebrew form of the name in opposition to Zoar or Zoara, the Syrian form) from Caplah Borecha (possibly Ben Naim, near Nebron), at the same time with Engedi, and the land where once stood the four cities; but the terms of the statement are too vague to allow of any inference as to its position (Epist. civii. § 11). In his commentary on Is. xv. 5, he says that it was "in the boundary of the Moabites, dividing them from the land of the Philistines," and thus justifies his use of the word/widget to translate יָדָּה (A. V. "his fugitives,"

a Similarity, Stephans of Byzantium places Zoar in Palestine (quoted by Reland, p. 1055).

b See Rümker, Der Hebr. Trau. in Herod. (Berolini, 1825), p. 291.

c The distance from Jericho to Engedi is under stated here. It is really about 21 English miles.
ZOAR 3641

ZOAR (Heb. Zôar) is a town on the W. bank of the Jordan, 1 m. from the Dead Sea, situated on the W. bank of the Dead Sea, between which mountain and the Dead Sea is the salt of salt. It is

true to say that the mountain is not south of the Dead Sea, but to the W. of it.

 arising from the Jordan, where it is called the 'Arnon' (Arnonis). The high

point of the range is on the S. side of the valley of Elah (Arnon), between which mountain and the Dead Sea is the salt of salt. It is

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ZOAR

ZOAR was east of the boundary, and Sodom west of it, and both were near it.

The first allusion to the spot (Gen. xiii. 10) accords entirely with the position which we advocate, and does not readily admit of any other construction. Mr. Grove refers to the watered and fruitful plain of Jordan, before the Lord destroyed the cities, "as thou comest unto Zoar." Like a later description, in which Zoar is a terminus, the reader naturally understands a reference to the southern extremity of the plain. If Zoar had been east of the Jordan, on a line with Jericho, the description would be unnatural. It might still be claimed to be an allusion to the the region of the valley divided by the Jordan, but it would exclude the more pertinent and manifest allusion to its length.

The above interpretation, which Mr. Grove sets aside as impossible, he has himself put forward as unquestioned and unenumerated, and in previous articles it stands as his own. His exposition (see Rev. vol. ii. p. 1658 a) reads thus:

"The two Hebrews looked over the comparatively empty land in the direction of Sodom, Gomorrah, and Zoar (xiii. 10). And Lot lifted up his eyes toward the left, and beheld all the precipice of the Jordan that it was well-watered everywhere: like a garden of Jehovah, like that unutterably green and fertile land of Egypt he had only lately quitted. Even from that distance through the clear air of Palestine, can be distinctly discovered the long and thick masses of vegetation which fringe the numerous streams that descend from the hills on either side, to meet the central stream in its tropical depths. And what it now is immediately opposite Bethel, such it seems then to have been even to Zoar, to the furthest extremity of the sea which now covers the valley of the fields (the Valley of Sibilla, Sibilla fields), the fields of Sodom and Gomorrah. So Lot chose all the precipice of the Jordan, and journeyed east, down the ravines which give access to the Jordan Valley: and then when he reached it, turned again southward and advanced as far as Sodom (II. 12)."

See also Brit. vol. i. p. 298.

Besides the passages in Genesis and the two in the prophecies which have been referred to, Zoar is named in but one other place in the Bible (Deut. xxix. 3), and that is decisive against Mr. Grove's theory.

Moses had ascended "the mountain of Nebo, to the top of Pisgah, that is over against Jericho," to take his view of the Promised Land. The Lord showed him its different sections, and among others "the plain of the valley of Jericho, the city of palm-trees unto Zoar." Mount Nebo has been identified, if we accept Mr. Fruin's suggestion, and journeyed east, down the ravines which give access to the Jordan Valley: and then when he reached it, turned again southward and advanced as far as Sodom (II. 12)."

The argument adduced above, that the earliest information as to the Moabites makes their original seat in the plains of Heshbon, northeast of the lake, not as afterwards in the mountains on the south-east, to which they were driven by the Amorites (Num. xxxii. 20), has been related to Mr. Grove himself in a preceding article (Moab, vol. iii. p. 1890 a): "The warlike Amorites, either forced from their original seats on the west, or perhaps driven over by the increasing prosperity of the young nation, crossed the Jordan, and overrun the richer portion of the territory on the north, driving Moab back to his original position behind the natural bulwark of the Arnon."

In the former of these passages, the "original seat" of the Moabites is represented to have been northeast of the sea. In the latter their "original position" is represented to have been southeast of the sea, and again, in the same article, "the south-eastern border of the Dead Sea is spoken of as their original seat."

In the former they are said to have been driven by the Amorites out of their original seat; and in the latter they are said to have been driven by the same into their original position.

We accept the second interpretation as that which lies on the face of the sacred narrative, and has been received by all Biblical students until now.

And in the Highlands above what we claim to have been the border of Jordan, are the remains of the strongholds, Kir of Moab and Ar of Moab. To remove the cradle of these tribes north
ward is to disturb and dislocate the associations and allusions of the sacred writers, as universally understood by their readers.

Mr. Grove suggests that "if Velosia be Sodom, its distance from the Wady el-Dre'a (at least 15 miles) is too great to agree with the requirements of Gen. xix." — assuming the necessity of the present circuits route. While we recognize in the name of this singular mountain a memorial of ancient Sodom, it is not necessary to suppose that it designates the exact site of the city, nor is it certain that Zoar lay at the mouth of Wady Kerd. While it is too far to suppose that Sodom was ever built by a people from a point southeast of the Dead Sea, and this we think demonstrable. We would suggest that a fugitive family might even reach Wady el-Dre'a from near the site of Khaihun el-Dre'a with less difficulty and in less time (especially in the direct line which may then have been practicable) than they could cross the Jordan and reach the base of the eastern mountains on the parallel of Jericho.

The allusion to this site by Josephus is explicit. He says: "It is to this day called Zoar." (Jot. i. 11, § 4). In describing the lake Asphaltites, he says: "It extended as far as Zoar in Arabia" (Jot. iv. 8, § 4) by which he probably designates its southern point; conformably with his own definition of the name ("a place of a high mountain, Jordan "); a practice, perhaps, somewhat Juhed (Jot. xiv. 1, § 4). Ritter, with his usual thoroughness, collates the early post-Biblical testimony, and says: "Zoar can only be looked for at the southern extremity of the Dead Sea." Of the two "medieval travellers" quoted above as apparent exceptions to this general current of te-tonomy and belief, only one wrote from personal observation, and that was Ford's "guide to the land of Zoar," (A.C., Rev. ii. 643-651), speaks of it without references in his latest work as an ascertained site: "Zoar, as we know it, was in the month of Wady Kerd, as it opens upon the neck of the peninsula" (Phys. Geog. p. 253). While this may have been the exact site of Zoar, we have no data which gives us absolute knowledge, and probably never shall have. His earlier conclusion was impracticable: "All these circumstances seem to be decisive as to the position of Zoar on the eastern side of the Dead Sea, at the foot of the mountains near its southern end" (Bibl. Revs. ii. 640). This is not more positive than Mr. Grove's original statement: "There is no doubt that it [Zoar] was situated on the southeastern border of the Dead Sea." (Moaw, vol. ii. p. 391, 1st Ed. ed.; comp. iii. 190, Amer. ed., for a later alteration.)

Mr. Tristram offers a still stronger theory respecting the site of Zoar. He proposes to place it in the west side of the valley, south of Jericho. He suggests this location without any trace of name or ruin, or any hint of history or tradition, as corresponding to the view granted to Zoar from the top of Pisgah. "If we place Zoar, as it naturally would be placed according to the narrative of Lot's escape, at the foot of the hill, between Wady Dhibir and Rex Fashkiah, we see that here was just the limit of Moses' view, in accordance with the record." (Land of Israel, p. 306, 2d ed.)

No one can have imagined that the southeast border of the Dead Sea and the walls of Zoar at that point were visible to the prophet from the top of Pisgah, unless, as suggested by Mr. Melville in his sermon on the "Death of Moses," his vision was but within the range of the actual prospect of the sea." (S. & P. p. 295.)

Mr. Tristram's own description is as full a confirmation of the sacred record as we could have anticipated from a visitor who should identify the locality and describe the scene. In selecting this site, without any indication, local or traditional, he sets aside, without answering it, the array of evidence convincing to Mr. Grove, as to the writers of the note who preceded him, which makes the Zoar of the Pentateuch a town of Moab on the east side of the valley. And by no possible interpretation can the plaintive cry and panic flight, recorded in "the burden of Moab," be associated with a city off on the southern limits of the wilderness of Sodom; which cries out for Moab; his fugitives shall flee unto Zoar, an height of three years old; for by the mounting up of Lahaith with weeping shall they go it up; for in the way of Horonaim, they shall raise up a cry of destruction" (Is. xx. 5). "From the cry of Heshbon even unto Elelah, and even unto Jalaah, have they uttered their voice, from Zoar even unto Horonaim, as an height of three years old; for the waters also of Nimrah shall be desolate." (Jer. xlviii. 34).

A fuller examination of Mr. Tristram's positions may be found in Bibl. Soc. (1888), xxv. 136-143.

In a private letter since written, Mr. T. intimates his relinquishment of his published theory. For further argument against the theory that the Pentapolis lay north of the sea, as applied to the other cities, see under Samson (Amer. ed.): S. W.

Z OYA of ZOBAH (Σωίσα, Σώψα [statue, public place]); Σωδά: [2 Sam. viii. 12; 2 Chr. viii. 3, Alex. Σωδά: 1 Chr. xix. 6, Rom. Ver. Σωδᾶ, Π. Σωδά: 2 Chr. viii. 3, Ps. lx. 1, 11, 12, Σωδα; 2 Sam. xviii. 36, Πολυανάκες, Alex. Σωδᾶς Τοπογραφίας: Σωδα] (once Σωδα, [once Σωδα]) is the name of a portion of Syria, which formed a separate kingdom in the time of the Jewish monarchs, Saul, David, and Solomon. It is difficult to fix its exact position and limits; but there seem to be grounds for believing it at some place in the ancient limits of Cœle-Syria, and extending thence northeast and east, towards, if not even to the Euphrates. [SYRIA.] It would thus have included the eastern flank of the mountain-chain which shuts in Cœle-Syria on that side, the high land about Aleppo, and the more northern portion of the Syrian desert.

Among the cities of Zobah were a Hamath (2 Chr. viii. 3), which must not be confounded with "Hamath the Great." (Hamath-Zobah); a place called Tishbah or Bethah (2 Sam. viii. 8; 1 Chr. viii. 8), which is perhaps Tishbe, between Pal-mera and Aleppo; and another called Berothai, which has been supposed to be Beitha.
ZOBA

ZOHELETH. THE STONE

We first hear of Zobah in the time of Saul, when we find it mentioned as a separate country, governed apparently by a number of kings who owned no common head of chief (1 Sam. xiv. 47). Saul engaged in war with these kings, and "vexed them," as he did his other neighbors. Some forty years later than this, we find Zobah under a single ruler, Hadadezer, son of Rehob, who seems to have been a powerful sovereign. He had wars with Tob, king of Hamath (2 Sam. viii. 10), while he held in close relations of amity with the kings of Damascus, Beth-rehob, Ish-tof, etc., and held various petty Syrian princes as vassals under his yoke (2 Sam. x. 19). He had even a considerable influence in Mesopotamia, beyond the Euphrates, and was able on one occasion to obtain an important auxiliary force from that quarter (1 Chr. viii. 10). Compare title to Ps. lxk. 1. David, having resolved to take full possession of the tract of territory originally promised to the posterity of Abraham (2 Sam. viii. 3; compare Gen. xxxv. 18), attacked Hadadezer in the early part of his reign, defeated his army, and took from him a thousand chariots, seven hundred (seven thousand, 1 Chr. xviii. 4) horsemen, and 20,000 footmen. Hadadezer's allies, the Syrians of Damascus, having withstood his assistance, David defeated them in a great battle, in which they lost 22,000 men. The wealth of Zobah is very apparent in the narrative of this campaign. Several of the officers of Hadadezer's army carried "shields of gold" (2 Sam. viii. 7), by which we are probably to understand iron or wooden frames overlaid with plates of the precious metal. The cities, moreover, which David took, Bethah (or Tidhath) and Ben-hoth, yielded him "exceeding much brass" (ver. 8). It is not clear whether the Syrians of Zobah submitted and became tributary on this occasion, or whether, although defeated, they were able to maintain their independence. At any rate a few years later, they were again in arms against David. This time the Syrians were not content with the defensive. The war was provoked by the Ammonites, who hired the services of the Syrians of Zobah, among others, to help them against the people of Israel, and obtained in this way auxiliaries to the amount of 30,000 men. The allies were defeated in a great battle by Joab, who engaged the Syrians in person with the flower of his troops (2 Sam. x. 9). Hadadezer, upon this, made a last effort. He sent across the Euphrates into Mesopotamia, and "drew forth the Syrians that were beyond the river" (1 Chr. xix. 16), who had hitherto taken no part in the war. With these allies and his own troops he once more renewed the struggle with the Israelites, who were now commanded by David himself, the crisis being such as seemed to demand the presence of the king. A battle was fought near Hamath—a place, the situation of which is uncertain (Helam) — where the Syrians of Zobah and their new allies were defeated with great slaughter, losing between 40,000 and 50,000 men. After this we hear of no more hostilities. The petty princes hitherto tributary to Hadadezer transferred their allegiance to the king of Israel, and it is probable that he himself became a vassal to David.

Zobah, however, though subdued, continued to cause trouble to the Jewish kings. A man of Zobah, one of the subjects of Hadadezer—Rezon, son of Elhadah — having escaped from the battle of Helam, and "gathered a band" (i.e. a body of irregular marauders), marched southward, and contrived to make himself master of Damascus, where he reigned (apparently) for some fifty years, proving himself to be the last of the line of monarchs of Zobah. Solomon also was (it would seem) engaged in a war with Zobah itself. The Hamath-Zobah, against which he "went up," (2 Chr. viii. 3), was probably a town in that country which resisted his authority, and which he accordingly attacked and subdued. This is the sense that we find of Zobah in scripture. The name, however, is found at a later date in the Inscriptions of Assyrria, where the kingdom of Zobah seems to intervene between Hamath and Damascus, falling thus into the regular line of march of the Assyrian armies. Several Assyrian monarchs relate that they took tribute from Zobah, while others speak of having traversed it on their way to or from Palestine.

ZOBEBAH (צובית) [dow morning]: Za-badh: Alex. Zabdh; Sam. Son of Coz, in an obscure genealogy of the tribe of Judah (1 Chr iv. 8).

ZO'Har (זוהר) [whiteness]: Zadap: Seor. 1. Father of Ephron the Hittite (Gen. xxii. 8, xxv. 9). 2. (Seor, Seor). One of the sons of Simeon (Gen. xlii. 11; Ex. vi. 15); called Zerah in 1 Chr. iv. 24. * 3. Incorrectly printed Zoor (A. V. ed. 1611, later obs. Lezon), 1 Chr. iv. 7. [Zoan, p. 3641 b] A.

ZOHELETH, THE STONE (יהלמה) [see below]: A'deth חנשכמ [Val.]: Alex. ה'ﺋו'למ' חנשכמ' lambda Zoheloth. This was "by En-Rogel" (1 K. i. 9); and therefore, if En-Rogel be the modern Ummed-Derry, this stone, "where Edomiah slew sheep and oxen," was in all likelihood not far from the Wall of the Virgin. [En-Rogel.] The Targumists translate it "the rolling stone." Andarch affirms that it was a large stone on which the young men tried their strength in attempting to roll it. Others make it "the serpent stone" (Genus.), as if from the root רָשָׁב, "to creep." Jerome simply says, "Zodec tractum sive prostratum." Others connect it with running water: but there is nothing strained in making it "the stone of the conduit." (יהלמה, Meskelbehth), from its proximity to the great rock-conduit or conduits that poured into Siloam. Bioch's idea is that the Hebrew word zheleth denotes "a slow motion" (Hieroz. part i. bk. 1, c. 9); "the fullers here pressing out the water which dropped from the clothes that they had washed in the well called Rogel." If this be the case, then we have some relics of this ancient custom at the massive breastwork below the present Birfel d'Alouer, where the donkeys wait for their load of skins from the well, and where the Arab washerwomen may be seen to this day beating their clothes.

a We give the following Rabbinical note on Zoheloth, from the Aramaic commentary of Tanchum of Jerusalem, translated by Haarmbracher:—

"Ver. 9. לֶחֶלֶת Verbam לֶחֶלֶת significat
The practice of picking stones, and naming them from a person or an event, is very common. Jacob did so at Bethel (Gen. xxviii. 19; xxx. 14; see Bocca’s Connex., pp. 757, 758); and he did it again when parting from Lælæm (Gen. xxx. 45). Joshua set up stones in Jordan and Gilgal, at the command of God (Josh. iv. 20-21); and again in Shechem (Josh. xxiv. 26). Near Beth-shemesh there was the well-“Elon-gebeth (for great stone”), the name of a son of Joshua (Judg. vi. 14), called also Melach-gebeth (the great weeping,” I Sam. vi. 18). There was the Elon-Bohan, south of Jericho, in the plains of Jordan (Josh. xxv. 6, xviii. 17), “the stone of Boldom the son of Reuben,” the Ehrenbreitstein of the Ciceror, or “plain” of Jordan, a memorial of the son or grandson of Jacob’s eldest born, for which the writer once looked in vain, but which Felix Fabri in the 15th century (Eyrath, ii. 82) professes to have seen. The Rabbi preserves the memory of this stone in a book called Elon-Bohan, or the touchstone (Chron. of Rabbi Joseph, trans. by Binfolobtzky, i. 192). There was the stone set up by Samuel between Mizpeh and Shen, “Ebon-Escur;” the stone on which they set the seal or stamp (I Sam. vii. 11, 12). There was the Great Stone on which Samuel slew the sacrifices, after the great battle of Saul with the Philistines (1 Sam. xiv. 32). There was the Eben- Ezel (“lapis discusus vel altius, a discensi Jonathani et Davidis,” Simonis, Opera, p. 156), where David hid himself, and which some Talmudists identify with Zoheleth. Large stones have always obtained for themselves peculiar names, from their shape, their position, their connection with a person or an event. In the Sinai Desert the writer found the Holeab el-Ridob (“stone of the rider”); Holeab el-Fal (“stone of the beam”), Holeab Mass (“stone of Moses”). The subject of stone is by no means uninteresting, and has not in any respect been exhausted. See the Notes of De Sola and Lindenthal in their edition of Genesis, pp. 175, 226; Bocca’s Connex., p. 785; Vossius de idolatre. vi. 33; Seiliger on Eschusis, p. 198; Herodotus on Abarbain, bk. vii., and Hellenorbaus on Amathia; also a long note of Onundis in his edition of Minuciana Felix, p. 15; Cabinet’s Fragments, Nos. 106, 735, 756: Kittos’ Philistia. See, besides, the works of antiquaries on stones and stone circles; and an interesting account of the curious Phenician Holeab Chan in Malta, in Tal-lack’s recent volume on that island, pp. 115, 127.)

H. B.

* It should be added that M. Clermont-Ganneau, connected with the French consulate at Jeru-

**salem, reports the supposed recovery of Zoheleth is the present Es-Zoheleth, the name of a rocky plateau nearly in the centre of the line along which stretches the village of Nisam (which see): the western face, cut perpendicularly, slightly over-

hanges the valley. He assumes this to be the stone of Zoheleth, near (al-S) En-Rogel (1 K. i. 9), though the Hebrew and the Arabic names differ, as Zoheleth and zohelet. He proposes also to identify En-Rogel with the Virgin’s Fountain, and not with Dir Eygh, the former being only 60 metres from Zoheleth, while the latter is 700 metres and the Pool of Nisam 400. He suggests further, that on this supposition we can more easily trace the line which separated the territories of Benjamin and Judah as stated in Josh. xv. 7, xviii. 16. He maintains that the jelladon divide the valley of the Kedron into three sections, the second of which, extending from the southeast angle of the Haram, to the confluence at the north of Dir Eygh, they call Wady Farman, Pharaoh’s Valley, i. e., as the name imports in that application, “Valley of the King;” and the front of the valley so designated is precisely that which the King’s Gardens (Garden, i. 570) used to occupy (Quarterly Statement of the P. E. Fund, No. vi., pp. 251-253).
ZORAH, the LAND OF

If the word Sārōh (rendered "field") may be taken in its usual sense, then the "field of Zophim" was a cultivated spot high up on the top of the range of Pisgah. But that word is the almost invariable term for a portion of the upper district of Moab, and therefore may have had some local sense which has hitherto escaped notice, and in which it is employed in reference to the spot in question. The position of the field of Zophim is not fixed, it is only said that it commanded merely a portion of the encampment of Israel. Neither do the ancient versions afford any clue. The Targum of Onkelos, the LXX., and the Peshito-Syriac take Zophim in the sense of "watchers" or "lookers-out," and translate it accordingly. But it is probably a Hebrew version of an aboriginal name, related to that which in other places of the present records appears as Mispēh or Mizpah. May it not be the same place which later in the history is mentioned (once only) as Mizpah-Moarb?

Mr. Porter, who identifies Altūrā with Pisgah mentions (Handbook, p. 390 α) that the ruins of Moarb, at the foot of that mountain, are surrounded by a fertile and cultivated plain, which he regards as the field of Zophim.

* The gently sloping and terraced brow, a mile and a half west of Moarb, and eight miles north of Altūrā, which Tristram proposes as the site of Nebo, he also suggests as the probable "field of Zophim." (Land of Israel, p. 340, 21 ed.) [Nebo. Amur. ed.]

ZORAH (זֹרָה) [perh. sinking down, low ground?]: Zapā, Zapā (Vat. Josh. xiii. 2, 25; Zaphā), Zapā, Zapā, Aṣān (Joseph. 2α); Zapā, Zapā (Vat. Josh. xiii. 2). One of the towns in the allotment of the tribe of Dan (Josh. xix. 41). It is previously mentioned (xxv. 25) in the catalogue of Judah, among the places in the district of the Shefelah (A. V. Zareah). In both lists it is in immediate proximity to Eshtemoa, and the two are elsewhere named together almost without an exception (Judg. xxii. 35, xxxi. 25, xxxvi. 2, 8, 11, and see 1 Chr. ii. 53). Zorah was the residence of Manoah and the native place of Samson. The place both of his birth and his burial is specified with a curious minuteness as "between Zorah and Eshtaol; " "in Mahaneh-Dan" (Judg. xiii. 25, xxxii. 31). In the genealogical records of 1 Chr. iii. 32, 42, the "Zorathites and Esthathites" are given as descended from (i.e. colonized by) Kishath-Jearim. Zorah is mentioned amongst the places fortified by Rehoboam (2 Chr. xi. 10), and it was re-visited by the men of Judah after the return from the Captivity (Neh. xii. 29, A. V. Zareah). In the 'Ovna-tiwto (Σαρδα and "Sara") it is mentioned as lying some 10 miles north of Eleutheropolis on the road to Nicopolis. By the Jewish traveller lag-Parchi (Zam's "Benjamin of Talm. ii. 441") it is specified as three hours S. E. of Lydb. This field or zorath direction — though in neither is the distance nearly sufficient — with the modern village of Sārōh (Σαρδα), which has been visited by Dr. Robinson (Bibl. Res. iii. 153) and Tobler (de Nat. 181—183). It lies just below the brow of a sharp-pointed, conical hill, at the shoulder of the ranges which there meet and form the north side of the Weiβ Gaden, the northernmost of the two branches which unite just below Sārōh, and form the great Weiβ Surch. Near it are to be seen the remains of Zorah, Beth-beneneh, Timnah, and other places more or less frequently mentioned with it in the narrative. Eshtol, however, has not yet been identified. The position of Sārōh at the entrance of the valley, which forms one of the inlets from the great lowland, explains its fortification by Rehoboam. The spring is a short distance below the village, "a noble fountain," which was at the end of April — walled up square with large hewn stones, and gushing over with fine water. As we passed on, continues Dr. Robinson, with a more poetical tone than is his wont, "we overtook no less than twelve women toiling upwards to the village, each with her jar of water on her head. The village, the fountain, the fields, the mountain, the females bearing water, all transported us back to ancient times, when in all probability the mother of Samson often in like manner visited the fountain and toiled homeward with her jar of water." In the A. V. the name appears also as Zareah and Zorahiel. The first of these is perhaps most nearly accurate. The Hebrew is the same in all.

ZORATHITES, THE (זֹרָתִיִּים): Tov. [Vat. betel]: Alex. τόβα; Surchi, i. e. the people of Zorah, are mentioned in 1 Chr. iv. 2 as descended from Shelah, one of the sons of Judah, who in 1 Chr. ii. 52 is stated to have founded Kishath-Jearim, from which again "the Zorathites and the Esthathites" were colonized.

ZORAH (זֹרָה): Pesh. [Vat. Zapā, Sar- ret]. Another (and slightly more accurate) form of the name usually given in the A. V. as Zorah, but more as Zareah. The Hebrew is the same in all cases. Zorah occurs only in Josh. xxv. 33, among the towns of Judah. The place appears, however, to have come later into the possession of Dan. [Zorah.]

ZORITES, THE (זֹרָתִים): Gr: ἡσαρίπα [Vat. spet]: Alex. Ἑσαρίπα [Comp. ὡς Zapā: Sar- ret], are named in the genealogies of Judah (1 Chr. ii. 44), apparently (though the passage is in great confusion) amongst the descendants of Solan and near connections of Judah. The Targum regards the word as being a contraction for "the Zorathites;" but this does not seem likely, since the Zorathites are mentioned in ver. 52 of the same genealogy in another connection.

ZOROBABEL (זֹרֹבֶּבָ֫אֵל): Zoroabal, 1 Esdr. iv. 13, v. 5—70; vi. 2—29; Eccles. xlix. 11; Matt. l. 12, 13; Luke iii. 27. [Zoroabal.]

ZUAR (זָעָר [ora]: ūzārāp: Saur): Father of Nethanah the chief of the tribe of Issachar at the time of the Exodus (Num. i. 5, ii. 9, vi. 18, 25, x. 19). ZUPH, THE LAND OF (זֵעֵפָה): meaning-coupl.: ζη'ψ [Σαρ, Vat.] Zapā: Alex. that Altūrā is Pisgah. (See Kitto's Bibl. Cyc. vol. iii. p. 139.)

II. as if reading Zoph (Tuph), which the original text (Cethib) of 1 Chr. vi. 25 still exhibits for Zapā.
ZUPH, THE LAND OF

ZUZIMS, THE

Vulg. Zeupp: Syr. Peshito, 3,5. Text: Vulg. tertae Siph). A district at which Saul and his servant arrived after passing through those of Shalisha, of Shalim, and of the Benjamites* (1 Sam. ix. 5 only). It evidently contained the city in which they encountered Samuel (ver. 6), and that again, if the conditions of the narrative are to be accepted, was certainly not far from the "tomb of Rachel," probably the spot to which that name is still attached, a short distance north of Bethlehem. The name Zuph is connected in a singular manner with Samuel. One of his ancestors was named Zuph (1 Sam. i. 1; 1 Chr. vi. 35) or Zophai (1 Chron. 25); and his native place was called Ramathaim-Zophim (1 Sam. i. 1).

But it would be unwise to conclude that the "land of Zuph" had any connection with either of these. If Ramathaim-Zophim was the present Nęki Semneh,—and there is to say the least, a strong probability that it was,—then it is difficult to imagine that Ramathaim-Zophim can have been in the land of Zuph, when the latter was near Rachel's sepulchre, at least seven miles distant from the former. Nęki Semneh, too, if anywhere, is in the very heart of the territory of Benjamin, whereas we have seen that the land of Zuph was outside of it.

The name, too, in its various forms of Zophim, Mizpeh, Mizpah, Zophath, was too common in the Holy Land, on both sides of the Jordan, to permit of much stress being laid on its occurrence here.

The only possible trace of the name of Zuph in modern Palestine, in any suitable locality, is to be found in Sboo, a well-known place about seven miles due west of Jerusalem, and five miles south-west of Nęki Semneh. This Dr. Robinson (Jebel. Res. ii. 8, 9) once proposed as the representative of Ramathaim Zophim; and although on topographical grounds he virtually renounces the idea (see the foot-note to the same pages), yet those grounds need not similarly affect its identity with Zuph, provided other considerations do not interfere. If Shalim and Shalisha were to the N. E. of Jerusalem, near Saadiah, then Saul's route to the land of Benjamin would be S. or S. W., and pursuing the same direction he would arrive at the neighborhood of Sboo. But this is at the best no more than conjecture, and unless the land of Zuph extended a good distance east of Sboo, the city in which the meeting with Samuel took place could hardly be sufficiently near to Rachel's sepulchre.

The significatio of the name of Zuph is quite doubtful. Gesenius explains it to mean "honey;" but while it understands it as "abounding with water," it will not be overlooked that when the LXX. version was made, the name probably stood in the Hebrew Bible as Ziph (Tap). Zophim is usually considered to signify watchmen or hecatoons; hence, perhaps, in which sense the author of the Targum has actually rendered 1 Sam. ix.

(see margin of A. V.). This is a totally distinct name from Ziph (Tap).

If indeed the "land of Yemina" be the territory of Benjamin.

"Sensus magis quam verbum ex verbo transmutatur" (Jerome, Quast. Hær. in Gen. iv. 36). Schumann Genesis, p. 257) suggests that for מְנִין they read מַנְיַין. The change in the initial letter is the 5, — "they came into the land in which was a prophet of Jehovah." G.

ZUPH (צִוּפ; [in 1 Sam. Alex. Zeupp, Comp. Zeapp; Rom. Vat. corrupt.] Zoph in 1 Chr.: Zuph). A Kohathite Levite, ancestor of Elkanah and Samuel (1 Sam. i. 1; 1 Chr. vi. 35 [20]). In 1 Chr. vi. 26 he is called Zophai.

ZUR (*צְוּר; Zor). 1. One of the five princes of Midian who were slain by the Israelites when Baham fell (Num. xxxi. 8). His daughter Cozbi was killed by Phinehas, together with her paramour Zuri, the Simeonite chieftain (Num. xxxv. 15). He appears to have been in some way subject to Sihon king of the Amorites (Josh. xiii. 24). 2. [In 1 Chr. viii. 30, Alex. Ierup; in ix. 36, Vat. Sin. Alex. Ierup.] Son of Jehiel the founder of Gibeon by his wife Maachah (1 Chr. viii. 39, ix. 36).

ZURIEL (צֹרִיאל [my rock is God]; Zeorja: Suriel). Son of Abihail, and chief of the Merarite Levites at the time of the Exodus (Num. iii. 36).

ZURISHADDAY (צָרִישׂדָדֵא [my rock is the Almighty]; Z upon Z; Zorshadda; Vat. in Num. i. 6, -pe]: Sinieeonite, Father of Shemuel the chief of the tribe of Simeon at the time of the Exodus (Num. i. 6, ii. 12, vili. 56, 41, x. 10). It is remarkable that this and Annashaddai, the only names in the Bible of which Shaddai forms a part, should occur in the same list. In Judith (vii. i) Zurishaddai appears as Salasaddai.

ZUZIMS, THE (צֹזִימים; גְבַהְוַי הַשָּׁדַדְו). In both MSS.: Zuzim, but Jerome in Quast. Hist. gentes fieres. The name of an ancient people who, living in the path of Cheddaumur and his allies, were attacked and overthrown by them (Gen. xv. 5 only). Of the etymology or significatio of the name nothing is known. The LXX., Tarzum of Onkelos, and Sam. Version (with an eye to some root not now recognizable) render it "strong people." The Arabic Version of Saadiaf (in Walton's Polyglot) gives อสะ-สะ, by which it is uncertain whether a proper name or appellative is intended. Others understand by it "the wanderers" (Le Clerc, from ציפ) or "serpents" (Michaelis, Suppl. No. 603): hardly more ascertainable is the situation which the Zuzim occupied. The progress of the invaders was from north to south. They first encountered the Leiphaim in Ashereth Karnaim (near the Leju in the north of the Hauran); next the Zuzim in Ham; and next the Emini in Shaveh Kiriataim. The last named place has not been identified, but was probably not far north of the Arnon. There is therefore some plausibility in the suggestion same which Ewald proposes in identifying Hana (Gen. xiv. 5) with Ammon.}}

C. Comparing the Arabic צור. By adopting this (which however Gesenius, Thea. p. 510 a, resists and alter- ing the points of צור to צור, as it is plain the LXX. and Vulg. read them, Michaelis ingeniously obtains the following reading: "They smote the giants in Ashereth Karnaim, and the people of smaller (i.e. ordinary) stature, who were with them."
of Ewald (Gesch. i. 308, note), provided it is etymologically correct, that Ham ḫm, is ḫm, Am. i. c. Ammon; and thus that the Zuzim inhabited the country of the Ammonites, and were identical with the Zamzummim, who are known to have been exterminated and succeeded in their land by the Ammonites. This suggestion has been already mentioned under Zamzummim, but at the best it can only be regarded as a conjecture, in respect to which the writer desires to say with Bell — and it would be difficult to find a fitter sentence with which to conclude a Dictionary of the Bible — "conjectura, quibus non delectamus."
APPENDIX.

NOTES ON THE ART. "WILDERNESS OF THE WANDERING."

BY THE REV. F. W. HOLLAND, FELLOW OF THE ROYAL GEOGRAPHICAL SOCIETY OF LONDON.

[The following notes were received too late for insertion in their proper place, but are too valuable to be omitted. Mr. Holland gives the results of personal observation, having four times visited the Sinai Peninsula and spent many months in wandering over it on foot. — A.]

Page 3514, line 35, "the wilderness of Etham."—It is not necessary to suppose that the wilderness of Etham existed in the desert of the Gulf. "The edge of the wilderness" probably refers to the limits of vegetation, but to the boundary of the desert east of the gulf, marked by the higher ground which divides the Bitter Lakes from the sea.

This would form, then as now, the natural road from Egypt to the Peninsula of Sinai, and latterly Moses would lead the Israelites. A deviation from the natural road seems to be implied in the command to turn and encamp before Pharaoh. The narrow road along the shore leading only to a yet more barren desert. Escape was impossible unless God had opened a way for them through the sea.

Page 3515 b, l 2 from bottom, "Wady el-Molai":—The proper name is Wady el-Molai (Sahhâ), derived from holâhâk, impression of a horse's foot.

Page 3514, note c.—The excavations of the Palestine Exploration Fund at Jerusalem have proved that the language of Josephus concerning the height of the buildings of the Temple was not extravagant.

Page 3514, note a.—The warm spring mentioned by Mr. Hamilton is situated near Ter, and has no reference to the Agia Mâso near Suez; it is that referred to in the following note. The springs of Hummaina Pharaonie have a temperature of 100°, and emit a strong sulphurous smell. I have never seen any warm spring among those at Agia Mâso, although I have several times examined them. Water is found there by digging, and the water-holes are impregnated with the smell of the spring. The Arabs suppose that the sound is caused by the nikkâ (wooden boards used for bells) of a monastery, which was swallowed up by the earth in consequence of the wickedness of the monks. See Proceedings of the Royal Geog. Soc. vol. xiii. p. 215 f.

Page 3517 b, l 11.—The Mœcur phalirous are previously provided for, store of corn being sent on to the various stations on the Wady road, and tanks prepared for water. Their case, therefore, is quite different from that of the Israelites.
APPENDIX.

Page 3517, note c. — I have measured acacia trees upwards of nine feet in circumference. The trees grow to a large size, when they are not stunted by having their shoots annually cut off to feed the goats of the Arabs.

Page 3518, l. 2. — the Wady el-Rohbah." — I have myself seen the Wady el-Rohbah "a vast green plain," so that looking up its slope it appeared completely covered by herbage. It is never entirely bare, being thickly studded with low plants, which after a few showers of rain in spring quickly become green. I have even seen blazes of grass springing up in every direction upon it. But I have also seen the el-Rohbah after a long dry season to all appearance from a little distance a barren plain.

Page 3518 b, l. 1. — Quick sands in Jubbat el-Rohbah are merely caused by the sand drifting into the hollows, which catch the rain-water. They are not real quicksands.

Pages 3517-3521. — Supply of Water and Pasture. — Large tracts of the northern portion of the plateau of the Til, which are now desert, were evidently formerly under cultivation. The Gulf of Suez, probably by means of an artificial canal connecting it with the Biter Lakes, once extended nearly fifty miles further north than it does at present, and the mountains of Palestine were well clothed with trees. Thus there formerly existed a rain-making area of considerable extent, which must have added largely to the deserts and rains of Sinai. Probably, also, the Peninsula itself was formerly much more thickly wooded.

The amount of vegetation and herbage in the Peninsula, even at the present time, has been very much underrated; and a slight increase in the present rain-fall would produce an enormous addition to the amount of pasturage. I have several times seen the whole face of the country, especially the wadies, marvelously changed in appearance by a single shower.

It is a great mistake to suppose that the convent gardens at the foot of Jebel Misr, and those in Wady Fiwm, and at Tor, mark the only three spots where any considerable amount of cultivation could exist in the Peninsula. Hundreds of old monastic gardens, with copious wells and springs, are scattered over the mountains throughout the greater part of the Peninsula, and I could mention at least twenty streams which are perennial, excepting perhaps in unusually dry seasons.

It has been said that the present physical conditions of the country are such as to render it utterly impossible that the events recorded in the book of Exodus can ever have occurred there. It is wonderful, however, how apparent difficulties melt away as one's acquaintance with the country increases. I see no difficulty myself in the provision of sufficient pastureage for the flocks and herds, if, as I have shown, there are good reasons for supposing the rain-fall was in former days larger than it is at present: and with regard to the cattle, I will point out one important fact, which appears to me to have been overlooked, namely, that they were probably used as beasts of burden, and, in addition to other things, carried their own water, sufficient for several days, shrag in water-skins by their side, just as Sir Samuel Baker found them doing at the present day in Abyssinia. — See paper On Recent Exploration in the Peninsula of Sinai, read [by Mr. Holland] at the Liverpool Church Congress, Oct. 1869. [See also art. Sinax, p. 3504, Amer. ed.]

Page 3521 a, l. 24. — "Sin el-Husnaweh." — The water varies much in bitterness. I have found it at one time so bitter that I could not even hold it in my mouth, at another more pleasant to drink than the water I had brought in water-skins from Suez. The size of the spring is very small, but the mass of calcareous deposit which surrounds it seems to prove that the water-supply from it was formerly larger than at the present time.

There appears to be a strange confusion of places here by the writer of the article. My own observations, made at several different times, and confirmed by those of the Sinai Survey Expedition in 1869, have led me to the following conclusions. "Sin el-Husnaweh is not a brook, but a spring standing on an elevated plateau at the head of Wady Androm, which does not contain any other water, although but little to the north of its mouth are the Ajan Abn Sweeredeh, two water-holes about 8 feet deep, supplied, I think, by the drainage from Wady Werdain. A few stunted palms grow near them. The water-holes might be increased by digging. The water is slightly brackish but drinkable. Wady Todra lies to the south of Wady el-Husnaweh, running into the gulf a few miles to the north of Wady Todghel. The Arabs obtain rock-salt from it. At Jebel Baker, commonly, but wrongly, known as Tanet es-Sulhr, there is a good supply of water. This mountain lies much nearer to Suez. It is known in the charts as "Burn Hill," and forms a prominent landmark.

Page 3521 b, l. 2 from bottom. — "By watercourses." — Stanley evidently does not intend to imply the presence of water; he especially mentions their being dry. Wady Usit does not connect Jurneulaw with Taybeh; it is entirely separate from both, but drained the plateau that lies between them. The hot springs near it, visited by Niehurs, are those of the Humannah Pharowin. Wady Usit drains an elevated plateau at the back of Jebel Humannah. Wady Taybeh runs from the Wady el-Markhoh plateau, where, as it approaches the sea, it is certainly one of the best watered and wooded valleys in the whole Peninsula.

Page 3522 a, 4th par. — "The advantages of this spot for an encampment have been much exaggerated. The water is brackish and unwholesome, and it is the most unhealthy spot in the Peninsula. It is true that there are large groves of palms and thickets of tamarisk, but the ground is impregnated with salt, and is not otherwise particularly fertile. At the mouth of Wady Taybeh is the plain of Ros Aba Zulmac, which probably was the spot where the Israelites encamped; it is divided from el-Markhoh by a narrow strip of desert, which almost must be considered a portion of the Wilderness of Sin."

W. Eob's real name, as called from Eob, a species of tamarisk.

It is important to notice here that Mr. Holland has altered the opinion respecting the route of the Israelites which he had presented in a paper read before the Rox. Geol. Society in 1858, already referred to in this Dictionary under the arts. Six, Wilderness of Sin, etc., of, p. 3490, note a, and Sinai, p. 3504. He now regards el-Markhoh, and not the plain of es-Selekh, as the "Wilderness of Sin," and supposes the Israelites from this point to have journeyed up the Wady Buiiana to see his paper On Recent Explorations in the Peninsula of Sinai, read at the Liverpool Church Congress, Oct. 1839.

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Page 3522 b, l. 12. — El-Kâr. — This name is confined to the plain south of Wady Feiran. The whole of the northern plain is, I believe, known by the general name of el-Markhba.

Page 3522 b, 2d par. — Mount. — I have now (1870) some pots of manna that I brought from Sinai in 1861. It remains perfectly good, but becomes liquid like honey in hot weather. When I first obtained it, it still remained, as when collected from the trees, in the shape of hardened drops. It is sold in Egypt for medicinal purposes, or to pilgrims as a relic from the desert.

Page 3523 a, near end of 1st par. — The height of the Sinaitic inscriptions has been much exaggerated. I have not seen one that I have failed to reach without difficulty, except in a few cases, where there were evident traces of a lower ledge of rock having fallen down. See Proceedings R. G. Soc., vol. xiii. p. 213 f.

Page 3523 a. — Rephidim. — On the site of Rephidim, where the battle with the Amalekites was fought, my opinion differs from that of Captain Wilson and Mr. Palmer. They believe the battle to have been fought in the Wady Feiran, near the site of the ancient city of Paran, and that Jebel Tihumah (not the hill on which the old church stands, which the Dean of Westminster advocates, but one opposite it on the other side of the valley) was the hill on which Moses sat, with Aaron and Hur, and which is now called El-Watyei.

The road up this hill, and the churches and chapels on its summit and sides, certainly mark this hill as a very sacred spot in the eyes of the old inhabitants of Paran. I have little doubt that they believed it to be the site of Rephidim, when Serbal, as was once certainly the case, was held to be the traditional Mount Sinai. But I have no faith in insinual tradition, either ancient or modern, as far as the woods of the convent of St. Catherine are concerned.

Besides, it appears to me that Rephidim is clearly spoken of in the Bible as within a day's journey of Mount Sinai; and this spot is two days' journey from Jebel Mâes, even by the short cut of the Nahal el-Wâdî es-Sheikh.

I am strongly of opinion that the Israelites marched up the Wady es-Sheikh, and that the narrow defile of el-Wâitich, about twelve miles from Jebel Mâes, marks the site of the battle of Rephidim.

From the head of Wady Hâbârân there stretches across the western side of the Peninsula a remarkable line of precipitous granite mountains, through which are found only three passes, leading to the high and well-watered central group of mountains, which includes Jebel Mâes. The two western passes of Wady Tihus and Nachâb Hâbârân are too narrow and rugged to have afforded a road for the mass of the Israelites.

They are altogether out of the question, if the Israelites had wagons with them at this time. We know that the princes presented six wagons for the use of the Tabernacle at Mount Sinai, and we can hardly suppose them to have been built there.

The remaining pass of el-Wâitich is a narrow defile, with perpendicular rocks on either side, and

a This formed, probably, the northern limit of the Wilderness of Sinai, the high central cluster of mountains to the south bearing the desolate name of Horab.

F. W. H.

the holding of this defile by the Amalekites would render them secure.

All the requirements of the account of the battle are found at this spot. There is a large plain, destitute of water, for the encampment of the Israelites; a conspicuous hill on the north side of the defile, commanding the battle-ground, and presenting a bare cliff, such as we may suppose the rock to have been which Moses struck.

There is another plain on the south of the pass for the encampment of the Amalekites, with abundance of water within easy reach; and, curiously enough, at this very spot, at the foot of the hill on which Moses sat, if this be Rephidim, the Arabs point out a rock, which they call "the seat of the prophet Moses."—See paper read before the Liverpool Church Congress, pp. 7, 8; also paper read before R. G. S., May 11th, 1898, p. 17.

Page 3523 a, 2d par. — Horab. — A name given probably to the central granite mountains (including Jebel Mânâ, St. Catherine, Feiran, etc.), which lie to the south of the remarkable line of cliffs stretching easterly from the head of Wady Hâbârân. The country between this line and Wady es-Sheikh, including the low mountains of Jebel el-Orf, is comparatively open, and contains several plains or broad wadis of considerable size. No trace of the name Horab now remains, unless Jebel Arâbâk, the central portion of Jebel el-Orf, be a corruption of the name. The Arabs, however, say that this mountain is so called from a plant that grows there.

Page 3524 b, end of 1st par. — El-Wâitich. — The Arabs often call the mountains by the names of the adjoining wadis.

Page 3524 b, 2d par. — Summit of Serbel. — Dr. Stewart’s “circle of loose stones,” and Dr. Stanley’s “ruins of a building, granite fragments cemented with lime and mortar,” refer to the same ruins. The latter description is the true one. There are a considerable number of inscriptions on the summit, some painted under an overhanging rock covered with whitewash, which seems to connect them with this building, similar whitewash being found upon its stones. For a description of Jebel Serbel see Proceedings R. G. Soc., vol. xiii. p. 212.

Page 3525 a, 2d par. — Jebel Mâes. — For description see Proceedings R. G. Soc., vol. xiii. p. 210. The approach from the W. by Nachâb Hâbârân is not so difficult as represented. I have several times ascended the pass with lightly-laden camels.

W. Solom should be written Solf. The Râs Sufástîkh is not a mountain interposed between the slope of Jebel Mâes and the plain, but the northern portion of Jebel Mâes itself.

Page 3525 b, l. 10. — El-Wâitich. — There is properly speaking no mountain of that name. The name el-Fa райch is applied to the high and fertile mountain plateau that lies between Wady es-Robâb and the upper part of Wady es-Sheikh. The surrounding peaks each have a separate name.

Page 3526 b, note c. — It is a mistake to think that the Amalekites have become scarce—at the top of Abans Passa’s road they especially abound.

Page 3527 a, l. 38. — The "offerings of the princes" included wagons (Num. vii. 3), a proof that the route followed by the Israelites did not lead over any very difficult passes, and therefore a help in tracing out their course.

Page 3527 a, l. 4 from bottom. — "Over its summit..."
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bers for by the Gulf of Akaba, they probably crossed by one or more of these, if not too step for their wagons. The direct road from Jebel Musa northward to the Tih range presents no difficulty, a rising expanse of hard desert leading gradually up to the plateau of Ternak, where there is plenty of vegetation, and good water at Arik (Abdullah). The wells leading down to the Gulf of Akaba are somewhat narrow and rocky; a stream of good water is found at the lower Wady el-Ain. There is an upper el-Ain at the bottom of Wady Zelgeyi further to the northwest. The two, I believe, are connected.

Page 352b, l. 29. - Debub appears to me too far to the south to be identified with Dinabul; it is also included by mountains on the north. The road to it lies down Wady Naib, which rises south of Jebel Catherine. There is another road across the plain of Serped which joins Wady Naib.

Page 352b, l. 36.—El-Hoduleeqi. — This copious spring is situated at the head of the wady of the same name, which forms a col-le-sue surrounded by high cliffs. Two narrow paths, so steep that a ladder or rope is necessary to descend, lead down to it. It is difficult to identify this with Hazereth, where the whole host of the Israelites encamped for seven days. If they marched straight north from Mount Sinai we might place Hazereth in the open plateau near el-Abedleeqi. Here numerous very ancient inscriptions and ruins of wadis are found. The wadis, or in the plural waadies, "mosquitos;" are the dwellings or storehouses of the ancient inhabitants of the Peninsula. Their style of architecture is the oldest that is known, resembling the " Beehive Houses" in Scotland. They were perhaps built by the Amalekites. (See Proceedings R. G. S. Soc. vol. xiii. p. 211; paper read before R. G. S., May 11, 1868; and paper read at Liverpool Church Congress, Oct. 1869.)

Page 352, note a. — The edible hares invades the Peninsula in great numbers about every three year. I have seen the ground covered with them. The Arabs in Sinai do not eat them. Partridges of two kinds are very common. Quails are met with occasionally. Vast flocks of storks annually cross northwards from Egypt. I have counted them by hundreds on several occasions.

Page 352, l. 4. — El-Ain. — When tracing up Wady el-Ain, my Arabs pointed out a route leading northwards to Palestine. They said the road was good, and the pass over the Tih range not difficult.

P. 5534 b. — Zebliny. — There are no lions, I believe, in Sinai. Hyenas are common; so also are foxes, of which there are two kinds, the larger or 'foxes of the higher mountains; wolves in Wady Feiran, and other places. The flesby is very common. I have sometimes seen as many as 40 or 50 in a day; and have occasionally found 30 or 40 in one herd. The flesh is excellent, and when stationary for a few days the traveller can generally employ an Arab to shoot him some. They are quite contented with five or six skins for each man, which are sold in the market. The young are killed in considerable numbers for the sake of their skins, which are used for sewing dates in. The foxes are commonly known by the name of belva, but other names are given to them according to their age and the length of their fur. Hares are common. Amongst other animals which are, often seen may be mentioned the jackal, coney (Hyron Syriacus), called by the Arabs celer, jerboas, mice of several kinds, lizards, and snakes, of which I have caught five or six different kinds. Amongst the birds, vultures of two kinds, kites, hawks, storks, wild ducks, teal, snipe, herons, partridges, sand-grouse, quail, pigeons, turtledoves, Drymarchon, stonechats, plovers, ravens, crows, owls, bats, red-storks, larks, swallows, sea-gulls, etc., etc. Porcupines and hedgeshogs are found, but they are rare. Small fish are found in the warm springs near Târ. One cannot, of course, compare the amount of life found in a desert with that in other countries, which supply a larger amount of food, but I have frequently seen, and have shot or caught most of the animals and birds which I have mentioned, besides others the names of which I cannot now remember.

Page 3556 a. — Vegetation. — The statement that "the palms are almost always dwarf;" is not correct. The dwarf trees are the exception, not the rule. Many of the trees at Târ and Wady Feiran are particularly fine.

Roses of Jericho are found at the mouth of Wady Gunoaid, Wady Mokaitied, and many other places.

The "Wadi", or caper plant, is found in Tepish, and is very common in the wadis south of Jebel Mair. The fruit, which is of the size and shape of a moderate sized pear, is eaten by the Arabs. It has a pungent and very pleasant taste.

The Butel-seb (Belonosum Auronis) abounds in some of the wadis near Serbal.

The Other I have found in Wady Naib, S. E. of Jebel Mair and S. W. of Wady el-Ain. A large blue kind of boest feeds upon it.

The Etna (Pistachia terebinthus) occurs on the west of Jebel Serbal on the higher slopes; it does not appear to grow on the east of the mountain.

Page 3557. — The name Serbal is not derived from Ser; the word serbal (سربائل) signifies a "shirt" or "coat of mail," and the name has reference to the manner in which a storm clothes the smooth summit of the mountain, and perhaps to the sheet of ice with which it is sometimes covered, when it shines in the sun like a coat of mail.

* We ought perhaps to mention here, as at least a curiosity, a new theory of the route of the Israelites, set forth with no little learning and ingenuity by a writer in Lawson and Wilson's Cyclopedia of Bible Geography, etc., vol. ii. pp. 90-129 (Edin. 1869), under the title Exode, Alterative View of the. We can only indicate his chief results, without discussing the arguments by which they are supported. This writer maintains that the Gulf of Akaba is the "Red Sea" of our version, and was of much larger dimensions in the days of Moses and Herodotus, extending across modern Arabia to the Persian Gulf; that Micah is improperly rendered "Egypt" in our version, being really applied to a part of Arabia; that the water in which Moses, as an infant, was laid, was not the Nile, but a sweet water channel connecting, in early times, the limes of Suez with the Mediterranean Sea; that Goshen was the high region known to the ancients as Mount Gosen; that the Horeb of Scripture was the ridge of the Tih, and Mount Sinai Jebel el-Ymna (or Ymnah).
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