

thick, rugose, and livid; the eyes are fierce and staring, and the hair generally falls off from all the parts affected. When the throat is attacked the voice shares the affection, and sinks to a hoarse, husky whisper. These two symptoms are eminently characteristic. The patient will become bed-ridden, and, though a mass of bodily corruption, seem happy and contented with his sad condition, until sinking exhausted under the ravages of the disease, he is generally carried off, at least in Syria, by diarrhoea. It is hereditary, and may be inoculated, but does not propagate itself by the closest contact; *i. e.* two women in the aforesaid leper-houses remained uncontaminated though their husbands were both affected, and yet the children born to them were, like the fathers, elephantiasic, and became so in early life. On the children of diseased parents a watch for the appearance of the malady is kept; but no one is afraid of infection, and the neighbours mix freely with them, though, like the lepers of the O. T., they live "in a several house." It became first prevalent in Europe during the crusades, and by their means was diffused, and the ambiguity of designating it leprosy then originated, and has been generally since retained. Pliny (*Nat. Hist.* xxvi. 5) asserts that it was unknown in Italy till the time of Pompey the Great, when it was imported from Egypt, but soon became extinct (*Paul. Aegin.* ed. Sydenh. Soc. ii. 6). It is, however, broadly distinguished from the *λέπρα*, *λεύκη*, &c. of the Greeks by name and symptoms, no less than by Roman medical and even popular writers; comp. Lucretius, whose mention of it is the earliest—

"Est elephas morbus, qui propter flumina Nil,
Gigitar Aegypto in mediâ, neque praeterea usquam."

It is nearly extinct in Europe, save in Spain and Norway. A case was seen lately in the Crimea, but may have been produced elsewhere. It prevails in Turkey and the Greek Archipelago. One case, however, indigenous in England, is recorded amongst the medical fac-similes at Guy's Hospital. In Granada it was generally fatal after eight or ten years, whatever the treatment.

This favours the correspondence of this disease with one of those evil diseases of Egypt,¹ possibly its "botch," threatened Deut. xxviii. 27, 35. This "botch," however, seems more probably to mean the foul ulcer mentioned by Arctaeus (*de Sign. et Caus. Morb. Acut.* i. 9), and called by him *ἄφθα* or *ἐγχάρη*. He ascribes its frequency in Egypt to the mixed vegetable diet there followed, and to the use of the turbid water of the Nile, but adds that it is common in Coelo-Syria. The Talmud speaks of the Elephantiasis (*Baba Kama*, 80 b.) as being "moist without and dry within" (Wunderbar, *Biblich-Talmudische Med.* 3tes Heft, 10, 11). Advanced cases are said to have a cancerous aspect, and some² even class it as a form of cancer, a disease dependent on faults of nutrition. It has been

asserted that this, which is perhaps the most dreadful disease of the East, was Job's malady. Origel, *Hexapla* on Job ii. 7, mentions, that one of the Greek versions gives it, *loc. cit.*, as the affliction which befel him. Wunderbar (*ut sup.* p. 10) supposes it to have been the Tyrian leprosy, resting chiefly on the itching³ implied, as he supposes, by Job ii. 7, 8. Schmidt (*Biblicher Med.* iv. 4) thinks the "sore boil" may indicate some grave⁴ disease, or concurrence of diseases. But there is no need to go beyond the statement of Scripture, which speaks not only of this "boil," but of "skin loathsome and broken," "covered with worms and clods of dust;" the second symptom is the result of the first, and the "worms" are probably the larvae of some fly, known so to infest and make its *nidus* in any wound or sore exposed to the air, and to increase rapidly in size. The "clods of dust" would of course follow from his "sitting in ashes." The "breath strange to his wife," if it be not a figurative expression for her estrangement from him, may imply a fetor, which in such a state of body hardly requires explanation. The expression my "bowels boiled" (xxx. 27), may refer to the burning sensation in the stomach and bowels, caused by acrid bile, which is common in ague. Arctaeus (*de Cur. Morb. Acut.* ii. 3) has a similar expression, *θερμασίη τῶν σπλάγγων ὡς ἀπὸ πυρός*, as attending syphilis.

The "scaring dreams" and "terrifying visions," are perhaps a mere symptom⁵ of the state of mind bewildered by unaccountable afflictions. The intense emaciation was (xxxiii. 21) perhaps the mere result of protracted sickness.

The disease of king Antiochus (2 Macc. ix. 5-10, &c.) is that of a boil breeding worms (*ulcus verminosum*). So Sulla, Pherecydes, and Alcman the poet are mentioned (*Plut. vita Sullae*) as similar cases. The examples of both the Herods (*Jos. Ant.* xvii. 6, §5, *B. J.* i. 33, §5) may also be added, as that of Pheretime (Herod. iv. 205). There is some doubt whether this disease be not allied to phthiriasis, in which lice are bred, and cause ulcers. This condition may originate either in a sore, or in a morbid habit of body brought on by uncleanness, suppressed perspiration, or neglect; but the vermination, if it did not commence in a sore, would produce one. Dr. Mason Good, (*iv.* 504-6), speaking of *μάλις*, *μαλιασμός* = cutaneous vermination, mentions a case in the Westminster Infirmary, and an opinion that universal phthiriasis was no unfrequent disease among the ancients; he also states (p. 500) that in gangrenous ulcers, especially in warm climates, innumerable grubs or maggots will appear almost every morning. The camel, and other creatures, are known to be the habitat of similar parasites. There are also cases of vermination without any wound or faulty outward state, such as the *Vena Medinensis*, known in Africa as the Guinea-worm,⁶ of which Galen had heard only, breeding

¹ Hippocrates mentions, ii. 514, ed. Kühn, Lips. 1826, as a symptom of fever, that the patient φοβέται ἀπὸ ἐνπνίων. See also l. 592, περὶ ἱερῆς νόσου. . . δέιμαρα πυκτὸς καὶ φόβος.

² Rayer, vol. iii. 808-819 gives a list of parasites, most of them in the skin. This "Guinea-worm," it appears, is also found in Arabia Petraea, on the coasts of the Caspian and Persian Gulf, on the Ganges, in Upper Egypt and Abyssinia (*ib.* 814). Dr. Mead refers Herod's disease to ἐντοσώων, or intestinal worms. Shapter, without due foundation, objects that the word in that case should have been not σκώληξ, but εἰδή (*Medica Sacra*, p. 188).

¹ Talm (*Heb. Ant.*, Upham's translation, p. 206) denies this.

² The editor of *Paul. Aegin.* (Sydenham Society, ii. 14) is convinced that the syphilis of modern times is a modified form of the elephantiasis.

³ Such is the opinion of Dr. R. Sim, expressed in a private letter to the writer. But see a letter of his to *And. Times and Gazette*, April 14, 1860.

⁴ The suppurating, &c., of ulcers, appears at least equally likely to be intended.

⁵ He refers to Hippocr. *Lib. de Med.* tom. viii. μεϊζόνων ἑρῶν παρασίτων.

under the skin and needing to be drawn out carefully by a needle, lest it break, when great soreness and suppuration succeed (Freind, *Hist. of Med.* i. 49; De Mandelslo's *Travels*, p. 4; and *Paul. Aegin.* t. iv. Sydenh. Soc. ed.).

In Deut. xxviii. 65, it is possible that a palpitation of the heart is intended to be spoken of (comp. Gen. xiv. 26). In Mark ix. 17 (compare Luke ix. 38) we have an apparent case of epilepsy, shown especially in the foaming, falling, wallowing, and similar violent symptoms mentioned; this might easily be a form of demoniacal manifestation. The case of extreme hunger recorded, 1 Sam. xiv., was merely the result of exhaustive fatigue; but it is remarkable that the Bulimia of which Xenophon speaks (*Anab.* iv. 5, 7), was remedied by an application in which "honey" (comp. 1 Sam. xiv. 27) was the chief ingredient.

Besides the common injuries of wounding, bruising, striking out eye, tooth, &c., we have in Ex. xxi. 22, the case of miscarriage produced by a blow, push, &c., damaging the fetus.

The plague of "boils and blains" is not said to have been fatal to man, as the murrain preceding was to cattle; this alone would seem to contradict the notion of Shapter (*Medic. Sacr.* p. 113), that the disorder in question was smallpox,* which, wherever it has appeared, until mitigated by vaccination, has been fatal to a great part, perhaps a majority of those seized. The smallpox also generally takes some days to pronounce and mature, which seems opposed to the Mosaic account. The expression of Ex. ix. 10, a "boil" flourishing, or ebullient with blains, may perhaps be a disease analogous to phlegmonous erysipelas, or even common erysipelas, which is often accompanied by vesications such as the word "blains" might fitly describe.¹

The "withered hand" of Jeroboam (1 K. xiii. 4-6), and of the man, Mat. xii. 10-13 (comp. Luke vi. 10), is such an effect as is known to follow from the obliteration of the main artery of any member, or from paralysis of the principal nerve, either through disease or through injury. A case with a symptom exactly parallel to that of Jeroboam is mentioned in the life of Gabriel, an Arab physician. It was that of a woman whose hand had become rigid in the act of swinging,² and remained in the extended posture. The most remarkable feature in the case, as related, is the remedy, which consisted in alarm acting on the nerves, inducing a sudden and spontaneous effort to use the limb—an effort which, like that of the dumb son of Croesus (Herod. i. 85), was paradoxically successful. The case of the widow's son restored by Elisha (2 K. iv. 19), was probably one of sunstroke.

The disease of Asa "in his feet" (Schmidt,

* It has been much debated whether the smallpox be an ancient disease. On the whole, perhaps, the arguments in favour of its not being such predominate, chiefly on account of the strongly marked character of the symptoms, which makes the negative argument of unusual weight.

¹ שחין אבעבועות פרה.

² This is Dr. Robert Sim's opinion. On comparing, however, the means used to produce the disorder (Ex. ix. 8), an analogy is perceptible to what is called "brick-layer's itch," and therefore to leprosy. [LEPROSY.] A disease involving a white spot breaking forth from a boil related to leprosy, and clean or unclean according to symptoms specified, occurs under the general locus of leprosy (Lev. xiii. 18-23).

Biblicher Med. iii. 5, §2), which attacked him in his old age (1 K. xv. 23; 2 Chr. xvi. 12) and became exceeding great, may have been either oedema, swelling, or podagra, gout. The former is common in aged persons, in whom, owing to the difficulty of the return upwards of the sluggish blood, its watery part stays in the feet. The latter, though rare in the East at present, is mentioned by the Talmudists (*Sotah*, 10 a, and *Sanhedrin*, 65 b) and there is no reason why it may not have been known in Asa's time. It occurs in Hippocr. *Aphor.* vi., *Prognost.* 15; Celsus, iv. 24; Aretaeus, *Med. Chron.* ii. 12, and other ancient writers.³

In 1 Macc. vi. 8, occurs a mention of "sickness of grief;" in Ecclus. xxvii. 30, of sickness caused by excess, which require only a passing mention. The disease of Nebuchadnezzar has been viewed by Jews as a mental and purely subjective malady. It is not easy to see how this satisfies the plain emphatic statement of Dan. iv. 33, which seems to indicate it is true, mental derangement, but to assert a degraded bodily state to some extent, and a corresponding change of habits. We may regard it as Mead (*Med. Sacr.* vii.), following Burton's Anatomy of Melancholy, does, as a species of the melancholy known as Lycanthropia* (*Paulus Aegin.* ii. 16; *Avicenna*, iii. 1, 5, 22). Persons so affected wander like wolves in sepulchres by night, and imitate the howling of a wolf or a dog. Further, there are well attested accounts of wild or half-wild human creatures, of either sex, who have lived as beasts, losing human consciousness, and acquiring a superhuman ferocity, activity, and swiftness. Either the lycanthropic patients or these latter may furnish a partial analogy to Nebuchadnezzar, in respect to the various points of modified outward appearance and habits ascribed to him. Nor would it seem impossible that a sustained lycanthropia might produce this latter condition.

Here should be noticed the mental malady of Saul.⁴ His melancholy seems to have had its origin in his sin; it was therefore grounded in his moral nature, but extended its effects, as commonly, to the intellectual. The "evil spirit from God," whatever it mean, was no part of the medical features of his case, and may therefore be excluded from the present notice. Music, which soothed him for a while, has entered largely into the milder modern treatment of lunacy.

The palsy meets us in the N. T. only, and its features too familiar to need special remark. The words "grievously tormented" (Matt. vii. 8), have been commented on by Baier (*de Paral.* 31), to the effect that examples of acutely painful paralysis are not wanting in modern pathology, e.g. when paralysis is complicated with neuralgia. But if this statement be viewed with doubt, we might under-

³ "Inter jactandum se funibus... remansit illa remans extensa, ita ut retrahere ipsam nequiret" (Freind's *Med.* ii. Append. p. 2).

⁴ Seneca mentions it (*Epist.* 95) as an extreme mode of the female depravity current in his own time, that even the female sex was become liable to gout.

⁵ The "eagles' feathers" and "birds' claws" are probably used only in illustration, not necessarily as describing a new type to which the hair, &c., approached. Comp. the simile of Ps. ciii. 5, and that of 2 K. v. 14.

⁶ Comp. Virg. *Bucol.* viii. 97.—

"Saepe lupum fieri et se condere sistrum"

⁷ The Targ. of Jonathan renders the Heb. *מְדוּמָה* 1 Sam. x. 10, by "he was mad or insane" (*Jab. Upland* transl. 212-3).

and the Greek expression (*βασανίζόμενος*) as used of paralysis agitans, or even of chorea^b (St. Vitus' dance), in both of which the patient, being never still for a moment save when asleep, might well be so described. The woman's case who was "bowed together" by "a spirit of infirmity," may probably have been paralytic (Luke xiii. 11). If the dorsal muscles were affected, those of the chest and abdomen, from want of resistance would undergo contraction, and thus cause the patient to suffer as described.

Gangrene (*γάγγραινα*, Celsus, vii. 33, *de gangrenâ*), or mortification in its various forms, is a totally different disorder from the "canker" of the A. V. in 2 Tim. ii. 17. Both gangrene and cancer were common in all the countries familiar to the Scriptural writers, and neither differs from the modern disease of the same name (Dr. M. Good, ii. 669, &c., and 579, &c.).

In Is. xxvi. 18; Ps. vii. 14, there seems an allusion to false conception, in which, though attended by pains of quasi-labour and other ordinary symptoms, the womb has been found unimpregnated, and no delivery has followed. The medical term (Dr. M. Good, iv. 188) *ἐμπευμάτωσις*, *mola ventosa*, suggests the Scriptural language, "we have as it were brought forth wind;" the whole passage is figurative for disappointment after great effort.^c

Poison, as a means of destroying life, hardly occurs in the Bible, save as applied to arrows (Job vi. 4). In Zech. xii. 2, the marg. gives "poison" as an alternative rendering, which does not seem preferable; intoxication being probably meant. In the annals of the Herods poisons occur as the resource of stealthy murder.^d

The bite or sting of venomous beasts can hardly be treated as a disease; but in connexion with the "fiery (*i. e.* venomous) serpents" of Num. xxi. 6, and the deliverance from death of those bitten, it deserves a notice. Even the Talmud acknowledges that the healing power lay not in the brazen serpent itself, but "as soon as they feared the Most High, and uplifted their hearts to their Heavenly Father they were healed, and in default of this were brought to naught." Thus the brazen figure was symbolical only; or, according to the lovers of purely natural explanation, was the stage-trick to cover a false

miracle. It was customary to consecrate the image of the affliction, either in its cause or in its effect, as in the golden emerods, golden mice, of 1 Sam. vi. 4, 8, and in the ex-votos common in Egypt even before the exodus; and these may be compared with this setting up of the brazen serpent. Thus we have in it only an instance of the current custom, fanciful or superstitious, being sublimed to a higher purpose.

The bite of a white she-mule, perhaps in the rutting season, is according to the Talmudists fatal; and they also mention that of a mad dog, with certain symptoms by which to discern his state (Wunderbar, *ut sup.* 21). The scorpion and centipede are natives of the Levant (Rev. ix. 5, 10), and, with a large variety of serpents, swarm there. To these, according to Lichtenstein, should be added a venomous solpuga,^e or large spider, similar to the Calabrian Tarantula; but the passage in Pliny^f adduced (*H. N.* xxix. 29), gives no satisfactory ground for the theory based upon it, that its bite was the cause of the emerods.^g It is however remarkable that Pliny mentions with some fulness, a *mus araneus*—not a spider resembling a mouse, but a mouse resembling a spider—the shrew-mouse, and called *araneus*, Isidorus^h says from this resemblance, or from its eating spiders. Its bite was venomous, caused mortification of the part, and a spreading ulcer attended with inward gripping pains, and when crushed on the wound was its own best antidote.ⁱ

The disease of old age has acquired a place in Biblical nosology chiefly owing to the elegant allegory into which "The Preacher" throws the successive tokens of the ravage of time on man (Eccl. xii.). The symptoms enumerated have each their significance for the physician, for, though his art can do little to arrest them, they yet mark an altered condition calling for a treatment of its own. "The Preacher" divides the sum of human existence into that period which involves every mode of growth, and that which involves every mode of decline. The first reaches from the point of birth or even of generation, onwards to the attainment of the "grand climacteric," and the second from that epoch backwards through a corresponding period of decline till the point of dissolution is reached.^k This latter course is marked in metaphor by the darkening of the

^b Jahn (Upham's transl. 232) suggests that cramp, twisting the limb round as if in torture, may have been intended. This suits *βασανίζόμενος*, no doubt, but not *εμπευμάτωσις*.

^c For an account of the complaint, see *Paul. Aegin.*, *et. Syd. Soc.* i. p. 632.

^d In Chwolson's *Ueberreste d. Altbab. Literatur*, p. 129, the Wälschjäh's treatise on poisons contains references to several older writings by authors of other nations on that subject. His commentator, Järbūqā, treats of the residence and effects of poisons and antidotes, and in an independent work of his own thus classifies the subject: (1) of poisons which kill at sight (*wenn sie man nur ansieht*); (2) of those which kill through sound (*Schall oder Laut*); (3) of those which kill by smelling; (4) of those which kill by reaching the interior of the body; (5) of those which kill by contact, with special mention of the poisoning of garments.

^e Comp. Lucan, *Pharsalia*, ix. 837-8: "Quis calcare tuas Enni solpuga latebras," &c.

^f His words are: "Est et formicarum genus venenatum, non sere in Italia: solpuga Cicero appellat."

^g He says that the solpuga causes such swellings on the parts of the female camel, and that they are called by the same word in Arabic as the Heb. עפלים, which

simply means "swellings." He supposes the men might have been "versetzt bei der Befriedigung natürlicher Bedürfnisse." He seems not to have given due weight to the expression of 1 Sam. vi. 5, "mice which mar the land," which seems to distinguish the "land" from the people in a way fatal to the ingenious notion he supports. For the multiplication of these and similar creatures to an extraordinary and fatal degree, comp. Varro, *Frugm. ap. fin.* "M. Varro autor est, a cuniculis suffocum in Hispaniâ oppidum, a talpis in Thesaliâ, ab ranis civitatem in Galliâ pulsam, ab locustis in Africâ, ex Gyaro Cycladum insulâ incolas a muribus fugatos."

^h His words are: "Mus araneus cuius morsu aranea mortitur est in Sardinia animal perexiguum araneae formâ quae solfuga dicitur, eo quod diem fugat" (*Orig.* xii. 3).

ⁱ As regards the scorpion, this belief and practice still prevails in Palestine. Pliny says (*H. N.* xxix. 27), after prescribing the ashes of a ram's hoof, young of a weasel, &c., "si iumenta monierit mus (*i. e.* araneus) rectus cum sale imponitur, aut fel vesperilionis ex aceto. Et ipse mus araneus contra se remedio est divulsus et impositus," &c. In cold climates, it seems, the venom of the shrew-mouse is not perceptible.

^k These are respectively called *ימי העלייה* and *ימי העמידה* of the Rabbins (Wunderbar, 2ter Heft). The same idea appears in Soph. *Trachin.*

great lights of nature, and the ensuing season of life is compared to the broken weather of the wet season, setting in when summer is gone, when after every shower fresh clouds are in the sky, as contrasted with the showers of other seasons, which pass away into clearness. Such he means are the ailments and troubles of declining age, as compared with those of advancing life. The "keepers of the house" are perhaps the ribs which support the frame, or the arms and shoulders which enwrap and protect it. Their "trembling," especially that of the arms, &c., is a sure sign of vigour past. The "strong men" are its supporters, the lower limbs "bowing themselves" under the weight they once so lightly bore. The "grinding" hardly needs to be explained of the teeth now become "few." The "lookers from the windows" are the pupils of the eyes, now "darkened," as Isaac's were, and Eli's; and Moses, though spared the dimness, was yet in that very exemption a marvel (Gen. xxvii., comp. xlviii. 10; 1 Sam. iv. 15; Deut. xxxiv. 7). The "doors shut" represent the dulness of those other senses which are the portals of knowledge; thus the taste and smell, as in the case of Barzillai, become impaired, and the ears stopped against sound. The "rising up at the voice of a bird" portrays the light, soon-fleeting, easily-broken slumber of the aged man; or possibly, and more literally, actual waking in the early morning, when first the cock crows, may be intended. The "daughters of music brought low," suggest the

— "big manly voice
Now turn'd again to childish treble;"

and also, as illustrated again by Barzillai, the failure in the discernment and the utterance of musical notes. The fears of old age are next noticed: "They shall be afraid of that which is high;"^m an obscure expression, perhaps, for what are popularly called "nervous" terrors, exaggerating and magnifying every object of alarm, and "making," as the saying is, "mountains of molehills." "Fear in the way"ⁿ is at first less obvious; but we observe that nothing unnerves and agitates an old person more than the prospect of a long journey. Thus regarded, it becomes a fine and subtle touch in the description of decrepitude. All readiness to haste is arrested and a numb despondency succeeds. The "flourishing" of "the almond-tree" is still more obscure; but we observe this tree in Palestine blossoming when others show no sign of vegetation, and when it is dead winter all around—no ill type, perhaps, of the old man who has survived his own contemporaries and many of his juniors.^o Youthful lusts die out, and their organs, of which "the grasshopper"^p is perhaps a figure, are relaxed. The "silver cord" may be that of nervous sensation,^q or motion, or even the

^m Or, even more simply, these words may be understood as meaning that old men have neither vigour nor breath for going up hills, mountains, or anything else that is "high;" nay, for them the plain even road has its terrors—they walk timidly and cautiously even along that.

ⁿ Compare also perhaps the dictum of the slothful man, Prov. xxii. 13, "There is a lion in the way."

^o In the same strain Juvenal (Sat. x. 243-5) says:—
Ræc data poena diu viventibus, at renovatâ
Semper clade domis, multis in luctibus inque
Perpetuo morore et nigra veste senescant."

^p Tr. Masul (Med. Sacr. vii.) thinks that the scrotum,

spinal marrow itself. Perhaps some inexactness of retention may be signified by the "golden bowl broken;" the "pitcher broken at the well" suggests some vital supply stopping at the usual source—arrangement perhaps of the digestion or of the respiration; the "wheel shivered at the cistern," conveyed through the image of the water-lifting process familiar in irrigation, the notion of the blood, pumped, as it were, through the vessels, and fertilizing the whole system; for "the blood is the life."

This careful register of the tokens of decline might lead us to expect great care for the preservation of health and strength; and this indeed is found to mark the Mosaic system, in the regulations concerning diet,^r the "divers washings," and the pollution imputed to a corpse—nay, even in circumcision itself. These served not only the ceremonial purpose of imparting self-consciousness to the Hebrew, and keeping him distinct from alien admixture, but had a sanitary aspect of rare wisdom, when we regard the country, the climate, and the age. The laws of diet had the effect of tempering by a just admixture of the organic substances of the animal and vegetable kingdoms the regimen of Hebrew families, and thus providing for the rigour of future ages, as well as checking the stimulus which the predominant use of animal food gives to the passions. To these effects may be ascribed the immunity often enjoyed by the Hebrew race amidst epidemics devastating the countries of their sojourn. The best and often the sole possible exercise of medicine is to prevent disease. Moses could not legislate for cure, but his rules did for the great mass of the people what no therapeutics however consummate could do,—they gave the best security for the public health by provisions incorporated in the public economy. Whether we regard the laws which secluded the leper, as designed to prevent infection or repress the dread of it, their wisdom is nearly equal, for of all terrors the imaginary are the most terrible. The laws restricting marriage have in general a similar tendency, degenerate being the penalty of a departure from those which forbid commixture of near kin. Michel Lévy remarks on the salubrious tendency of the law of marital separation (Lev. xv.) imposed (Lévy, *Traité d'Hygiène*, p. 8). The precept also concerning purity on the necessary occasions in a desert encampment (Deut. xxiii. 12-14), enjoining the return of the elements of productiveness to the soil, would probably become the basis of the municipal regulations having for their object a similar purity in towns. The consequences of an example in such encampments is shown by an example quoted by Michel Lévy, as mentioned by M. de Lamarque (ib. 8, 9). Length of life was regarded as a mark of divine favour, and the divine legislation had pointed out the means of ordinarily ensuring a

swollen by a rupture, is perhaps meant to be typified by the shape of the grasshopper. He renders the Hebrew $\text{וַיִּסְתַּבֵּל הַחֲגָבִים}$ after the LXX. *ἐμαχίβη ἡ ἀσπίς*. Vide *impinguabitur locusta*. Comp. Hor. *Odes*, li. xi. 7, 8.

^q We find hints of the nerves proceeding in paths from the brain, both in the Talmudical writers and in Aristotle. See below in the text.

^r Michel Lévy quotes Hallé as acknowledging the salutary character of the prohibition to eat pork, which he says is "sujet à une altération du tissu graisseux analogue à la dégénérescence lepreuse."

^s This was said of the Jews in London during a cholera attack of 1849.

fuller measure of it to the people at large than could, according to physical laws, otherwise be hoped for. Perhaps the extraordinary means taken to prolong vitality may be referred to this source (1 K. i. 2), and there is no reason why the case of David should be deemed a singular one. We may also compare the apparent influence of vital warmth enhanced to a miraculous degree, but having, perhaps, a physical law as its basis, in the cases of Elijah, Elisha, and the sons of the widow of Zarephath, and the Shunammite. Wunderbar¹ has collected several examples of such influence similarly exerted, which however he seems to exaggerate to an absurd pitch. Yet it would seem not against analogy to suppose, that, as pernicious exhalations, miasmata, &c., may pass from the sick and affect the healthy, so there should be a reciprocal action in favour of health. The climate of Palestine afforded a great range of temperature within a narrow compass,—e. g. a long sea-coast, a long deep valley (that of the Jordan), a broad flat plain (Esdradon), a large portion of table-land (Judah and Ephraim), and the higher elevations of Carmel, Tabor, the lesser and greater Hermon, &c. Thus it partakes of nearly all supportable climates.² In October its rainy season begins with moist westerly winds. In November the trees are bare. In December snow and ice are often found, but never lie long, and only during the north wind's prevalence. The cold disappears at the end of February, and the "latter rain" sets in, lasting through March to the middle of April, when thunderstorms are common, torrents swell, and the heat rises in the low grounds. At the end of April the hot season begins, but preserves moderation till June, thence till September becomes extreme; and during all this period rain seldom occurs, but often heavy dews prevail. In September it commences to be cool, first at night, and sometimes the rain begins to fall at the end of it. The migration with the season from an inland to a sea-coast position, from low to high ground, &c., was a point of social development never systematically reached during the Scriptural history of Palestine. But men inhabiting the same regions for centuries could hardly fail to notice the connexion between the air and moisture of a place and human health, and those favoured by circumstances would certainly turn their knowledge to account. The Talmudists speak of the north wind as preservative of life, and the south and east winds as exhaustive, but the south as the most insupportable of all, coming hot and dry from the deserts, producing abortion, tainting the babe yet unborn, and corroding the pearls in the sea. Further, they dissuade from performing circumcision or venesection during its prevalence (*Jebanoth*, 72 a, ap. Wunderbar, 2tes Heft, ii. A.). It is stated that the marriage-bed placed between north and south will be blessed with male issue" (*Berachoth*, 15, B.), which may, Wunderbar thinks, be interpreted

of the temperature when moderate, and in the extreme (which these winds respectively represent), as most favouring fecundity. If the fact be so, it is more probably related to the phenomena of magnetism, in connexion with which the same theory has been lately revived. A number of precepts are given by the same authorities in reference to health, e. g. eating slowly, not contracting a sedentary habit, regularity in natural operations, cheerfulness of temperament, due sleep (especially early morning sleep is recommended), but not somnolence by day. (Wunderbar, *ut sup.*).

The rite of circumcision, besides its special surgical operation, deserves some notice in connexion with the general question of the health, longevity, and fecundity of the race with whose history it is identified. Besides being a mark of the covenant and a symbol of purity, it was perhaps also a protest against the phallus-worship, which has a remote antiquity in the corruption of mankind, and of which we have some trace in the Egyptian myth of Osiris. It has been asserted also (Wunderbar, 3tes Heft, p. 25) that it distinctly contributed to increase the fruitfulness of the race, and to check inordinate desires in the individual. Its beneficial effects in such a climate as that of Egypt and Syria, as tending to promote cleanliness, to prevent or reduce irritation, and thereby to stop the way against various disorders, have been the subject of comment to various writers on hygiene.³ In particular a troublesome and sometimes fatal kind of boil (*phymosis* and *paraphymosis*) is mentioned as occurring commonly in those regions, but only to the uncircumcised. It is stated by Josephus (*Cont. Ap. ii. 13*) that Apion, against whom he wrote, having at first derided circumcision, was circumcised of necessity by reason of such a boil, of which, after suffering great pain, he died. Philo also appears to speak of the same benefit when he speaks of the "anthrax" infesting those who retain the foreskin. Medical authorities have also stated that the capacity of imbibing syphilitic virus is less, and that this has been proved experimentally by comparing Jewish with other, e. g. Christian populations (Wunderbar, 3tes Heft, p. 27). The operation itself consisted of originally a mere⁴ incision; to which a further stripping⁵ off the skin from the part, and a custom of sucking⁶ the blood from the wound was in a later period added, owing to the attempts of Jews of the Maccabean period, and later (1 Macc. i. 15; Joseph. *Ant.* xii. 5, §1: comp. 1 Cor. vii. 8) to cultivate heathen practices. [CIRCUMCISION.] The reduction of the remaining portion of the *preputium* after the more simple operation, so as to cover what it had exposed, known as *epispasmus*, accomplished by the elasticity of the skin itself, was what this anti-Judaic practice sought to effect, and what the later, more complicated and severe, operation frustrated. To these were subjoined the use of

accidents syphilitiques." Circumcision is said to be also practised among the natives of Madagascar, "qui ne paraissent avoir aucune notion du Judaïsme ni du Mahométisme" (p. 11, note).

² There is a good modern account of circumcision in the *Dublin Medical Press*, May 19, 1858, by Dr. Joseph Hirschfeld (from *Oestereich. Zeitschrift*).

³ Known as the חתך, a word meaning "cut."

⁴ Called the פריע, פריע, "to expose."

⁵ Called Meziza, from כוצץ, "to suck." This counteracted a tendency to inflammation.

¹ *Biblich-Talmud. Med.* 2tes Heft, I. D. pp. 15-17. He speaks of the result ensuing from shaking hands with one's friends, &c.

² The possession of an abundance of salt tended to hinder much disease (Ps. lx. 2; 2 Sam. viii. 13; 1 Chr. xvi. 12). Salt-pits (Zeph. ii. 9) are still dug by the Arabs on the shore of the Dead Sea. For the use of salt to a new-born infant, Ez. xvi. 4, comp. Galen de *Sanit.* lib. i. cap. 7.

³ See some remarks in Michel Lévy, *Traité d'Hygiène*, Paris 1850: "Rien de plus rebutant que cette sorte de métrépre rien de plus favorable au développement des

the warm-bath, before and after the operation. Job was a substitute (Job ii. 8).

Ex. xxx. 23-5 is a prescription in form. It may be worth while also to enumerate the leading substances which, according to Wunderbar, composed the pharmacopoeia of the Talmudists—a much more limited one—which will afford some insight into the distance which separates them from the leaders of the Greek medicine. Besides such ordinary appliances as water, wine (Luke x. 34), beer, vinegar, honey, and milk, various oils are found; as opobalsamum^a (“balm of Gilead”), the oil of olive,^b myrrh, rose, palma christi, walnut, sesamum, coccyth, and fish; figs (2 K. xx. 7), dates, apples (Cant. ii. 5), pomegranates, pistachio-nuts,^c and almonds (a produce of Syria, but not of Egypt, Gen. xiii. 11), wheat, barley, and various other grains; garlic, leeks, onions, and some other common herbs; mustard, pepper, coriander seed, ginger, preparations of beet, fish, &c., steeped in wine or vinegar, wheat, eggs, salt, wax, and suet (in plaisters), gull of fish (Tob. vi. 8, xi. 11), ashes, cowdung, &c.; fasting-liva^d, urine, bat's blood, and the following rarer herbs, &c.: *ammesission*, *menta gentilis*, saffron, mandragora, *Lawsonia spinosa* (Arab. *al-henna*), juniper, broom, poppy, acacia, pine, lavender or rosemary, clover-root, jujub, hyssop, fern, *asparagus*, milk-thistle, laurel, *Eruca muralis*, absyrtis, jamine, narcissus, madder, curled mint, fennel, cedar, oil of cotton, myrtle, myrrh, aloe, sweet wood (*acorus calamus*), cinnamon, *canella alba*, *casia ladanum*, galbanum, frankincense, storax, and gum of various trees, musk, *blatta byzantina*, and these minerals—bitumen, natrum, borax, alum, clay, aërites,^e quicksilver, litharge, yellow arsenic. The following preparations were also well known—*Theriaca*, an antidote prepared from several various medicinal drinks, e.g. from the fruit-bearing rosemary; decoction of wine with vegetables; mixture of wine, honey, and pepper; of oil, wax, and water; of asparagus and other roots steeped in wine; emetics, purging draughts, sorphites, potions to produce abortion or fruitfulness; and various salves, some used cosmetically,^f e.g. to remove the hair; some for wounds, and other injuries. The forms of medicaments were cataplasms, electary liniment, plaister (Is. i. 6; Jer. viii. 22, xlii. 11, li. 8; Joseph. *B. J.* i. 33, §5), powder, infusion, decoction, essence, syrup, mixture.

A seat of delivery called in Scripture **אֲבָנִים**, Ex. i. 16, by the Talmudists **מִשְׁבֵּר** (comp. 2 K. xix. 3), “the stools;” but some have doubted whether the word used by Moses does not mean rather the uterus itself, as that which moulds^g and shapes the infant. Delivery upon a seat or stool is, however, a common practice in France at this day, and also in Palestine.

The “roller to bind” of Ez. xxx. 21 was for a broken limb, as still used. Similar bands wound with the most precise accuracy involve the mummies.

^a This writer gives a full account of the entire process as now in practice, with illustrations from the Turkish mode of operating, gathered, it seems, from a fragment of a rare work on the healing art by an anonymous Turkish author of the 16th century, in the public library at Leipzig. The Persians, Tartars, &c. have furnished him with further illustrations.

^d Yet it by no means follows that the rest were not known in Scriptural times, “it being a well-known fact in the history of inventions that many useful discoveries have long been kept as family secrets.” Thus an obstetrical forceps was found in a house excavated at Pompeii, though the Greeks and Romans, so far as their medical works show, were unacquainted with the instrument (*Paul. Aeg.* i. 652, ed. Sydenham Soc.).

^e In Jer. xviii. 3 the same word appears, rendered “wheels” in the A. V.; margin, “frames or seats;” that which gives shape to the work of the potter.

^f See Tacit. *Hist.* v. 7, and Orelli's note *ad loc.*

^g Tacitus, *Ibid.* v. 6.

A scraper (חרס), for which the “potlaster” of Job was a substitute (Job ii. 8).

Ex. xxx. 23-5 is a prescription in form. It may be worth while also to enumerate the leading substances which, according to Wunderbar, composed the pharmacopoeia of the Talmudists—a much more limited one—which will afford some insight into the distance which separates them from the leaders of the Greek medicine. Besides such ordinary appliances as water, wine (Luke x. 34), beer, vinegar, honey, and milk, various oils are found; as opobalsamum^a (“balm of Gilead”), the oil of olive,^b myrrh, rose, palma christi, walnut, sesamum, coccyth, and fish; figs (2 K. xx. 7), dates, apples (Cant. ii. 5), pomegranates, pistachio-nuts,^c and almonds (a produce of Syria, but not of Egypt, Gen. xiii. 11), wheat, barley, and various other grains; garlic, leeks, onions, and some other common herbs; mustard, pepper, coriander seed, ginger, preparations of beet, fish, &c., steeped in wine or vinegar, wheat, eggs, salt, wax, and suet (in plaisters), gull of fish (Tob. vi. 8, xi. 11), ashes, cowdung, &c.; fasting-liva^d, urine, bat's blood, and the following rarer herbs, &c.: *ammesission*, *menta gentilis*, saffron, mandragora, *Lawsonia spinosa* (Arab. *al-henna*), juniper, broom, poppy, acacia, pine, lavender or rosemary, clover-root, jujub, hyssop, fern, *asparagus*, milk-thistle, laurel, *Eruca muralis*, absyrtis, jamine, narcissus, madder, curled mint, fennel, cedar, oil of cotton, myrtle, myrrh, aloe, sweet wood (*acorus calamus*), cinnamon, *canella alba*, *casia ladanum*, galbanum, frankincense, storax, and gum of various trees, musk, *blatta byzantina*, and these minerals—bitumen, natrum, borax, alum, clay, aërites,^e quicksilver, litharge, yellow arsenic. The following preparations were also well known—*Theriaca*, an antidote prepared from several various medicinal drinks, e.g. from the fruit-bearing rosemary; decoction of wine with vegetables; mixture of wine, honey, and pepper; of oil, wax, and water; of asparagus and other roots steeped in wine; emetics, purging draughts, sorphites, potions to produce abortion or fruitfulness; and various salves, some used cosmetically,^f e.g. to remove the hair; some for wounds, and other injuries. The forms of medicaments were cataplasms, electary liniment, plaister (Is. i. 6; Jer. viii. 22, xlii. 11, li. 8; Joseph. *B. J.* i. 33, §5), powder, infusion, decoction, essence, syrup, mixture.

An occasional trace occurs of some chemical knowledge, e.g. the calcination of the gold by Moses; the effect of “vinegar upon nitre” (Is.

^a Commended by Pliny as a specific for the bite of a serpent (Plin. *H. N.* xxiii. 78).

^b Rhases speaks of a fish named *sabot*, the gall of which healed inflamed eyes (ix. 27); and Pliny says, “*Collyrium nymphi cicatrices sanat et carnes oculorum superfluas consumit*” (*N. H.* xxxii. 24).

^c Comp. Mark viii. 23, John ix. 6; also the mention by Tacitus (*Hist.* iv. 81) of a request made of Vegetius at Alexandria. Galen (*De Simpl. Facult.* l. 10) and Pliny (*H. N.* xxviii. 7) ascribe similar virtues to it.

^d Said by Pliny to be a specific against abortion (*N. H.* xxx. 44).

^e Antimony was and is used as a dye for the eye-balls, the *Ichol*. See Rosenmüller in the *Biblical Cabinet*, xxxvii. 10.

^f The Arabs suppose that a cornelian stone (the *Sardonyx lapis*, Ez. xxviii. 13, but in Joseph. *Ant.* iii. 7, §4, *Sardonyx*) laid on a fresh wound will stay hemorrhage.

^g נַטְרֹן meaning natron; the Egyptian kind was found in two lakes between Naukratis and Memphis (*Asiat. Res.* xxvii. p. 7).

Psalm. 20; Prov. xxv. 20; comp. Jer. ii. 22); the mention of "the apothecary" (Ex. xxx. 35; Eccl. i. 1), and of the merchant in "powders" (Cant. ii. 6), shows that a distinct and important branch of trade was set up in these wares, in which, as at a modern druggist's, articles of luxury &c., are combined with the remedies of sickness; see further, Wunderbar, 1stes Heft, pp. 73, *ad fin.* Among the most favourite of external remedies has always been the bath. As a preventive of numerous disorders its virtues were known to the Egyptians, and the scrupulous levitical bathings prescribed by Moses would merely enjoin the continuance of a practice familiar to the Jews, from the example especially of the priests in that country. Besides the significance of moral purity which it carried, the use of the bath checked the tendency to become unclean by violent perspirations from within and effluvia from without; it kept the porous system in play, and stopped the outset of much disease. In order to make the sanction of health more solemn, most oriental nations have enforced purificatory rites by religious mandates—and so the Jews. A treatise collecting all the dicta of ancient medicine on the use of the bath has been current ever since the revival of learning, under the title *De Balneis*. According to it Hippocrates and Galen prescribe the bath medicinally in peripneumonia rather than in burning fever, as tending to allay the pain of the sides, chest, and back, promoting various secretions, removing lassitude, and suppling joints. A hot bath is recommended for those suffering from *Uichen* (*De Baln.* 464). Those, on the contrary, who have looseness of the bowels, who are languid, loathe their food, are troubled with nausea or bile, should not use it, as neither should the epileptic. After exhausting journeys in the sun the bath is commended as the restorative of moisture to the frame (456-458). The four objects which ancient authorities chiefly proposed to attain by bathing are—1, to warm and distil the elements of the body throughout the whole frame, to equalise whatever is abnormal, to rarefy the skin, and promote evacuations through it; 2, to reduce a dry to a moister habit; 3 (the cold-bath), to cool the frame and brace it; 4 (the warm-bath), a sudorific to expel cold. Exercise before bathing is recommended, and in the season from April till November inclusive it is the most conducive to health; if it be kept up in the other months it should then be but once a week, and that fasting. Of natural waters some are nitrous, some saline, some aluminous, some sulphureous, some bituminous, some copperish, some ferruginous, and some compounded of these. Of all the natural waters the power is, on the whole, desiccant and calefacient; and they are peculiarly fitted for those of a humid and cold habit. Pliny (*H. N.* xxxi.) gives the fullest extant account of the thermal springs of the ancients (*Paul. Aegin.* ed. Sydenh. Soc. i. 71). Avicenna gives precepts for salt and other mineral baths; the former he recommends in case of scurvy and itching, as rarefying the skin, and afterwards condensing it. Water medicated with alum, natron, sulphur, naphtha,

iron, litharge, vitriol, and vinegar, are also specified by him. Friction and unction are prescribed, and a caution given against staying too long in the water (*ibid.* 338-340; comp. Aëtius, *de Baln.* iv. 484). A sick bather should lie quiet, and allow others to rub and anoint him, and use no strigil (the common instrument for scraping the skin), but a sponge (456). Maimonides chiefly following Galen, recommends the bath, especially for phthisis in the aged, as being a case of dryness with cold habit, and to a hectic fever patient as being a case of dryness with hot habit; also in cases of ephemeral and tertian fevers, under certain restrictions, and in putrid fevers, with the caution not to incur shivering. Bathing is dangerous to those who feel pain in the liver after eating. He adds cautions regarding the kind of water, but these relate chiefly to water for drinking (*De Baln.* 438-9). The bath of oil was formed, according to Galen and Aëtius, by adding the fifth part of heated oil to a water-bath. Josephus speaks (*B. J.* i. 33, §5) as though oil had, in Herod's case, been used pure.

There were special occasions on which the bath was ceremonially enjoined, after a leprous eruption healed, after the conjugal act, or an involuntary emission, or any gonorrhoeal discharge, after menstruation, child-bed, or touching a corpse; so for the priests before and during their times of office such a duty was prescribed. [BATHS.] The Pharisees and Essenes aimed at scrupulous strictness of all such rules (*Matt.* xv. 2; *Mark* vii. 5; *Luke* xi. 38). River-bathing^r was common, but houses soon began to include a bath-room (*Lev.* xv. 13; *2 K.* v. 10; *2 Sam.* xi. 2; *Susanna* 15). Vapour-baths, as among the Romans, were latterly included in these, as well as hot and cold-bath apparatus, and the use of perfumes and oils after quitting it was everywhere diffused (*Wunderbar*, 2tes Heft, ii. B.). The vapour was sometimes sought to be inhaled, though this was reputed mischievous to the teeth. It was deemed healthiest after a warm to take also a cold bath (*Paul. Aegin.* ed. Sydenh. Soc. i. 68). The Talmud has it—"Whoso takes a warm-bath, and does not also drink thereupon some warm water, is like a stove hot only from without, but not heated also from within. Whoso bathes and does not withal anoint, is like the liquor outside a vat. Whoso having had a warm-bath does not also immediately pour cold water over him, is like an iron made to glow in the fire, but not thereafter hardened in the water." This succession of cold water to hot vapour is commonly practised in Russian and Polish baths, and is said to contribute much to robust health (*Wunderbar*, *ibid.*).

Besides the usual authorities on Hebrew antiquities, Talmudical and modern, Wunderbar (1stes Heft, pp. 57-69) has compiled a collection of writers on the special subject of Scriptural &c. medicine, including its psychological and botanical aspects, as also its political relations; a distinct section of thirteen monographs treats of the leprosy; and every various disease mentioned in Scripture appears elaborated in one or more such short treat-

^r Dr. Adams (*Paul. Aegin.* ed. Syd. Soc. i. 72) says that the alum of the ancients found in mineral springs cannot have been the alum of modern commerce, since it is very rarely to be detected there; but the *alumen plumbicum*, or nair alum, said to consist chiefly of the sulphate of magnesia and iron. The former exists, however, in great abundance in the aluminous spring of the

Isle of Wight. The ancient nitre or natron was a native carbonate of soda (*ibid.*).

^r The case of Naaman may be paralleled by Herod. iv. 90, where we read of the Tearus, a tributary of the Hebrus—*λέγεται εἶναι ποταμῶν ἄριστος, τὰ τε ἀλλὰ ἐς ἄκρον φέροντα, καὶ δὲ καὶ ἀνδράσι καὶ ἵπποισι ψῶσθαι ἀκέραιστα.*

tises. Those out of the whole number which appear most generally in esteem, to judge from references made to them, are the following:—

Rosenmüller's *Natural History of the Bible*, in the *Biblical Cabinet*, vol. xxvii.

De Wette, *Hebräisch-jüdische Archäologie*, §271 b.

Calmet, Augustin, *La Médecine et les Médecins des anc. Hébreux*, in his *Comm. littéraire*, Paris, 1724, vol. v.

Idem, *Dissertation sur la Sueur du Sang*, Luke xxii. 43-4.

Pruner, *Krankheiten des Orients*.

Sprengel, Kurt, *De medic. Ebraeorum*, Halle, 1789. 8vo. Also,

Idem, *Beiträge zur Geschichte der Medicin*. Halle, 1794, 8vo.

Idem, *Versuch einer pragm. Geschichte der Arzneikunde*. Halle, 1792, 1803, 1821. Also the last edition by Dr. Rosenbaum, Leipzig, 1846, 8vo. i. §37-45.

Idem, *Histor. Rei Herbar.* lib. i. cap. i. *Flora Biblica*.

Bartholini, Thom., *De morbis biblicis, miscellanea medica*, in Ugolini, vol. xxx. p. 1521.

Idem, *Paralytici novi Testamenti*, in Ugolini, vol. xxx. p. 1459.

Schmidt, Joh. Jac., *Biblischer Medicus*. Züllichau, 1743. 8vo. p. 761.

Kall, *De morbis sacerdot. V. T.* Hafn. 1745. 4to.

Reinhard, Chr. Tob. Ephr., *Bibelkrankheiten, welche in alten Testamente vorkommen*. Books i. and ii. 1767, 8vo. p. 384. Book v. 1768, 8vo. p. 244.

Shapter, Thomas, *Medica sacra, or short expositions of the more important diseases mentioned in the sacred writings*. London, 1834.

Wunderbar, R. J., *Biblich-talmudische Medicin*, in 4 parts, Riga, 1850-3, 8vo. Also new series, 1857.

Celsius, Ol., *Hierobotanicon s. de plantis sacrae scripturae dissertationes breves*. 2 Parts. Upsal, 1745, 1747. 8vo. Amstelod. 1748.

Bochart, Sam., *Hierozoicon s. bipartitum opus de animalibus sacrae scripturae*. London, 1665, fol. Francf. 1675. fol. Also edited by, and with the notes of, Ern. F. G. Rosenmüller, Lips. 1793, 3 vols. 4to.

Spencer, *De legibus Hebraeorum ritualibus*. Tübingen, 1732, fol.

Reinhard, Mich. H., *De cibis Hebraeorum prohibitis; Diss. I. respon. Seb. Müller*. Viteb. 1697, 4to.—*Diss. II. respon. Chr. Liske*, ibid. 1697, 4to.

Eschenbach, Chr. Ehrenfr., *Progr. de lepra Judaeorum*. Rostock, 1774. 4to. in his *Scripta medic.* bibl. p. 17-41.

Schilling, G. G. *De lepra commentationes*, rec. J. D. Hahn, Lugd. Bat. 1788, 8vo.

Chamseru, R., *Recherches sur le véritable caractère de la lèpre des Hébreux*, in *Mém. de la Soc. médic. d'émulation de Paris*, 1810, iii. 335.

* This writer has several monographs of much interest on detached points, all to be found in his *Dissertationes Acad. Medic.* Jena, 17th and 18th centuries.

* This writer is remarkable for carefully abstaining from any reference to the O. T., even where such would be most apposite.

* The writer wishes to acknowledge his obligations to Dr. Rolleston, Linacre Professor of Physiology; Dr. Greenhill of Hastings; Dr. Adams, editor of several of the *Systema* Society's publications; Mr. H. Rumsey of

Rélation Chirurgicale De l'Armée de l'Orient, Paris, 1804.

Wedel,* Geo. W., *De lepra in sacris, Jena* 1715. 4to. in his *Exercitatio med. philolog. Cent. II. dec. 4. S. 93-107.*

Idem, *De morb. Hiskie*. Jena, 1692, 4to. in his *Exercit. med. philol. Cent. I. Dec. 7.*

Idem, *De morbo Jorami exercit. I. II. Jena* 1717. 4to. in his *Exercit. med. philol. Cent. II. Dec. 5.*

Idem, *De Saulo energumeno*, Jena, 1685, in his *Exercitatio med. philol. Cent. I. Dec. II.*

Idem, *De morbis senum Solomonarum*, Jena, 1686, 4to. in his *Exercit. med. phil. Cent. I. dec. 3.*

Lichtenstein, *Versuch, &c.* in *Eichhorn's Allgem. Bibliothek*, VI. 407-67.

Mead, Dr. R., *Medica Sacra*, 4to. London.

Gudius, G. F., *Exercitatio philologica de Hebraica obstetricum origine*, in Ugolini, vol. xii. p. 1061.

Kall, *De obstetricibus matrum Hebraeorum in Aegypto*. Hamburg, 1746, 4to.

Israels, Dr. A. H.,* *Tentamen historico-medicalium, exhibens collectanea Gynæcologia, quae ex Talmude Babylonico depromsit*. Gröningen, 1845, 8vo. [H. H.]*

ME'EDA (Meēddā: Meedda) = MEHIDA (1 Esdr. v. 32).

MEGIDDO (מִגְדוֹ; in Zech. xii. 11, מִגְדוֹ;

in the LXX. Μαγεδδὼν or Μαγεδδών, except in 1 K. ix. 15, where it is Μαγδῶ) was in a very marked position on the southern rim of the plain of ESDRAELON, on the frontier-line (speaking generally) of the territories of the tribes of ISSACHAR and MANASSEH, and commanding one of those passes from the north into the hill-country which were of such critical importance on various occasions in the history of Judaea (*τὰς ἀναβάσεις τῆς ὀρευσῆς, ὅτι δι' αὐτῶν ἦν ἡ εἰσοδος εἰς τὴν Ἰουδαίαν*, Judith iv. 7).

Megiddo is usually spoken of in connexion with TAANACH, and frequently in connexion with BERSHAN and JEZREEL. This combination suggests a wide view alike over Jewish scenery and Jewish history. The first mention occurs in Josh. xii. 21, where Megiddo appears as the city of one of the "thirty and one kings," or petty chieftains, whom Joshua defeated on the west of the Jordan. This was one of the places within the limits of Issachar assigned to Manasseh (Josh. xvii. 11; 1 Chr. vii. 29). But the arrangement gave only an imperfect advantage to the latter tribe, for they did not drive out the Canaanites, and were only able to make them tributary (Josh. xvii. 12, 13; Judg. i. 27, 28). The song of Deborah brings the place vividly before us, as the scene of the great conflict between Sisera and Barak. The chariots of Sisera were gathered "unto the river of KISHON" (Judg. iv. 13); Barak went down with his men "from Mount Tabor"

Cheltenham, and Mr. J. Cooper Forster of Guy's Hospital, London, for their kindness in revising and correcting this article, and that on LEPROSY, in their passage through the press; at the same time that he does not wish to imply any responsibility on their part for the opinions or statements contained in them, save so far as they are referred to by name. Dr. Robert Sim has also greatly assisted him with the results of large actual experience in leprosy pathology.

into the plain (iv. 14); "then fought the kings of Canaan in Taanach by the waters of Megiddo" (v. 19). The course of the Kishon is immediately in front of this position; and the river seems to have been flooded by a storm; hence what follows:—"The river of Kishon swept them away, lows:—"The river of Kishon" (v. 21). That ancient river, the river Kishon" (v. 21). Still we do not read of Megiddo being firmly in the occupation of the Israelites, and perhaps it was not really so till the time of Solomon. That monarch placed one of his twelve commissariat officers, named Baana, over "Taanach and Megiddo," with the neighbourhood of Beth-shean and Jezreel (1 K. iv. 12). In this reign it appears that some costly works were constructed at Megiddo (ix. 15). These were probably fortifications, suggested by its important military position. All the subsequent notices of the place are connected with military transactions. To this place Ahaziah fled when his unfortunate visit to Joram had brought him into collision with Jehu; and here he died (2 K. ix. 27) within the confines of what is elsewhere called Samaria (2 Chr. xxii. 9).

But the chief historical interest of Megiddo is concentrated in Josiah's death. When Pharaoh-Necho came from Egypt against the king of Assyria, Josiah joined the latter, and was slain at Megiddo (2 K. xxiii. 29), and his body was carried from thence to Jerusalem (ib. 30). The story is told in the Chronicles in more detail (2 Chr. xxxv. 22-24). There the fatal action is said to have taken place "in the valley of Megiddo." The words in the LXX. are, ἐν τῷ πεδίῳ Μαγεδδών. This calamity made a deep and permanent impression on the Jews. It is recounted again in 1 Esd. i. 25-31, where in the A. V. "the plain of Magiddo" represents the same Greek words. The lamentations for this good king became "an ordinance in Israel" (2 Chr. xxxv. 25). "In all Jewry" they mourned for him, and the lamentation was made perpetual "in all the nation of Israel" (1 Esd. i. 32). "Their grief was no land-flood of present passion, but a constant channel of continued sorrow, streaming from an annual fountain" (Fulder's *Pisgah Sight of Palestine*, p. 165). Thus, in the language of the prophets (Zech. xii. 11), "the mourning of Hadadrimmon in the valley (πεδίῳ, LXX.) of Megiddon" becomes a poetical expression for the deepest and most despairing grief; as in the Apocalypse (Rev. xvi. 16) ARMAGEDDON, in continuance of the same imagery, is presented as the scene of terrible and final conflict. For the Septuagintal version of this passage of Zechariah we may refer to Jerome's note on the passage. "Adadrimmon, pro quo LXX. transtulerunt Ποῶνος, urbs est juxta Jerusalem, quae hoc olim vocabulo nuncupata est, et hodie vocatur Maximianopolis in Campo Mageddon." That the prophet's imagery is drawn from the occasion of Josiah's death there can be no doubt. In Stanley's *S. & P.* (p. 347) this calamitous event is made very vivid to us by an allusion to the "Egyptian archers, in their long army, so well known from their sculptured monuments." For the mistake in the account of Pharaoh-Necho's campaign in Herodotus, who has evidently put Migdol by mistake for Megiddo (ii. 159), it is enough to refer to Bähr's *excursus* on the passage. The Egyptian king may have landed his troops at Acre; but it is far more likely that he marched northwards along the coast-plain, and then turned round Carmel into the plain of Esdraelon, taking the left bank of the Kishon, and that there the

Jewish king came upon him by the gorge of Megiddo.

The site thus associated with critical passages of Jewish history from Joshua to Josiah has been identified beyond any reasonable doubt. Robinson did not visit this corner of the plain on his first journey, but he was brought confidently to the conclusion that Megiddo was the modern *el-Lejjân*, which is undoubtedly the Legio of Eusebius and Jerome, an important and well-known place in their day, since they assume it as a central point from which to mark the position of several other places in this quarter (*Bib. Res.* ii. 328-330). Two of the distances are given thus: 15 miles from Nazareth and 4 from Taanach. There can be no doubt that the identification is substantially correct. The μέγα πεδῖον Λεγεῶνος (*Onomast.* s. v. Γαβαθῶν) evidently corresponds with the "plain (or valley) of Megiddo" of the O. T. Moreover *el-Lejjân* is on the caravan-route from Egypt to Damascus, and traces of a Roman road are found near the village. Van de Velde visited the spot in 1852, approaching it through the hills from the S.W. He describes the view of the plain as seen from the highest point between it and the sea, and the huge *tells* which mark the positions of the "key-fortresses" of the hills and the plain, *Taanâk* and *el-Lejjân*, the latter being the most considerable, and having another called *Tell-Metzellim*, half an hour to the N.W. (*Syr. & Pal.* i. 350-356). About a month later in the same year Dr. Robinson was there, and convinced himself of the correctness of his former opinion. He too describes the view over the plain, northwards to the wooded hills of Galilee, eastwards to Jezreel, and southwards to Taanach, *Tell-Metzellim* being also mentioned as on a projecting portion of the hills which are continuous with Carmel, the Kishon being just below (*Bib. Res.* ii. 116-119). Both writers mention a copious stream flowing down this gorge (March and April), and turning some mills before joining the Kishon. Here are probably the "waters of Megiddo" of Judg. v. 19, though it should be added that by Professor Stanley (*S. & P.* p. 339) they are supposed rather to be "the pools in the bed of the Kishon" itself. The same author regards the "plain (or valley) of Megiddo" as denoting not the whole of the Esdraelon level, but that broadest part of it which is immediately opposite the place we are describing (pp. 335, 336).

The passage quoted above from Jerome suggests a further question, viz. whether Von Raumer is right in "identifying *el-Lejjân* also with Maximianopolis, which the Jerusalem Itinerary places at 20 miles from Caesara and 10 from Jezreel." Van de Velde (*Memoir*, p. 333) holds this view to be correct. He thinks he has found the true Hadadrimmon in a place called *Runmaneh*, "at the foot of the Megiddo-hills, in a notch or valley about an hour and a half S. of *Tell-Metzellim*," and would place the old fortified Megiddo on this *tell* itself, suggesting further that its name, "the *tell* of the Governor," may possibly retain a reminiscence of Solomon's officer, Baana the son of Ahilud. [J. S. H.]

MEGIDDON, THE VALLEY OF (מִגְדוֹן)

מִגְדוֹן: πεδῖον ἐκκοπτόμενον: campus Mageddoni). The extended form of the preceding name. It occurs only in Zech. xii. 11. In two other cases the LXX. retain the *n* at the end of the name, viz. 2 K. ix. 27, and 2 Chr. xxxv. 22, though it is not their

general custom. In this passage it will be observed that they have translated the word. [G.]

MEHETABEEL (מְהֵטָבֵאל; *Metaβēthā*; Alex. *Μετᾶβηθ*; *Metabel*). Another and less correct form of **MEHETABEL**. The ancestor of Sheamaiah the prophet who was hired against Nehemiah by Tobiah and Sanballat (Neh. vi. 10). He was probably of priestly descent; and it is not unlikely that Delaiah, who is called his son, is the same as the head of the 23rd course of priests in the reign of David (1 Chr. xxiv. 18).

MEHETABEL (מְהֵטָבֵאל; Samaritan Cod. *מְהֵטָבֵאל*; *Mereβēthā*; *Meetabel*). The daughter of Matred, and wife of Hadad, or Hadar, the eighth and last-mentioned king of Edom, who had Pai or Pau for his birthplace or chief city, before royalty was established among the Israelites (Gen. xxxvi. 39). Jerome (*de Nomin. Hebr.*) writes the name in the form *Mettabel*, which he renders. "quam bonus est Deus."

ME'HIDA (מְחִידָא; *Maoudā*; Alex. *Μειδᾶ*; in Exr. *Μιδᾶ*; Alex. *Μεειδᾶ* in Neh.; *Mahida*), a family of Nethinim, the descendants of Mehida, returned from Babylon with Zerubbabel (Ezr. ii. 52; Neh. vii. 54). In 1 Esdr. the name occurs in the form *MEEDA*.

MEH'R (מְחִיר; *Maχīr*; Alex. *Μαχείρ*; *Mahir*), the son of Chelub, the brother of Shuah, or as he is described in the LXX., "Caleb the father of Ascha" (1 Chr. iv. 11). In the Targum of R. Joseph, Meh'r appears as "Perug," its Chaldee equivalent, both words signifying "price."

MEHOL/ATHITE, **THE** (הַמְחֹלָתִי; Alex. *δὸ μολυθαθιτης*; Vat. omits; *Molathita*), a word occurring once only (1 Sam. xviii. 19), as the description of Adriel, son of Barzillai, to whom Saul's daughter Merab was married. It no doubt denotes that he belonged to a place called Meholah, but whether that was Abel-Meholah afterwards the native place of Elisha, or another, is as uncertain as it is whether Adriel's father was the well-known Barzillai the Gileadite or not. [G.]

MEHU'JAEI (מְחִיגַי and מְחִיגַי; *Μαλε-λεῖ*; Alex. *Μαίγᾶ*; *Maiāthā*), the son of Irad, and fourth in descent from Cain (Gen. iv. 18). Ewald, regarding the genealogies in Gen. v. and v., as substantially the same, follows the Vat. LXX., considering Mahalaleel as the true reading, and the variation from it the result of careless transcription. It is scarcely necessary to say that this is a gratuitous assumption. The Targum of Onkelos follows the Hebrew even in the various forms which the name assumes in the same verse. The Peshito-Syriac, Vulgate, and a few MSS. retain the former of the two readings; while the Sam. text reads *מִיחַאֵל*, which appears to have been followed by

* The instances of H being employed to render the strange Hebrew guttural *Ain* are not frequent in the A. V. "Hebrew" (עֵבְרִי) — which in earlier versions was "Ebrew" (comp. Shakspeare, *Henry IV.* Part I. Act 2, Sc. 4) — is oftenest encountered.

b *معان*, *Ma'an*, all but identical with the Hebrew *Me'an*.

c Here the *Cethib*, or original Hebrew text, has *Me'inim*, which is nearer the Greek equivalent than *Meunim* or *Meonia*.

the Aidine and Complutensian editions, and the Alex. MS.

MEH'UMAN (מְהוּמָן; *Ἀμῦν*; *Meūman*), one of the seven eunuchs (A. V. "chamberlains," who served before Ahasuerus (Esth. i. 10). The LXX. appear to have read *מְהוּמָן* for *מְהוּמָן*.

MEH'UNIM (מְעוּנִים, without the article; *Μαυωμεῖν*; Alex. *Μοουμειμ*; *Munim*), Exr. ii. 55. Elsewhere called **MEHUNIMS** and **MEUNIM**; and in the parallel list of 1 Esdr. **MEANI**.

MEH'UNIMS, THE (הַמְעוּנִים, i. e. the *Me'unim*; of *Μεῦναιοι*; Alex. of *Μεῦναιοι*; *Ammonitae*), a people against whom king Uzziah waged a successful war (2 Chr. xxvi. 7). Although so different in its English dress, yet the name is in the original merely the plural of *MAON* (מְעוּן), a nation named amongst those who in the earlier days of their settlement in Palestine harassed and oppressed Israel. Maon, or the Maonites, probably inhabited the country at the back of the great range of Seir, the modern *esh-Sherah*, which forms the eastern side of the *Wady el-Arabah*, where at the present day there is still a town of the same name^b (Burckhardt, *Syria*, Aug. 24). And this is quite in accordance with the terms of 2 Chr. xxi. 7, where the Mehunim are mentioned with "the Arabians of Gur-baal," or, as the LXX. render it, *Petra*.

Another notice of the Mehunims in the reign of Hezekiah (cir. B.C. 726-697) is found in 1 Chr. ii. 41.^c Here they are spoken of as a pastoral people, either themselves Hamites, or in alliance with Hamites, quiet and peaceable, dwelling in tents. They had been settled from "of old," i. e. aboriginally, at the east end of the Valley of Gedor or Genz, in the wilderness south of Palestine. A connexion with Mount Seir is hinted at, though obscurely (ver. 42). [See vol. i. p. 669 a.] Here, however, the A. V. — probably following the translations of Luther and Junius, which in their turn follow the Targum — treats the word as an ordinary noun, and renders it "habitations;" a reading now relinquished by scholars, who understand the word to refer to the people in question (Gesenius, *Thes.* 1002a, and *Notes on Burckhardt*, 1069; Bertheau, *Chronol.*).

A third notice of the Mehunim, corroborative of those already mentioned, is found in the narrative of 2 Chr. xx. There is every reason to believe that in ver. 1 "the Ammonites" should be read as "the Maonites," who in that case are the "men of Mount Seir" mentioned later in the narrative (ver. 10, 22).

In all these passages, including the last, the LXX. render the name by *οἱ Μεῦναιοι* — the *Minaeans* — a nation of Arabia renowned for their traffic in spices, who are named by Strabo, Ptolemy, and other ancient geographers, and whose seat is now ascertained to have been the S.W. portion of the great Arabian peninsula, the western half of the modern Hadramaut (*Dict. of Geography*, "Minae").

d The text of this passage is accurately as follows: — "The children of Moab and the children of Ammon, and with them of the Ammonites;" the words "other bands" being interpolated by our translators.

The change from "Ammonites" to "Mehunim" is not so violent as it looks to an English reader. It is a simple transposition of two letters, מְעוּנִים for מְהוּמָן; and it is supported by the LXX. and by Josephus (*Ant.* ix. 1, §2, *Apocrypha*); and by modern scholars, as De Wette (*Relig. Ewald* *Gezch.* iii. 474, note). A reverse transposition will be found in the Syriac version of *Judg.* x. 12 where

Bechart has pointed out (*Phaleg*, ii. cap. xxii.), with reason, that distance alone renders it impossible that these Minaeans can be the Meunim of the Bible, and also that the people of the Arabian peninsula are Shemites, while the Meunim appear to have been descended from Ham (1 Chr. iv. 41). But with his usual turn for etymological speculation he endeavours nevertheless to establish an identity between the two, on the ground that *Corn al-Manasil*, a place two days' journey south of Mecca, one of the towns of the Minaeans, signifies the "horn of habitations," and might therefore be equivalent to the Hebrew *Meonim*.

Josephus (*Ant.* ix. 10, §3) calls them "the Arabs who adjoined Egypt," and speaks of a city built by Uzziab on the Red Sea to overawe them.

Ewald (*Geschichte*, i. 323 note) suggests that the southern Minaeans were a colony from the Maonites of Mount Seir, who in their turn he appears to consider a remnant of the Amorites (see the text of the same page).

That the Minaeans were familiar to the translators of the LXX. is evident from the fact that they not only introduce the name on the occasions already mentioned, but that they further use it as equivalent to NAAMATHITE. Zophar the Naamathite, one of the three friends of Job, is by them presented as "Sophar the Minaean," and "Sophar king of the Minaeans." In this connexion it is not unworthy of notice that as there was a town called Maon in the mountain-district of Judah, so there was one called Naamah in the lowland of the same tribe. *Ec-Moydy*, which is, or was, the first station south of Gaza, is probably identical with Minois, a place mentioned with distinction in the Christian records of Palestine in the 5th and 6th centuries (Reland, *Palestina*, 899; Le Quien, *Oriens Christ.* iii. 669), and both may retain a trace of the Minaeans. BHAL-MEON, a town on the east of Jordan, near Heshbon, still called *Ma'in*, probably also retains a trace of the presence of the Maonites or Mehunim north of their proper locality.

The latest appearance of the name MEHUNIMS in the Bible is in the lists of those who returned from the Captivity with Zerubbabel. Amongst the non-Israelites from whom the Nethinim—following the precedent of what seems to have been the foundation of the "order"—were made up, we find their name (Ezr. ii. 50, A. V. "Mehunim;" Neh. vii. 52, A. V. "Meunim"). Here they are mentioned with the Nephishim, or descendants of Naphish, an Ishmaelite people whose seat appears to have been on the east of Palestine (1 Chr. v. 19), and therefore certainly not far distant from *Ma'an* the chief city of the Maonites. [G.]

"Ammon" is read for the "Maon" of the Hebrew. The LXX. make the change again in 2 Chr. xxvi. 8; but here there is no apparent occasion for it.

The Jewish gloss on 2 Chr. xx. 1 is curious. "By the fraternal relation between the two nations, would not some against Israel in their own dress, but disguised themselves as Ammonites." (Jerome, *Quaest. Hebr.* ad loc.)

The institution of the Nethinim, i. e. "the given ones," seems to have originated in the Midianite war (Num. xxxi.), when a certain portion of the Midianite war captives (the word in the original is the same) to the Levites who kept the charge of the Sacred Tent (ver. 30, &c.). The Gibeonites were probably the next accession, and the invaluable lists of Ezra and Nehemiah alluded to above seem to show that the captives from many a foreign nation went to swell the numbers of the Order. See

ME-JAR'KON (מֵי הַיַּרְקוֹן; *θαλασσα Ἰερικων*; *Aquae Jercon*), a town in the territory of Dan (Josh. xix. 46 only); named next in order to Gath-rimmon, and in the neighbourhood of Joppa or Japho. The lexicographers interpret the name as meaning "the yellow waters." No attempt has been made to identify it with any existing site. It is difficult not to suspect that the name following that of Me-hajjarkon, har-Rakon (A. V. Rakkon), is a mere corrupt repetition thereof, as the two bear a very close similarity to each other, and occur elsewhere else. [G.]

MEKO'NAH (מֵכֹנָה; LXX. omits; *Mochena*), one of the towns which were re-inhabited after the captivity by the men of Judah (Neh. xi. 28). From its being coupled with Ziklag, we should infer that it was situated far to the south, while the mention of the "daughter towns" (בְּנוֹת, A. V. "villages"; dependent on it, seem to show that it was a place of some magnitude. Mekonah is not mentioned elsewhere, and it does not appear that any name corresponding with it has been yet discovered. The conjecture of Schwarz—that it is identical with the *Mechanum*, which Jerome^b (*Onomasticon*, "Beth-macha") locates between Eleutheropolis and Jerusalem, at eight miles from the former—is entirely at variance with the above inference. [G.]

MELATT'AH (מֵלַטְיָה; *Μελτίας*; *Meltias*), a Gibeonite, who, with the men of Gibeon and Mizpah, assisted in rebuilding the wall of Jerusalem under Nehemiah (Neh. iii. 7).

MEL'CHI (Μελχι in Vat. and Alex. MSS., *Μελχι*, Tisch.; *Melchi*). 1. The son of Janna, and ancestor of Joseph in the genealogy of Jesus Christ (Luke iii. 24). In the list given by Africanus Melchi appears as the father of Heli, the intervening Levi and Matthat being omitted (Hervey, *Geneal.* p. 137).

2. The son of Addi in the same genealogy (Luke iii. 28).

MELCHI'AH (מֵלְכִי'אֵה; *Μελχίας*; *Melchias*), a priest, the father of Pashur (Jer. xxi. 1). He is elsewhere called Malchish and Malchijah. (See MALCHIAH 7, and MALCHIJAH 1.)

MELCHIAS (Μελχίας; *Melchias*). 1. The same as MALCHIAH 2 (1 Esdr. ix. 26).

2. = MALCHIAH 3 and MALCHIJAH 4 (1 Esdr. ix. 32).

3. (*Malachias*). The same as MALCHIAH 6 (1 Esdr. ix. 44).

Mehunim, Nephusim, Harsha, Sisera, and other foreign names contained in these lists.

^a Our translators have here represented the Hebrew Caph by K, which they usually reserve for the Kaph. Other instances are KITLISH and KITTIM.

^b This passage of Jerome is one of those which completely startle the reader, and incline him to mistrust altogether Jerome's knowledge of sacred topography. He actually places the Beth-macha, in which Joab besieged Sheba the son of Bichri, and which was one of the first places taken by Tiglath-Pileser on his entrance into the north of Palestine, among the mountains of Judah, south of Jerusalem! A mistake of the same kind is found in Benjamin of Tudela and Hap-Parchi, who place the Maon of David's adventures in the neighbourhood of Mount Carmel.

MEL'CHIEL (Μελαχιήλ). Charmis, the son of Melchiel, was one of the three governors of Bethulia (Jud. vi. 15). The Vulgate has a different reading, and the Peshito gives the name *Manshafel*.

MELCHISEDEC (Μελχισεδέκ), the form of the name MELCHIZEDEK adopted in the A.V. of the New Testament (Heb. v. vi. vii).

MELCHI-SHUA (מלכישוא), *i. e.* Malchishua: Μελχισού; Alex. Μελχισουε; Joseph. Μέλχισος; *Malchisua*, a son of Saul (1 Sam. xiv. 49, xxxi. 2). An erroneous manner of representing the name, which is elsewhere correctly given MALCHISHUA.

MELCHIZ'EDEK (מלכיצדק), *i. e.* Melchizedek: Μελχισεδέκ; *Melchisedech*, king of Salem and priest of the Most High God, who met Abram in the valley of Shaveh [or, the level valley], which is the king's valley, brought out bread and wine, blessed Abram, and received tithes from him (Gen. xiv. 18-20.). The other places in which Melchizedek is mentioned are Ps. cx. 4, where Messiah is described as a priest for ever, "after the order of Melchizedek," and Heb. v., vi., vii., where these two passages of the O. T. are quoted, and the typical relation of Melchizedek to our Lord is stated at great length.

There is something surprising and mysterious in the first appearance of Melchizedek, and in the subsequent references to him. Bearing a title which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the friend of God. Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years; and then a few emphatic words for another moment bring him into sight as a type of the coming Lord of David. Once more, after another thousand years, the Hebrew Christians are taught to see in him a proof that it was the consistent purpose of God to abolish the Levitical priesthood. His person, his office, his relation to Christ, and the seat of his sovereignty, have given rise to innumerable discussions, which even now can scarcely be considered as settled.

The faith of early ages ventured to invest his person with superstitious awe. Perhaps it would be too much to ascribe to mere national jealousy the fact that Jewish tradition, as recorded in the Targums of Pseudo-Jonathan and Jerusalem, and in Rashi on Gen. xiv., in some cabalistic (*apud* Bochart, *Phaleg*, pt. 1, b. ii. 1, §69) and Rabbinical (*ap.* Schöttgen, *Hor. Heb.* ii. 645) writers, pronounces Melchizedek to be a survivor of the Deluge, the patriarch Shem, authorised by the superior dignity of old age to bless even the father of the faithful, and entitled, as the paramount lord of Canaan (Gen. ix. 26) to convey (xiv. 19) his right to Abram. Jerome in his *Ep. lxxiii. ad Evangelium* (*Opp.* i. 438), which is entirely devoted to a consideration of the person and dwelling-place of Melchizedek, states that this was the prevailing opinion of the Jews in his time; and it is ascribed to the Samaritans by Epiphanius, *Haer.* lv. 6, p. 472. It was afterwards embraced by Luther and Melancthon, by our own countrymen, H. Broughton, Selden, Lightfoot (*Chor. Marco praem.* ch. x. 1, §2), Jackson: (*On the Creed*, b. ix. §2), and by many others. It should be noted that this supposition

does not appear in the Targum of Onkelos—a supposition that it was not received by the Jews till after the Christian era—nor has it found favour with the Fathers. Equally old, perhaps, but less widely diffused, is the supposition unknown to Augustine (*Quaest. in Gen.* lxxii. *Opp.* iii. 396), and ascribed by Jerome (*l. c.*) to Origen and Didymus, that Melchizedek was an angel. The Fathers of the fourth and fifth centuries record with reprobation the tenet of the Melchizedekians that he was a Pwcer, Virtus, or Influence of God (August. *de Haeresibus* §34, *Opp.* viii. 11; Theodoret, *Haeret. fab.* ii. 6, p. 332; Epiphanius, *Haer.* lv. 1, p. 468; compare Cyril Alex. *Glaph. in Gen.* ii. p. 57) superior to Christ (Chrysost. *Hom. in Melchiz. Opp.* vi. p. 203), and the not less daring conjecture of Hieronimus and his followers that Melchizedek was the Holy Ghost (Epiphanius, *Haer.* lxxvii. 3, p. 711 and *l. v.* p. 472). Epiphanius also mentions (*l. v.* p. 474) some members of the church as holding the erroneous opinion that Melchizedek was the Son of God appearing in human form, an opinion which St. Ambrose (*De Abrah.* i. §3, *Opp.* t. i. p. 238) seems willing to receive, and which has been adopted by many modern critics. Similar to this was a Jewish opinion that he was the Messiah (*apud* Deyling, *Obs. Sacr.* ii. 73, Schöttgen, *l. c.*; compare the Book Sohar *ap.* Wolf, *Curae Phil.* in Heb. vi. 1). Modern writers have added to these conjectures that he may have been Ham (Jurieu), or a descendant of Japhet (Owen), or of Shem (*apud* Deyling, *l. c.*), or even Enoch (Hulse), or Job (Kohleis). Other guesses may be found in Deyling (*l. c.*) and in Pfeiffer (*De personâ Melch.*—*Opp.* p. 51). All these opinions are unauthorised additions to Holy Scripture—many of them seem to be irreconcilable with it. It is an essential part of the Apostle's argument (Heb. vii. 6) that Melchizedek is "without father," and that his "pedegree is not counted from the sons of Levi;" so that neither their ancestor Shem, nor any other son of Noah can be identified with Melchizedek; and again, the statements that he fulfilled on earth the offices of Priest and King and that he was "made like unto the Son of God" would hardly have been predicated of a Divine Person. The way in which he is mentioned in Genesis would rather lead to the immediate inference that Melchizedek was of one blood with the children of Ham, among whom he lived, chief (like the King of Sodom) of a settled Canaanitish tribe. Perhaps it is not too much to infer from the silence of Philo (Abraham, xl.) and Onkelos (*in Gen.*) as to any other opinion, that they held this. It certainly was the opinion of Josephus (*B. J.* vii. 18), of most of the early Fathers (*apud* Jerome, *l. c.*), of Theodoret (*in Gen.* lxxv. p. 77), and Epiphanius (*Haer.* lxxv. p. 716), and is now generally received (see Gratius, *in Hebr.*; Patrick's *Commentary in Gen.*; *Hebræer*, ii. 303; Ebrard, *Hebræer*; Fairbairn's *Typology*, ii. 313, ed. 1854). And as Balcan was a prophet, so Melchizedek was a priest among the corrupted heathen (Philo, *Abrah.* xxxix.; Euseb. *Praep. Evang.* i. 9), not self-appointed (as Chrysostom suggests, *Hom. in Gen.* xxxv. §5, ed. Heb. v. 4), but constituted by a special gift from God, and recognised as such by Him.

Melchizedek combined the offices of priest and king, as was not uncommon in patriarchal times. Nothing is said to distinguish his kingship from that of the contemporary kings of Canaan; but the

emphatic words in which he is described, by a title never given even to Abraham, as a "priest of the most High God," as blessing Abram and receiving tithes from him, seem to imply that his priesthood was something more (see Hengstenberg, *Christol.*, Ps. cx.) than an ordinary patriarchal priesthood, such as Abram himself and other heads of families (Job l. 5) exercised. And although it has been observed (Pearson, *On the Creed*, p. 122, ed. 1843) that we read of no other sacerdotal act performed by Melchizedek, but only that of blessing [and receiving tithes, Pfeiffer], yet it may be assumed that he was accustomed to discharge all the ordinary duties of those who are "ordained to offer gifts and sacrifices," Heb. viii. 3; and we might concede (with Philo, Grotius, l. c. and others) that his regal hospitality to Abram was possibly preceded by an unrecorded sacerdotal act of oblation to God, without implying that his hospitality was in itself, as recorded in Genesis, a sacrifice.

The "order of Melchizedek," in Ps. cx. 4, is explained by Gesenius and Rosenmüller to mean "manner" = likeness in official dignity = a king and priest. The relation between Melchizedek and Christ as type and antitype is made in the Ep. to the Hebrews to consist in the following particulars. Each was a priest, (1) not of the Levitical tribe; (2) superior to Abraham; (3) whose beginning and end are unknown; (4) who is not only a priest, but also a king of righteousness and peace. To these points of agreement, noted by the Apostle, human ingenuity has added others which, however, stand in need of the evidence of either an inspired writer or an eye-witness, before they can be received as facts and applied to establish any doctrine. Thus J. Johnson (*Unbloody Sacrifice*, i. 123, ed. 1847) asserts on very slender evidence, that the Fathers who refer to Gen. xiv. 18, understood that Melchizedek offered the bread and wine to God; and hence he infers that one great part of our Saviour's Melchizedekian priesthood consisted in offering bread and wine. And Bellarmine asks in what other respects is Christ a priest after the order of Melchizedek. Waterland, who does not lose sight of the deep significance of Melchizedek's action, has replied to Johnson in his *Appendix* to "the Christian Sacrifice explained," ch. iii. §2, *Works*, v. 165, ed. 1843. Bellarmine's question is sufficiently answered by Whitaker, *Disputation on Scripture*, Quest. ii. ch. x. 168, ed. 1849. And the sense of the Fathers, who sometimes expressed themselves in rhetorical language, is cleared from misinterpretation by Bp. Jewel, *Reply to Harding*, ser. xvii. (*Works*, ii. 731, ed. 1847). In Jackson on the *Creed*, Bk. ix. §2, ch. vi.-xi. 955, et seq., there is a lengthy but valuable account of the priesthood of Melchizedek; and the views of two different theological schools are ably stated by Aquinas, *Summa* iii. 22, §6, and Turretinus, *Theologia* vol. ii. p. 443-453.

Another fruitful source of discussion has been found in the site of Salem and Shaveh, which certainly lay in Abram's road from Hobah to the plain of Mamre, and which are assumed to be near to each other. The various theories may be briefly enumerated as follows:—(1) Salem is supposed to have occupied in Abraham's time the ground on which afterwards Jebus and then Jerusalem stood; and Shaveh to be the valley east of Jerusalem through which the Kidron flows. This opinion, abandoned by Ireland, *Pal.* 833, but adopted by Winer, is supported by the facts that Jerusalem is called

Salem in Ps. lxxvi. 2, and that Josephus (*Ant.* i. 10, §2) and the Targums distinctly assert their identity—that the king's dale (2 Sam. xviii. 18), identified in Gen. xiv. 17 with Shaveh, is placed by Josephus (*Ant.* vii. 10, §3), and by mediæval and modern tradition (see Ewald, *Gesch.* iii. 239) in the immediate neighbourhood of Jerusalem: that the name of a later king of Jerusalem, Adonizedek (Joah. x. 1, sounds like that of a legitimate successor of Melchizedek; and that Jewish writers (ap. Schöttgen, *Hor. Heb.* in Heb. vii. 2) claim Zedek = righteousness, as a name of Jerusalem. (2) Jerome (*Opp.* i. 446) denies that Salem is Jerusalem, and asserts that it is identical with a town near Scythopolis or Bethshan, which in his time retained the name of Salem, and in which some extensive ruins were shown as the remains of Melchizedek's palace. He supports this view by quoting Gen. xxx. 18, where, however, the translation is questionable; compare the mention of Salem in Judith iv. 4, and in John iii. 23. (3) Professor Stanley (*S. & P.* 237, 8) is of opinion that there is every probability that Mount Gerizim is the place where Melchizedek, the priest of the Most High, met Abram. Eupolemus (ap. Euseb. *Præp. Evang.* ix. 17), in a confused version of this story, names Argerizim, the mount of the Most High, as the place in which Abram was hospitably entertained. (4) Ewald (*Gesch.* iii. 239) denies positively that it is Jerusalem, and says that it must be north of Jerusalem on the other side of Jordan (i. 410): an opinion which Rödiger (*Gesen. Thesaurus*, 1422 b) condemns. There too Professor Stanley thinks that the king's dale was situate, near the spot where Absalom fell.

Some Jewish writers have held the opinion that Melchizedek was the writer and Abram the subject of Ps. cx. See Deyling, *Obs. Sacr.* iii. 137.

It may suffice to mention that there is a fabulous life of Melchizedek printed among the spurious works of Athanasius, vol. iv. p. 189.

Reference may be made to the following works in addition to those already mentioned: two tracts on Melchizedek by M. J. H. von Elswick, in the *Thesaurus Novus Theolog.-philologicus*; L. Borghisius, *Historia Critica Melchisedecii*, 1706; Gaillard, *Melchisedecus Christus*, &c., 1686; M. C. Hoffman, *De Melchisedeco*, 1669; H. Broughton, *Treatise of Melchizedek*, 1591. See also J. A. Fabricius, *Cod. Pseudepigr. V. T.*: P. Molinaeus, *Vates*, &c., 1640, iv. 11; J. H. Heidegger, *Hist. Sacr. Patriarcharum*, 1671, ii. 288; Hottinger, *Ennead. Disput.*: and P. Cunæus, *De Republ. Heb.* iii. 3, apud *Crit. Sacr.* vol. v. [W. T. B.]

MEL'EA (Μελεᾶ; *Melea*). The son of Menan, and ancestor of Joseph in the genealogy of Jesus Christ (Luke iii. 31).

MEL'ECH (מֶלֶךְ; = "king": Μελέχ; Alex. Μαλώθ; in 1 Chr. viii. 35, Μαλάχ; Alex. Μαλώχ, 1 Chr. ix. 41: *Melech*). The second son of Meah, the son of Merib-baal or Mephibosheth, and therefore great-grandson of Jonathan the son of Saul.

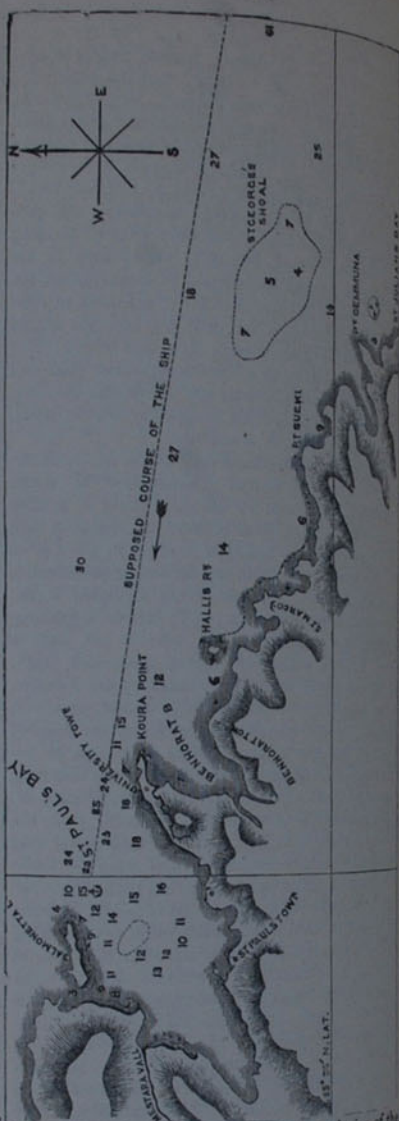
MEL'ICU (מִלְכִי; *Keri*, מִלְכִי; Ἀμαλοχ; Alex. Μαλόχ; *Milicho*). The same as MALLUCH 6 (Neh. xii. 14; comp. ver. 2).

MEL'ITA (Μελίτη), the modern *Malta*. This island has an illustrious place in Scripture, as the scene of that shipwreck of St. Paul which is described in such minute detail in the Acts of the

Apostles. An attempt has been made, more than once, to connect this occurrence with another island, bearing the same name, in the Gulf of Venice; and our best course here seems to be to give briefly the points of evidence by which the true state of the case has been established.

(1.) We take St. Paul's ship in the condition in which we find her about a day after leaving FAIR HAVENS, *i. e.* when she was under the lee of CLAUDA (Acts xxvii. 16), laid-to on the starboard tack, and strengthened with "undergirders" [SHIP], the boat being just taken on board, and the gale blowing hard from the E.N.E. [EUROCLYDON]

(2.) Assuming (what every practised sailor would allow) that the ship's direction of drift would be about W. by N., and her rate of drift about a mile and a half an hour, we come at once to the conclusion, by measuring the distance on the chart, that she would be brought to the coast of Malta on the thirteenth day (see ver. 27). (3.) A ship drifting in this direction to the place traditionally known as St. Paul's Bay would come to that spot on the coast without touching any other part of the island previously. The coast, in fact, trends from this bay to the S.E. This may be seen on consulting any map or chart of Malta. (4.) On *Koura Point*, which is the south-easterly extremity of the bay, there must infallibly have been breakers, with the wind blowing from the N.E. Now the alarm was certainly caused by breakers, for it took place in the night (ver. 27), and it does not appear that the passengers were at first aware of the danger which became sensible to the quick ear of the "sailors." (5.) Yet the vessel did not strike; and this corresponds with the position of the point, which would be some little distance on the port side, or to the left, of the vessel. (6.) Off this point of the coast the soundings are 20 fathoms (ver. 28), and a little further, in the direction of the supposed drift, they are 15 fathoms (*ib.*). (7.) Though the danger was imminent, we shall find from examining the chart that there would still be time to anchor (ver. 29) before striking on the rocks ahead. (8.) With bad holding ground there would have been great risk of the ship dragging her anchors. But the bottom of St. Paul's Bay is remarkably tenacious. In Purdy's *Sailing Directions* (p. 180) it is said of it that "while the cables hold there is no danger, as the anchors will never start." (9.) The other geological characteristics of the place are in harmony with the narrative, which describes the creek as having in one place a sandy or muddy beach (*κόλπον ἔχοντα αἰγιαλόν*, ver. 39), and which states that the bow of the ship was held fast in the shore, while the stern was exposed to the action of the waves (ver. 41). For particulars we must refer to the work (mentioned below) of Mr. Smith, an accomplished geologist. (10.) Another point of local detail is of considerable interest—*viz.*, that as the ship took the ground, the place was observed to be *διθάλαστος*, *i. e.* a connexion was noticed between two apparently separate pieces of water. We shall see, on looking at the chart, that this would be the case. The small island of Salomonetta would at first appear to be a part of Malta itself; but the passage would open on the right as the vessel passed to the place of shipwreck. (11.) Malta is in the track of ships between Alexandria and Puteoli; and this corresponds with the fact that the "Castor and Pollux," an Alexandrian vessel which ultimately conveyed St. Paul to Italy, had wintered in the island (Acts xxviii. 11). (12.)



Finally, the course pursued in this conclusion of the voyage, first to Syracuse and then to Rhegium, contributes a last link to the chain of arguments by which we prove that Melita is Malta.

The case is established to demonstration. Still it may be worth while to notice one or two objections. It is said, in reference to xxvii. 27, that the wreck took place in the Adriatic, or Gulf of Venice. It is urged that a well-known island like Malta could not have been unrecognised (xxvii. 39), nor its inhabitants called "barbarous" (xxviii. 2). And as regards the occurrence recorded in xxviii. 3, stress is laid on the facts that Malta has no poisonous serpents, and hardly any wood. To these objections we reply at once that ADRIA, in the language of the period, denotes not the Gulf of Venice, but the open sea between Crete and Sicily; that it is no wonder if the sailors did not recognise a strange part of the coast on which they were thrown in stormy weather, and that they did recognise the place when they did leave the ship (xxviii. 1); that the kindness recorded of the natives (xxviii. 2)

10), shows they were not "barbarians" in the sense of being savages, and that the word denotes simply that they did not speak Greek; and lastly, that the population of Malta has increased in an extraordinary manner in recent times, that probably there was abundant wood there formerly, and that with the destruction of the wood many indigenous animals would disappear.

In adducing positive arguments and answering objections, we have indirectly proved that Melita in the Gulf of Venice was not the scene of the shipwreck. But we may add that this island could not have been reached without a miracle under the circumstances of weather described in the narrative; that it is not in the track between Alexandria and Puteoli; that it would not be natural to proceed from it to home by means of a voyage embracing Syracuse; and that the soundings on its shore do not agree with what is recorded in the Acts.

An amusing passage in Coleridge's *Table Talk* (p. 185) is worth noticing as the last echo of what is now an extinct controversy. The question has been set at rest for ever by Mr. Smith of Jordan Hill, in his *Voyage and Shipwreck of St. Paul*, the first published work in which it was thoroughly investigated from a sailor's point of view. It had, however, been previously treated in the same manner, and with the same results, by Admiral Penrose, and copious notes from his MSS. are given in *The Life and Epistles of St. Paul*. In that work (2nd ed. p. 426 note) are given the names of some of those who carried on the controversy in the last century. The ringleader on the Adriatic side of the question, not unnaturally, was Padre Georgi, a Benedictine monk connected with the Venetian or Austrian *Meleda*, and his *Paulus Naufragus* is extremely curious. He was, however, not the first to suggest this untenable view. We find it, at a much earlier period, in a Byzantine writer, Const. Porphyrog. *De Adm. Imp.* (c. 36, v. iii. p. 164 of the Bonn ed.)

As regards the condition of the island of Melita, when St. Paul was there, it was a dependency of the Roman province of Sicily. Its chief officer (under the governor of Sicily) appears from inscriptions to have had the title of *πρωτος Μελιταίων*, or *Primus Melitensium*, and this is the very phrase which St. Luke uses (xxviii. 7). Mr. Smith could not find these inscriptions. There seems, however, no reason whatever to doubt their authenticity (see Bechart, *Opera*, i. 502; Abela, *Descr. Melitæ*, p. 146, appended to the last volume of the *Antiquities* of Grævius; and Boeckh, *Corp. Insc.* vol. iii. 5754). Melita, from its position in the Mediterranean, and the excellence of its harbours, has always been important both in commerce and war. It was a settlement of the Phœnicians at an early period, and their language, in a corrupted form, continued to be spoken there in St. Paul's day. (Gesenius, *Versuch üb. malt. Sprache*, Leipz. 1810.) From the Carthaginians it passed to the Romans in the Second Punic War. It was famous for its honey and fruits, for its cotton-fabrics, for excellent building-stone, and for a well-known breed of dogs. A few years before St. Paul's visit, corsairs from his native province of Cilicia made Melita a frequent resort; and through subsequent periods of its history, Vandal and Arabian, it was often associated with piracy. The Christianity, however, introduced by St. Paul was never extinct. This island had a brilliant period under the knights of St. John; and it is associated with

the most exciting passages of the struggle between the French and English at the close of the last century and the beginning of the present. No island so small has so great a history, whether Biblical or political.

[J. S. H.]

MELONS (מִלּוֹן, *abattichm*: πέπωνες:

pepones) are mentioned only in the following verse: "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons," &c. (Num. xi. 5); by the Hebrew word we are probably to understand both the Melon (*Cucumis melo*) and the water Melon (*Cucurbita citrullus*), for the Arabic noun singular, *batéhh*, which is identical with the Hebrew word, is used generically, as we learn from Prosper Alpinus, who says (*Rerum Aegypt. Hist.* i. 17) of the Egyptians "they often dine and sup on fruits alone, such as cucumbers, pumpkins, melons, which are known by the generic name *batech*." The Greek πέπων, and the Latin *pepo*, appear to be also occasionally used in a generic sense. According to Forskål (*Descr. Plant.* p. 167) and Hasselquist (*Trav.* 255), the Arabs designated the water melon *Batech*, while the same word was used with some specific epithet to denote other plants belonging to the order *Cucurbitaceæ*. Though the water melon is now quite common in Asia, Dr. Royle thinks it doubtful whether it was known to the ancient Egyptians, as no distinct mention of it is made in Greek writers; it is uncertain at what time the Greeks applied the term ἀγγούριον (*anguria*) to the water melon, but it was probably at a comparatively recent date. The modern Greek word for this fruit is ἀγγούρι. Galen (*de Fac. Alim.* ii. 566) speaks of the common melon (*Cucumis melo*) under the name *μηλοπέπων*. Serapion, according to Sprengel (*Comment. in Dioscor.* ii. 162) restricts the Arabic *Batikh* to the water melon.



Cucurbita citrullus.

The water melon is by some considered to be indigenous to India, from which country it may have been introduced into Egypt in very early times; according to Prosper Alpinus, medical Arabic writers sometimes use the term *batikh-Indi*, or *anguria*

* From root מִלּוֹן, transp. for מִלּוֹן (מִלּוֹן). "to cook." Precisely similar is the derivation of *seurus*, from πέπων. Gesenius compares the Spanish *buticas* the French *pastèques*.

Indica, to denote this fruit, whose common Arabic name is according to the same authority, *batikh et Maori* (water); but Hasselquist says (*Trav.* 256) that this name belongs to a softer variety, the juice of which when very ripe, and almost putrid, is mixed with rose-water and sugar and given in fevers; he observes that the water-melon is cultivated on the banks of the Nile, on the rich clayey earth after the inundations, from the beginning of May to the end of July, and that it serves the Egyptians for meat, drink, and physic; the fruit, however, he says, should be eaten "with great circumspection, for if it be taken in the heat of the day when the body is warm bad consequences often ensue." This observation no doubt applies only to persons before they have become acclimatised, for the native Egyptians eat the fruit with impunity.



Melon. (*Cucumis melo*.)

The common melon (*Cucumis melo*) is cultivated in the same places and ripens at the same time with the water-melon; but the fruit in Egypt is not so delicious as in this country (see Sonnini's *Travels*, ii. 328); the poor in Egypt do not eat this melon. "A traveller in the East," says Kitto (note on Num. xi. 5), "who recollects the intense gratitude which a gift of a slice of melon inspired while journeying over the hot and dry plains, will readily comprehend the regret with which the Hebrews in the Arabian desert looked back upon the melons of Egypt." The water-melon, which is now extensively cultivated all over India and the tropical parts of Africa and America, and indeed in hot countries generally, is a fruit not unlike the common melon, but the leaves are deeply lobed and gashed, the flesh is pink or white, and contains a large quantity of cold watery juice without much flavour; the seeds are black. The melon is too well known to need description. Both these plants belong to the order *Cucurbitaceae*, the Cucumber family, which contains about sixty known genera and 300 species—*Cucurbita*, *Bryonia*, *Momordica*, *Cucumis*, are examples of the genera. [CUCUMBER; GOULD.] [W. H.]

MELZAR (מֶלְצָר). The A. V. is wrong in regarding Melzar as a proper name; it is rather an official title, as is implied in the addition of the article in each case where the name occurs (Dan. i. 11, 16); the marginal reading, "the steward" is therefore more correct. The LXX. regards the article as a part of the name, and renders it Ἀμειρᾶο; the Vulgate, however, has *Malasar*. The *melzar* was subordinate to the "master of the

eunuchs;" his office was to superintend the nurture and education of the young; he thus combined the duties of the Greek παιδαγωγός and τροφός, and more nearly resembles our "tutor" than any other officer. As to the origin of the term, there is some doubt; it is generally regarded as of Persian origin, the words *mal*, *çara* giving the sense of "head bearer;" Fürst (*Lex. s. v.*) suggests its connexion with the Hebrew *nazar*, "to guard." [W. L. B.]

MEMMIUS, QUINTUS (Κόϊντος Μέμμιος), 2 Macc. xi. 34. [MANLIUS, T.]

MEMPHIS, a city of ancient Egypt, situated on the western bank of the Nile, in latitude 30° 6' N. It is mentioned by Isaiah (xix. 13), Jeremiah (li. 16, xlv. 14, 19), and Ezekiel (xxx. 13, 16), under the name of *Noph*; and by Hosea (ix. 6) under the name of *Moph* in Hebrew, and **MEMPHIS** in our English version. The name is compounded of two hieroglyphics "*Men*" = foundation, situation; and "*Nofre*" = good. It is variously interpreted; e. g. "haven of the good;" "tomb of the good man"—Osiris; "the abode of the good;" "the gate of the blessed." Gesenius remarks upon the two interpretations proposed by Plutarch (*De Isid. et Os.* 20)—viz. ἄγαθῶν, "haven of the good," and τάφος Ὀσιρίδου, "the tomb of Osiris"—that "both are applicable to Memphis, as the sepulchre of Osiris, the Necropolis of the Egyptians, and hence also the haven of the blessed, since the right of burial was conceded only to the good." Bunsen, however, prefers to trace in the name of the city a connexion with Menes, its founder. The Greek coins have *Memphis*; the Coptic is *Memfi* or *Menfi* and *Menfi*; Hebrew, sometimes *Moph* (Mph), and sometimes *Noph*; Arabic *Memfi* or *Menfi* (Bunsen, *Egypt's Place*, vol. ii. 53). There can be no question as to the identity of the *Noph* of the Hebrew prophets with *Memphis*, the capital of lower Egypt.

Though some regard Thebes as the more ancient city, the monuments of Memphis are of higher antiquity than those of Thebes. Herodotus dates its foundation from Menes, the first really historical king of Egypt. The era of Menes is not satisfactorily determined. Birch, Kenrick, Poole, Wilkinson, and the English school of Egyptologists generally, reduce the chronology of Manetho's lists, by making several of his dynasties contemporaneous instead of successive. Sir G. Wilkinson dates the era of Manes from B.C. 2690; Mr. Stuart Poole, B.C. 2717 (Rawlinson, *Herod.* ii. 342; Poole, *Horæ Aegypt.* p. 97). The German Egyptologists assign to Egypt a much longer chronology. Bunsen fixes the era of Menes at B.C. 3643 (*Egypt's Place*, vol. ii. 579); Brugsch at B.C. 4455 (*Histoire d'Égypte*, i. 287); and Lepsius at B.C. 3882 (*Königsbuch der alten Aegypten*). Lepsius also registers about 18,000 years of the dynasty of the gods, demigods, and pre-historic kings, before the accession of Menes. But indeterminate, and conjectural, as the early chronology of Egypt yet is, all agree that the known history of the empire begins with Menes, who founded Memphis. The city belongs to the earliest periods of authentic history. The building of Memphis is associated by tradition with a stupendous work of art which has permanently changed the course of the Nile and the face of the Delta. Before the time of Menes the river emerging from the upper valley into the neck of the Delta, bent its course westward toward the

hills of the Libyan desert, or at least discharged a large portion of its waters through an arm in that direction. Here the generous flood whose yearly inundation gives life and fertility to Egypt, was largely absorbed in the sands of the desert, or wasted in stagnant morasses. It is even conjectured that up to the time of Menes the whole Delta was an uninhabitable marsh. The rivers of Damascus, the *Barada* and *Ascoj*, now lose themselves in the same way in the marshy lakes of the great desert plain south-east of the city. Herodotus informs us, upon the authority of the Egyptian priests of his time, that Menes "by banking up the river at the bend which it forms about a hundred furlongs south of Memphis, laid the ancient channel dry, while he dug a new course for the stream halfway between the two lines of hills. To this day," he continues, "the elbow which the Nile forms at the point where it is forced aside into the new channel is guarded with the greatest care by the Persians, and strengthened every year; for if the river were to

burst out at this place, and pour over the mound, there would be danger of Memphis being completely overwhelmed by the flood. Mén, the first king, having thus, by turning the river, made the track where it used to run, dry land, proceeded in the first place to build the city now called Memphis, which lies in the narrow part of Egypt; after which he further excavated a lake outside the town, to the north and west, communicating with the river, which was itself the eastern boundary" (Herod. ii. 99). From this description it appears, that—like Amsterdam dyked in from the *Zuyder Zee*, or St. Petersburg defended by the mole at Cronstadt from the gulf of Finland, or more nearly like New Orleans protected by its levee from the freshets of the Mississippi, and drained by lake Pontchartrain,—Memphis was created upon a marsh reclaimed by the dyke of Menes and drained by his artificial lake. New Orleans is situated on the left bank of the Mississippi, about 90 miles from its mouth, and is protected against inundation by an embankment



THE SPHINX AND PYRAMIDS AT MEMPHIS

15 feet wide and 4 feet high, which extends from 120 miles above the city to 40 miles below it. Lake Pontchartrain affords a natural drain for the marshes that form the margin of the city upon the east. The dyke of Menes began 12 miles south of Memphis, and deflected the main channel of the river about two miles to the eastward. Upon the rise of the Nile, a canal still conducted a portion of its waters westward through the old channel, thus irrigating the plain beyond the city in that direction, while an inundation was guarded against on that side by a large artificial lake or reservoir at Abousir. The skill in engineering which these works required, and which their remains still indicate, argues a high degree of material civilisation, at least in the mechanic arts, in the earliest known period of Egyptian history.

The political sagacity of Menes appears in the location of his capital where it would at once command the Delta and hold the key of upper Egypt, controlling the commerce of the Nile, defended upon

the west by the Libyan mountains and desert, and on the east by the river and its artificial embankments. The climate of Memphis may be inferred from that of the modern Cairo—about 10 miles to the north—which is the most equable that Egypt affords. The city is said to have had a circumference of about 19 miles (Diod. Sic. i. 50), and the houses or inhabited quarters, as was usual in the great cities of antiquity, were interspersed with numerous gardens and public areas.

Herodotus states, on the authority of the priests, that Menes "built the temple of Hephaestus, which stands within the city, a vast edifice, well worthy of mention" (ii. 99). The divinity whom Herodotus thus identifies with Hephaestus was *Ptah*, "the creative power, the maker of all material things" (Wilkinson in Rawlinson's *Herod.* ii. 289; Bunsen, *Egypt's Place*, i. 367, 384). *Ptah* was worshipped in all Egypt, but under different representations in different Nomes; ordinarily "as a god holding before him with both hands the Nilo-

meter, or emblem of stability, combined with the sign of life" (Bunsen, i. 382). But at Memphis his worship was so prominent that the primitive sanctuary of his temple was built by Menes: successive monarchs greatly enlarged and beautified the structure, by the addition of courts, porches, and colossal ornaments. Herodotus and Diodorus describe several of these additions and restorations, but nowhere give a complete description of the temple with measurements of its various dimensions (Herod. ii. 99, 101, 108-110, 121, 136, 153, 176; Diod. Sic. i. 45, 51, 62, 67). According to these authorities, Moeris built the northern gateway; Sesostris erected in front of the temple colossal statues (varying from 30 to 50 feet in height) of himself, his wife, and his four sons; Rhampsinitus built the western gateway, and erected before it the colossal statues of Summer and Winter; Asychis built the eastern gateway, which "in size and beauty far surpassed the other three;" Psammetichus built the southern gateway; and Amosis presented to this temple "a recumbent colossus 75 feet long, and two upright statues, each 20 feet high." The period between Menes and Amosis, according to Brugsch, was 3731 years; but according to Wilkinson only about 2100 years; but upon either calculation, the temple as it appeared to Strabo was the growth of many centuries. Strabo (xvii. 807) describes this temple as "built in a very sumptuous manner, both as regards the size of the Naos and in other respects." The Dromos, or grand avenue leading to the temple of Ptah, was used for the celebration of bull-fights, a sport pictured in the tombs. But these fights were probably between animals alone—no captive or gladiator being compelled to enter the arena. The bulls having been trained for the occasion, were brought face to face and goaded on by their masters;—the prize being awarded to the owner of the victor. But though the bull was thus used for the sport of the people, he was the sacred animal of Memphis.

Apis was believed to be an incarnation of Osiris. The sacred bull was selected by certain outward symbols of the in-dwelling divinity; his colour being black, with the exception of white spots of a peculiar shape upon his forehead and right side. The temple of Apis was one of the most noted structures of Memphis. It stood opposite the southern portico of the temple of Ptah; and Psammetichus, who built that gateway, also erected in front of the sanctuary of Apis a magnificent colonnade, supported by colossal statues or Osiride pillars, such as may still be seen at the temple of Medenet Habou at Thebes (Herod. ii. 153). Through this colonnade the Apis was led with great pomp upon state occasions. Two stables adjoined the sacred vestibule (Strab. xvii. 807). Diodorus (i. 85) describes the magnificence with which a deceased Apis was interred and his successor installed at Memphis. The place appropriated to the burial of the sacred bulls was a gallery some 2000 feet in length by 20 in height and width, hewn in the rock without the city. This gallery was divided into numerous recesses upon each side; and the embalmed bodies of the sacred bulls, each in its own sarcophagus of granite, were deposited in these "sepulchral stalls." A few years since this burial place of the sacred bulls was discovered by M. Mariette, and a large number of the sarcophagi have already been opened. These catacombs of mummied bulls were approached from Memphis by a paved road, having colossal lions upon either side.

At Memphis was the reputed burial place of the (Diod. Sic. i. 22), it had also a temple to the "myriad-named" divinity, which Herodotus (ii. 176) describes as "a vast structure, well worthy of notice," but inferior to that consecrated to her by Busiris, a chief city of her worship (ii. 59). Memphis had also its Serapeum, which probably stood in the western quarter of the city, toward the desert; since Strabo describes it as very much exposed to sand-drifts, and in his time partly buried by masses of sand heaped up by the wind (xvii. 807). The sacred cubit and other symbols used in measuring the rise of the Nile, were deposited in the temple of Serapis.

Herodotus describes "a beautiful and richly ornamented inclosure," situated upon the south side of the temple of Ptah, which was sacred to Proteus, a native Memphite king. Within this inclosure there was a temple to "the foreign Venus" (Astarte) concerning which the historian narrates a myth connected with the Grecian Helen. In this inclosure was "the Tyrian camp" (ii. 112). A temple of Ra or Phre, the Sun, and a temple of the Osiris, complete the enumeration of the sacred buildings of Memphis.

The mythological system of the time of Menes is ascribed by Bunsen to "the amalgamation of the religion of Upper and Lower Egypt;"—religion having "already united the two provinces before the power of the race of This in the Thebaid extended itself to Memphis, and before the giant work of Menes converted the Delta from a desert, chequered over with lakes and morasses, into a blooming garden." The political union of the two divisions of the country was effected by the builder of Memphis. "Menes founded the Empire of Egypt, by raising the people who inhabited the valley of the Nile from a little provincial station to that of an historical nation" (*Egypt's Place*, i. 441, ii. 409).

The Necropolis, adjacent to Memphis, was on a scale of grandeur corresponding with the city itself. The "city of the pyramids" is a title of Memphis in the hieroglyphics upon the monuments. The great field or plain of the Pyramids lies wholly upon the western bank of the Nile, and extends from *Abou-Rodish*, a little to the north-west of Cairo, to *Meydoom*, about 40 miles to the south, and thence in a south-westerly direction about 25 miles further to the pyramids of *Hovara* and of *Biakini* in the *Fayoum*. Lepsius computes the number of pyramids in this district at sixty-seven; but in this number some that are quite small, and others of a doubtful character. Not more than half this number can be fairly identified upon the whole field. But the principal seat of the pyramids, the Memphite Necropolis, was in a range of about 15 miles from *Sakkara* to *Gizeh*, and in the groups here remaining nearly thirty are probably tombs of the imperial sovereigns of Memphis (Bunsen, *Egypt's Place*, ii. 88). Lepsius regards the "Pyramid fields of Memphis" as a most important testimony to the civilisation of Egypt (*Letters*, Bohn, p. 25; also *Chronologie der Aegypter*, vol. i.). These royal pyramids, with the subterranean halls of Apis, and numerous tombs of public officers erected on the plain or excavated in the adjacent hills, gave to Memphis the pre-eminence which it enjoyed as the "haven of the blessed."

Memphis long held its place as a capital; and for centuries a Memphite dynasty ruled over all Egypt. Lepsius, Bunsen, and Brugsch, agree as regards the 3rd, 4th, 6th, 7th, and 8th dynasties.

of the Old Empire as Memphite, reaching through a period of about a thousand years. During a portion of this period, however, the chain was broken, or there were contemporaneous dynasties in other parts of Egypt.

The overthrow of Memphis was distinctly predicted by the Hebrew prophets. In his "burden of Egypt," Isaiah says, "The princes of Zoan are become fools, the princes of Noph are deceived" (Is. xix. 13). Jeremiah (xvi. 19) declares that "Noph shall be waste and desolate without an inhabitant." Ezekiel predicts: "Thus saith the Lord God: I will also destroy the idols, and I will cause [their] images to cease out of Noph; and there shall be no more a prince of the land of Egypt." The latest of these predictions was uttered nearly 600 years before Christ, and half a century before the invasion of Egypt by Cambyses (cir. B.C. 525). Herodotus informs us that Cambyses, enraged at the opposition he encountered at Memphis, committed many outrages upon the city. He killed the sacred Apis, and caused his priests to be scourged. "He opened the ancient sepulchres, and examined the bodies that were buried in them. He likewise went into the temple of Hephaestus (Ptah) and made great sport of the image. . . . He went also into the temple of the Caberi, which it is unlawful for any one to enter except the priests, and not only made sport of the images but even burnt them" (Her. iii. 37). Memphis never recovered from the blow inflicted by Cambyses. The rise of Alexandria hastened its decline. The Caliph conquerors founded Fostat (Old Cairo) upon the opposite bank of the Nile, a few miles north of Memphis, and brought materials from the old city to build their new capital (A.D. 638). The Arabian physician, Abul-el-Latif, who visited Memphis in the 13th century, describes its ruins as then marvellous beyond description (see De Sacy's translation, cited by Brugsch, *Histoire d'Egypte*, p. 18). Abulfeda, in the 14th century, speaks of the remains of Memphis as immense; for the most part in a state of decay, though some sculptures of variegated stone still retained a remarkable freshness of colour (*Descriptio Aegypti*, ed. Michaelis, 1776). At length so complete was the ruin of Memphis, that for a long time its very site was lost. Pococke could find no trace of it. Recent explorations, especially those of Messrs. Mariette and Linant, have brought to light many of its antiquities, which have been dispersed to the museums of Europe and America. Some specimens of sculpture from Memphis adorn the Egyptian hall of the British Museum; other monuments of this great city are in the Abbott Museum in New York. The dykes and canals of Menes still form the basis of the system of irrigation for Lower Egypt; the insignificant village of Meet Raheeneh occupies nearly the centre of the ancient capital. Thus the site and the general outlines of Memphis are nearly restored; but "the images have ceased out of Noph, and it is desolate, without inhabitant."

[J. P. T.]

MEMUCAN (ממוכאן: Μουμχαιος: Mamuchan).

One of the seven princes of Persia in the reign of Ahasuerus, who "saw the king's face," and sat

* Ewald (*Gesch. Ir.* iii. 598), following the LXX., would translate the latter part of 2 K. xv. 10, "And Kobab (or Keblaam) smote him, and slew him, and reigned in his stead." Ewald considers the fact of such a king's existence a help to the interpretation of Zech. xl. 8; and he accounts for the silence of Scripture as to his end by saying that he may have thrown himself across the Jordan, and

first in the kingdom (Esth. i. 14). They were "wise men who knew the times" (skilled in the planets, according to Aben Ezra), and appear to have formed a council of state; Josephus says that one of their offices was that of interpreting the laws (*Ant.* xi. 6, §1). This may also be inferred from the manner in which the royal question is put to them when assembled in council; "According to law what is to be done with the queen Vashti?" Memucan was either the president of the council on this occasion, or gave his opinion first in consequence of his acknowledged wisdom, or from the respect allowed to his advanced age. Whatever may have been the cause of this priority, his sentence for Vashti's disgrace was approved by the king and princes, and at once put into execution; "and the king did according to the word of Memucan" (Esth. i. 16, 21). The Targum of Esther identifies him with "Haman the grandson of Agag." The reading of the *Cethib*, or written text, in ver. 16 is ממוכאן. [W. A. W.]

MEN'AHM (מנחם: Μαναημ: Manaem),

son of Gadi, who slew the usurper Shallum and seized the vacant throne of Israel, B.C. 772. His reign, which lasted ten years, is briefly recorded in 2 K. xv. 14-22. It has been inferred from the expression in verse 14, "from Tirzah," that Menahem was a general under Zechariah stationed at Tirzah, and that he brought up his troops to Samaria and avenged the murder of his master by Shallum (Joseph. *Ant.* ix. 11, §1; Keil, *Thenius*).

In religion Menahem was a steadfast adherent of the form of idolatry established in Israel by Jeroboam. His general character is described by Josephus as rude and exceedingly cruel. The contemporary prophets, Hosea and Amos, have left a melancholy picture of the ungodliness, demoralisation, and feebleness of Israel; and Ewald adds to their testimony some doubtful references to Isaiah and Zechariah.

In the brief history of Menahem, his ferocious treatment of Tiphshah occupies a conspicuous place. The time of the occurrence, and the site of the town have been doubted. Keil says that it can be no other place than the remote Thapsacus on the Euphrates, the north-east boundary (1 K. iv. 24) of Solomon's dominions; and certainly no other place bearing the name is mentioned in the Bible. Others suppose that it may have been some town which Menahem took in his way as he went from Tirzah to win a crown in Samaria (Ewald); or that it is a transcriber's error for Tappuah (Josh. xvii. 8), and that Menahem laid it waste when he returned from Samaria to Tirzah (Thenius). No sufficient reason appears for having recourse to such conjectures where the plain text presents no insuperable difficulty. The act, whether perpetrated at the beginning of Menahem's reign or somewhat later, was doubtless intended to strike terror into the hearts of reluctant subjects throughout the whole extent of dominion which he claimed. A precedent for such cruelty might be found in the border wars between Syria and Israel, 2 K. viii. 12. It is a striking sign of the increasing degradation of the land, that a

disappeared among the subjects of king Uziah. It does not appear, however, how such a translation can be made to agree with the subsequent mention (ver. 13) of Shallum, and with the express ascription of Shallum's death (ver. 14) to Menahem. Thenius excuses the translation of the LXX. by supposing that their MSS. may have been in a defective state, but ridicules the theory of Ewald.

king of Israel practises upon his subjects a brutality from the mere suggestion of which the unscrupulous Syrian usurper recoiled with indignation.

But the most remarkable event in Menahem's reign is the first appearance of a hostile force of Assyrians on the north-east frontier of Israel. King Pul, however, withdrew, having been converted from an enemy into an ally by a timely gift of 1000 talents of silver, which Menahem exacted by an assessment of 50 shekels a head on 60,000 Israelites. It seems perhaps too much to infer from 1 Chr. v. 26, that Pul also took away Israelite captives. The name of Pul (LXX. Phaloch or Phalos) appears according to Rawlinson (*Dampton Lecture* for 1859, Lect. iv. p. 133) in an Assyrian inscription of a Ninevite king, as Phallukha, who took tribute from Beth Khumri (= the house of Omri = Samaria) as well as from Tyre, Sidon, Damascus, Idumaea, and Philistia; the king of Damascus is set down as giving 2300 talents of silver besides gold and copper, but neither the name of Menahem, nor the amount of his tribute is stated in the inscription. Rawlinson also says that in another inscription the name of Menahem is given, probably by mistake of the stone-cutter, as a tributary of Tiglath-pileser.

Menahem died in peace, and was succeeded by his son Pekahiah. [W. T. B.]

MEN'AN (Μενῶν: *Menna*). The son of Matathia, one of the ancestors of Joseph in the genealogy of Jesus Christ (Luke iii. 31). This name and the following Melea are omitted in some Latin MSS., and are believed by Ld. A. Hervey to be corrupt (*Genealogies*, p. 88).

MENE' (מְנֵה: *Manéh*, Theodot.: *Mane*). The first word of the mysterious inscription written upon the wall of Belshazzar's palace, in which Daniel read the doom of the king and his dynasty (Dan. v. 25, 26). It is the Peal past participle of the Chaldee מְנֵה, *menéh*, "to number," and therefore signifies "numbered," as in Daniel's interpretation, "God hath numbered (מְנֵה, *menéh*) thy kingdom and finished it." [W. A. W.]

MENELA'US (Μενέλαος), a usurping high-priest who obtained the office from Antiochus Epiphanes (c. B.C. 172) by a large bribe (2 Macc. iv. 23-5.), and drove out Jason, who had obtained it not long before by similar means. When he neglected to pay the sum which he had promised, he was summoned to the king's presence, and by plundering the temple gained the means of silencing the accusations which were brought against him. By a similar sacrilege he secured himself against the consequences of an insurrection which his tyranny had excited, and also procured the death of Onias (ver. 27-34). He was afterwards hard pressed by Jason, who taking occasion from his unpopularity, attempted unsuccessfully to recover the high-priesthood (2 Macc. v. 5-10). For a time he then disappears from the history (yet comp. ver. 23), but at last he met with a violent death at the hands of Antiochus Eupator (cir. B.C. 163), which seemed in a peculiar manner a providential punishment of his sacrilege (xiii. 3, 4).

According to Josephus (*Ant.* xii. 5, §1) he was a younger brother of Jason and Onias, and, like Jason, changed his proper name Onias, for a Greek

* Κλήροι τῆς τύχης καὶ τοῦ δαίμονος σημαίνουσιν Ἥλιον τε καὶ Σελήνην. The order of the words here seems to favour the received reading of the LXX.; while

name. In 2 Maccabees, on the other hand, he is called a brother of Simon the Benjamite (2 Macc. iv. 23), whose treason led to the first attempt to plunder the temple. If this account be correct, the profanation of the sacred office was the more marked by the fact that it was transferred from the family of Aaron.

MENESTHEUS (Μενεσθεύς; Alex. *Mnestheus*: *Mnestheus*). The father of APOLLONIUS (2 Macc. iv. 21). [B. F. W.]

MENI'. The last clause of Is. lrv. 11 is rendered in the A. V. "and that furnish the drink-offering unto that number" (מְנֵה), the marginal reading

for the last word being "Meni." That the word is rendered is a proper name, and also the proper name of an object of idolatrous worship cultivated by the Jews in Babylon, is a supposition which there seems no reason to question, as it is in accordance with the context, and has every probability to recommend it. But the identification of Meni with any known heathen god is still uncertain. The versions are at variance. In the LXX. the word is rendered ἡ τύχη, "fortune" or "luck." The old Latin version of the clause is "impletis daemones potantur," while Symmachus (as quoted by Jerome) must have had a different reading, מְנֵה, *minni*, "without me,"

which Jerome interprets as signifying that the act of worship implied in the drink-offering was not performed for God, but for the daemon ("at daemones non sibi fieri sed daemones"). The Targum of Jonathan is very vague—"and mingle cups for their idols;" and the Syriac translators either omit the word altogether, or had a different reading, מְנֵה, *lámó*, "for them." Some variation of the same kind apparently gave rise to the *superstition* of the Vulgate, referring to the "table" mentioned in the first clause of the verse. From the old versions we come to the commentators, and their judgments are equally conflicting. Jerome (*Comm.* in Is. lrv. 11) illustrates the passage by reference to an ancient idolatrous custom which prevailed in Egypt, and especially at Alexandria, on the last day of the last month of the year, of placing a table covered with dishes of various kinds, and a cup mixed with mead, in acknowledgment of the fertility of the past year, or as an omen of that which was to come (comp. Virg. *Aen.* ii. 763). But he gives no clue to the identification of Meni, and his explanation is evidently suggested by the renderings of the LXX. and the old Latin version; the former, as he quotes them, translating *Gad* by "fortune," and *Meni* by "daemon," in which they are followed by the latter. In the later mythology of Egypt, as we learn from Macrobius (*Saturn.* i. 19), *Δαίμων* and *Τύχη* were two of the four deities who presided over birth, and represented respectively the Sun and Moon. A passage quoted by Selden (*de Jure Syris*, *Synt.* i. c. 1) from a MS. of Vettius Valens of Antioch, an ancient astrologer, goes also to prove that in the astrological language of his day the sun and moon were indicated by *δαίμων* and *τύχη*, and being the arbiters of human destiny.

* This coincidence, coupled with the similarity between *Meni* and *Μήν* or *Μήνη*, the ancient name for the moon, has induced the majority of commentators to conclude that Meni is the Moon god or

the reading given by Jerome is supported by the fact that in Gen. xxx. 11, מְנֵה, *gal.* is rendered *τύχη*.

goddess, the *Deus Lunus*, or *Dea Luna* of the Romans; masculine as regards the earth which she illumines (*terrae maritus*), feminine with respect to the sun (*Solis uxor*), from whom she receives her light. This twofold character of the moon is thought by David Millius to be indicated in the two names Gad and Meni, the former feminine, the latter masculine (*Diss.* v. § 23); but as both are masculine in Hebrew, his speculation falls to the ground. Le Moynes, on the other hand, regarded both words as denoting the sun, and his double worship among the Egyptians: *Gad* is then the goat of Mendes, and *Meni* = Mnevis worshipped at Heliopolis. The opinion of Huetius that the *Meni* of Isauah and the *Mην* of Strabo (xii. c. 31) both denoted the sun was refuted by Vitrings and others. Among those who have interpreted the word literally "number," may be reckoned Jarchi and Abarbanel, who understand by it the "number" of the priests who formed the company of revellers at the feast, and later Hoheisel (*Obs. ad. diffic. Jes. loca*, p. 349) followed in the same track. Kimchi, in his note on Is. lxx. 11, says of Meni, "it is a star, and some interpret it of the stars which are numbered, and they are the seven stars of motion," i. e. the planets. Buxtorf (*Lex. Hebr.*) applies it to the "number" of the stars which were worshipped as gods; Schindler (*Lex. Pentagl.*) to "the number and multitude" of the idols, while according to others it refers to "Mercury the god of numbers;" all which are mere conjectures, *quot homines, tot sententiae*, and take their origin from the play upon the word Meni, which is found in the verse next following that in which it occurs ("therefore will I number (יִנְחַמְנִי, *ünánthi*) you to the sword"), and which is supposed to point to its derivation from the verb *נָחַם*, *mánáh*, to number. But the origin of the name of Noah, as given in Gen. v. 29, shows that such plays upon words are not to be depended upon as the bases of etymology. On the supposition, however, that in this case the etymology of Meni is really indicated, its meaning is still uncertain. Those who understand by it the moon, derive an argument for their theory from the fact, that anciently, years were numbered by the courses of the moon. But Gesenius (*Comm. ub. d. Jesaia*), with more probability, while admitting the same origin of the word, gives to the root *mánáh* the sense of assigning, or distributing, and connects it with *mandáh*,¹ one of the three idols worshipped by the Arabs before the time of Mohammad, to which reference is made in the Koran (Sura 53), "What think ye of Allat, and Al Uzzah, and Manah, that other third goddess?" *Manah* was the object of worship of "the tribes of *Hathel* and *Khuzá'ah*, who dwelt between Mekkeh and El-Medeeneh, and as some say, of the tribes of *Ows*, El-Khazraj, and Thakeek also. This idol was a large stone, demolished by one Saad, in the 8th

year of the Flight, a year so fatal to the idols of Arabia" (Lane's *Sel. from the Kur-án*, pref. pp. 30, 31, from Pococke's *Spec. Hist. Ar.* p. 93. ed. White). But Al Zamakhshari, the commentator on the Koran, derives *Manah* from the root *منى*, "to flow," because of the blood which flowed at the sacrifices to this idol, or, as Millius explains it, because the ancient idea of the moon was that it was a star full of moisture, with which it filled the sublunary regions.² The etymology given by Gesenius is more probable; and Meni would then be the personification of fate or destiny, under whatever form it was worshipped.³ Whether this form, as Gesenius maintains, was the planet Venus, which was known to Arabic astrologers as "the lesser good fortune" (the planet Jupiter being the "greater"), it is impossible to say with certainty; nor is it safe to reason from the worship of *Manah* by the Arabs in the times before Mohammad to that of Meni by the Jews more than a thousand years earlier. But the coincidence is remarkable, though the identification may be incomplete. [W. A. W.]

MEONENIM, THE PLAIN OF (מְעוֹנְנִים)

מְעוֹנְנִים: 'Hλονμαωνεμειν; Alex. and Aquila. *δρυος αποβλεποντων*: *quae respicit quercum*), an oak, or terebinth, or other great tree—for the translation of the Hebrew *Elon* by "plain" is most probably incorrect, as will be shown under the head of PLAIN—which formed a well-known object in central Palestine in the days of the Judges. It is mentioned—at least under this name—only in Judg. ix. 37, where Gaal ben-Ebed standing in the gateway of Shechem sees the ambushes of Abimelech coming towards the city, one by the middle of the land, and another "by the way (בַּדֶּרֶךְ) of Elon-Meonenim," that is, the road leading to it. In what direction it stood with regard to the town we are not told.

The meaning of Meonenim, if interpreted as a Hebrew word, is enchanters,⁴ or "observers of times," as it is elsewhere rendered (Deut. xviii. 10. 14; in Mic. v. 12 it is "soothsayers"). This connexion of the name with magical arts has led to the suggestion⁵ that the tree in question is identical with that beneath which Jacob hid the foreign idols and amulets of his household, before going into the presence of God at the consecrated ground of Bethel (Gen. xxxv. 4). But the inference seems hardly a sound one, for *meonenim* does not mean "enchantments" but "enchanters," nor is there any ground for connecting it in any way with amulets or images; and there is the positive reason against the identification that while this tree seems to have been at a distance from the town of Shechem, that of Jacob was in it, or in very close proximity to it (the Hebrew particle used is *עַם*, which implies this).

¹ And he called his name Noah (נֹחַ), saying, This one shall comfort us," &c. (יִנְחַמְנִי, *yénacháméní*). Yet no one would derive נֹחַ, *nóach*, from נָחַם, *nácham*. The play on the word may be retained without detriment to the sense if we render Meni "destiny," and the following clause, "therefore will I *destine* you for the sword."

² Like the Arab. *منى*, *mana*, whence *منا*, "death," *مناة*, "fate," "destiny."

³ *مناة*.

⁴ Upon whose influence Neptune's empire stands." SHAKSP. *Ham.* i. 1.

⁵ The presence of the article seems to indicate that "Meni" was originally an appellative.

⁶ Gesenius (*Thes.* 51 b), *incantatores* and *Zauberer*, Michaelis and Fürst, *Wahrzager*. The root of the word is *עַן*, probably connected with *עַיִן*, the eye, which bears so prominent a part in Egyptian magic. Of this there is a trace in the *rescript* of the Vulgate. (See Gesen. *Thes.* 1052, 3; also DIVINATION, vol. i. 443, 444.)

⁷ See Stanley, *S. & P.* 142.

Five trees are mentioned in connexion with Shechem:—

1. The oak (not "plain" as in A. V.) of Moreh, where Abram made his first halt and built his first altar in the Promised Land (Gen. xii. 6).

2. That of Jacob, already spoken of.

3. "The oak which was in the holy place of Jehovah" (Josh. xxiv. 26), beneath which Joshua set up the stone which he assured the people had heard all his words, and would one day witness against them.

4. The Elon-Muttsab, or "oak (not "plain," as in A. V.) of the pillar in Shechem," beneath which Abimelech was made king (Judg. ix. 6).

5. The Elon-Meonenim.

The first two of these may, with great probability, be identical. The second, third, and fourth, agree in being all specified as in or close to the town. Joshua's is mentioned with the definite article—"the oak"—as if well known previously. It is therefore possible that it was Jacob's tree, or its successor. And it seems further possible that during the confusions which prevailed in the country after Joshua's death, the stone which he had erected beneath it, and which he invested, even though only in metaphor, with qualities so like those which the Canaanites attributed to the stones they worshipped—that during these confused times this famous block may have become sacred among the Canaanites, one of their "mattebahs" [see IDOL, vol. i. 850, §15], and thus the tree have acquired the name of "the oak of Muttsab" from the fetish below it.

That Jacob's oak and Joshua's oak were the same tree seems still more likely, when we observe the remarkable correspondence between the circumstances of each occurrence. The point of Joshua's address—his summary of the early history of the nation—is that they should "put away the foreign gods which were among them, and incline their hearts to Jehovah the God of Israel." Except in the mention of Jehovah, who had not revealed Himself till the Exodus, the words are all but identical with those in which Jacob had addressed his followers; and it seems almost impossible not to believe that the coincidence was intentional on Joshua's part, and that such an allusion to a well-known passage in the life of their forefather, and which had occurred on the very spot where they were standing, must have come home with peculiar force to his hearers.

But while four of these were thus probably one and the same tree, the oak of Meonenim for the reasons stated above seems to have been a distinct one.

It is perhaps possible that Meonenim may have originally been Maonim, that is Maonites or Meunim; a tribe or nation of non-Israelites elsewhere mentioned. If so it furnishes an interesting trace of the presence at some early period of that tribe in Central Palestine, of which others have been noticed in the case of the Ammonites, Avites, Zemarites, &c. [See vol. i. 188 note c.] [G.]

MEONOTHAI (מֵעוֹנוֹתַי: *Maonathi*).

One of the sons of Othniel, the younger brother of Caleb (1 Chr. iv. 14). In the text as it now stands there is probably an omission, and the true reading

* The name is given in the LXX. as follows:—Josh. *El. 18, Μαφθαδ, Alex. Μηφθαθ; Xxi. 37, την Μαφθα, Alex. τ. Μαφθα; 1 Chr. vi. 79, την Μαφθα, Alex. τ. Φαθ; Jer. xlviii. (xxxix.) 21, Μωφθα, Alex. Νωφθα.
* Translated in A. V. "elame."

of ver. 13 and 14 should be, as the Vulgate and the Complutensian edition of the LXX. give it, "and Meonothai begat Ophrah." It is not clear whether this last phrase implies that he founded the town of Ophrah or not; the usage of the word "founder" in the sense of "founder," is not uncommon.

MEPHA'ATH (מֵפֶעֶת; in Chron. and Jerem.

מֵפֶעֶת; in the latter the *Cethib*, or original text, has מופעת: *Maifadδ*; Alex. *Μηφθαθ; *Mephaath*, *Mephath*), a city of the Reubenites, one of the towns dependent on Heshbon (Josh. xiii. 18, xiv. 18, xiv. 21, A. V. "plain"), which probably answered to the modern *Belka*. It was one of the towns allotted with their suburbs to the Merarite Levites (Josh. xxi. 37; 1 Chr. vi. 79; the former does not exist in the Rec. Hebr. Text). At the time of the conquest it was no doubt, like Heshbon, in the hands of the Amorites (Num. xxi. 26), but when Jeremiah delivered his denunciations it had been recovered by its original possessors, the Madianites (xlviii. 21).

Mephaath is named in the above passages with Dibon, Jahazah, Kirjathaim, and other towns, which have been identified with tolerable certainty on the north of the Arnon (*Wady Mojeb*); but no one appears yet to have discovered any name at all resembling it, and it must remain for the further investigation of those interesting and comparatively untroudden districts. In the time of Eusebius (*Onomast. Μηφθαθ*) it was used as a military post for keeping in check the wandering tribes of the desert, which surrounded, as it still surrounds, the cultivated land of this district.

The extended, and possibly later, form of the name which occurs in Chronicles and Jeremiah, as if *Mei Phaath*, "waters of Phaath," may be, as in other cases, an attempt to fix an intelligible meaning on an archaic or foreign word. [G.]

MEPHIBO'SHETH (מֵפִיבוֹשֶׁת: *Mephiboseth*; Joseph. *Μεμφιβοσθηος*: *Mephiboseth*), the name borne by two members of the family of Saul—his son and his grandson.

The name itself is perhaps worth a brief consideration. Bosheth appears to have been a favorite appellation in Saul's family, for it forms a part of the names of no fewer than three members of it—*Ish-bosheth* and the two *Mephi-bosheths*. But in the genealogies preserved in 1 Chronicles these names are given in the different forms of *Esh-baal* and *Merib-baal*. The variation is identical with that of *Jerub-baal* and *Jerub-besheth*, and is in accordance with passages in Jeremiah (xi. 13) and Hosea (ix. 10), where *Baal* and *Bosheth*,^b appear to be convertible, or at least related, terms, the latter being used as a contemptuous or derisive synonym of the former. One inference from this would be that the persons in question were originally *Esh-baal* and *Baal*; that this appears in the two fragments of 1 Chronicles; but the family records preserved in Chronicles, and that in Samuel the hateful heathen name has been uniformly erased, and the nickname *Bosheth* substituted for it. It is some support to this to find

^c Some of the ancient Greek versions of the Bible give the name in Samuel as *Memphi-baal* (see *Hebrew Scholia*, pp. 594, 599, 614). Also *Procopius Gazæus* in any MS. of the Hebrew text.

that Saul had an ancestor named BAAL, who appears in the lists of Chronicles only (1 Chr. viii. 30, ix. 36). But such a change in the record supposes an amount of editing and interpolation which would hardly have been accomplished without leaving more obvious traces, in reasons given for the change, &c. How different it is, for example, from the case of Jerub-besheth, where the alteration is mentioned and commented on. Still the facts are as above stated, whatever explanation may be given of them.

1. Saul's son by Rizpah the daughter of Aiah, his concubine (2 Sam. xxi. 8). He and his brother Armoni were among the seven victims who were surrendered by David to the Gibeonites, and by them crucified^d in sacrifice to Jehovah, to avert a famine from which the country was suffering. The seven corpses, protected by the tender care of the mother of Mephibosheth from the attacks of bird and beast, were exposed on their crosses to the fierce sun^e of at least five of the midsummer months, on the sacred eminence of Gibeah. At the end of that time the attention of David was called to the circumstance, and also possibly to the fact that the sacrifice had failed in its purpose. A different method was tried: the bones of Saul and Jonathan were disinterred from their resting-place at the foot of the great tree at Jabesh-Gilead, the blanched and withered remains of Mephibosheth, his brother, and his five relatives, were taken down from the crosses, and father, son, and grandsons found at last a resting-place together in the ancestral cave of Kish at Zelah. When this had been done, "God was entreated for the land," and the famine ceased. [RIZPAH.]

2. The son of Jonathan, grandson of Saul, and nephew of the preceding.

1. His life seems to have been, from beginning to end, one of trial and discomfort. The name of his mother is unknown. There is reason to think that she died shortly after his birth, and that he was an only child. At any rate we know for certain that when his father and grandfather were slain at Gilboa he was an infant of but five years old. He was then living under the charge of his nurse, probably at Gibeah, the regular residence of Saul. The tidings that the army was destroyed, the king and his sons slain, and that the Philistines, spreading from hill to hill of the country, were sweeping all before them, reached the royal household. The nurse fled, carrying the child on her shoulder. But in her panic and hurry she stumbled, and Mephibosheth was precipitated to the ground with such force as to deprive him for life of the use of both^f feet (2 Sam. iv. 4). These early misfortunes

threw a shade over his whole life, and his personal deformity—as is often the case where it has been the result of accident—seems to have exercised a depressing and depreciatory influence on his character. He can never forget that he is a poor lame slave (2 Sam. xix. 26), and unable to walk; a dead dog (ix. 8); that all the house of his father were dead (ix. 28); that the king is an angel of God (ib. 27), and he his abject dependent (ix. 6, 8). He receives the slanders of Ziba and the harshness of David alike with a submissive equanimity which is quite touching, and which effectually wins our sympathy.

2. After the accident which thus embittered his whole existence, Mephibosheth was carried with the rest of his family beyond the Jordan to the mountains of Gilead, where he found a refuge in the house of Machir ben-Ammiel, a powerful Gadite or Manassite sheykh at Lo-debar, not far from Mahanaim, which during the reign of his uncle Ishbosheth was the head-quarters of his family. By Machir he was brought up (Jos. Ant. vii. 5, §5), there he married, and there he was living at a later period, when David, having completed the subjugation of the adversaries of Israel on every side, had leisure to turn his attention to claims of other and hardly less pressing descriptions. The solemn oath which he had sworn to the father of Mephibosheth at their critical interview by the stone Ezel, that he "would not cut off his kindness from the house of Jonathan for ever: no! not when Jehovah had cut off the enemies of David each one from the face of the earth" (1 Sam. xx. 15); and again, that "Jehovah should be between Jonathan's seed and his seed for ever" (ver. 42), was naturally the first thing that occurred to him, and he eagerly inquired who was left of the house of Saul, that he might show kindness to him for Jonathan's sake (2 Sam. ix. 1). So completely had the family of the late king vanished from the western side of Jordan, that the only person to be met with in any way related to them was one ZIBA, formerly a slave of the royal house, but now a freed man, with a family of fifteen sons, who by arts which, from the glimpse we subsequently have of his character, are not difficult to understand, must have acquired considerable substance, since he was possessed of an establishment of twenty slaves of his own. [ZIBA.] From this man David learnt of the existence of Mephibosheth. Royal messengers were sent to the house of Machir at Lo-debar in the mountains of Gilead, and by them the prince and his infant son MICHA were brought to Jerusalem. The interview with David was marked by extreme

^d There is no doubt about this being the real meaning of the word כְּרָע , translated here and in Num. xxv. 4 "hanged up." (See Michaelis's *Supplement*, No. 1046; also Gesenius, *Thea.* 629; and Fürst, *Handb.* 539b.) Aquila in ἀναστρέφοντες , understanding them to have been not crucified but impaled. The Vulgate reads *crucifixerunt* (ver. 8), and *qui affixi fuerant* (13). The Hebrew term כְּרָע is entirely distinct from כָּרַע , also rendered "to hang" in the A. V., which is its real signification. It is this latter word which is employed in the story of the three kings at Makkedah; in the account of the indignities practised on Saul's body, 2 Sam. xxi. 12, on Baanah and Eshab by David, 2 Sam. iv. 12; and elsewhere.

^e This follows from the statement that they hung from barley harvest (April) till the commencement of the rains (October); but it is also worthy of notice that the LXX. have employed the word ἐξηλάσαντες , "to expose to the

sun." It is also remarkable that on the only other occasion on which this Hebrew term is used—Num. xxv. 4—an express command was given that the victims should be crucified "in front of the sun."

^f This is the statement of Josephus— ἀπὸ τῶν ὤμων (Ant. vii. 5, §5); but it is hardly necessary, for in the East children are always carried on the shoulder. See the woodcut in Lane's *Mod. Egyptians*, ch. i. p. 64.

^g It is a remarkable thing, and very characteristic of the simplicity and unconsciousness of these ancient records, of which the late Professor Blunt has happily illustrated so many other instances, that this information concerning Mephibosheth's childhood, which contains the key to his whole history, is inserted, almost as if by accident, in the midst of the narrative of his uncle's death, with no apparent reason for the insertion, or connexion between the two, further than that of their being relatives and having somewhat similar names.

kindness on the part of the king, and on that of Mephibosheth by the fear and humility which has been pointed out as characteristic of him. He leaves the royal presence with all the property of his grandfather restored to him, and with the whole family and establishment of Ziba as his slaves, to cultivate the land and harvest the produce. He himself is to be a daily guest at David's table. From this time forward he resided at Jerusalem.

3. An interval of about seventeen years now passes, and the crisis of David's life arrives. Of Mephibosheth's behaviour on this occasion we possess two accounts—his own (2 Sam. xix. 24-30), and that of Ziba (xvi. 1-4). They are naturally at variance with each other. (1.) Ziba meets the king on his flight at the most opportune moment, just as David has undergone the most trying part of that trying day's journey, has taken the last look at the city so peculiarly his own, and completed the hot and toilsome ascent of the Mount of Olives. He is on foot, and is in want of relief and refreshment. The relief and refreshment are there. There stand a couple of strong he-asses ready saddled for the king or his household to make the descent upon; and there are bread, grapes, melons, and a skin of wine, and there—the donor of these welcome gifts—is Ziba, with respect in his look and sympathy on his tongue. Of course the whole, though offered as Ziba's, is the property of Mephibosheth: the asses are his, one of them his own riding animal: the fruits are from his gardens and orchards. But why is not their owner here in person? Where is the "son of Saul"? He, says Ziba, is in Jerusalem, waiting to receive from the nation the throne of his grandfather, that throne from which he has been so long unjustly excluded. It must be confessed that the tale at first sight is a most plausible one, and that the answer of David is no more than was to be expected. So the base ingratitude of Mephibosheth is requited with the ruin he deserves, while the loyalty and thoughtful courtesy of Ziba are rewarded by the possessions of his master, thus once more reinstating him in the position from which he had been so rudely thrust on Mephibosheth's arrival in Judah. (2.) Mephibosheth's story—which, however, he had not the opportunity of telling until several days later, when he met David returning to his kingdom at the western bank of Jordan—was very different to Ziba's. He had been desirous to fly with his patron and benefactor, and had ordered Ziba to make ready his ass that he might join the cortege. But Ziba had deceived him, had left him, and not returned with the asses. In his helpless condition he had no alternative, when once the opportunity of accompanying David was lost, but to remain where he was. The swift pursuit which had been made after Ahimaz and Jonathan (2 Sam. xvii.) had shown what risks even a strong and able man must run who would try to follow the king. But all that he could do under the circumstances he had done. He had gone into the deepest mourning possible for his lost friend. From the very day that David left he had allowed his

^a This word used both in xvi. 1, 2, and xix. 28, is מִשְׁכָּוֹ, i. e. the strong he-ass, a farm animal, as opposed to the she-ass, more commonly used for riding. For the first see ISHACHAR, vol. 1. p. 902 a; for the second, ELISHA, Bibl. 537 b.

^b The same mourning as David for his child (xii. 20).

^c A singular Jewish tradition is preserved by Jerome

beard to grow ragged, his crippled feet were washed^a and untended, his linen remained undressed^b. That David did not disbelieve this story is shown by his revoking the judgment he had previously given. That he did not entirely reverse his decision, but allowed Ziba to retain possession of half the lands of Mephibosheth, is probably due partly to weariness at the whole transaction, but mainly to the conciliatory frame of mind in which he was at that moment. "Shall then any man be put to death this day?" is the key-note of the whole proceeding. Ziba probably was a rascal, who had done his best to injure an innocent and helpless man; but the king had passed his word that no one was to be made unhappy on this joyful day; and so Mephibosheth, who believed himself ruined, was far better off than he was before the king's flight, and far better off than he deserved to be.

4. The writer is aware that this is not the view generally taken of Mephibosheth's conduct, and in particular the opposite side has been maintained with much cogency and ingenuity by the late Professor Blunt in his *Undesigned Coincidences* (part ii. §17). But when the circumstances on both sides are weighed, there seems to be no escape from the conclusion come to above. Mephibosheth could have had nothing to hope for from the revolution. It was not a mere anarchical scramble in which all had equal chances of coming to the top, but a civil war between two parties, led by two individuals, Absalom on one side, David on the other. From Absalom, who had made no vow to Jonathan, it is obvious that he had nothing to hope. Moreover, the struggle was entirely confined to the tribe of Judah, and, at the period with which alone we are concerned, to the chief city of Judah. What chance could a Benjamite have had there?—more especially one whose very claim was his descent from a man known only to the people of Judah as having for years hunted their darling David through the hills and woods of his native tribe—least of all when that Benjamite was a poor nervous timid cripple, as opposed to Absalom, the handsome, readiest, and most popular man in the country. Again, Mephibosheth's story is throughout valid and consistent. Every tie, both of interest and of gratitude, combined to keep him faithful to David's cause. As not merely lame, but deprived of the use of both feet, he must have been entirely dependent on his ass and his servant: a position which Ziba showed that he completely appreciated by not only making off himself, but taking the asses and their equipments with him. Of the impossibility of flight, after the king and the troops had gone, we have already spoken. Lastly, we have, not his own statement, but that of the historian, to the fact that he commenced his mourning, not when his supposed designs on the throne proved futile, but on the very day of David's departure (xix. 24). So much for Mephibosheth. Ziba, on the other hand, had everything to gain and nothing to lose by any turn affairs might take. As a Benjamite and an old adherent of Saul all his tenderness

in his *Quest. Heb.* on this passage, to the effect that the correct reading of the Hebrew is not "undressed," but rather "ill-made"—*non illotis pedibus, sed pedibus infectis*—alluding to false wooden feet which he was accustomed to wear. The Hebrew word—the same to both feet and beard, though rendered in A.V. "dressed" and "trimmed"—is עֲשָׂה, answering to our word "lace."

must have been hostile to David. It was David, moreover, who had thrust him down from his independent position, and brought himself and his fifteen sons back into the bondage from which they had before escaped, and from which they could now be delivered only by the fall of Mephibosheth. He had thus every reason to wish his master out of the way, and human nature must be different to what it is if we can believe that either his good offices to David or his accusation of Mephibosheth was the result of anything but calculation and interest.

With regard to the absence of the name of Mephibosheth from the dying words of David, which is the main occasion of Mr. Blunt's strictures, it is most natural—at any rate it is quite allowable—to suppose that, in the interval of eight years which elapsed between David's return to Jerusalem and his death, Mephibosheth's painful life had come to an end. We may without difficulty believe that he did not long survive the anxieties and annoyances which Ziba's treachery had brought upon him. [G.]

MERAB (מֶרַב; *Μερόβ*, Alex. also *Μερωβ*;

Joseph. *Μερόβη*: *Merob*), the eldest daughter, possibly the eldest child, of king Saul (1 Sam. xiv. 49). She first appears after the victory over Goliath and the Philistines, when David had become an inmate in Saul's house (1 Sam. xviii. 2), and immediately after the commencement of his friendship with Jonathan. In accordance with the promise which he made before the engagement with Goliath (xvii. 25), Saul betrothed Merab to David (xviii. 17), but it is evidently implied that one object of thus rewarding his valour was to incite him to further feats, which might at last lead to his death by the Philistines. David's hesitation looks as if he did not much value the honour—at any rate before the marriage Merab's younger sister Michal had displayed her attachment for David, and Merab was then married to Adriel the Meholathite, who seems to have been one of the wealthy sheikhs of the eastern part of Palestine, with whom the house of Saul always maintained an alliance. To Adriel she bore five sons, who formed five of the seven members of the house of Saul who were given up to the Gibeonites by David, and by them crucified to Jehovah on the sacred hill of Gibeah (2 Sam. xxi. 8). [RIZPAH.]

The Authorized Version of this last passage is an accommodation. The Hebrew text has "the five sons of Michal, daughter of Saul, which she bare to Adriel," and this is followed in the LXX. and Vulgate. The Targum explains the discrepancy thus:—"The five sons of Merab (which Michal, Saul's daughter, brought up) which she bare," &c. The Peshito substitutes Merab (in the present state of the text "Nadab") for Michal. J. H. Michaelis, in his Hebrew Bible (2 Sam. xxi. 10), suggests that there were two daughters of Saul named Michal, as David's sons. Probably the most feasible solution of the difficulty is that "Michal" is the mistake of a transcriber for "Merab." But if so it is manifest from the agreement of the versions and of Josephus (Ant. vii. 4, §30) with the present text, that the error is one of very ancient date.

Is it not possible that there is a connexion between

Merab's name and that of her nephew MERIB-BAAZ or Mephibosheth as he is ordinarily called? [G.]

MERAI'AH (מֵרַיָּה; *'Αμαρία*; F. A. *Μαραία*

Maraiā). A priest in the days of Joiakim, the son of Jeshua. He was one of the "heads of the fathers," and representative of the priestly family of Seraiah, to which Ezra belonged (Neh. xii. 12). The reading of the LXX.—*'Αμαρία*, is supported by the Peshito-Syriac.

MERAI'OTH (מֵרַיָּוֹת; *Μαριήλ*, in 1 Chr. vi

6, 7, 52; *Μαραϊώθ*, 1 Chr. ix. 11; *Μαρεώθ*, Ezr. vii. 3; *Μαριώθ*, Neh. xi. 11; Alex. *Μαραϊώθ*, 1 Chr. vi. 6, 7, Ezr. vii. 3; *Μεραώθ*, 1 Chr. vi. 52; *Μαριώθ*, 1 Chr. ix. 11, Neh. xi. 11; *Μεραϊώθ*, except 1 Chr. ix. 11, Ezr. vii. 3, *Μαραϊώθ*). 1. A descendant of Eleazar the son of Aaron, and head of a priestly house. It was thought by Lightfoot that he was the immediate predecessor of Eli in the office of high-priest, and that at his death the high-priesthood changed from the line of Eleazar to the line of Ithamar (*Temple Service*, iv. §1). Among his illustrious descendants were Zadok and Ezra. He is called elsewhere MEREMOTH (1 Esdr. vii. 2), and MARIMOTH (2 Esdr. i. 2). It is apparently another Meraioth who comes in between Zadok and Ahitub in the genealogy of Azariah (1 Chr. ix. 11, Neh. xi. 11), unless the names Ahitub and Meraioth are transposed, which is not improbable.

2. (*Μαριώθ*: *Μαραϊώθ*). The head of one of the houses of priests, which in the time of Joiakim the son of Jeshua was represented by Helkai (Neh. xii. 15). He is elsewhere called MEREMOTH (Neh. xii. 3), a confusion being made between the letters *י* and *ו*. The Peshito-Syriac has *Marmuth* in both passages. [W. A. W.]

MER'AN (Μερᾶν: *Merrha*). The merchants of Meran and Theban are mentioned with the Hagarites (Bar. iii. 23) as "searchers out of understanding." The name does not occur elsewhere, and is probably a corruption of "Medan" or "Midian." Junius and Tremellius give *Medanoci*, and their conjecture is supported by the appearance of the Midianites as nomadic merchants in Gen. xxxvii. Both Medan and Midian are enumerated among the sons of Keturah in Gen. xxv. 2, and are closely connected with the Dedanims, whose "travelling companies," or caravans, are frequently alluded to (Is. xxi. 13; Ez. xxvii. 15). Fritzsche suggests that it is the *Marano* of Pliny (vi. 28, 32). [W. A. W.]

MER'ARI (מֵרַרִי; *Μεραρί*: unhappy, sorrowful, or, my sorrow, i. e. his mother's), third son of Levi, and head of the third great division (מִשְׁפַּחַת) of the Levites, THE MERARITES, whose designation in Hebrew is the same as that of their progenitor, only with the article prefixed, viz., הַמֵּרַרִי. Of Merari's personal history, beyond the fact of his birth before the descent of Jacob into Egypt, and of his being one of the seventy who accompanied Jacob thither, we know nothing whatever (Gen. xlvi. 8, 11). At the time of the Exodus, and the numbering in the wilderness, the Merarites consisted of two families, the Mahlites and the Mushites, Mahli and Mushi being either the two sons, or the son and grandson, of Merari (1 Chr.

* The omission of the name in the LXX. is remarkable. In the Vatican Codex it occurs in 1 Sam. xiv. 49 only.

The Alexandrine MS. omits it there, and inserts it in xviii. 17 and 19.

vi. 19, 47. Their chief at that time was Zuriel, and the whole number of the family, from a month old and upwards, was 6200; those from 30 years old to 50 were 3200. Their charge was the boards, bars, pillars, sockets, pins, and cords of the tabernacle and the court, and all the tools connected with setting them up. In the encampment their place was to the north of the tabernacle; and both they and the Gershonites were "under the hand" of Ithamar the son of Aaron. Owing to the heavy nature of the materials which they had to carry, four waggons and eight oxen were assigned to them; and in the march both they and the Gershonites

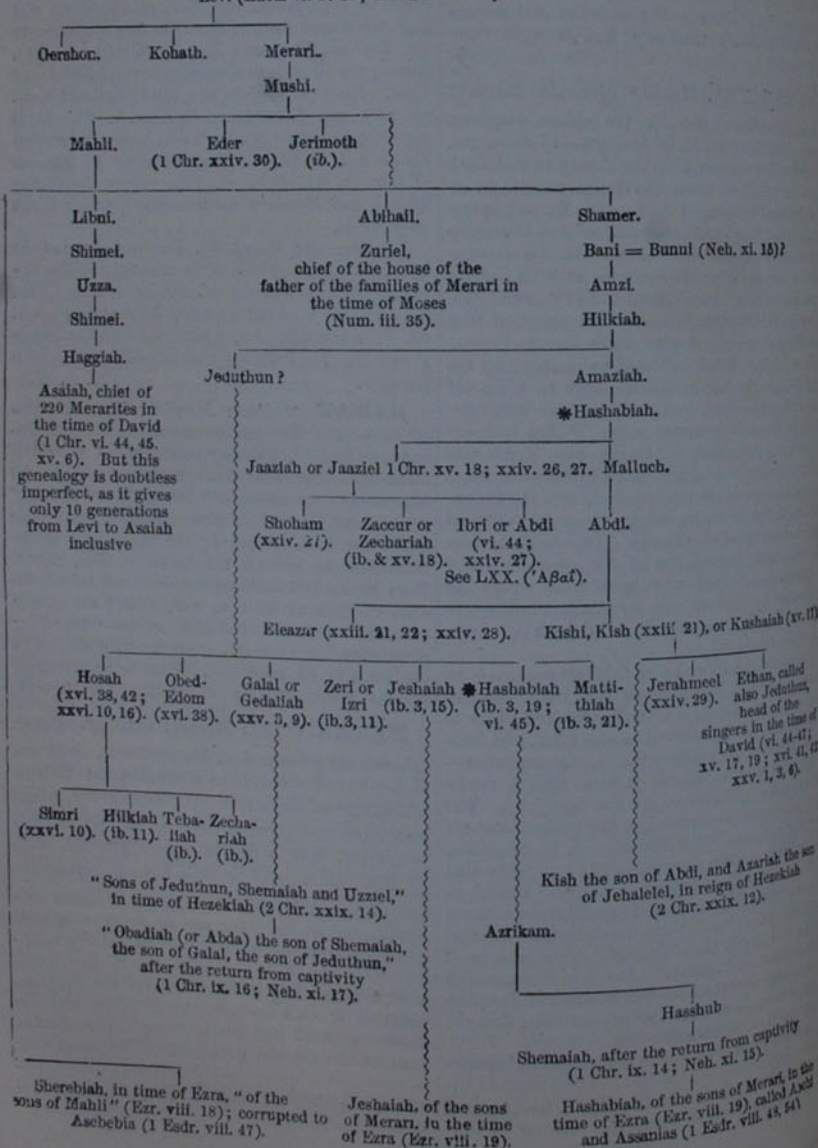
* Their cities were Jokneam, Kartab, Dimnah, Nahalal, in Zebulun; Bezer, Jahazah, Kedemoth, Mephaath, in Reuben; Ramoth, Mahanaim, Hesbbon, and Jazer, in Gad.

followed immediately after the standard of Judah and before that of Reuben, that they might set up the tabernacle against the arrival of the Kohathites (Num. iii. 20, 33-37, iv. 29-33, 42-45, vii. 6, x. 17, 21). In the division of the land by Joshua the Merarites had twelve cities assigned to them, out of Reuben, Gad, and Zebulun, of which one was Ramoth-Gilead, a city of refuge, and in later times a frequent subject of war between Israel and Syria (Josh. xxi. 7, 34-40; * 1 Chr. vi. 43, 77-81). In the time of David Asaiah was their chief, and assisted with 220 of his family in bringing up the ark (1 Chr. xv. 6). Afterwards we find

But in 1 Chr. vi., instead of the four in Zebulun, only Rimmon and Tabor are named, though the total is given as twelve in ver. 63.

TABLE OF THE MERARITES.

Levi (Exod. vi. 16-19; Num. iii. 17-20).



MERARI

the Merarites still sharing with the two other Levitical families the various functions of their casts (1 Chr. xxiii. 6, 21-23). Thus a third part of the singers and musicians were Merarites, and Ethan or Jeduthun was their chief in the time of David. [JEDUTHUN.] A third part of the doorkeepers were Merarites (1 Chr. xxiii. 5, 6, xxvi. 10, 19), unless indeed we are to understand from ver. 19 that the doorkeepers were all either Kohathites or Merarites, to the exclusion of the Gershonites, which does not seem probable. In the days of Hezekiah the Merarites were still flourishing, and Kish the son of Abdi, and Azariah the son of Jehalelel, took their part with their brethren of the two other Levitical families in promoting the reformation, and purifying the house of the Lord (2 Chr. xxix. 12, 15). After the return from captivity Shemaiah represents the sons of Merari, in 1 Chr. ix. 14, Neh. ii. 15, and is said, with other chiefs of the Levites, to have "had the oversight of the outward business of the house of God." There were also at that time sons of Jeduthun under Obadiah or Abda, the son of Shemaiah (1 Chr. ix. 16; Neh. xi. 17). A little later again, in the time of Ezra, when he was in great want of Levites to accompany him on his journey from Babylon to Jerusalem, "a man of good understanding of the sons of Mahli" was found, whose name, if the text here and at ver. 24 is correct, is not given. "Jeshaiah also of the sons of Merari," with twenty of his sons and brethren, came with him at the same time (Ezr. viii. 18, 19). But it seems pretty certain that Sherebiah, in ver. 18, is the name of the Mahlite, and that both he and Hashabiah, as well as Jeshaiah, in ver. 19, were Levites of the family of Merari, and not, as the actual text of ver. 24 indicates, priests. The copulative γ has fallen out before their names in ver. 24, as appears from ver. 30 (see also 1 Chr. ix. 14; Neh. xii. 24).

The subjoined table gives the principal descents, as far as it is possible to ascertain them. But the true position of Jaaziah, Mahli, and Jeduthun is doubtful. Here too, as elsewhere, it is difficult to decide when a given name indicates an individual, and when the family called after him, or the head of that family. It is sometimes no less difficult to decide whether any name which occurs repeatedly designates the same person, or others of the family who bore the same name, as *e. g.* in the case of Mahli, Hilkiyah, Shimri, Kishi or Kish, and others. As regards the confusion between Ethan and Jeduthun, it may perhaps be that Jeduthun was the patronymic title of the house of which Ethan was the head in the time of David. Jeduthun might have been the brother of one of Ethan's direct ancestors before Hashabiah, in which case Hashabiah in 1 Chr. xxv. 3, 19, might be the same as Hashabiah in vi. 45. Hosah and Obed-edom seem to have been other descendants or clansmen of Jeduthun, who lived in the time of David; and, if we may argue from the names of Hosah's sons, Shimri and Hilkiyah, that they were descendants of Shamer and Hilkiyah, in the line of Ethan, the inference would be that Jeduthun was a son either of Hilkiyah or Amaziah, since he lived after Hilkiyah, but before Hashabiah. The great advantage of this supposition is, that while it leaves to Ethan the patronymic designation Jeduthun, it draws a wide distinction between the term "sons of Jeduthun" and "sons of Ethan," and explains how in David's time there could be sons of those who are called sons of Jeduthun above thirty years of age (since

they filled offices, 1 Chr. xxvi. 10), at the same time that Jeduthun was said to be the chief of the singers. In like manner it is possible that Jaaziah may have been a brother of Malluch or of Abdi, and that if Abdi or Ibri had other descendants besides the lines of Kish and Eleazar, they may have been reckoned under the headship of Jaaziah. The families of Merari which were so reckoned were, according to 1 Chr. xxiv. 27, Shoham, Zaccur (apparently the same as Zechariah in 1 Chr. xv. 18, where we probably ought to read "Z. son of Jaaziah," and xxvi. 11), and Ibri, where the LXX. have Ὠββί, Ἀβαῖ, and Ἀββί. [A. C. H.]

2. (Μεραρί; Alex. in Jud. viii. 1 Μεραρί: Merari). The father of Judith (Jud. viii. 1, xvi. 7).

MERATHA'IM, THE LAND OF מֵרַתַּיִם

מֵרַתַּיִם: terra dominantium), that is "of double rebellion" (a dual form from the root מָרָה; Gesenius, *Thes.* 819a; Fürst, *Hdwb.* 791b), alluding to the country of the Chaldeans, and to the double captivity which it had inflicted on the nation of Israel (Jer. l. 21). This is the opinion of Gesenius, Fürst, Michaelis (*Bibel für Ungelehrten*), &c., and in this sense the word is taken by all the versions which the writer has consulted, excepting that of Junius and Tremellius, which the A. V.—as in other instances—has followed here. The LXX. ἐπι τῆς γῆς, λέγει κύριος. πικρῶς ἐπιβῆθι, &c., take the root in its second sense of "bitter." [G.]

MERCURIUS (Ἑρμῆς: *Mercurius*), properly Hermes, the Greek deity, whom the Romans identified with their Mercury the god of commerce and bargains. In the Greek mythology Hermes was the son of Zeus and Maia the daughter of Atlas, and is constantly represented as the companion of his father in his wanderings upon earth. On one of these occasions they were travelling in Phrygia, and were refused hospitality by all save Baucis and Philemon, the two aged peasants of whom Ovid tells the charming episode in his *Metam.* viii. 620-724, which appears to have formed part of the folk-lore of Asia Minor, and strikingly illustrates the readiness with which the simple people of Lystra recognized in Barnabas and Paul the gods who, according to their wont, had come down in the likeness of men (Acts xiv. 11). They called Paul "Hermes, because he was the chief speaker," identifying in him as they supposed by this characteristic, the herald of the gods (*Hom. Od.* v. 28; *Hym. in Herm.* 3), and of Zeus (*Od.* i. 38, 84; *Il.* xxiv. 333, 461), the eloquent orator (*Od.* i. 86; *Hor. Od.* i. 10, 1), inventor of letters, music, and the arts. He was usually represented as a slender beardless youth, but in an older Pelasgic figure he was bearded. Whether St. Paul wore a beard or not is not to be inferred from this, for the men of Lystra identified him with their god Hermes, not from any accidental resemblance in figure or appearance to the statues of that deity, but because of the act of healing which had been done upon the man who was lame from his birth. [W. A. W.]

MERCY-SEAT (מִצְפֵּת: *ἰλαστήριον: propitiatorium*). This appears to have been merely the lid of the Ark of the Covenant, not another surface affixed thereto. It was that whereon the blood of the yearly atonement was sprinkled by the high-priest; and in this relation it is doubtful whether the sense of the word in the Heb. is based on the material

fact of its "covering" the Ark, or from this notion of its reference to the "covering," (i. e. atonement) of sin. But in any case the notion of a "seat," as conveyed by the name in English, seems superfluous and likely to mislead. Jehovah is indeed spoken of as "dwelling" and even as "sitting" (Ps. lxxx. 1, xcix. 1) between the cherubim, but undoubtedly his seat in this conception would not be on the same level as that on which they stood (Ex. xxv. 18), and an enthronement in the glory above it must be supposed. The idea with which it is connected is not merely that of "mercy," but of formal atonement made for the breach of the covenant (Lev. xvi. 14), which the Ark contained in its material vehicle—the two tables of stone. The communications made to Moses are represented as made "from off the Mercy-Seat that was upon the Ark of the Testimony" (Num. vii. 89; comp. Ex. xxv. 22, xxx. 6); a sublime illustration of the moral relation and responsibility into which the people were by covenant regarded as brought before God. [H. H.]

MERED (מֵרֵד; מַרְאֲד, 1 Chr. iv. 17; *Μαρώδης*, 1 Chr. iv. 18; *Merod*). This name occurs in a fragmentary genealogy in 1 Chr. iv. 17, 18, as that of one of the sons of Ezra. He is there said to have taken to wife BITHIAH the daughter of Pharaoh, who is enumerated by the Rabbins among the nine who entered Paradise (Hottinger, *Smegma Orientale*, p. 315), and in the Targum of R. Joseph on Chronicles is said to have been a proselyte. In the same Targum we find it stated that Caleb the son of Jephunneh, was called Mered because he withstood or rebelled against (מֵרֵד), the counsel of the spies, a tradition also recorded by Jarchi. But another and very curious tradition is preserved in the *Questiones in libr. Paral.*, attributed to Jerome. According to this, Ezra was Amram; his sons Jether and Mered were Aaron and Moses; Ephraim was Eldad, and Jalon Medad. The tradition goes on to say that Moses, after receiving the law in the desert, enjoined his father to put away his mother because she was his aunt, being the daughter of Levi: that Amram did so, married again, and begat Eldad and Medad. Bithiah, the daughter of Pharaoh, is said, on the same authority, to have been "taken" by Moses, because she forsook idols, and was converted to the worship of the true God. The origin of all this seems to have been the occurrence of the name "Miriam" in 1 Chr. iv. 17, which was referred to Miriam the sister of Moses. Rabbi D. Kimchi would put the first clause of ver. 18 in a parenthesis. He makes Bithiah the daughter of Pharaoh the first wife of Mered, and mother of Miriam, Shammai, and Ishbah; Jehudijah, or "the Jewess," being his second wife. But the whole genealogy is so intricate that it is scarcely possible to unravel it. [W. A. W.]

MEREMOTH (מֵרֵמוֹת; *Μερμώθ*; Alex. *Μαριμώθ*, Ezr. viii. 33; *Ραμώθ*, Neh. iii. 4; *Μεραμώθ*, Neh. iii. 21; *Meremoth*). 1. Son of Uriah, or Urijah, the priest, of the family of Koz or Hakkoz, the head of the seventh course of priests as established by David. On the return from Babylon the children of Koz were among those priests who were unable to establish their pedigree, and in consequence were put from the priesthood as polluted (Ezr. ii. 61, 62). This probably applied to only one family of the descendants of Koz, for in Ezr.

viii. 33, Meremoth is clearly recognised as a priest, and is appointed to weigh and register the gold and silver vessels belonging to the Temple, which Ezra and Levites alone were selected to discharge (Ezr. viii. 24-30). In the rebuilding of the wall of Jerusalem under Nehemiah we find Meremoth taking an active part, working between Meshullam and the sons of Hase-nah who restored the fish-gate (Neh. iii. 4), and himself restoring the portion of the Temple wall on which abutting the house of the high-priest Eliashib (Neh. iii. 21). Barrington (*Genealogies*, ii. 154) is inclined to consider the two mentioned in Neh. iii. by the same name as distinct persons, but his reasons do not appear sufficient. In 1 Esdr. viii. 62, he is called "MARMOTH the son of Iri."

2. (*Μαριμώθ*: *Marimuth*). A layman of the sons of Bani, who had married a foreign wife after the return from Babylon and put her away at Ezra's bidding (Ezr. x. 36).

3. (*Μεραμώθ*: *Merimuth*). A priest, or more probably a family of priests, who sealed the covenant with Nehemiah (Neh. x. 5). The latter suppression is more probable, because in Neh. xii. 3 the name occurs, with many others of the same list, among those who went up with Zerubbabel a century before. In the next generation, that is in the days of Joiakim the son of Jeshua, the representative of the family of Meremoth was Helkai (Neh. ii. 15); the reading Meraioth in that passage being an error. [MERAIOTH 2.] The A. V. of 1611 had "Merimoth" in Neh. xii. 3. like the Geneva version. [W. A. W.]

MERES (מֵרֵס; *Mares*). One of the seven counsellors of Ahasuerus king of Persia, "wise men which knew the times" (Esth. i. 14). His name is not traceable in the LXX., which in this passage is corrupt. Benfey (quoted by Gesenius, *Theas. A. V.*) suggests that it is derived from the Sanscrit *māra*, "worthy," which is the same as the Zend *maras*, and is probably also the origin of *Marsena*, the name of another Persian counsellor. [W. A. W.]

MERIBAH (מֵרִיבָה; *Μερίβη* Ex. xvii. 7; *ἄντιλογία* Num. xx. 13, xxvii. 14; Deut. xxxii. 31; *λοιδορία* Num. xx. 24; *contradictio*). In Ex. xvii. 7 we read, "he called the name of the place Massah and Meribah," where the people murmured, and the rock was smitten. [For the situation see REPHIDIM.] The name is also given to Kadesh (Num. xx. 13, 24, xxvii. 14; Deut. xxii. 51 "Meribah-kadesh"), because there also the people, when in want of water, strove with God. There, however, Moses and Aaron incurred the Divine displeasure because they "believed not," because they "rebelled," and "slandered not God in the midst" of the people. Impatience and self-willed assumption of plenary power are the prominent features of their behaviour in Num. xx. 10; the "speaking to the rock" (which perhaps was to have been in Jehovah's name) was neglected, and another symbol, suggestive rather of themselves as the source of power, was substituted. In spite of these plain and distinctive features of discrepancy between the event at Kadesh and that at Rephidim some commentators have regarded the one as a mere duplicate of the other, owing to a mixture of earlier and later legend. [H. H.]

* Chiding, or strife, מִסָּפָה וּמִרִיבָה; *μερίβη* *λοιδορία*, also *ἀντιλογία*; marg. "temptation." [Jew. xii. 11.]

MERIB-BA'AL (מֵרִיב בַּעַל), except on its 4th occurrence, and there less accurately מֵרִיב-בַּעַל. *i. e.* Merib-baal, though in many MSS. the fuller form is preserved: Μεριβάαλ, Μεριβάαλ; Alex. Μεφριβααλ, Μεφριβααλ: Meri-baal), son of Jonathan the son of Saul (1 Chr. viii. 34, ix. 40), doubtless the same person who in the narrative of 2 Samuel is called MEPHI-BOSHETH. The reasons for the identification are, that in the history no other son but Mephi'bosheth is ascribed to Jonathan; that Mephibosheth, like Merib-baal, had a son named Micah; and that the terms "bosheth" and "baal" appear from other examples (*e. g.* Esh-Baal = Ish-osheth) to be convertible. What is the significance of the change in the former part of the name, and whether it is more than a clerical error between the two Hebrew letters מ and נ, does not appear to have been ascertained. It is perhaps in favour of the latter explanation that in some of the Greek versions of 1 Chr. viii. and ix. the name is given as Mephi-baal. A trace of the same thing is visible in the reading of the Alex. LXX. given above. If it is not a mere error, then there is perhaps some connexion between the name of Merib-baal and that of his aunt Merab.

Neither is it clear why this name and that of Ishbosheth should be given in a different form in these genealogies to what they are in the historical narrative. But for this see ISH-BOSHETH and MEPHI-BOSHETH. [G.]

MER'ODACH (מֵרֹדַח: Μαρωδάχ: Merodach)

is mentioned once only in Scripture, namely in Jer. l. 2, where Bel and Merodach are coupled together, and threatened with destruction in the fall of Babylon. It has been commonly concluded from this passage that Bel and Merodach were separate gods; but from the Assyrian and Babylonian inscriptions it appears that this was not exactly the case. Merodach was really identical with the famous Babylonian Bel or Belus, the word being probably at first a mere epithet of the god, which by degrees superseded his proper appellation. Still a certain distinction appears to have been maintained between the names. The golden image in the great temple at Babylon seems to have been worshipped distinctly as Bel rather than Merodach, while other idols of the god may have represented him as Merodach rather than Bel. It is not known what the word Merodach means, or what the special aspect of the god was, when worshipped under that title. In a general way Bel-Merodach may be said to correspond to the Greek Jupiter. He is "the old man of the gods," "the judge," and has the gates of heaven under his especial charge. Nebuchadnezzar calls him "the great lord, the senior of the gods, the most ancient," and Neriglissar "the first-born of the gods, the layer-up of treasures." In the earlier period of Babylonian history he seems to share with several other deities (as Nebo, Nergal, Bel-Nimrod, Anu, &c.) the worship of the people, but in the later times he is regarded as the source of all power and blessings, and thus concentrates in his own person the greater part of that homage and respect which had previously been divided among the various gods of the Pantheon. Astronomically he is identified with the planet Jupiter. His name

* In the uncial writing Α is very liable to be mistaken for Δ, and in the ordinary manuscript character λ is not unlike Δ. M. Bunsen was (we believe) the first to suggest that there had been a substitution of the Δ for the λ in

forms a frequent element in the appellations of Babylonian kings, *e. g.* Merodach-Baladan, Evil-Merodach, Merodach-adin-akhi, &c.; and is found in this position as early as B.C. 1650. (See the *Essay* by Sir H. Rawlinson "On the Religion of the Babylonians and Assyrians," in Rawlinson's *Herodotus*, i. 621-631.) [G. R.]

MER'ODACH-BAL'ADAN (מֵרֹדַח בַּלְאָדָן: Μαρωδάχ-Βαλαδάν: Merodach-Baladan)

is mentioned as king of Babylon in the days of Hezekiah, both in the second book of Kings (xx. 12) and in Isaiah (xxxix. 1). In the former place he is called Berodach-Baladan, by the ready interchange of the letters ב and מ, which was familiar to the Jews, as it has been to many other nations. The orthography "Merodach" is, however, to be preferred; since this element in the king's name is undoubtedly identical with the appellation of the famous Babylonian deity, who is always called "Merodach," both by the Hebrews and by the native writers. The name of Merodach-Baladan has been clearly recognised in the Assyrian inscriptions. It appears under the form of Marudachus-Baldanes, or Marudach-Baldan, in a fragment of Polyhistor, preserved by Eusebius (*Chron. Can. pars i. v. 1*); and under that of Mardoc-empad (or rather Mardoc-empal) in the famous "Canon of Ptolemy." Josephus abbreviates it still more, and calls the monarch simply "Baladas" (*Ant. Jud. x. 2, §2*).

The Canon gives Merodach-Baladan (*Mardoc-empal*) a reign of 12 years—from B.C. 721 to B.C. 709—and makes him then succeeded by a certain Arceanus. Polyhistor assigns him a six months' reign, immediately before Elibus, or Belibus, who (according to the Canon) ascended the throne B.C. 702. It has commonly been seen that these must be two different reigns, and that Merodach-Baladan must therefore have been deposed in B.C. 709, and have recovered his throne in B.C. 702, when he had a second period of dominion lasting half a year. The inscriptions contain express mention of both reigns. Sargon states that in the twelfth year of his own reign he drove Merodach-Baladan out of Babylon, after he had ruled over it for twelve years; and Sennacherib tells us that in his first year he defeated and expelled the same monarch, setting up in his place "a man named Belib." Putting all our notices together, it becomes apparent that Merodach-Baladan was the head of the popular party, which resisted the Assyrian monarchs, and strove to maintain the independence of the country. It is uncertain whether he was self-raised or was the son of a former king. In the second Book of Kings he is styled "the son of Baladan;" but the inscriptions call him "the son of Yagin;" whence it is to be presumed that Baladan was a more remote ancestor. Yagin, the real father of Merodach-Baladan, is possibly represented in Ptolemy's Canon by the name Jugaeus—which in some copies replaces the name Elulaneus, as the appellation of the immediate predecessor of Merodach-Baladan. At any rate, from the time of Sargon, Merodach-Baladan and his family were the champions of Babylonian independence and fought with spirit the losing battle of their country. The king of whom we are here treating sustained two contests with the power of Assyria, was twice defeated, and twice compelled to fly his

this instance. See his work, *Egypt's Place in Universal History*, vol. I. p. 726, E. T. The abbreviation of the name has many parallels. (See Rawlinson's *Herodotus*, vol. I. p. 456, note 1).

country. His sons, supported by the king of Elam, or Susiana, continued the struggle, and are found among the adversaries of Esar-Haddon, Sennacherib's son and successor. His grandsons contend against *Ashur-bani-pal*, the son of Esar-Haddon. It is not till the fourth generation that the family seems to become extinct, and the Babylonians, having no champion to maintain their cause, contentedly acquiesce in the yoke of the stranger.

There is some doubt as to the time at which Merodach-Baladan sent his ambassadors to Hezekiah, for the purpose of enquiring as to the astronomical marvel of which Judaea had been the scene (2 Chr. xxxii. 31). According to those commentators who connect the illness of Hezekiah with one or other of Sennacherib's expeditions against him, the embassy has to be ascribed to Merodach-Baladan's second or shorter reign, when alone he was contemporary with Sennacherib. If however we may be allowed to adopt the view that Hezekiah's illness preceded the first invasion of Sennacherib by several years (see above, *ad voc.* HEZEKIAH, and compare Rawlinson's *Herodotus*, i. 479, note 2), synchronising really with an attack of Sargon, we must assign the embassy to Merodach-Baladan's earlier reign, and bring it within the period, B.C. 721-709, which the Canon assigns to him. Now the 14th year of Hezekiah, in which the embassy should fall (2 K. xx. 6; Is. xxxviii. 5), appears to have been B.C. 713. This was the year of Merodach-Baladan's first reign.

The increasing power of Assyria was at this period causing alarm to her neighbours, and the circumstances of the time were such as would tend to draw Judaea and Babylonia together, and to give rise to negotiations between them. The astronomical marvel, whatever it was, which accompanied the recovery of Hezekiah, would doubtless have attracted the attention of the Babylonians; but it was probably rather the pretext than the motive for the formal embassy which the Chaldaean king despatched to Jerusalem on the occasion. The real object of the mission was most likely to effect a league between Babylon, Judaea, and Egypt (Is. xx. 5, 6), in order to check the growing power of the Assyrians.^b Hezekiah's exhibition of "all his precious things" (2 K. xx. 13) would thus have been, not a mere display, but a mode of satisfying the Babylonian ambassadors of his ability to support the expenses of a war. The league, however, though designed, does not seem to have taken effect. Sargon, acquainted probably with the intentions of his adversaries, anticipated them. He sent expeditions both into Syria and Babylonia—seized the stronghold of Ashdod in the one, and completely defeated Merodach-Baladan in the other. That monarch sought safety in flight, and lived for eight years in exile. At last he found an opportunity to return. In B.C. 703 or 702, Babylonia was plunged in anarchy—the Assyrian yoke was thrown off, and various native leaders struggled for the mastery. Under these circumstances the exiled monarch seems to have returned, and recovered his throne. His

^b Josephus expressly states that Merodach-Baladan sent the ambassadors in order to form an alliance with Hezekiah (*Ant. Jud.* x. 2, §2).

^a The mention of the name in the Vulgate of *Judg.* v. 18—in *regione Merome*—is only apparent. It is a literal transference of the words מְרוֹמֵי שָׂדֵה על מְרוֹמֵי הַיַּרְדֵּן, rightly rendered in the A. V. "in the high places of the field," and has no connexion with Merom.

adversary, Sargon, was dead or dying, and a new and untried prince was about to rule over the Assyrians. He might hope that the reins of government would be held by a weaker hand, and that he might stand his ground against the son, though he had been forced to yield to the father. In this hope however, he was disappointed. Sennacherib had scarcely established himself on the throne, when he proceeded to engage his people in wars; and it seems that his very first step was to invade the kingdom of Babylon. Merodach-Baladan had obtained a body of troops from his ally, the king of Susiana; but Sennacherib defeated the combined army in a pitched battle; after which he razed the entire country, destroying 79 walled cities and 820 towns and villages, and carrying vast numbers of the people into captivity. Merodach-Baladan fled to "the islands at the mouth of the Euphrates" (Fox Talbot's *Assyrian Texts*, p. 1)—tracts probably now joined to the continent—and succeeded in eluding the search which the Assyrians made for him. If we may believe Polyhistor however, this escape availed him little. That writer relates (*ap. Euseb. Chron. Can.* i. 5), that he was soon after put to death by Elibus, or Belibus, the viceroy whom Sennacherib appointed to represent him at Babylon. At any rate he lost his reversion crown after wearing it for about six months, and spent the remainder of his days in exile and obscurity.

[G. R.]

MEROM, THE WATERS OF (מְרוֹם):

τὸ ὕδωρ Μαῦρῶν; Alex. in ver. 5, Μερῶν: *opis Merom*), a place memorable in the history of the conquest of Palestine. Here, after Joshua had gained possession of the southern portions of the country, a confederacy of the northern chiefs assembled under the leadership of Jabin, king of Hazor (*Josh.* xi. 5), and here they were encountered by Joshua, and completely routed (ver. 7). The battle of Merom was to the north of Palestine what that of Beth-horon had been to the south,—indeed more, for there do not appear to have been the same number of important towns to be taken in detail after this victory that there had been in the former case.

The name of Merom occurs nowhere in the Bible but in the passage above mentioned; nor is it found in Josephus. In his account of the battle (*Ant.* v. 1, §18), the confederate kings encamp "near Beroth, a city of upper Galilee, not far from Kedesh," nor is there any mention of water. In the *Onomasticon* of Eusebius the name is given as "Merran," and it is stated to be "a village twelve miles distant from Sebaste (Samaria), and near Dothaim." It is a remarkable fact that though by common consent the "waters of Merom" are identified with the lake through which the Jordan runs between Baniyas and the Sea of Galilee—the Semechonitis^b of Josephus, and *Bahr el Huleh* of the modern Arabs—yet that identity cannot be proved by any ancient record. The nearest approach to proof is an inference from the statement of Josephus (*Ant.* v. 5, §1), that the second Jabin (*Judg.* iv. v.) "belonged to the city

^b ἡ Σεμχωνίτις, or Σεμχωνιτῶν, λίμνη (*Ant.* v. 5, §11; *B. J.* iii. 10, §7, iv. 1, §1). This name does not occur in any part of the Bible; nor has it been discovered in any author except Josephus. For the possible derivations of it, see Reland (*Pal.* 262-4), and the summary of Stanley (*S. & P.* 391 note). To these it should be added that the name *Semakh* is not confined to this lake. A wady of that name is the principal torrent on the east of the Sea of Tiberias.

Asor (Hazor), which lay above the lake of Semechonitis." There is no reason to doubt that the Hazor of the first and the Hazor of the second Jabin were one and the same place; and as the waters of Merom are named in connexion with the former, it is allowable to infer that they are identical with the lake of Semechonitis. But it should be remembered that this inference is really all the proof we have, while against it we have to set the positive statements of Josephus and Eusebius just quoted; and also the fact that the Hebrew word *Me* is not that commonly used for a large piece of standing water, but rather *Yam*, "a sea," which was even employed for so small a body of water as the artificial pond or tank in Solomon's Temple. This remark would have still more force if, as was most probably the case, the lake was larger in the time of Joshua than it is at present. Another and greater objection, which should not be overlooked, is the difficulty attendant on a flight and pursuit across a country so mountainous and impassable to any large numbers, as the district which intervenes between the *Huleh* and Sidon. The tremendous ravine of the *Litány* and the height of *Kalat es-Shukf* are only two of the obstacles which stand in the way of a passage in this direction. As however the lake in question is invariably taken to be the "waters of Merom," and as it is an interesting feature in the geography of the upper part of the Jordan, it may be well here to give some account of it.

The region to which the name of *Huleh* is attached—the *Ard el-Huleh*—is a depressed plain or basin, commencing on the north of the foot of the slopes which lead up to the *Merj Aytán* and *Tell el-Kady*, and extending southwards to the bottom of the lake which bears the same name—*Bahr el-Huleh*. On the east and west it is enclosed between two parallel ranges of hills; on the west the highlands of Upper Galilee—the *Jebel Safat*; and on the east a broad ridge or table-land of basalt, thrown off by the southern base of Hermon, and extending downwards beyond the *Huleh* till lost in the high ground east of the lake of Tiberias. The latter rises abruptly from the low ground, but the hills on the western side break down more gradually, and leave a tract of undulating table-land of varying breadth between them and the plain. This basin is in all about 15 miles long and 4 to 5 wide, and thus occupies an area about equal to that of the lake of Tiberias. It is the receptacle for the drainage of the highlands on each side, but more especially for the waters of the *Merj Aytán*, an elevated plateau which lies above it amongst the

roots of the great northern mountains of Palestine. In fact the whole district is an enormous swamp, which, though partially solidified at its upper portion by the gradual deposit of detritus from the hills, becomes more swampy as its length is descended, and at last terminates in the lake or pool which occupies its southern extremity. It was probably at one time all covered with water, and even now in the rainy seasons it is mostly submerged. During the dry season, however, the upper portions, and those immediately at the foot of the western hills, are sufficiently firm to allow the Arabs to encamp and pasture their cattle, but the lower part, more immediately bordering on the lake, is absolutely impassable, not only on account of its increasing marshiness, but also from the very dense thicket of reeds which covers it. At this part it is difficult to say where the swamp terminates and the lake begins, but farther down on both sides the shores are perfectly well defined.

In form the lake is not far from a triangle, the base being at the north and the apex at the south. It measures about 3 miles in each direction. Its level is placed by Van de Velde at 120 feet above the Mediterranean. That of *Tell el-Kady*, 20 miles above, is 647 feet, and of the Lake Tiberias, 20 miles below, 653 feet, respectively above and below the same datum (Van de Velde, *Memoir*, 181). Thus the whole basin has a considerable slope southwards. The *Husbány* river, which falls almost due south from its source in the great *Wady et-Teim*, is joined at the north-east corner of the *Ard el-Huleh* by the streams from *Banias* and *Tell el-Kady*, and the united stream then flows on through the morass, rather nearer its eastern than its western side, until it enters the lake close to the eastern end of its upper side. From the apex of the triangle at the lower end the Jordan flows out. In addition to the *Hasbány* and so the innumerable smaller watercourses which filter into it the waters of the swamp above, the lake is fed by independent springs on the slopes of its enclosing mountains. Of these the most considerable is the *Ain el-Mellahah*,^d near the upper end of its western side, which sends down a stream of 40 or 50 feet in width. The water of the lake is clear and sweet; it is covered in parts by a broad-leaved plant, and abounds in water-fowl. Owing to its triangular form a considerable space is left between the lake and the mountains, at its lower end. This appears to be more the case on the west than on the east, and the rolling plain thus formed is very fertile, and cultivated to the water's edge.* This cultivated

* *El Huleh*, الحولة, is probably a very ancient name,

derived from or connected with Hul, or more accurately Chul, who appears in the lists of Gen. x. as one of the sons of Aram (Syria, ver. 23). In the Arabic version of Saadijah of this passage, the name of Hul is given exactly in the form of the modern name—*el-Huleh*. Josephus (*Ant.* l. 6, §4), in his account of the descendants of Noah, gives Hul as *Ὠύλος*, while he also calls the district in question *Ὠύλαθα* (*Ant.* xv. 10, §3). The word depression—the low land (see Michaelis, *Suppl.* Nos 687, 720); and Michaelis most ingeniously suggests that it is the root of the name *Κοιλάη ἠερουσία*, although in its present form it may have been sufficiently modified to transform it into an intelligible Greek word (idem, *Spicilegium*, ll. 131, 138).

^d This name seems sometimes to have been applied to the lake itself. See the quotation from William of Tyre, *—Locus Melcha*—in Rob. ii 435, note. Barckhardt

did not visit it, but possibly guided by the meaning of the Arabic word (salt), says that "the S.W. shore bears the name of Melaba from the ground being covered with a saline crust" (June 20, 1812). The same thing seems to be affirmed in the Talmud (Abaloth, end of chap. iii. quoted by Schwarz p. 42 note); but nothing of the kind appears to have been observed by other travellers. See especially Wilson, *Lands*, &c., ii. 163. By Schwarz (p. 29) the name is given as "Ein al-Maicha, the King's spring." If this could be substantiated, it would be allowable to see in it a traditional reference to the encampment of the Kings. Schwarz also mentions (pp. 41, 42 note) the following names for the lake: "Süchi," perhaps a mistake for "Somcho," i. e. Semechonitis; "Kaldayah 'the high,' identical with the Hebrew Merom; "—*Yam Chavilah*, ים חוילה; though this may merely be his translator's blunder for Chulieh, i. e. Huleh.

* This undulating plain appears to be of volcanic origin. Van de Velde (*Syr. & Pal.* 416, 416), speaking of the part

district is called the *Ard el-Khait*, perhaps "the undulating land," *el-Khait* being also the name which the Arabs call the lake (Thomson, *Bibl. Sacra*, 199; *Rob. Bib. Res.* 1st ed. iii. App. 135, 136). In fact the name *Huleh* appears to belong rather to the district, and only to the lake as occupying a portion thereof. It is not restricted to this spot, but is applied to another very fertile district in northern Syria lying below *Hamah*. A town of the same name is also found south of and close to the *Kasiniyeh* river a few miles from the castle of *Hunin*.

Supposing the lake to be identical with the "waters of Merom," the plain just spoken of on its south-western margin is the only spot which could have been the site of Joshua's victory, though, as the Canaanites chose their own ground, it is difficult to imagine that they would have encamped in a position from which there was literally no escape. But this only strengthens the difficulty already expressed as to the identification. Still the district of the *Huleh* will always possess an interest for the Biblical student, from its connexion with the Jordan, and from the cities of ancient fame which stand on its border—*Kedesh*, *Hazor*, *Dan*, *Laish*, *Caesarea*, *Philippi*, &c.

The above account is compiled from the following sources:—*The Sources of the Jordan*, &c., by Rev. W. M. Thomson, in *Bibl. Sacra*, Feb. 1846, pp. 198-201; *Robinson's Bib. Res.* (1st ed. iii. 341-343, and App. 135) ii. 435, 436, iii. 395, 396; *Wilson, Lands*, &c. ii. 316; *Van de Velde, Syria and Pal.* ii. 416; *Stanley, S. & P.* chap. xi.

The situation of the *Beroth*, at which Josephus (as above) places Joshua's victory, is debated at some length by Michaelis (*Allg. Bibliothek* &c., No. 84) with a strong desire to prove that it is *Berytus*, the modern *Beirut*, and that *Kedesh* is on the Lake of *Hunns* (Emessa). His argument is grounded mainly on an addition of Josephus (*Ant.* v. 1, §18) to the narrative as given both by the Hebrew and LXX., viz. that it occupied Joshua five days to march from *Gilgal* to the encampment of the kings. For this the reader must be referred to Michaelis himself. But Josephus elsewhere mentions a town called *Meroth*, which may possibly be the same as *Beroth*. This seems to have been a place naturally strong, and important as a military post (*Vita*, §37; *B. J.* ii. 20, §6), and moreover was the western limit of Upper Galilee (*B. J.* iii. 3, §1). This would place it somewhere about the plain of *Akha*, much more suitable ground for the chariots of the Canaanites than any to be found near the *Huleh*, while it also makes the account of the pursuit to *Sidon* more intelligible. [G.]

MERON'OTHITE. THE (הַמֵּרוֹנֹתִי) *α δ* *Μερονωθιτης*, Alex. *Μαραθων*; in Neh. *δ* *μηρονωθιτης*: *Meromathites*), that is, the native of a place called probably *Meromoth*, of which, however, no further traces have yet been discovered. Two *Meromothites* are named in the Bible:—1. *JERODEIAH*, who had the charge of the royal asses of King David (1 Chr. xxvii. 30); and 2. *JADON*, one of those who assisted in the repair of the wall of Jerusalem after the return from the captivity (Neh. iii. 7). In the latter case we are possibly afforded

below the *Wady Feraim*, a few miles only S. of the lake calls it "a plain entirely composed of lava," and at the *Sir-Benat-Yakub* he speaks of the "black lava sides" of the Jordan. *Wilson*, however (ii. 316), calls the soil of the same part the "dét-*is* of basaltic rocks and dykes."

The writer has not succeeded in ascertaining the

a clue to the situation of *Meromoth* by the fact that *Jadon* is mentioned between a *Gibeonite* and the men of *Gibeon*, who again are followed by the men of *Mizpah*: but no name like it is to be found among the towns of that district, either in the lists of Joshua (xviii. 11-28), or of Nehemiah (xi. 31-35), or in the catalogue of modern towns given by Robinson (*B. R.* 1st ed. iii. Append. 121-125). In this circumstance compare *MECHERATHITE*. [G.]

MER'UZ (מֵרוֹז: *Μηρωζ*; Alex. *Μαρωζ*: *Meruz*), a place mentioned only in the Song of Deborah and *Barak* in Judg. v. 23, and there denounced because its inhabitants had refused to take any part in the struggle with *Sisera*:—

Curse ye *Meruz*, said the messenger of Jehovah,
Curse ye, curse ye, its inhabitants;

Because they came not to the help of Jehovah,
To the help of Jehovah against the mighty.

The denunciation of this faint-heartedness is made to form a pendant to the blessing proclaimed on the prompt action of *Jaël*.

Meruz must have been in the neighbourhood of the *Kishon*, but its real position is not known; possibly it was destroyed in obedience to the curse. A place named *Merrus* (but *Ensebius* *Μερωζ*), is named by *Jerome* (*Onom.* "Merom") as 12 miles north of *Sebaste*, near *Dothain*, but this is too far south to have been near the scene of the conflict. Far more feasible is the conjecture of *Schwarz* (168, and see 36) that *Meruz* is to be found at *Merasas*—more correctly *el-Murässa*—a ruined site about 4 miles N.W. of *Beisan*, on the southern slopes of the hills, which are the continuation of the so-called "Little Hermon," and form the northern side of the valley (*Wady Jalud*), which leads directly from the plain of *Jezreel* to the Jordan. The town must have commanded the Pass, and if any of *Sisera's* people attempted, as the Midianites did when routed by *Gideon*, to escape in that direction, its inhabitants might no doubt have prevented their doing so, and have slaughtered them. *El-Murüssus* is mentioned by *Burckhardt* (July 2: he calls it *Meraszras*), *Robinson* (ii. 356), and others.

Fürst (*Handb.* 786a) suggests the identity of *Meruz* with *Merom*, the place which may have given its name to the waters of *Merom*, in the neighbourhood of which *Kedesh*, the residence of *Jaël*, where *Sisera* took refuge, was situated. But putting aside the fact of the non-existence of any town named *Merom*, there is against this suggestion the consideration that *Sisera* left his army and fled alone in another direction.

In the Jewish traditions preserved in the Commentary on the Song of Deborah attributed to *St. Jerome*, *Meruz*, which may be interpreted as *secret*, is made to signify the evil angels who led on the Canaanites, who are cursed by *Michael* the angel of Jehovah the leader of the Israelites. [G.]

MER'UTH (Ἐμμηροῦθ: *Emerus*). A corruption of *IMMER* 1, in *Ezr.* ii. 37 (1 *Esd.* v. 24).

MES'ECH, MESH'ECH (מֵשֶׁךְ: *Mosoch*; *Mosoch*), a son of *Japheth* (*Gen.* x. 2; 1 Chr. i. 5), and the progenitor of a race frequently noticed in

signification of this Arabic word. By *Schwarz* (p. 47) it is given as "Bachr Chit," "wheat sea," because much wheat is sown in its neighbourhood." This is probably what *Prof. Stanley* alludes to when he reports the name as *Bahr Hit* or "sea of wheat" (*S. & P.* 391 note).

Scripture in connexion with Tubal, Magog, and other northern nations. They appear as allies of Gog (Ez. xxviii. 2, 3, xxxix. 1), and as supplying the Tyrians with copper and slaves (Ez. xxvii. 13); in Ps. cxx. 5,* they are noticed as one of the remotest, and at the same time rudest nations of the world. Both the name and the associations are in favour of the identification of Meshech with the *Moschi*: the form of the name adopted by the LXX. and the Vulg. approaches most nearly to the classical designation, while in Procopius (*B. G.* iv. 2) we meet with another form (*Μέσχοι*) which assimilates to the Hebrew. The position of the *Moschi* in the age of Ezekiel was probably the same as is described by Herodotus (iii. 94), viz. on the borders of Colchis and Armenia, where a mountain chain connecting Anti-Taurus with Caucasus, was named after them the *Moschici Montes*, and where was also a district named by Strabo (xi. 497-499) *Moschice*. In the same neighbourhood were the *Moseni*, who have been generally identified with the Biblical Tubal. The Colchian tribes, the Chalybes more especially, were skilled in working metals, and hence arose the trade in the "vessels of brass" with Tyre; nor is it at all improbable that slaves were largely exported thence as now from the neighbouring district of Georgia. Although the *Moschi* were a comparatively unimportant race in classical times, they had previously been one of the most powerful nations of Western Asia. The Assyrian monarchs were engaged in frequent wars with them, and it is not improbable that they had occupied the whole of the district afterwards named Cappadocia. In the Assyrian inscriptions the name appears under the form of *Muski*: a somewhat similar name *Maschak* appears in an Egyptian inscription, which commemorates the achievements of the third Rameses (Wilkinson, *Anc. Eg.* i. 398, Abridg.). The subsequent history of Meshech is unknown; Knobell's attempt to connect them with the Ligurians (*Völkertaf.* p. 119 &c.) is devoid of all solid ground. As far as the name and locality are concerned, *Moschice* is a more probable hypothesis (Rawlinson, *Herod.* i. 652-3).

[W. L. B.]

MESHA (מֶשָׁא), perhaps = מֶשֶׁא, "retreat." Ges.: *Maasah*; *Messa*, the name of one of the geographical limits of the Joktanites when they first settled in Arabia: "And their dwelling was from *Mesha* (מֶשָׁא בְּאֶרֶץ הַיַּרְדֵּן), [as thou goest] unto Sephar, a mount of the East" (Gen. i. 30). The position of the early Joktanite colonists is clearly made out from the traces they have left in the ethnology, language, and monuments of Southern Arabia; and without putting too precise a limitation on the possible situation of Mesha and Sephar, we may suppose that these places must have fallen within the south-western quarter of the peninsula; including the modern Yemen on the west, and the districts of Omán, Mahreh, Shihir, &c., as far as Qadramáwt, on the east. These general boundaries are strengthened by the identification of Sephar with the port of Zafári, or Dhafári; though the

* Various explanations have been offered to account for the juxtaposition of two such remote nations as Meshech and Kedar in this passage. The LXX. does not recognize it as a proper name, but renders it *ἐμακρίνηθη*. Hitzig suggests the identity of Meshech with *Dammesech*, or *Damascus*. It is, however, quite possible that the Psalmist selects the two nations for the very reason which is regarded as an objection, viz., their remoteness from each other though at the same time their wild and uncivilized

site of Sephar may possibly be hereafter connected with the old Himyrite metropolis in the Yezen [see ARABIA, p. 94, and SEPHAR], but this would not materially alter the question. In Sephar we believe we have the eastern limit of the early settlers, whether its site be the sea-port or the inland city; and the correctness of this supposition appears from the Biblical record, in which the migration is apparently from west to east, from the probable course taken by the immigrants, and from the greater importance of the known western settlements of the Joktanites, or those of the Yemen.

If then Mesha was the western limit of the Joktanites, it must be sought for in north-western Yemen. But the identifications that have been proposed are not satisfactory. The sea-port called *Μούσα* or *Μούζα*, mentioned by Ptolemy, Pliny, Arrian, and others (see the *Dictionary of Geography*, s. v. Muza) presents the most probable site. It was a town of note in classical times, but has since fallen into decay, if the modern Moosá be the same place. The latter is situate in about 13° 40' N. lat., 43° 20' E. long., and is near a mountain called the *Three Sisters*, or *Jebel Moosá*, in the Admiralty Chart of the Red Sea, drawn from the surveys of Captain Pullen, R.N. Gesenius thinks this identification probable, but he appears to have been unaware of the existence of a modern site called Moosá, saying that Muza was nearly where now is Maushid. Bochart, also, holds the identification with Muza (*Phaleg*, xxx.). Mesha may possibly have lain inland, and more to the north-west of Sephar than the position of Moosá would indicate; but this is scarcely to be assumed. There is, however, a Mount Moosh,* situate in Nejd, in the territory of the tribe of Teiyi (*Marásid* and *Mushtarak*, s. v.). There have not been wanting writers among the late Jews to convert Mesha and Sephar into Mekkah and El-Medeeneh (*Phaleg*, l. c.). [E. S. P.]

MESHA (מֶשָׁא): *Mosá*; Jos. *Μισα*: *Mesa*.

1. The king of Moab in the reigns of Ahab and his sons Ahaziah and Jehoram, kings of Israel (2 K. iii. 4), and tributary to the first. Probably the allegiance of Moab, with that of the tribes east of Jordan, was transferred to the northern kingdom of Israel upon the division of the monarchy, for there is no account of any subjugation of the country subsequent to the war of extermination with which it was visited by David, when Benaiah displayed his prowess (2 Sam. xxiii. 20), and "the Moabites became David's servants, bearers of gifts" (2 Sam. viii. 2). When Ahab had fallen in battle at Ramoth Gilead, Mesha seized the opportunity afforded by the confusion consequent upon this disaster, and the feeble reign of Ahaziah, to shake off the yoke of Israel and free himself from the burdensome tribute of "a hundred thousand wethers and a hundred thousand rurs with their wool." The country east of the Jordan was rich in pasture for cattle (Num. xxiii. 1), the chief wealth of the Moabites consisted in their large flocks of sheep, and the king of this pastoral people is described as *nóhéd* (נֹקֵד), "a sheep-master,"

character may have been the ground of the selection, as Hengstenberg (*Comm.* in loc.) suggests. We have already had to notice Knobell's idea, that the Mesch in this passage is the Meshech of 1 Chr. i. 5, and the Babylonian Meserak [MASH.]

or owner of herds.* About the significance of this word *nôkêd* there is not much doubt, but its origin is obscure. It occurs but once besides in Am. i. 1, where the prophet Amos is described as "among the herdsmen (*נוֹקְדִים*, *nôkedim*) of Tekoah." On this Kimchi remarks that a herdsman was called *nôkêd*, because most cattle have black or white spots (comp. *נִקְוֹד*, *nâkôd*, Gen. xxx. 32, A. V. "speckled"), or as Buxtorf explains it, because sheep are generally marked with certain signs so as to be known. But it is highly improbable that any such etymology should be correct, and Fürst's conjecture that it is derived from an obsolete root, signifying to keep or feed cattle, is more likely to be true (*Concord.* s. v.).

When, upon the death of Ahaziah, his brother Jehoram succeeded to the throne of Israel, one of his first acts was to secure the assistance of Jehoshaphat, his father's ally, in reducing the Moabites to their former condition of tributaries. The united armies of the two kings marched by a circuitous route round the Dead Sea, and were joined by the forces of the king of Edom. [JEHORAM.] The disordered soldiers of Moab, eager only for spoil, were surprised by the warriors of Israel and their allies, and became an easy prey. In the panic which ensued they were slaughtered without mercy, their country was made a desert, and the king took refuge in his last stronghold and defended himself with the energy of despair. With 700 fighting men he made a vigorous attempt to cut his way through the beleaguering army, and when beaten back, he withdrew to the wall of his city, and there, in sight of the allied host, offered his first-born son, his successor in the kingdom, as a burnt-offering to Chemosh, the ruthless fire-god of Moab. His bloody sacrifice had so far the desired effect that the besiegers retired from him to their own land. There appears to be no reason for supposing that the son of the king of Edom was the victim on this occasion, whether, as R. Joseph Kimchi supposed, he was already in the power of the king of Moab, and was the cause of the Edomites joining the armies of Israel and Judah; or whether, as R. Moses Kimchi suggested, he was taken prisoner in the sally of the Moabites, and sacrificed out of revenge for its failure. These conjectures appear to have arisen from an attempt to find in this incident the event to which allusion is made in Am. ii. 1, where the Moabite is charged with burning the bones of the king of Edom into lime. It is more natural, and renders the narrative more vivid and consistent, to suppose that the king of Moab, finding his last resource fail him, endeavoured to avert the wrath and obtain the aid of his god by the most costly sacrifice in his power. [MOAB.]

2. מֵשָׁח : *Μησαά*; Alex. *Μησιόας*: *Mesa*).

The eldest son of Caleb the son of Hezron by his wife Azubah, as Kimchi conjectures (1 Chr. ii. 42). He is called the father, that is the prince or founder,

* The LXX. leave it untranslated (*νοκῆδ*, Alex. *νοκῆθ*), as does the Peshito Syriac; but Aquila renders it *ποιμνοτρόφος*, and Symmachus *τρέφον βοσκήματα*, following the Targum and Arabic, and themselves followed in the margin of the Hexaplar Syriac. In Am. i. 1, Symmachus has simply *ποιμήν*. The Kamoos, as quoted by Bochart

(*Hieroz.* l. c. 44), gives an Arabic word, *نقاد*, *nakad*, not traced to any origin, which denotes an inferior kind of sheep, oily and little valued except for its wool. The

of Ziph. Both the Syriac and Arabic versions have "Elishamai," apparently from the previous verse, while the LXX., unless they had a different reading, *Μησαά*, seem to have repeated "Mareshab," which occurs immediately afterwards.

3. מֵשָׁח : *Μισά*; Alex. *Μισά*: *Mosa*). A Benjamite, son of Shaharaim, by his wife Hodehah, who bore him in the land of Moab (1 Chr. viii. 9). The Vulgate and Alex. MS. must have had the reading *Μησαά*.

[W. A. W.]

ME'SHACH (מֵשָׁח : *Μισάχ*; Alex. *Μισαχ*

Misach). The name given to Mishael, one of the companions of Daniel, and like him of the blood-royal of Judah, who with three others was chosen from among the captives to be taught "the learning and the tongue" of the Chaldeans" (Dan. i. 4), so that they might be qualified to "stand before" king Nebuchadnezzar (Dan. i. 5) as his personal attendants and advisers (i. 20). During their three years of preparation they were maintained at the king's cost, under the charge of the chief of the eunuchs, who placed them with "the Melzar," or chief butler. The story of their simple diet is well known. When the time of their probation was ended, such was "the knowledge and skill in all learning and wisdom" which God had given them, that the king found them "ten times better than all the magicians and astrologers that were in all his realm" (i. 20). Upon Daniel's promotion to be "chief of the magicians," his three companions, by his influence, were set "over the affairs of the province of Babylon" (i. 49). But, notwithstanding their Chaldaean education, these three young Hebrews were strongly attached to the religion of their fathers; and their refusal to join in the worship of the image on the plain of Dura gave a handle of accusation to the Chaldeans, who were jealous of their advancement, and eagerly reported to the king the heretical conduct of these "Jewish men" (iii. 12) who stood so high in his favour. The rage of the king, the swift sentence of condemnation passed upon the three offenders, their miraculous preservation from the fiery furnace heated seven times hotter than usual, the king's acknowledgment of the God of Shadrach, Meshach, and Abednego, with their restoration to office, are written in the 3rd chapter of Daniel, and these the history leaves them. The name "Meshach" is rendered by Fürst (*Handw.*) "a ram," and derived from the Sanscrit *mêshah*. He goes on to say that it was the name of the Sun-god of the Chaldeans, without giving any authority, or stopping to explain the phenomenon presented by the name of a Chaldaean divinity with an Aryan etymology. That Meshach was the name of some god of the Chaldeans is extremely probable, from the fact that Daniel, who had the name of Belteshazzar, was so called after the god of Nebuchadnezzar (Dan. iv. 8), and that Abednego was named after Nego, or Nebo, the Chaldaean name for the planet Mercury. [W. A. W.]

keeper of such sheep is called *نقاد*, *nakad*, which Bochart identifies with *nôkêd*. But if this be the case, it is a little remarkable that the Arabic translator should have passed over a word apparently so appropriate, and followed the version of the Targum, "an owner of flocks" Gesenius and Lee, however, accept this as the solution.

* The expression *כל ספר ושטון ב'* includes the whole of the Chaldaean literature, written and spoken.

MESEHELEMI'AH (מֶשֶׁהֶלֶמִי'אֵה): *Μοσολλαμί*;

Alex. *Μοσολλάμ*: *Mosollamiah*, 1 Chr. ix. 21;

תְּשֻׁבָה: *Μοσελλεμία*; Alex. *Μοσολλάμ*, *Μα-*

σελλεμία, *Μεσολλεμία*: *Mesellemiah*, 1 Chr. xxvi.

1, 2, 9). A Korhite, son of Kore, of the sons of

Asaph, who with his seven sons and his brethren,

"sons of might," were porters or gate-keepers of the

"sons of Jehovah in the reign of David. He is evi-

dently the same as SHELEMI'AH (1 Chr. xxvi. 14), to

whose custody the East-gate, or principal entrance,

was committed, and whose son Zechariah was a

wise counsellor, and had charge of the north gate.

"SHALLUM the son of Kore, the son of Ebiasaph,

"the son of Korah" (1 Chr. ix. 19), who was chief

of the porters (17), and who gave his name to a

family which performed the same office, and returned

from the captivity with Zerubbabel (Ezr. ii. 42;

Neh. vii. 45), is apparently identical with Shelemiah,

Meshelemiah, and Meshullam (comp. 1 Chr. ix. 17,

with Neh. xii. 25). [W. A. W.]

MESEZABE'EL (מֶסֶזָבֵּֿעֵל): *Μαζεβήλ*;

Alex. *Μασειήλ*; F. A. *Μασειεβήλ*: *Mesezobel*).

1. Ancestor of Meshullam, who assisted Nehemiah

in rebuilding the wall of Jerusalem (Neh. iii. 4). He

was apparently a priest.

2. (*Μεσιζεβήλ*: *Mesizabel*). One of the "heads

of the people," probably a family, who sealed the

covenant with Nehemiah (Neh. x. 21).

3. (*Βασηζά*: F. A. 3rd hand, *Βασηζαβήλ*: *Mesezobel*).

The father of Pethahiah, and descendant of

Zerah the son of Judah (Neh. xi. 24).

MESHUL'LEMITH (מֶשֻׁלְלֵמִיֿת): *Μασελμάθ*;

Alex. *Μοσολλαμάθ*: *Mosollamith*). The son of

Inmer, a priest, and ancestor of Amashai or Maasai,

according to Neh. xi. 13, and of Pashur and Adaiah,

according to 1 Chr. ix. 12. In Neh. xi. 13 he is

called MESHULLEMO'ITH.

MESHUL'LEMOTH (מֶשֻׁלְלֵמִיֿת): *Μωσολα-*

μάθ; Alex. *Μοσολλαμάθ*: *Mosollamoth*). An

Ephraimite, ancestor of Berechiah, one of the chiefs

of the tribe in the reign of Pekah (2 Chr. xxviii. 12).

2. (*Μεσαριμάθ*). Neh. xi. 13. The same as

MESHILLEMITH.

MESHUL'LAM (מֶשֻׁלְלָם): *Μεσολλάμ*; Alex.

Μεσολάμ: *Messulam*). 1. Ancestor of Shaphan

the scribe (2 K. xxii. 3).

2. (*Μοσολλάμ*; Alex. *Μοσολλαμάθ*: *Mosollam*).

The son of Zerubbabel (1 Chr. iii. 19).

3. (Vat. and Alex. *Μοσολλάμ*). A Gadite, one

of the chief men of the tribe, who dwelt in Bashan

at the time the genealogies were recorded in the

reign of Jotham king of Judah (1 Chr. v. 13).

4. A Benjamite, of the sons of Elpaal (1 Chr.

viii. 17).

5. (*Μεσουλάμ*; F. A. *Ἀμεσουλάμ* in Neh.). A

Benjamite, the son of Hodaviah or Joed, and father

of Salu, one of the chiefs of the tribe who settled

in Jerusalem after the return from Babylon (1 Chr.

ii. 7; Neh. xi. 7).

6. (Alex. *Μασαλλάμ*). A Benjamite, son of

Shephathiah, who lived at Jerusalem after the cap-

tivity (1 Chr. ix. 8).

7. (*Μεσουλάμ* in Neh.; Alex. *Μοσολλάμ*). The

name as SHALLUM, who was high-priest probably

in the reign of Amon, and father of Hilkiah (1 Chr.

Zedek and Meraioth to Ahitub; or, as is more pro-

bable, the names Meraioth and Ahitub are trans-

posed, and his descent is from Meraioth as the more

remote ancestor (comp. 1 Chr. vi. 7).

8. A priest, son of Meshillemith, or Meshil-

lemoth, the son of Inmer, and ancestor of Maasai

or Amashai (1 Chr. ix. 12; comp. Neh. xi. 13).

His name does not occur in the parallel list of

Nehemiah, and we may suppose it to have been

omitted by a transcriber in consequence of the simi-

larity of the name which follows; or in the passage

in which it occurs it may have been added from the

same cause.

9. A Kohathite, or family of Kohathite Levites,

in the reign of Josiah, who were among the over-

seers of the work of restoration in the Temple

(2 Chr. xxxiv. 12).

10. (*Μεσολλάμ*). One of the "heads" (A. V.

"chief men") sent by Ezra to Iddo "the head,"

to gather together the Levites to join the caravan

about to return to Jerusalem (Ezr. viii. 16).

Called MOSOLLAMON in 1 Esd. viii. 44.

11. (Alex. *Μετασολλάμ*: *Mesollam*). A chief

man in the time of Ezra, probably a Levite, who

assisted Jonathan and Jahaziah in abolishing the

marriages which some of the people had contracted

with foreign wives (Ezr. x. 15). Also called

MOSOLLAM in 1 Esd. ix. 14.

12. (*Μοσολλάμ*: *Mosollam*). One of the des-

cendants of Bani, who had married a foreign wife

and put her away (Ezr. x. 29). OLAMUS in 1 Esd.

ix. 30, is a fragment of this name.

13. (*Μεσολάμ*, Neh. iii. 30, vi. 18). The son

of Berechiah, who assisted in rebuilding the wall of

Jerusalem (Neh. iii. 4), as well as the Temple wall,

adjoining which he had his "chamber" (Neh. iii.

30). He was probably a priest, and his daughter

was married to Johanan the son of Tobiah the Am-

monite (Neh. vi. 18).

14. (*Μεσουλάμ*). The son of Besodeiah: he

assisted Jehoiada the son of Paseah in restoring the

old gate of Jerusalem (Neh. iii. 6).

15. (*Μεσολλάμ*; Alex. *Μοσολλάμ*). One of

those who stood at the left hand of Ezra when he

read the law to the people (Neh. viii. 4).

16. (*Μεσουλάμ*). A priest, or family of priests,

who sealed the covenant with Nehemiah (Neh.

x. 7).

17. (*Μεσουλλάμ*; Alex. *Μεσουλάμ*). One of

the heads of the people who sealed the covenant

with Nehemiah (Neh. x. 20).

18. (*Μεσουλάμ*). A priest in the days of Joia-

kim the son of Jeshua, and representative of the

house of Ezra (Neh. xii. 13).

19. (*Μεσολάμ*). Likewise a priest at the same

time as the preceding, and head of the priestly

family of Ginnethon (Neh. xii. 16).

20. (Omitted in LXX.). A family of porters,

descendants of Meshullam (Neh. xii. 25), who is

also called Meshelemiah (1 Chr. xxvi. 1), Shelemiah

(1 Chr. xxvi. 14), and Shallum (Neh. vii. 45).

21. (*Μεσολλάμ*; Alex. *Μοσολλάμ*). One of the

princes of Judah who were in the right hand com-

pany of those who marched on the wall of Jeru-

salem upon the occasion of its solemn dedication

(Neh. xii. 33). [W. A. W.]

MESHULLEM'ETH (מֶשֻׁלְלֵמֵֿת): *Μεσολλάμ*;

Alex. *Μασσαλαμειθ*: *Messalemeth*). The daughter

of Haruz of Jotbah, wife of Manasseh king of Judah,

and mother of his successor Amon (2 K. xxi. 19).

MESO BAITE, THE (מֶשֶׁבַּֿיֿתַּיֿת): *i. e.* "the

Metsobayai": *δ Μεμβαεία*; Alex. *Μεσωβια*

Z

de Masobia), a title which occurs only once, and then attached to the name of JASIEL, the last of David's guard in the extended list of 1 Chronicles (xi. 47). The word retains strong traces of ZOBAB, one of the petty Aramite kingdoms, in which there would be nothing surprising, as David had a certain connexion with these Aramite states, while this very catalogue contains the names of Moabites, Ammonites, and other foreigners. But on this it is impossible to pronounce with any certainty, as the original text of the passage is probably in confusion. Kennicott's conclusion (*Dissertation*, 233, 234) is that originally the word was "the Metzobaites" (מְצוֹבַיִתִּים), and applied to the three names preceding it.

It is an unusual thing in the A. V. to find **ש** (ts) rendered by s, as in the present case. Another instance is SIDON. [G.]

MESOPOTAMIA (מִסְפּוֹטָמִיָּא): *Μεσποταμία*: *Mesopotamia* is the ordinary Greek rendering of the Hebrew *Aram-Naharain*, or "Syria of the two rivers," whereof we have frequent mention in the earlier books of Scripture (Gen. xxiv. 10; Deut. xxiii. 4; Judg. iii. 8, 10). It is also adopted by the LXX. to represent the אֲרָם נַהֲרַיִם (*Paddan-Aram*) of the Hebrew text, where our translators keep the term used in the original (Gen. xxv. 20, xxviii. 2, 5, &c.).

If we look to the signification of the name, we must regard Mesopotamia as the entire country between the two rivers—the Tigris and the Euphrates. This is a tract nearly 700 miles long, and from 20 to 250 miles broad, extending in a south-easterly direction from *Telek* (lat. 38° 23', long. 39° 18') to *Kurnah* (lat. 31°, long. 47° 30'). The Arabian geographers term it "the Island," a name which is almost literally correct, since a few miles only intervene between the source of the Tigris and the Euphrates at *Telek*. It is for the most part a vast plain, but is crossed about its centre by the range of the *Sinjar* hills, running nearly east and west from about Mosul to a little below *Rakkeh*; and in its northern portion it is even mountainous, the upper Tigris valley being separated from the Mesopotamian plain by an important range, the *Mons Masius* of Strabo (xi. 12, §4; 14, §2, &c.), which runs from *Birehjik* to *Jezireh*. This district is always charming; but the remainder of the region varies greatly according to circumstances. In early spring a tender and luxuriant herbage covers the whole plain, while flowers of the most brilliant hues spring up in rapid succession, imparting their colour to the landscape, which changes from day to day. As the summer draws on, the verdure recedes towards the streams and mountains. Vast tracts of arid plain, yellow, parched, and sapless, fill the intermediate space, which ultimately becomes a bare and uninhabitable desert. In the *Sinjar*, and in the mountain-tract to the north, springs of water are tolerably abundant, and corn, vines, and figs, are cultivated by a stationary population; but the greater part of the region is only suited to the nomadic hordes, which in spring spread themselves far and wide over the vast flats, so utilising the early verdure, and in summer and autumn gather along the banks of the two main streams and their affluents, where a delicious shade and a rich pasture may be found during the greatest heats. Such is the present character of the region. It is thought, however, that by a

careful water-system, by deriving channels from the great streams or their affluents, by storing the superfluous spring-rains in tanks, by digging wells, and establishing *kanáts*, or subterraneous aqueducts, the whole territory might be brought under cultivation, and rendered capable of sustaining a permanent population. That some such system was established in early times by the Assyrian monarchs seems to be certain, from the fact that the whole level country on both sides of the *Sinjar* is covered with mounds marking the sites of cities, which wherever opened have presented appearances similar to those found on the site of Nineveh. [ASTYRIA.] If even the more northern portion of the Mesopotamian region is thus capable of being redeemed from its present character of a desert, still more easily might the southern division be reclaimed and converted into a garden. Between the 35th and 36th parallels, the character of the Mesopotamian plain suddenly alters. Above, it is a plain of a certain elevation above the courses of the Tigris and Euphrates, which are separated from it by low limestone ranges; below, it is a mere alluvium, almost level with the rivers, which frequently overflow large portions of it. Consequently, from the point indicated, canalisation becomes easy. A skilful management of the two rivers would readily ensure abundance of the life-giving fluid to every portion of the Mesopotamian tract below the 34th parallel. And the innumerable lines of embankment, marking the course of ancient canals, sufficiently indicate that in the flourishing period of Babylon a network of artificial channels covered the country. [BABYLONIA.]

To this description of Mesopotamia in the most extended sense of the term, it seems proper to append a more particular account of that region, which bears the name *par excellence*, both in Scripture, and in the classical writers. This is the north-western portion of the tract already described, or the country between the great bend of the Euphrates (lat. 35° to 37° 30') and the upper Tigris. (See particularly Ptolem. *Geograph.* v. 18; and compare Eratosth. ap. Strab. ii. 1, § 29; Arr. *Exp.* ii. iii. 7; *Dexipp.* Fr. 1, &c.) It consists of the mountain country extending from *Birehjik* to *Jezireh* upon the north; and, upon the south, of the great undulating Mesopotamian plain, as far as the *Sinjar* hills, and the river *Khabour*. The northern range, called by the Arabs *Karajah Dagh* towards the west and *Jebel Tur* towards the east, does not attain to any great elevation. It is in places rocky and precipitous, but has abundant springs and streams which support a rich vegetation. Forests of chestnuts and pistachio-trees occasionally clothe the mountain sides; and about the towns and villages are luxuriant orchards and gardens, producing abundance of excellent fruit. The vine is cultivated with success; wheat and barley yield heavily; and rice is grown in some places. The streams from the north side of this range are short, and fall mostly into the Tigris. Those from the south are more important. They flow down at very moderate intervals along the whole course of the range, and gradually collect into two considerable rivers—the *Belik* (ancient *Bilichus*), and the *Khabour* (Euphrates or *Chaboras*)—which empty themselves into the Euphrates. [HABOR.] South of the mountains of the great plain already described, which between the *Khabour* and the Tigris is interrupted only by the *Sinjar* range, but west of the *Khabour* is levelled by several spurs from the *Karajah Dagh*, but not

general direction from north to south. In this district are the two towns of *Orfa* and *Harran*, the former of which is thought by many to be the native city of Abraham, while the latter is on good grounds identified with Haran, his resting-place between Chaldaea and Palestine. [HARAN.] Here we must fix the Padan-Aram of Scripture—the “plain Syria,” or “district stretching away from the foot of the hills” (Stanley’s *Sin. & Pal.* p. 129 note), without, however, determining the extent of country thus designated. Besides *Orfa* and *Harran*, the chief cities of modern Mesopotamia are *Mardin* and *Nisibin*, south of the *Jebel Tur*, and *Diarbeck*, north of that range, upon the Tigris. Of these places two, *Nisibin* and *Diarbeck*, were important from a remote antiquity, *Nisibin* being then *Nisibis*, and *Diarbeck* *Amida*.

We first hear of Mesopotamia in Scripture as the country where Nahor and his family settled after quitting Ur of the Chaldees (Gen. xxiv. 10). Here lived Bethuel and Laban; and hither Abraham sent his servant, to fetch Isaac a wife “of his own kindred” (ib. ver. 38). Hither too, a century later, came Jacob on the same errand; and hence he returned with his two wives after an absence of 21 years. After this we have no mention of Mesopotamia, till, at the close of the wanderings in the wilderness, Balak the king of Moab sends for Balaam “to Pethor of Mesopotamia” (Deut. xxiii. 4), which was situated among “the mountains of the east” (Num. xxiii. 7), by a river (ib. xxii. 5), probably the Euphrates. About half a century later, we find, for the first and last time, Mesopotamia the seat of a powerful monarchy. Chushan-Rishathaim, king of Mesopotamia, establishes his dominion over Israel shortly after the death of Joshua (Judg. iii. 8), and maintains his authority for the space of eight years, when his yoke is broken by Othniel, Caleb’s nephew (ib. vers. 9, 10). Finally, the children of Ammon, having provoked a war with David, “sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria Maachah, and out of Zobah” (1 Chr. xix. 6). It is uncertain whether the Mesopotamians were persuaded to lend their aid at once. At any rate, after the first great victory of Joab over Ammon and the Syrians who took their part, these last “drew forth the Syrians that were beyond the river” (ib. ver. 16), who participated in the final defeat of their fellow-countrymen at the hands of David. The name of Mesopotamia then passes out of Scripture, the country to which it had applied becoming a part, first of Assyria, and afterwards of the Babylonian empire.

According to the Assyrian inscriptions, Mesopotamia was inhabited in the early times of the empire (B.C. 1200-1100) by a vast number of petty tribes, each under its own prince, and all quite independent of one another. The Assyrian monarchs contended with these chiefs at great advantage, and by the time of Jehu (B.C. 880) had fully established their dominion over them. The tribes were all called “tribes of the Naïri,” a term which some compare with the *Naharain* of the Jews, and translate “tribes of the stream-lands.” But this identification is very uncertain. It appears, however, in close accordance with Scripture, first, that Mesopotamia was independent of Assyria till after the time of David; secondly, that the Mesopotamians were warlike and used chariots in battle; and thirdly, that not long after the time of David they lost their independence, their country being absorbed by As-

syria, of which it was thenceforth commonly reckoned a part.

On the destruction of the Assyrian empire, Mesopotamia seems to have been divided between the Medes and the Babylonians. The conquests of Cyrus brought it wholly under the Persian yoke, and thus it continued to the time of Alexander, being comprised (probably) in the ninth, or Assyrian satrapy. At Alexander’s death, it fell to Seleucus, and formed a part of the great Syrian kingdom till wrested from Antiochus V. by the Parthians, about B.C. 160. Trajan conquered it from Parthia in A.D. 115, and formed it into a Roman province; but in A.D. 117 Adrian relinquished it of his own accord. It was afterwards more than once reconquered by Rome, but never continued long under her sceptre, and finally reverted to the Persians in the reign of Jovian, A.D. 363.

(See Quint. Curt. v. 1; Dio Cass. lxxviii. 22-26; Amm. Marc. xv. 8, &c.; and for the description of the district, compare C. Niebuhr’s *Voyage en Arabie*, &c., vol. ii. pp. 300-334; Pococke’s *Description of the East*, vol. ii. part i. ch. 17; and Layard’s *Nineveh and Babylon*, chs. xi.-xv.) [G. R.]

MESSIAH. This word (מָשִׁיחַ, *Masiach*), which answers to the word *Χριστός* in the N. T., means *anointed*; and is applicable in its first sense to any one anointed with the holy oil. It is applied to the high priest in Lev. iv. 3, 5, 16; and possibly to the shield of Saul in a figurative sense in 2 Sam. i. 21. The kings of Israel were called *anointed*, from the mode of their consecration (1 Sam. ii. 10, 35, xii. 3, 5, xvi. 6, xxiv. 6, 10, xxvi. 9, 11, 25; 2 Sam. i. 14, 16, xix. 21, xxiii. 1).

This word also refers to the expected Prince of the chosen people who was to complete God’s purposes for them, and to redeem them, and of whose coming the prophets of the old covenant in all time spoke. It is twice used in the N. T. of Jesus (John i. 41, iv. 25, A. V. “Messias”); but the Greek equivalent, the *Christ*, is constantly applied, at first with the article as a title, exactly *the Anointed One*, but later without the article, as a proper name, *Jesus Christ*.

Three points belong to this subject: 1. The expectation of a Messiah among the Jews; 2. The expectation of a suffering Messiah; 3. The nature and power of the expected Messiah. Of these the second will be discussed under SAVIOUR, and the third under SON OF GOD. The present article will contain a rapid survey of the first point only. The interpretation of particular passages must be left in a great measure to professed commentators.

The earliest gleam of the Gospel is found in the account of the fall, where it is said to the serpent “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen. iii. 15). The tempter came to the woman in the guise of a serpent, and the curse thus pronounced has a reference both to the serpent which was the instrument, and to the tempter that employed it; to the natural terror and enmity of man against the serpent, and to the conflict between mankind redeemed by Christ its Head, and Satan that deceived mankind. Many interpreters would understand by the seed of the woman, the Messiah only; but it is easier to think with Calvin that mankind, after they are gathered into one army by Jesus the Christ, the Head of the Church, are to achieve a victory over evil. The Messianic character of this

prophecy has been much questioned by those who see in the history of the fall nothing but a fable: to those who accept it as true, this passage is the primitive germ of the Gospel, the protevangelium.

The blessings in store for the children of Shem are remarkably indicated in the words of Noah, "Blessed be the Lord God of Shem," or (lit.) "Blessed be Jehovah the God of Shem" (Gen. ix. 26), where instead of blessing Shem, as he had cursed Canaan, he carries up the blessing to the great fountain of the blessings that shall follow Shem. Next follows the promise to Abraham, wherein the blessings to Shem are turned into the narrower channel of one family—"I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. xii. 2, 3). The promise is still indefinite; but it tends to the undoing of the curse of Adam, by a blessing to all the earth through the seed of Abraham, as death had come on the whole earth through Adam. When our Lord says "Your father Abraham rejoiced to see my day, and he saw it and was glad" (John viii. 56), we are to understand that this promise of a real blessing and restoration to come hereafter was understood in a spiritual sense, as a leading back to God, as a coming nearer to Him, from whom the promise came; and he desired with hope and rejoicing (*gestivit cum desiderio, Bengel*) to behold the day of it.

A great step is made in Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The derivation of the word Shiloh (שִׁילֹה) is probably from the root שָׁלַח; and if so, it means *rest*, or, as Hengstenberg argues, it is for *Shilon*, and is a proper name, *the man of peace or rest, the peace-maker*. For other derivations and interpretations see Gesenius (*Thesaurus*, sub voce.) and Hengstenberg (*Christologie*, vol. i.). *What man of peace* is far the most probable meaning of the name, those old versions which render it "He to whom the sceptre belongs," see the Messianic application equally with ourselves. This then is the first case in which the promises distinctly centre in one person; and He is to be a man of peace; He is to wield and retain the government, and the nations shall look up to Him and obey Him.

The next passage usually quoted is the prophecy of Balaam (Num. xxiv. 17-19). *The star* points indeed to the glory, as the sceptre denotes the power, of a king. And Onkelos and Jonathan (Pseudo) see here the Messiah. But it is doubtful whether the prophecy is not fulfilled in David (2 Sam. viii. 2, 14); and though David is himself a type of Christ, the direct Messianic application of this place is by no means certain.

The prophecy of Moses (Deut. xviii. 18) "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him," claims attention. Does this refer to the Messiah? The reference to Moses in John v. 45-47—"He wrote of me," seems to point to this passage; for it is a cold and forced interpretation to refer it to the whole types and symbols of the Mosaic Law. On the other hand, many critics would fain find here the divine insti-

tution of the whole prophetic order, which if so here, does not occur at all. Hengstenberg thinks that it does promise that an order of prophets should be sent, but that the singular is used in divi- reference to the greatest of the prophets, Christ himself, without whom the words would not have been fulfilled. "The Spirit of Christ spoke in the prophets, and Christ is in a sense the only prophet." (1 Pet. i. 11.) Jews in earlier times might have been excused for referring the words to this or that present prophet; but the Jews whom the Lord rebukes (John v.) were inexcusable; for, having the words before them, and the works of Christ as well, they should have known that no prophet had so fulfilled the words as He had.

The passages in the Pentateuch which relate to "the Angel of the Lord" have been thought by many to bear reference to the Messiah.

The second period of Messianic prophecy would include the time of David. In the promises of a kingdom to David and his house "for ever" (2 Sam. vii. 13), there is more than could be fulfilled save by the eternal kingdom in which that of David merged; and David's last words dwell on this promise of an everlasting throne (2 Sam. xxiii.). Passages in the Psalms are numerous which are applied to the Messiah in the N. T.: such are Ps. ii., xvi., xxii., xl., cx. Other Psalms quoted in the N. T. appear to refer to the actual history of another king; but only those who deny the existence of types and prophecy will consider this as an evidence against an ulterior allusion to Messiah: such Psalms are ix., lxxviii., lxxix., lxxii. The advance in clearness in this period is great. The name of Anointed, i. e. King, comes in, and the Messiah is to come of the lineage of David. He is described in His exaltation, with His great kingdom that shall be spiritual rather than temporal, Ps. ii., xxi., xl., cx. In other places He is seen in suffering and humiliation, Ps. xxii., xvi., xl.

After the time of David the predictions of the Messiah ceased for a time; until those prophecies arose whose works we possess in the canon of Scripture. They nowhere give us an exact and complete account of the nature of Messiah; but different aspects of the truth are produced by the various needs of the people, and so they are led to speak of Him now as a Conqueror or a Judge, or a Redeemer from sin; it is from the study of the whole of them that we gain a clear and complete image of His Person and kingdom. This short period lasts from the reign of Uzziah to the Babylonian captivity. The Messiah is a king and Ruler of David's house, who should come to reform and restore the Jewish nation and purify the church, as in Is. xi., xl.-lxvi. The blessings of the restoration, however, will not be confined to Jews; the heathen are made to share them fully (Is. li. lxx.). Whatever theories have been attempted about Isaiah liii., there can be no doubt that the most natural is the received interpretation that it refers to the suffering Redeemer; and so in the N. T. it is always considered to do. The passage of Micah ii. 2 (comp. Matt. ii. 6) left no doubt in the mind of the Sanhedrim as to the birthplace of the Messiah. The lineage of David is again alluded to in Zechariah xii. 10-14. The time of the second Temple is fixed by Haggai ii. 9 for Messiah's coming; and the coming of the Forerunner and of the Anointed are clearly revealed in Mal. iii. 1, iv. 5, 6.

The fourth period after the close of the canon of the O. T. is known to us in a great measure first

allusions in the N. T. to the expectation of the Jews. From such passages as Ps. ii. 2, 6, 8; Jer. xxiii. 5, 6; Zech. ix. 9, the Pharisees and those of the Jews who expected Messiah at all, looked for a temporal prince only. The Apostles themselves were influenced with this opinion, till after the Resurrection, Matt. xx. 20, 21; Luke xxiv. 21; Acts i. 6. Glooms of a purer faith appear, Luke ii. 30, xxiii. 42; John iv. 25. On the other hand there was a sceptical school which had discarded the expectation altogether. No mention of Messiah appears in the Book of Wisdom, nor in the writings of Philo; and Josephus avoids the doctrine. Intercourse with heathens had made some Jews ashamed of their fathers' faith.

The expectation of a golden age that should return upon the earth, was common in heathen nations (Hesiod, *Works and Days*, 109; Ovid, *Met.* i. 89; Virg. *Ecl.* iv.; and passages in Euseb. *Præp. Ev.* i. 7, xii. 13). This hope the Jews also shared; but with them it was associated with the coming of a particular Person, the Messiah. It has been asserted that in Him the Jews looked for an earthly king, and that the existence of the hope of a Messiah may thus be accounted for on natural grounds and without a divine revelation. But the prophecies refute this; they hold out not a Prophet only, but a King and a Priest, whose business it should be to set the people free from sin, and to teach them the ways of God, as in Ps. xxii., xl., cv.; Is. ii., xi., liii. In these and other places too the power of the coming One reaches beyond the Jews and embraces all the Gentiles, which is contrary to the exclusive notions of Judaism. A fair consideration of all the passages will convince that the growth of the Messianic idea in the prophecies is owing to revelation from God. The witness of the N. T. to the O. T. prophecies can bear no other meaning; it is summed up in the words of Peter—"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 19-21; compare the elaborate essay on this text in Knapp's *Opuscula*, vol. i.). Our Lord affirms that there are prophecies of the Messiah in O. T., and that they are fulfilled in Him, Matt. xvi. 54; Mark ix. 12; Luke xviii. 31-33, xxi. 37, xxiv. 27; John v. 39, 46. The Apostles preach the same truth, Acts ii. 16, 25, viii. 28-35, x. 43, xiii. 23, 32, xxvi. 22, 23; 1 Pet. i. 11; and in many passages of St. Paul. Even if internal evidence did not prove that the prophecies were much more than vague longings after better times, the N. T. proclaims everywhere that although the dim light of a candle, yet both were light, and both assisted those who heeded them, to see aright; and that the prophets interpreted, not the private longings of their own hearts but the will of God, in speaking as they did (see Knapp's Essay for this explanation) of the coming kingdom.

Our own theology is rich in prophetic literature; but the most complete view of this whole subject is found in Hengstenberg's *Christologie*, the second edition of which, greatly altered, is translated in Clark's Foreign Theological Library. [See as already mentioned, SAVIOUR; SON OF GOD.]

MESSIAS (*Messias*: *Messias*), the Greek form of Messiah (John i. 41; iv. 25).

METALS. The Hebrews, in common with other ancient nations, were acquainted with nearly all the metals known to modern metallurgy, whether as the products of their own soil or the results of intercourse with foreigners. One of the earliest geographical definitions is that which describes the country of Havilah as the land which abounded in gold, and the gold of which was good (Gen. ii. 11, 12). The first artist in metals was a Cainite, Tubal Cain, the son of Lamech, the forger or sharpener of every instrument of copper (A. V. "brass") and iron (Gen. iv. 22). "Abram was very rich in cattle, in silver, and in gold" (Gen. xiii. 2); silver, as will be shown hereafter, being the medium of commerce, while gold existed in the shape of ornaments, during the patriarchal ages. Tin is first mentioned among the spoils of the Midianites which were taken when Balaam was slain (Num. xxxi. 22), and lead is used to heighten the imagery of Moses' triumphal song (Ex. xv. 10). Whether the ancient Hebrews were acquainted with steel, properly so called, is uncertain; the words so rendered in the A. V. (2 Sam. xxii. 35; Job xx. 24; Ps. xviii. 34; Jer. xv. 12) are in all other passages translated brass, and would be more correctly copper. The "northern iron" of Jer. xv. 12 is believed by commentators to be iron hardened and tempered by some peculiar process, so as more nearly to correspond to what we call steel [STEEL]; and the "flaming torches" of Nah. ii. 3 are probably the flashing steel scythes of the war-chariots which should come against Nineveh. Besides the simple metals, it is supposed that the Hebrews used the mixture of copper and tin known as bronze, and probably in all cases in which copper is mentioned as in any way manufactured, bronze is to be understood as the metal indicated. But with regard to the *chasmal* (A. V. "amber") of Ez. i. 4, 27, viii. 2, rendered by the LXX. *ηλεκτρον*, and the Vulg. *electrum*, by which our translators were misled, there is considerable difficulty. Whatever be the meaning of *chasmal*, for which no satisfactory etymology has been proposed, there can be but little doubt that by *ηλεκτρον* the LXX. translators intended, not the fossil resin known by that name to the Greeks and to us as "amber," but the metal so called, which consisted of a mixture of four parts of gold with one of silver, described by Pliny (xxxiii. 23) as more brilliant than silver by lamp-light. There is the same difficulty attending the *χαλκολιβανον* (Rev. i. 15, ii. 18. A. V. "nine brass"), which has hitherto successfully resisted all the efforts of commentators, but which is explained by Suidas as a kind of *electron*, more precious than gold. That it was a mixed metal of great brilliancy is extremely probable, but it has hitherto been impossible to identify it. In addition to the metals actually mentioned in the Bible, it has been supposed that mercury is alluded to in Num. xxxi. 23, as "the water of separation," being "looked upon as the mother by which all the metals were fructified, purified, and brought forth," and on this account kept secret, and only mysteriously hinted at (Napier, *Metal. of the Bible*, Intr. p. 6). Mr. Napier adds, "there is not the slightest foundation for this supposition."

With the exception of iron, gold is the most widely diffused of all metals. Almost every country in the world has in its turn yielded a certain supply, and as it is found most frequently in alluvial soil

among the debris of rocks washed down by the torrents, it was known at a very early period, and was procured with little difficulty. The existence of gold and the prevalence of gold ornaments in early times are no proof of a high state of civilization, but rather the reverse. Gold was undoubtedly used before the art of working copper or iron was discovered. We have no indications of gold streams or mines in Palestine. The Hebrews obtained their principal supply from the south of Arabia, and the commerce of the Persian Gulf. The ships of Hiram king of Tyre brought it for Solomon (1 K. ix. 11, x. 11), and at a later period, when the Hebrew monarch had equipped a fleet and manned it with Tyrian sailors, the chief of their freight was the gold of Ophir (1 K. ix. 27, 28). It was brought thence in the ships of Tarshish (1 K. xxii. 48), the Indiamen of the ancient world; and Parvaim (2 Chr. iii. 6), Raamah (Ez. xxvii. 22), Sheba (1 K. x. 2, 10; Ps. lxxii. 15; Is. lx. 6; Ez. xxvii. 22), and Uphaz (Jer. x. 9), were other sources of gold for the markets of Palestine and Tyre. It was probably brought in the form of ingots (Josh. vii. 21; A. V. "wedge," lit. "tongue"), and was rapidly converted into articles of ornament and use. Earrings, or rather nose-rings, were made of it, those given to Rebecca were half a shekel ($\frac{1}{2}$ oz.) in weight (Gen. xxiv. 22), bracelets (Gen. xxiv. 22), chains (Gen. xli. 42), signets (Ex. xxxv. 22), *bullae* or spherical ornaments suspended from the neck (Ex. xxxv. 22), and chains for the legs (Num. xxxi. 50; comp. Is. iii. 18; Plin. xxxiii. 12). It was used in embroidery (Ex. xxxix. 3; 2 Sam. i. 24; Plin. viii. 74); the decorations and furniture of the tabernacle were enriched with the gold of the ornaments which the Hebrews willingly offered (Ex. xxxv.-xl.); the same precious metal was lavished upon the Temple (1 K. vi. vii); Solomon's throne was overlaid with gold (1 K. x. 18), his drinking-cups and the vessels of the house of the forest of Lebanon were of pure gold (1 K. x. 21), and the neighbouring princes brought him as presents vessels of gold and of silver (1 K. x. 25). So plentiful indeed was the supply of the precious metals during his reign that silver was esteemed of little worth (1 K. x. 21, 27). Gold and silver were devoted to the fashioning of idolatrous images (Ex. xx. 23, xxxii. 4; Deut. xxix. 17; 1 K. xii. 28). The crown on the head of Malcham (A. V. "his king"), the idol of the Ammonites at Rabbah, weighed a talent of gold, that is 125 lbs. troy, a weight so great that it could not have been worn by David among the ordinary insignia of royalty (2 Sam. xii. 30). The great abundance of gold in early times is indicated by its entering into the composition of every article of ornament and almost all of domestic use. Among the spoils of the Midianites taken by the Israelites, in their bloodless victory when Balaam was slain, were ear-rings and jewels to the amount of 16,750 shekels of gold (Num. xxxi. 48-54), equal in value to more than 30,000*l.* of our present money. 1700 shekels of gold (worth more than 3000*l.*) in nose jewels (A. V. "ear-rings") alone were taken by Gideon's army from the slaughtered Midianites (Judg. viii. 26). These numbers, though large, are not incredibly great, when we consider that the country of the Midianites was at that time rich in gold streams which have been since exhausted, and that like the

* As an illustration of the enormous wealth which it was possible for one man to collect, we may quote from Herodotus (vii. 28) the instance of Pythus the Lydian, who placed at the disposal of Xerxes, on his way to Greece,

Malays of the present day, and the Peruvians of the time of Pizarro, they carried most of their wealth about them. But the amount of treasure accumulated by David from spoils taken in war, is so exaggerated, that we are tempted to conclude the numbers of Syrians and other sources he had collected according to the chronicler (1 Chr. xxii. 14), 100,000 talents of gold, and 1,000,000 talents of silver; these must be added his own contribution of 9000 talents of gold and 7000 of silver (1 Chr. xxi. 2-4), and the additional offerings of the people, the total value of which, estimating the weight of a talent to be 125 lbs. Troy, gold at 7*s.* per oz. and silver at 4*s.* 4*d.* per oz., is reckoned by Mr. Napier to be 939,929,687*l.* Some idea of the largeness of this sum may be formed by considering that in 1855 the total amount of gold in use in the world was calculated to be about 820,000,000*l.* Undoubtedly the quantity of the precious metals possessed by the Israelites might be greater in consequence of their commercial intercourse with the Phoenicians who were masters of the sea; but in the time of David they were a nation struggling for political existence, surrounded by powerful enemies, and without the leisure necessary for developing their commercial capabilities. The numbers given by Josephus (*Ant.* vii. 14, §2) are only one-tenth of those in the text, but the sum, even when thus reduced, is still enormous.* But though gold was thus common, silver appears to have been the ordinary medium of commerce. The first commercial transaction of which we possess the details was the purchase of Ephron's field by Abraham for 400 shekels of silver (Gen. xxi. 33); silver was bought with silver (Gen. xvii. 12); silver was the money paid by Abimelech as a compensation to Abraham (Gen. xx. 16); Joseph was sold to the Ishmaelite merchants for twenty pieces of silver (Gen. xxxvii. 28); and generally in the Old Testament, "money" in the A. V. is literally *silver*. The first payment in gold is mentioned in 1 Chr. xxi. 25, where David buys the threshing-floor of Ornan, or Araunah, the Jebusite, for six hundred shekels of gold by weight.^b But in the parallel narrative of the transaction in 2 Sam. xxiv. 24, the price paid for the threshing-floor and the oxen is fifty shekels of silver. An attempt has been made by Keil to reconcile these two passages, by supposing that in the former the purchase referred to was that of the entire hill on which the threshing-floor stood, and in the latter that of the threshing-floor itself. But the close resemblance between the two narratives renders it difficult to accept this explanation, and to imagine that two different circumstances are described. That there is a discrepancy between the numbers in 2 Sam. xxiv. 9 and 1 Chr. xxi. 5 is admitted, and it seems impossible to avoid the conclusion that the present case is but another instance of the same kind. With this one exception there is no case in the O. T. in which gold is alluded to as a medium of commerce; the Hebrew coinage may have been partly gold, but we have no proof of it. Silver was brought into Palestine in the form of plates from Tarshish, with gold and ivory (1 K. x. 22; 2 Chr. ix. 21; Jer. x. 9). The accumulation of wealth in the reign of Solomon was so great that silver was but little esteemed; "the king made

2000 talents of silver, and 3,993,000 gold darics; a sum which in these days would amount to about 84 millions of pounds sterling

^b Literally, "shekels of gold, a weight of 600."

silver to be in Jerusalem as stones" (1 K. x. 21, 27). With the treasures which were brought out of Egypt, not only the ornaments but the ordinary metal-work of the tabernacle were made. Silver was employed for the sockets of the boards (Ex. xxvi. 19, xxxvi. 24), and for the hooks of the pillars and their fillets (Ex. xxxviii. 10). The capitals of the pillars were overlaid with it (Ex. xxxviii. 17), the chargers and bowls offered by the princes at the dedication of the tabernacle (Num. vii. 13, &c.), the trumpets for marshalling the host (Num. x. 2), and some of the candlesticks and tables for the Temple were of silver (1 Chr. xxviii. 15, 16). It was used for the setting of gold ornaments (Prov. xxv. 11) and other decorations (Cant. i. 11), and for the pillars of Solomon's gorgeous chariot or palanquin (Cant. iii. 10).

From a comparison of the different amounts of gold and silver collected by David, it appears that the proportion of the former to the latter was 1 to 9 nearly. Three hundred talents of silver and thirty talents of gold were demanded of Hezekiah by Sennacherib (2 K. xviii. 14); but later, when Pharaoh-nechoh took Jehoahaz prisoner, he imposed upon the land a tribute of 100 talents of silver, and only one talent of gold (2 K. xxiii. 33). The difference in the proportion of gold to silver in these two cases is very remarkable, and does not appear to have been explained.

Brass, or more properly copper, was a native product of Palestine, "a land whose stones are iron, and out of whose hills thou mayest dig copper" (Deut. viii. 9; Job xxviii. 2). It was so plentiful in the days of Solomon that the quantity employed in the Temple could not be estimated, it was so great (1 K. vii. 47). Much of the copper which David had prepared for this work was taken from the Syrians after the defeat of Hadadzezer (2 Sam. viii. 8), and more was presented by Toi, king of Hamath. The market of Tyre was supplied with vessels of the same metal by the merchants of Javan, Tubal, and Meshech (Ez. xxvii. 13). There is strong reason to believe that brass, a mixture of copper and zinc, was unknown to the ancients. To the latter metal no allusion is found. But tin was well known, and from the difficulty which attends the toughening pure copper so as to render it fit for hammering, it is probable that the mode of deoxidising copper by the admixture of small quantities of tin had been early discovered. "We are inclined to think," says Mr. Napier, "that Moses used no copper vessels for domestic purposes, but bronze, the use of which is less objectionable. Bronze, not being so subject to tarnish, takes on a finer polish, and besides being much more easily melted and cast, would make it to be more extensively used than copper alone. These practical considerations, and the fact of almost all the antique castings and other articles in metal that are preserved from these ancient times being composed of bronze, prove in our opinion that where the word 'brass' occurs in Scripture, except where it refers to an ore, such as Job xxviii. 2 and Deut. viii. 9, it should be translated bronze" (*Metal, of the Bible*, xviii. 34) and armour (1 Sam. xvii. 5, 6, 38) were wrought of this metal, which was capable of being so wrought as to admit of a keen and hard edge. The Egyptians employed it in cutting the hardest granite. The Mexicans, before the discovery of iron, found a substitute in an alloy of tin and copper; and with tools made of this bronze could cut not

only metals, but, with the aid of a siliceous dust, the hardest substances, as basalt, porphyry, amethysts, and emeralds" (Prescott, *Conq. of Mexico*, ch. 5). The great skill attained by the Egyptians in working metals at a very early period throws light upon the remarkable facility with which the Israelites, during their wanderings in the desert, elaborated the works of art connected with the structure of the tabernacle, for which great acquaintance with metals was requisite. In the troublous times which followed their entrance into Palestine this knowledge seems to have been lost, for when the Temple was built the metal-workers employed were Phoenicians.

Iron, like copper, was found in the hills of Palestine. The "iron mountain" in the trans-Jordanic region is described by Josephus (*B. J. v. 8, §2*), and was remarkable for producing a particular kind of palm (Mishna, *Succa*, ed. Dachs, p. 182). Iron mines are still worked by the inhabitants of *Kefr Hühch* in the S. of the valley *Zaharāni*; smelting works are found at *Shemuster*, 3 hours W. of Baalbek, and others in the oak-woods at *Masbek* (Ritter, *Erdkunde*, xvii. 73, 201); but the method employed is the simplest possible, like that of the old Samothracians, and the iron so obtained is chiefly used for horse-shoes.

Tin and lead were both known at a very early period, though there is no distinct trace of them in Palestine. The former was among the spoils of the Midianites (Num. xxxi. 22), who might have obtained it in their intercourse with the Phoenician merchants (comp. Gen. xxxvii. 25, 36), who themselves procured it from Tarshish (Ez. xxvii. 12) and the tin countries of the west. The allusions to it in the Old Testament principally point to its admixture with the ores of the precious metals (*Is. i. 25; Ez. xxii. 18, 20*). It must have occurred in the composition of bronze: the Assyrian bowls and dishes in the British Museum are found to contain one part of tin to ten of copper. "The tin was probably obtained from Phoenicia, and consequently that used in the bronzes in the British Museum may actually have been exported, nearly three thousand years ago, from the British Isles" (Layard, *Nin. and Bab.* 191).

Antimony (2 K. ix. 30; Jer. iv. 30, A. V. "painting"), in the form of powder, was used by the Hebrew women, like the *kohl* of the Arabs, for colouring their eyelids and eyebrows. [PAINT.]

Further information will be found in the articles upon the several metals, and whatever is known of the metallurgy of the Hebrews will be discussed under MINING. [W. A. W.]

METERUS (Ματηρούς). According to the list in 1 Esd. v. 17, "the sons of Meterus" returned with Zorobabel. There is no corresponding name in the lists of Ezr. ii. and Neh. vii., nor is it traceable in the Vulgate.

METH'EG-AMMAH (מֶתֶג אַמָּה: מֶתֶג אֲפָרִיסְמֵרְהָן: *Froevun tributī*), a place which David took from the Philistines, apparently in his last war with them (2 Sam. viii. 1). In the parallel passage of the Chronicles (1 Chr. xviii. 1), "Gath and her daughter-towns" is substituted for Meth'eg ha-Amamah.

The renderings are legion, almost each translator having his own; but the interpretations may be

* A large collection of these will be found in Glass's *Philologia Sacra* (lib. iv. tr. 3, obs. 17), together with a singular Jewish tradition bearing upon the point. The

reduced to two:—1. That adopted by Gesenius (*Thesaur.* 113) and First (*Handb.* 102 b), in which Ammah is taken as meaning "mother-city" or "metropolis" (comp. 2 Sam. xx. 19), and Metheg-ha-Ammah "the bride of the mother-city"—viz. of Gath, the chief town of the Philistines. If this is correct, the expression "daughter-towns" in the corresponding passage of Chronicles is a closer parallel, and more characteristic, than it appears at first sight to be. 2. That of Ewald (*Gesch.* iii. 190), who, taking Ammah as meaning the "forearm," treats the words as a metaphor to express the perfect manner in which David had smitten and humbled his foes, had torn the bride from their arm, and thus broken for ever the dominion with which they curbed Israel, as a rider manages his horse by the rein held fast on his arm.

The former of these two has the support of the parallel passage in Chronicles; and it is no valid objection to it to say, as Ewald in his note to the above passage does, that Gath cannot be referred to, because it had its own king still in the days of Solomon, for the king in Solomon's time may have been, and probably was, tributary to Israel, as the kings "on this side the Euphrates" (1 K. iv. 24) were. On the other hand, it is an obvious objection to Ewald's interpretation that to control his horse a rider must hold the bridle not on his arm but fast in his hand. [G.]

METHU'SAEL (מֶתוּשָׁאֵל, "man of God:"

Μαθουσαλα: *Mathusael*), the son of Mehujael, fourth in descent from Cain, and father of Lamech (Gen. iv. 18). [A. B.]

METHU'SELAH (מֶתוּשֶׁלַח, "man of off-

spring" or possibly "man of a dart:" Μαθουσαλα: *Mathusala*), the son of Enoch, sixth in descent from Seth, and father of Lamech. The resemblance of the name to the preceding, on which (with the coincidence of the name Lamech in the next generation in both lines) some theories have been formed, seems to be apparent rather than real. The life of Methuselah is fixed by Gen. v. 27 at 969 years, a period exceeding that of any other patriarch, and, according to the Hebrew chronology, bringing his death down to the very year of the Flood. The LXX. reckoning makes him die six years before it; and the Samaritan, although shortening his life to 720 years, gives the same result as the Hebrew. [CHRONOLOGY.] On the subject of Longevity, see PATRIARCHS. [A. B.]

MEU'NIM (מְעֻנִים, Μευνώνιμ; Alex. Μευνώνιμ; *Muinim*), Neh. vii. 52. Elsewhere given in A. V. as MEHUNIM and MEHUNIMS.

MEZAHAB (מֵזָהָב, מֵי מַיִם; Μαζοάβ; Alex. Μεζοάβ in Gen., omitted in 1 Chr.: *Mezaab*). The

most singular rendering, perhaps, is that of Aquila, χαλκὸς τοῦ ὑδραγωγίου, "the bridle of the aqueduct," perhaps with some reference to the irrigation of the rich district in which Gath was situated. Aqueduct is derived from the Chaldee version, מֵזָהָב, which has that signification amongst others. Aquila adopts a similar rendering in the case of the hill AMMAH.

There is some difficulty about the derivation of this name. The latter portion of the root is certainly שָׁלַח, from שָׁלַח, "to send," used for a "m'ssile" in 2 Chr. xxxii. 5, Joel ii. 8, and for a "branch" in Cant. iv. 13, Is. xvi. 8. The former portion is derived by many of the

father of Matred and grandfather of Mehetabel, was wife of Hadar or Hadad, the last named king of Edom (Gen. xxxvi. 39; 1 Chr. i. 50). His name, which, if it be Hebrew, signifies "waters of gold," has given rise to much speculation. Jarchi renders it, "what is gold?" and explains it, "he was a rich man, and gold was not valued in his eyes at all." Abarbanel says he was "rich and great," that on this account he was called Mezahab, for the gold was in his house as water." "Haggon" (writes Aben Ezra) "said he was a refiner of gold, but others said that it pointed to those who could not resist the temptation of punning upon the name, and combined the explanations given by Jarchi and Haggon. The latter part of Gen. xxxvi. 39 is thus rendered: "the name of his wife was Mehetabel, daughter of Matred, the daughter of a refiner of gold, who was wearied with labour (מֵזָהָב, *matreddá*) all the days of his life; after he had eaten and was filled, he turned acid and what is gold? and what is silver?" A somewhat similar paraphrase is given in the Targum of the Pseudo-Jonathan, except that it is there referred to Matred, and not to Mezahab. The Arabic Version translates the name "water of gold," which must have been from the Hebrew, while in the Targum of Onkelos it is rendered "a refiner of gold," as in the *Questiones Hebraicae in Paralip.*, attributed to Jerome, and the traditions given above; which seems to indicate that originally there was something in the Hebrew text, now wanting, which gave rise to this rendering, and of which the present reading, מֵי, *mé*, is an abbreviation. [W. A. W.]

MI'AMIN (מֵימִין; *Meamin*; Alex. *Meamin*).

1. A layman of Israel of the son of Parosh, who had married a foreign wife and put her away at the bidding of Ezra (Ezr. x. 25). He is called MAELUS in 1 Esd. ix. 26.

2. (Omitted in Vat. MS.; Alex. *Meamin*; *Miamin*). A priest or family of priests who went up from Babylon with Zerubbabel (Neh. xii. 5); probably the same as MI'AMIN in Neh. x. 7. In Neh. xii. 17 the name appears in the form MI'AMIN.

MIB'HAR (מִבְּחָר; *Mebadá*; Alex. *Mibad*).

"Mibhar the son of Hagger" is the name of one of David's heroes in the list given in 1 Chr. xi. The verse (38) in which it occurs appears to be corrupt, for in the corresponding catalogue of 2 Sam. xxiii. 36 we find, instead of "Mibhar the son of Hagger," "of Zobah, Bani the Gassite." It is easy to see, if the latter be the true reading, how the name *בְּנֵי הַגְּגָרִי*, *Bani haggadi*, could be corrupted into *בְּנֵי הַגְּגָרִי*, *ben-haggeri*; and *הַגְּגָרִי* is actually the reading of three of Kennicott's MSS. in 1 Chr., as well as of the Syriac and Arab. versions, and the

older Hebraists from מִבְּחָר, "to die," and various interpretations given accordingly. See in Leusden's *Companion*, "mortem suam misit," "mortis suae aera," &c. Others make it, "he dies, and it [i. e. the Flood] is over." The supposing it either a name given afterwards from the event, or one given in prophetic foresight by Enoch. The later Hebraists (see Ges. *Lex.*) derive it from מִבְּחָר, the constructive form of מֵת, "man," the obsolete singular of which the plural מֵתִים is found. This gives one of the other of the interpretations in the text. We can only decide between them (if at all) by internal probability, which seems to incline to the former.

Targum of R. Joseph. But that "Mibhar" is a corruption of מִצְבָּה (or מִצְבָּח, acc. to some MSS.), *mitszabbâh*, "of Zobah," as Kennicott (*Dissert.* p. 215) and Cappellus (*Crit. Sacr.* i. c. 5) conclude, is not so clear, though not absolutely impossible. It would seem from the LXX. of 2 Sam., where instead of "of Zobah" we find *πολυδυναμῶος*, that both readings originally co-existed, and were read by the LXX. מִבְּחַר הַצְּבָא, *mibchar hatszabbâ*, "choice of the host." If this were the case, the verse in 1 Chr. would stand thus: "Igal the brother of Nathan, flower of the host; Bani the Gadite." [W. A. W.]

MIBSAM (מִבְּשָׁם, "sweet odour," Ges.: *Maosâm; Mabsam*). 1. A son of Ishmael (Gen. xiv. 13; 1 Chr. i. 29), not elsewhere mentioned. The signification of his name has led some to propose an identification of the tribe sprung from him with some one of the Abrahamic tribes settled in Arabia aromatifera, and a connexion with the *balsam* of Arabia is suggested (Bunsen, *Bibelwerk*; Kalisch, Gen. 483). The situation of Mekkeh is well adapted for his settlements, surrounded as it is by traces of other Ishmaelite tribes; nevertheless the identification seems fanciful and far-fetched.

2. A son of Simeon (1 Chr. iv. 25), perhaps named after the Ishmaelite Mibsam, for one of his brothers was named MISHMA, as was one of those of the older Mibsam. [E. S. P.]

MIBZAR (מִבְּצָר: Μαζάρ in Gen.; Βαζσαρ; Alex. Μαζάρ in 1 Chr.: *Mabsar*). One of the phylarchs or "dukes" of Edom (1 Chr. i. 53) or Esau (Gen. xxxvi. 42) after the death of Hadad or Hador. They are said to be enumerated "according to their settlements in the land of their possession;" and Knobel (*Genesis*), understanding Mibzar (lit. "fortress") as the name of a place, has attempted to identify it with the rocky fastness of Petra, "the strong city" (עִיר מִבְּצָר, 'ir mibzar Ps. cviii. 11; comp. Ps. lx. 11), "the cliff" the chasms of which were the chief stronghold of the Edomites (Jer. xlix. 16; Obad. 3). [W. A. W.]

MICAH (מִיכָה, but in vers. 1 and 4, מִיכָהָ, i. e. Micahyehu: Μιχαῖας, but once Μιχαλας; Alex. Μιχα, but once Μιχα: *Michas, Micha*), an Israelite whose familiar story is preserved in the xviii and xviii chapters of Judges. That it is so preserved would seem to be owing to Micah's accidental connexion with the colony of Danites who left the original seat of their tribe to conquer and found a new Dan at Laish—a most happy accident, for it has been the means of furnishing us with a picture of the "interior" of a private Israelite family of the rural districts, which in many respects stands quite alone in the sacred records, and has probably no parallel in any literature of equal age.

But apart from this the narrative has several points of special interest to students of biblical history in the information which it affords as to the

* One of a thousand cases in which the point of the sentence is lost by the translation of "Jehovah" by "the Lord."

† It does not seem at all clear that the words "molten image" and "graven image" accurately express the original words *Peal* and *Massechah*. [Dool, vol. i. 851 b.] As the Hebrew text now stands, the "graven image" only was carried off to Laish, and the "molten" one remained behind with Micah (xviii. 20, 30; comp. 18). True the

condition of the nation, of the members of which Micah was probably an average specimen.

We see (1.) how completely some of the most solemn and characteristic enactments of the Law had become a dead letter. Micah was evidently a devout believer in Jehovah. While the Danites in their communications use the general term *Elohim* "God" ("ask counsel of God," xviii. 5; "God hath given it into your hands," ver. 10), with Micah and his household the case is quite different. His one anxiety is to enjoy the favour of Jehovah (xvii. 13); the formula of blessing used by his mother and his priest invokes the same awful name (xvii. 2, xviii. 6); and yet so completely ignorant is he of the Law of Jehovah, that the mode which he adopts of honouring Him is to make a molten and a graven image, teraphim or images of domestic gods, and to set up an unauthorised priesthood, first in his own family (xvii. 5), and then in the person of a Levite not of the priestly line (ver. 12)—thus disobeying, in the most flagrant manner, the second of the Ten Commandments, and the provisions for the priesthood—both laws which lay in a peculiar manner at the root of the religious existence of the nation. Gideon (viii. 27) had established an ephod; but here was a whole chapel of idols, a "house of gods" (xvii. 5), and all dedicated to Jehovah.

(2.) The story also throws a light on the condition of the Levites. They were indeed "divided in Jacob and scattered in Israel" in a more literal sense than that prediction is usually taken to contain. Here we have a Levite belonging to Bethlehem-judah, a town not allotted to the Levites, and with which they had, as far as we know, no connexion; next wandering forth, with the world before him, to take up his abode wherever he could find a residence; then undertaking, without hesitation, and for a mere pittance, the charge of Micah's idol-chapel; and lastly, carrying off the property of his master and benefactor, and becoming the first priest to another system of false worship, one too in which Jehovah had no part, and which ultimately bore an important share in the disruption of the two kingdoms.^b

But the transaction becomes still more remarkable when we consider (3.) that this was no obscure or ordinary Levite. He belonged to the chief family in the tribe, nay, we may say to the chief family of the nation, for though not himself a priest, he was closely allied to the priestly house, and was the grandson of no less a person than the great Moses himself. For the "Manasseh" in xviii. 30 is nothing else than an alteration of "Moses," to shield that venerable name from the discredit which such a descendant would cast upon it. [MANASSEH No. 4; p. 234 b.] In this fact we possibly have the explanation of the much-debated passage, xviii. 3: "they knew the voice" of the young man the Levite." The grandson of the Lawgiver was not unlikely to be personally known to the Danites; when they heard his voice (whether in casual speech or in loud devotion we are not told) they recognized it, and their inquiries as to who brought

LXX. add the molten image in ver. 20, but in ver. 30 they agree with the Hebrew text.

^b קוּל = voice. The explanation of J. D. Michaelis (*Bibel für Ungelernten*) is that they remarked that he did not speak with the accent of the Ephraimites. But Gesenius rejects this notion as repugnant alike to the expression and the connexion, and adopts the explanation given above (*Geach. der Lebr. Sprache*, §15 2, p. 56)

him hither, what he did there, and what he had there, were in this case the eager questions of old acquaintances long separated.

(4.) The narrative gives us a most vivid idea of the terrible anarchy in which the country was placed, when "there was no king in Israel, and every man did what was right in his own eyes," and shows how urgently necessary a central authority had become. A body of six hundred men completely armed, besides the train of their families and cattle, traverses the length and breadth of the land, not on any mission for the ruler or the nation, as on latter occasions (2 Sam. ii. 12, &c., xx. 7, 14), but simply for their private ends. Entirely disregarding the rights of private property, they burst in wherever they please along their route, and plundering the valuables and carrying off persons, reply to all remonstrances by taunts and threats. The Turkish rule, to which the same district has now the misfortune to be subjected, can hardly be worse.

At the same time it is startling to our Western minds—accustomed to associate the blessings of order with religion—to observe how religious were these lawless freebooters:—"Do ye know that in these houses there is an ephod, and teraphim, and a graven image, and a molten image? Now therefore consider what ye have to do" (xviii. 14). "Hold thy peace, and go with us, and be to us a father and a priest" (Ib. 19).

As to the date of these interesting events, the narrative gives us no direct information beyond the fact that it was before the beginning of the monarchy; but we may at least infer that it was also before the time of Samson, because in this narrative (xviii. 12) we meet with the origin of the name of Mahaneh-dan, a place which already bore that name in Samson's childhood (xiii. 25, where it is translated in the A. V. "the camp of Dan"). That the Danites had opponents to their establishment in their proper territory before the Philistines enter the field is evident from Judg. i. 34. Josephus entirely omits the story of Micah, but he places the narrative of the Levite and his concubine, and the destruction of Gibeah (chaps. xix. xx. xxi.)—a document generally recognized as part of the same^d with the story of Micah, and that document by a different hand to the previous portions of the book—at the very beginning of his account of the period of the Judges, before Deborah or even Ehud. (See *Ant.* v. 2, §§-12.) The writer is not aware that this arrangement has been found in any MS. of the Hebrew or LXX. text of the book of Judges; but the fact of its existence in Josephus has a certain weight, especially considering the accuracy of that writer when his interests or prejudices are not concerned; and it is supported by the mention of Phinehas the grandson of Aaron in xx. 28. An argument against the date being before the time of Deborah is drawn by Bertheau (p. 197) from the fact that at that time the north of Palestine was in the possession of the Canaanites—"Jabin king of Canaan, who reigned in Hazor," in the immediate neighbourhood of Laish. The records of the southern Dan are too scanty to permit of our fixing the date from the statement that the Danites had not yet entered on their allotment—that is to say the allotment specified in Josh.

^d The proofs of this are given by Bertheau in his Commentary on the Book in the *Kurzgef. Exeg. Handb.* (iii. §2; p. 192).

^e xviii. 1. It will be observed that the words "all their" are interpolated by our translators.

xix. 40-48. But that statement strengthens the conclusion arrived at from other passages, that these lists in Joshua contain the towns allotted, but not therefore necessarily possessed by the various tribes. "Divide the land first, in confidence, and then possess it afterwards," seems to be the principle implied in such passages as Josh. xiii. 7 (comp. 1); xix. 49, 51 (LXX. "so they went to take possession of the land").

The date of the record itself may perhaps be more nearly arrived at. That, on the one hand, it was after the beginning of the monarchy is evident from the references to the ante-monarchical times (xviii. 1, xix. 1, xxi. 25); and, on the other hand, we may perhaps infer from the name of Bethlehem being given as "Bethlehem-Judah,"—that it was before the fame of David had conferred on it a notoriety which would render any such affair unnecessary. The reference to the establishment of the house of God in Shiloh (xviii. 31) seems also to point to the early part of Saul's reign, before the incursions of the Philistines had made it necessary to remove the Tabernacle and Ephod to Nob, in the vicinity of Gibeah, Saul's head-quarters. [G.]

MICAH (מִיכָה, מִיכִיָּה, *Cethib, Jer. xvi. 18;

Micalas: Michaelas). The sixth in order of the minor prophets, according to the arrangement in our present canon; in the LXX. he is placed third, after Hosea and Amos. To distinguish him from Micah the son of Imlah, the contemporary of Elijah, he is called the MORASTHITE, that is a native of Moresheth, or some place of similar name, which Jerome and Eusebius call Morathi and identify with a small village near Eleutheropolis to the east, where formerly the prophet's tomb was shown, but which in the days of Jerome had been succeeded by a church (*Epit. Paulae*, c. 6). As little is known of the circumstances of Micah's life as of many of the other prophets. Pseudo-Epiphanius (*Op.* ii. p. 245) makes him, contrary to all probability, of the tribe of Ephraim; and besides confounding him with Micah the son of Imlah, who lived more than a century before, he betrays additional ignorance in describing Ahab as king of Judah. For rebuking this monarch's son and successor Jehoram for his impieties, Micah, according to the same authority, was thrown from a precipice, and buried at Morathi in his own country, hard by the cemetery of Enakim (*Ἐνακίμ*, a place which apparently exists only in the LXX. of Mic. i. 10), where his sepulchre was still to be seen. The *Chronicon Paschale* (p. 148 c) tells the same tale. Another ecclesiastical tradition relates that the remains of Habakkuk and Micah were revealed in a vision to Zebennus bishop of Eleutheropolis, in the reign of Theodosius the Great, near a place called Berathsatia, which is apparently a corruption of Morathi (*Sozomen*, *H. E.* vii. 29; *Nicéphorus*, *H. E.* xii. 48). The prophet's tomb was called by the inhabitants *Nephsamemana*, which Sozomen renders *μημημα πιστόν*.

The period during which Micah exercised the prophetic office is stated, in the superscription to

* The full form of the name is מִיכִיָּה, *Micahyah*, "who is like Jehovah," which is found in 2 Chr. xiii. 2, xvii. 7. This is abbreviated to מִיכָה, *Micah*, in Judg. xvii. 1, 4; still further to מִיכִיָּה, *Micahyah* (Jer. xxxvi. 11), *Micayak* (1 K. xxii. 13); and finally to מִיכָה, *Micah*, or מִיכָה, *Micah* (2 Sam. ix. 12).

his prophecies, to have extended over the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, giving thus a maximum limit of 59 years (B.C. 756-697), and a minimum limit of 16 years (B.C. 742-726), from the death of Jotham to the death of Hezekiah. In either case he would be contemporary with Hosea and Amos during part of their ministry in Israel, and with Isaiah in Judah. According to Rabbinical tradition he transmitted to the prophets Joel, Nahum, and Habakkuk, and to Semaiah the priest, the mysteries of the Kabbala, which he had received from Isaiah (R. David Ganz, *Tsemach David*), and by Synceus (*Chronogr.* p. 199 c) he is enumerated in the reign of Jotham as contemporary with Hosea, Joel, Isaiah, and Oded. With respect to one of his prophecies (iii. 12) it is distinctly assigned to the reign of Hezekiah (Jer. xxvi. 18), and was probably delivered before the great passover which inaugurated the reformation in Judah. The date of the others must be determined, if at all, by internal evidence, and the periods to which they are assigned are therefore necessarily conjectural. Reasons will be given hereafter for considering that none are later than the sixth year of Hezekiah. Bertholdt, indeed, positively denies that any of the prophecies can be referred to the reign of Hezekiah, and assigns the two earlier of the four portions into which he divides the book to the time of Ahaz, and the two later to that of Manasseh (*Einführung*, §411), because the idolatry which prevailed in their reigns is therein denounced. But in the face of the superscription, the genuineness of which there is no reason to question, and of the allusion in Jer. xxvi. 18, Bertholdt's conjecture cannot be allowed to have much weight. The time assigned to the prophecies by the only direct evidence which we possess, agrees so well with their contents that it may fairly be accepted as correct. Why any discrepancy should be perceived between the statement in Jeremiah, that "Micah the Morasthite prophesied in the days of Hezekiah king of Judah," and the title of his book which tells us that the word of the Lord came to him "in the days of Jotham, Ahaz, and Hezekiah," it is difficult to imagine. The former does not limit the period of Micah's prophecy, and at most applies only to the passage to which direct allusion is made. A confusion appears to have existed in the minds of those who see in the prophecy in its present form a connected whole, between the actual delivery of the several portions of it, and their collection and transcription into one book. In the case of Jeremiah we know that he dictated to Baruch the prophecies which he had delivered in the interval between the 13th year of Josiah and the 4th of Jehoiakim, and that when thus committed to writing they were read before the people on the fast day (Jer. xxxvi. 2, 4, 6). There is reason to believe that a similar process took place with the prophecies of Amos. It is, therefore, conceivable, to say the least, that certain portions of Micah's prophecy may have been uttered in the reigns of Jotham and Ahaz, and for the probability of this there is strong internal evidence, while they were collected as a whole in the reign of Hezekiah and committed to writing. Caspari (*Micah*, p. 78) suggests that the book thus written

may have been read in the presence of the king and the whole people, on some great fast or festival day, and that this circumstance may have been in the minds of the elders of the land in the time of Jehoiakim when they appealed to the impunity which Micah enjoyed under Hezekiah.^b It is evident from Mic. i. 6, that the section of the prophecy in which that verse occurs must have been delivered before the destruction of Samaria by Shalmaneser, which took place in the 6th year of Hezekiah (cir. B.C. 722), and connecting the "high-places" mentioned in i. 5 with those which existed in Judah in the reigns of Ahaz (2 K. xvi. 4; 2 Chr. xxviii. 4, 25), and Jotham (2 K. xv. 35), we may be justified in assigning ch. i. to the time of one of these monarchs, probably the latter; although, if ch. ii. be considered as part of the section to which ch. i. belongs, the utter corruption and demoralisation of the people there depicted agree better with what history tells us of the times of Ahaz. Caspari maintains that of the two parallel passages, Mic. iv. 1-5, Is. ii. 2-5, the former is the original and the latter belongs to the times of Uzziah and Jotham.^c The denunciation of the horses and chariots of Judah (v. 10) is appropriate to the state of the country under Jotham, after the long and prosperous reign of Uzziah, by whom the military strength of the people had been greatly developed (2 Chr. xxvi. 11-15, xvii. 4-6). Compare Is. ii. 7, which belongs to the same period. Again, the forms in which idolatry manifested itself in the reign of Ahaz correspond with those which are threatened with destruction in Mic. v. 12-14, and the allusions in vi. 16 to the "statues of Omri," and the "works of the house of Ahab" seem directly pointed at the king, of whom it is expressly said that "he walked in the way of the kings of Israel" (2 K. xvi. 3). It is impossible in dealing with internal evidence to assert positively that the inferences deduced from it are correct; but in the present instance they at least establish a probability, that in placing the period of Micah's prophetic activity between the times of Jotham and Hezekiah the superscription is correct. In the first years of Hezekiah's reign the idolatry which prevailed in the time of Ahaz was not eradicated, and in assigning the date of Micah's prophecy to this period there is no anachronism in the allusions to idolatrous practices. Maurer contends that ch. i. was written not long before the taking of Samaria, but the 3rd and following chapters he places in the interval between the destruction of Samaria and the time that Jerusalem was menaced by the army of Sennacherib in the 14th year of Hezekiah. But the passages which he quotes in support of his conclusion (iii. 12, iv. 9, &c., v. 5, &c., vi. 9, &c., vii. 4, 12, &c.) do not appear to be more suitable to that period than to the first years of Hezekiah, while the context in many cases requires a still earlier date. In the arrangement adopted by Wells (pref. to Micah, § iv.—vi.) ch. i. was delivered in the contemporary reigns of Jotham king of Judah and of Pekah king of Israel; ii. 1—iv. 8 in those of Ahaz, Pekah, and Hosea; iii. 12 being assigned to the last year of Ahaz, and the remainder of the book to the reign of Hezekiah.

But, at whatever time the several prophecies were first delivered, they appear in their present

^b Knobel (*Prophetismus*, ii. §20) imagines that the prophecies which remain belong to the time of Hezekiah, and that those delivered under Jotham and Ahaz have perished.

^c Mic. iv. 1-4 may possibly, as Ewald and others have suggested, be a portion of an older prophecy current at the time, which was adopted both by Micah and Isaiah (Is. ii. 2-4).

form as an organic whole, marked by a certain regularity of development. Three sections, omitting the superscription, are introduced by the same phrase, *שמעו* "hear ye," and represent three natural divisions of the prophecy—i., ii., iii. v., vi.-vii.—each commencing with rebukes and threatenings and closing with a promise. The first section opens with a magnificent description of the coming of Jehovah to judgment for the sins and idolatries of Israel and Judah (i. 2-4), and the sentence pronounced upon Samaria (5-9) by the Judge Himself. The prophet, whose sympathies are strong with Judah, and especially with the lowlands which gave him birth, sees the danger which threatens his country, and traces in imagination the devastating march of the Assyrian conquerors from Samaria onward to Jerusalem and the south (i. 8-16). The impending punishment suggests its cause, and the prophet denounces a woe upon the people generally for the corruption and violence which were rife among them, and upon the false prophets who led them astray by pandering to their appetites and luxury (ii. 1-11). The sentence of captivity is passed upon them (10) but is followed instantly by a promise of restoration and triumphant return (ii. 12, 13). The second section is addressed especially to the princes and heads of the people, their avarice and rapacity are rebuked in strong terms, and as they have been deaf to the cry of the suppliants for justice, they too "shall cry unto Jehovah, but He will not hear them" (iii. 1-4). The false prophets who had deceived others should themselves be deceived: "the sun shall go down over the prophets, and the day shall be dark over them" (iii. 6). For this perversion of justice and right, and the covetousness of the heads of the people who judged for reward, of the priests who taught for hire, and of the prophets who divined for money, Zion should "be ploughed as a field," and the mountain of the temple become like the uncultivated woodland heights (iii. 9-12). But the threatening is again succeeded by a promise of restoration, and in the glories of the Messianic kingdom the prophet loses sight of the desolation which should befall his country. Instead of the temple mountain covered with the wild growth of the forest, he sees the mountain of the house of Jehovah established on the top of the mountains, and nations flowing like rivers unto it. The reign of peace is inaugurated by the real from captivity, and Jehovah sits as king in Zion, having destroyed the nations who had rejoiced in her overthrow. The predictions in this section form the climax of the book, and Ewald arranges them in four strophes, consisting of from seven to eight verses each (iv. 1-8, iv. 9-v. 2, v. 3-9, v. 10-15), with the exception of the last, which is shorter, and in which the prophet reverts to the point whence he started: all objects of politic and idolatrous confidence must be removed before the grand consummation. In the last section (vi. vii.) Jehovah, by a bold poetical figure, is represented as holding a controversy with His people, pleading with them in justification of His conduct towards them and the reasonableness of His requirements. The dialogue form in which chap. vi. is cast renders the picture very dramatic and striking. In vi. 3-5 Jehovah speaks; the

inquiry of the people follows in ver. 6, indicating their entire ignorance of what was required of them; their inquiry is met by the almost impatient rejoinder, "Will Jehovah be plessed with thousands of rams, with myriads of torrents of oil?" The still greater sacrifice suggested by the people, "Shall I give my firstborn for my transgression?" calls forth the definition of their true duty, "to do justly, and to love mercy, and to walk humbly with their God." How far they had fallen short of this requirement is shown in what follows (9-12), and judgment is pronounced upon them (13-16). The prophet acknowledges and bewails the justice of the sentence (vii. 1-4) the people in repentance patiently look to God, confident that their prayer will be heard (7-10), and are reassured by the promise of deliverance announced as following their punishment (11-13) by the prophet, who in his turn presents his petition to Jehovah for the restoration of His people (14, 15). The whole concludes with a triumphal song of joy at the great deliverance, like that from Egypt, which Jehovah will achieve, and a full acknowledgment of His mercy and faithfulness to His promises (16-20). The last verse is reproduced in the song of Zacharias (Luke i. 72, 73).

The predictions uttered by Micah relate to the invasions of Shalmaneser (i. 6-8; 2 K. xvii. 4, 8), and Sennacherib (i. 9-16; 2 K. xviii. 13), the destruction of Jerusalem (iii. 12, vii. 13), the captivity in Babylon (iv. 10), the return (iv. 1-8, vi. 11), the establishment of a theocratic kingdom in Jerusalem (iv. 8), and the Ruler who should spring from Bethlehem (v. 2). The destruction of Assyria and Babylon is supposed to be referred to in v. 5, 6, vii. 8, 10. It is remarkable that the prophecies commence with the last words recorded of the prophet's namesake, Micaiah son of Imlah, "Hearken, O people, every one of you" (1 K. xxi. 28). From this, Bleek (*Einleitung*, p. 539) concludes that the author of the history, like the ecclesiastical historians, confounded Micah the Morasthite with Micaiah; while Hengstenberg (*Christology*, i. 409, Eng. tr.) infers that the coincidence was intentional on the part of the later prophet, and that "by this very circumstance he gives intimation of what may be expected from him, shows that his activity is to be considered as a continuation of that of his predecessor, who was so jealous for God, and that he had more in common with him than the mere name." Either conclusion rests on the extremely slight foundation of the occurrence of a formula which was at once the most simple and most natural commencement of a prophetic discourse.

The style of Micah has been compared with that of Hosea and Isaiah. The similarity of their subject may account for many resemblances in language with the latter prophet, which were almost unavoidable (comp. Mic. i. 2 with Is. i. 2; Mic. ii. 7 with Is. v. 8; Mic. ii. 6, 11 with Is. xxx. 10; Mic. ii. 12 with Is. x. 20-22; Mic. vi. 6-8 with Is. i. 11-17). The diction of Micah is vigorous and forcible, sometimes obscure from the abruptness of its transitions, but varied and rich in figures derived from the pastoral (i. 8, ii. 12, v. 4, 5, 7, 8, vii. 14), and rural life of the lowland country (i. 6, iii. 12, iv. 3, 12, 13, vi. 15), whose vines and olives and fig-trees were celebrated (1 Chr. xxvii. 27, 28), and supply the prophet with so many striking allusions

^d Ewald now maintains that Mic. vi. vii. is by another hand; probably written in the course of the 7th cent. n.c.,

and that v. 9-14 is the original conclusion of Micah's prophecy (*Jahrb.* xi. p. 29).

i. 6, iv. 3, 4, vi. 15, vii. 1, 4) as to suggest that, like Amos, he may have been either a herdsman or a vine-dresser, who had heard the howling of the jackals (i. 8, A. V. "dragons") as he watched his flocks or his vines by night, and had seen the lions slaying the sheep (v. 8). One peculiarity which he has in common with Isaiah is the frequent use of paronomasia; in i. 10-15 there is a succession of instances of this figure in the plays upon words suggested by the various places enumerated (comp. also ii. 4), which it is impossible to transfer to English, though Ewald has attempted to render them into German (*Propheten des A. B.* i. 329, 330). The poetic vigour of the opening scene and of the dramatic dialogue sustained throughout the last two chapters has already been noticed.

The language of Micah is quoted in Matt. ii. 5, 6, and his prophecies alluded to in Matt. x. 35, 36; Mark xiii. 12; Luke xii. 53; John vii. 42.

2. (מִיכָאֵל: *Micha*). A descendant of Joel the Reulemite [JOEL, 5], and ancestor of Beerah, who was prince of his tribe at the time of the captivity of the northern kingdom (1 Chr. v. 5).

3. The son of Merib-baal, or Mephibosheth, the son of Jonathan (1 Chr. viii. 34, 35, ix. 40, 41). In 2 Sam. ix. 12 he is called MICAHA.

4. A Kohathite Levite, eldest son of Uzziel the brother of Amram, and therefore cousin to Moses and Aaron (1 Chr. xxiii. 20). In Ex. vi. 22 neither Micah nor his brother Jesiah, or Issiah, appears among the sons of Uzziel, who are there said to be Michael, Elzaphan, and Zithri. In the A. V. of 1 Chr. xxiv. 24, 25, the names of the two brothers are written MICAH and ISSIAH, though the Hebrew forms are the same as in the preceding chapter. This would seem to indicate that chaps. xiii., xxiv., were translated by different hands.

5. (מִיכָאֵל). The father of Abdon, a man of high station in the reign of Josiah. In 2 K. xxii. 12 he is called "MICAIAH the father of Achbor." [W. A. W.]

MICAIAH (מִיכָאֵל): *Micaías*: *Micaas*.

There are seven persons of this name in the O. T. besides Micah the Levite, to whom the name is twice given in the Hebrew (Judg. xvii. 1, 4); Micah and Micaiah meaning the same thing, "Who like Jehovah?" In the A. V. however, with the one exception following, the name is given as MICAIAH.

The son of Imlah, a prophet of Samaria, who, in the last year of the reign of Ahab, king of Israel, predicted his defeat and death, B. C. 897. The circumstances were as follows:—Three years after the great battle with Benhadad, king of Syria, in which the extraordinary number of 100,000 Syrian soldiers is said to have been slain, without reckoning the 27,000, who, it is asserted, were killed by the falling of the wall at Aphek, Ahab proposed to Jehoshaphat king of Judah that they should jointly go up to battle against Ramoth Gilead; which Benhadad was, apparently, bound by treaty to restore to Ahab. Jehoshaphat, whose son Jehoram had married Athaliah, Ahab's daughter, assented in cordial words to the proposal; but suggested that they should first "enquire at the word of Jehovah."

Accordingly, Ahab assembled 400 prophets, while, in an open space at the gate of the city of Samaria, he and Jehoshaphat sat in royal robes to meet and consult them. The prophets

unanimously gave a favourable response; and among them, Zedekiah the son of Chenaanah, made horns of iron as a symbol, and announced, from Jehovah, that with those horns Ahab would push the Syrians till he consumed them. For some reason which is unexplained, and can now only be conjectured, Jehoshaphat was dissatisfied with the answer, and asked if there was no other prophet of Jehovah, at Samaria? Ahab replied that there was yet one—Micaiah, the son of Imlah; but, in words which obviously called to mind a passage in the *Iliad* (i. 106), he added, "I hate him, for he does not prophecy good concerning me, but evil." Micaiah was, nevertheless, sent for; and after an attempt had in vain been made to tamper with him, he first expressed an ironical concurrence with the 400 prophets, and then openly foretold the defeat of Ahab's army and the death of Ahab himself. And in opposition to the other prophets, he said, that he had seen Jehovah sitting on His throne, and all the host of Heaven standing by Him, on His right hand and on His left: that Jehovah said, Who shall persuade Ahab to go up and fall at Ramoth Gilead; that a Spirit^a came forth and said that he would do so; and on being asked, Wherewith? he answered, that he would go forth and be a lying spirit in the mouth of all the prophets. Irritated by the account of this vision, Zedekiah struck Micaiah on the cheek, and Ahab ordered Micaiah to be taken to prison, and fed on bread and water, till his return to Samaria. Ahab then went up with his army to Ramoth Gilead; and in the battle which ensued, Benhadad, who could not have failed to become acquainted with Micaiah's prophecy, uttered so publicly, which had even led to an act of public, personal, violence on the part of Zedekiah, gave special orders to direct the attack against Ahab, individually. Ahab, on the other hand, requested Jehoshaphat to wear his royal robes, which we know that the king of Judah had brought with him to Samaria (1 K. xxii. 10); and then he put himself into disguise for the battle; hoping thus, probably, to baffle the designs of Benhadad, and the prediction of Micaiah—but he was, nevertheless, struck and mortally wounded in the combat by a random arrow. See 1 K. xxii. 1-35; and 2 Chr. xviii.—the two accounts in which are nearly word for word the same.

Josephus dwells emphatically on the death of Ahab, as showing the utility of prophecy, and the impossibility of escaping destiny, even when it is revealed beforehand (*Ant.* viii. 15, §6). He says that it steals on human souls, flattering them with cheerful hopes, till it leads them round to the point whence it will gain the mastery over them. This was a theme familiar to the Greeks in many tragic tales, and Josephus uses words in unison with their ideas. (See Euripides, *Hippolyt.* 1256, and compare Herodot. vii. 17, viii. 77, i. 91.) From his interest in the story, Josephus relates several details not contained in the Bible, some of which are probable, while others are very unlikely; but for none of which does he give any authority. Thus, he says, Micaiah was already in prison, when sent for to prophesy before Ahab and Jehoshaphat, and that it was Micaiah who had predicted death by a lion to the son of a prophet, under the circumstances mentioned in 1 K. xx. 35, 36; and had rebuked Ahab after his brilliant victory over the Syrians for

^a As the definite article is prefixed in Hebrew, Theotus, Herbeus, and Bunsen translate the Spirit, and understand a personification of the Spirit of Prophecy. But the original words seem to be merely an extreme instance of the

Hebrews conceiving as definite what would be indefinite in English. (See *Grosen. Gram.* §107, and 1 K. iii. 24.) The Spirit is conceived as definite from its corresponding to the requirements in the preceding question of Jehovah.

not putting Benhadad to death. And there is no doubt that these facts would be not only consistent with the narrative in the Bible, but would throw additional light upon it; for the rebuke of Ahab in his hour of triumph, on account of his forbearance, was calculated to excite in him the intensest feelings of displeasure and mortification; and it would at once explain Ahab's hatred of Micaiah, if Micaiah was the prophet by whom the rebuke was given. And it is not unlikely that Ahab in his resentment might have caused Micaiah to be thrown into prison, just as the princes of Judah, about 300 years later, maltreated Jeremiah in the same way (Jer. xxxvii. 15). But some other statements of Josephus cannot so readily be regarded as probable. Thus he relates that when Ahab disguised himself, he gave his own royal robes to be worn by Jehoshaphat, in the battle of Ramoth Gilead—an act, which would have been so unreasonable and cowardly in Ahab, and would have shown such singular complaisance in Jehoshaphat, that although supported by the translation in the Septuagint, it cannot be received as true. The fact that some of the Syrian captains mistook Jehoshaphat for Ahab is fully explained by Jehoshaphat's being the only person, in the army of Israel, who wore royal robes. Again, Josephus informs us, that Zedekiah alleged, as a reason for disregarding Micaiah's prediction, that it was directly at variance with the prophecy of Elijah, that dogs should lick the blood of Ahab, where dogs had licked the blood of Naboth, in the city of Samaria: inasmuch as Ramoth Gilead, where, according to Micaiah, Ahab was to meet his doom, was distant from Samaria a journey of three days. It is unlikely, however, that Zedekiah would have founded an argument on Elijah's insulting prophecy, even to the meekest of kings who might have been the subject of it; but that, in order to prove himself in the right as against Micaiah, he should have ventured on such an allusion to a person of Ahab's character, is absolutely incredible.

It only remains to add, that besides what is dwelt on by Josephus, the history of Micaiah offers several points of interest, among which the two following may be specified; 1st. Micaiah's vision presents what may be regarded as transitional ideas of one origin of evil actions. In Exodus, Jehovah Himself is represented as directly hardening Pharaoh's heart (vii. 3, 13, xiv. 4, 17, x. 20, 27.) In the Book of Job, the name of Satan is mentioned; but he is admitted without rebuke, among the Sons of God, into the presence of Jehovah (Job i. 6-12). After the Captivity, the idea of Satan, as an independent principle of evil, in direct opposition to goodness, becomes fully established (1 Chr. xxi. 1; and compare Wisd. ii. 24). [SATAN.] Now the ideas presented in the vision of Micaiah are different from each of these three, and occupy a place of their own. They do not go so far as the Book of Job—much less so far as the ideas current after the Captivity; but they go farther than Exodus. See Ewald, *Poet. Bücher*, 3ter Theil, 65. 2ndly. The history of Micaiah is an exemplification in practice, of contradictory predictions being made by different prophets. Other striking instances occur in the time of Jeremiah (xiv. 13, 14; xxvii. 15, 16; xxiii. 16, 25, 26). The only rule bearing on the judgment to be formed under such circumstances, seems to have been a negative one, which would be mainly useful after the event. It is laid down in Deut. xviii. 21, 22, where the question is asked, how the children of Israel were to know the word

which Jehovah had not spoken? And the relative is, that "if the thing follow not nor come to pass, that is the thing which Jeh. vah has not spoken." [E. T.]

MICHA (מִיכָא): *Μιχά*: *Micha*. 1. The son of Mephibosheth (2 Sam. ix. 12); and elsewhere (1 Ch. ix. 40) called MICAIAH.

2. A Levite, or family of Levites, who signed the covenant with Nehemiah (Neh. x. 11).

3. (Alex. Ἀμειχά, Neh. xi. 22). The father of Mattaniah, a Gershonite Levite and descendant of Asaph (Neh. xi. 17, 22). He is elsewhere called MICAIAH (1 Ch. ix. 15) and MICHAIAH (Neh. xii. 35).

4. (Μιχά; Alex. Χειμά: *Micha*). A Simeonite, father of Ozias, one of the three governors of the city of Bethulia in the time of Judith (Jud. vi. 15). His name is remarkable as being connected with one of the few specific allusions to the ten tribes after the captivity.

MICHAEL (Μιχαήλ: *Michaël*).

1. An Asherite, father of Sethur, one of the twelve spies (Num. xiii. 13).

2. The son of Abihail, one of the Gadites who settled in the land of Bashan (1 Chr. v. 13).

3. Another Gadite, ancestor of Abihail (1 Chr. v. 14).

4. A Gershonite Levite, ancestor of Asaph (1 Chr. vi. 40).

5. One of the five sons of Izrahiah of the tribe of Issachar, "all of them chiefs," who with their "troops of the battle-host" mustered to the number of 36,000 in the days of David (1 Chr. vii. 3).

6. A Benjamite of the sons of Beriah (1 Chr. viii. 16).

7. One of the captains of the "thousands" of Manasseh who joined the fortunes of David at Ziklag (1 Chr. xii. 20).

8. The father, or ancestor of Omri, chief of the tribe of Issachar in the reign of David (1 Chr. xviii. 18); possibly the same as No. 5.

9. One of the sons of Jehoshaphat who were murdered by their elder brother Jehoram (2 Chr. xxi. 2, 4).

10. The father or ancestor of Zebadiah of the sons of Shephatiah who returned with Ezra (Ezra. viii. 8; 1 Esdr. viii. 34). [W. A. W.]

11. "A One," or "the first of the chief princes" or archangels (Dan. x. 13; comp. δ ἀρχάγγελος in Jude 9), described in Dan. x. 21 as the "prince" of Israel, and in xii. 1 as "the great prince which standeth" in time of conflict "for the children of thy people." All these passages in the O. T. belong to that late period of its Revelation when, to the general declaration of the angelic office, was added the division of that office into parts, and the assignment of them to individual angels. [See ANGELS, vol. i. p. 70 a.] This assignment served, not only to give that vividness to man's faith in God's supernatural agents, which was so much needed at a time of captivity, during the abeyance of His local manifestations and regular agencies, but also to mark the finite and ministerial nature of the angels, lest they should be worshipped in themselves. Accordingly, as Gabriel represents the ministration of the angels towards man, so Michael is the type and leader of their strife, in God's name and His strength, against the power of Satan. In the O. T. therefore he is the guardian of the Jewish people in their antagonism to godless power and heathenism. In the N. T. (see Rev. xii. 7) he fights in heaven against

the dragon—"that old serpent called the Devil and Satan, which deceiveth the whole world:" and so takes part in that struggle, which is the work of the Church on earth. The nature and method of his war against Satan are not explained, because the knowledge would be unnecessary and perhaps impossible to us: the fact itself is revealed rarely, and with that mysterious vagueness which hangs over all angelic ministrations, but yet with plainness and certainty.

There remains still one passage (Jude 9; comp. 2 Pet. ii. 11) in which we are told that "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The allusion seems to be to a Jewish rebuke there.* The Targum of Jonathan attributes the burial of Moses to the hands of the angels of God, and particularly of the archangel Michael, as the guardian of Israel. Later traditions (see Oecumen. in *Jud.* cap. i.) set forth how Satan disputed the burial, claiming for himself the dead body because of the blood of the Egyptian (Ex. ii. 12) which was on Moses's hands. The reply of Michael is evidently taken from Zech. iii. 1, where, on Satan's "resisting" Joshua the high-priest, because of the filthy garments of his iniquity, Jehovah, or "the angel of Jehovah" (see vol. i. p. 68 b), said unto Satan, "Jehovah rebuke thee, O Satan! Is not this a brand plucked from the fire?" The spirit of the answer is the reference to God's mercy alone for our justification, and the leaving of all vengeance and rebuke to Him; and in this spirit it is quoted by the Apostle.^a

The Rabbinical traditions about Michael are very numerous. They oppose him constantly to Samael, the accuser and enemy of Israel, as disputing for the soul of Moses; as bringing the ram the substitute for Isaac, which Samael sought to keep back, &c. &c.: they give him the title of the "great high-priest in heaven," as well as that of the "great prince and conqueror;" and finally lay it down that "wherever Michael is said to have appeared, there the glory of the Shechinah is intended." It is clear that the sounder among them, in making such use of the name, intended to personify the Divine Power, and typify the Messiah (see Schoettgen, *Hor. Hebr.* i. 1079, 1119, ii. 8, 15, ed. Dresd. 1742). But these traditions, as usual, are erected on a very slender Scriptural foundation. [A. B.]

MICHAH (מִיכָה) *Miçá*: *Micha*, eldest son of Uzziel, the son of Kohath (1 Chr. xxiv. 24, 25), elsewhere (1 Chr. xxiii. 20) called **MICAH**.

MICHAIAH (מִיכַיָּהוּ) *Miçaiás*: *Micha*. The name is identical with that elsewhere rendered Michaiah. 1. The father of Achbor, a man of high rank in the reign of Josiah (2 K. xxii. 12). He is the same as **MICAH** the father of Abdon (2 Chr. xxiv. 20).

2. (*Miçala*; Alex. *Miçala*: *Michaia*). The son of Zaccur, a descendant of Asaph (Neh. xii. 35). He is the same as **MICAH** the son of Zichri

* From unwillingness to acknowledge a reference to a mere Jewish tradition (in spite of vers. 14, 15), some have explained St. Jude's reference to be to Zech. iii. 1, and "body of Christ" is the Christian Church. The whole explanation is forced; but the analogy on which the last part is based is absolutely unwarrantable; and the very attempt to draw it shews a forgetfulness of the true meaning of that communion with Christ, which is implied by the latter expression.

(1 Chr. ix. 15) and **MICHA** the son of Zabdi (Neh. xi. 17).

3. (Omitted in Vat. MS.; Alex. *Miçafas*: *Michea*). One of the priests who blew the trumpets at the dedication of the wall of Jerusalem by Nehemiah (Neh. xii. 41).

4. (מִיכַיָּהוּ) *Maaxá*: *Michaia*. The daughter of Uriel of Gibeah, wife of Rehoboam, and mother of Abijah king of Judah (2 Chr. xiii. 2). She is elsewhere called "Maachah the daughter of Abishalom" (1 K. xv. 2), or "Absalom" (2 Chr. xi. 20), being, in all probability, his granddaughter, and daughter of Tamar according to Josephus. [**MAACHAH**, 3.] The reading "Maachah" is probably the true one, and is supported by the LXX. and Peshito-Syriac.

5. (*Miçala*: *Michaea*). One of the princes of Jehoshaphat whom he sent with certain priests and Levites to teach the law of Jehovah in the cities of Judah (2 Chr. xvii. 7). [W. A. W.]

6. (מִיכַיָּהוּ) *Miçafas*: F. A. *Miçéas*: *Michaeas*. The son of Gemariah. He is only mentioned on one occasion. After Baruch had read, in public, prophecies of Jeremiah announcing imminent calamities, Michaiah went and declared them to all the princes assembled in king Zedekiah's house; and the princes forthwith sent for Baruch to read the prophecies to them (Jer. xxxvi. 11-14). Michaiah was the third in descent of a princely family, whose names are recorded in connexion with important religious transactions. His grandfather Shaphan was the scribe, or secretary of king Josiah, to whom Hilkiah the high-priest first delivered the book of the law which he said he had found in the House of Jehovah—Shaphan first perusing the book himself, and then reading it aloud to the youthful king (2 K. xxii. 10). And it was from his father Gemariah's chamber in the Temple, that Baruch read the prophecies of Jeremiah, in the ears of all the people. Moreover, Gemariah was one of the three who made intercession to king Zedekiah, although in vain, that he would not burn the roll containing Jeremiah's prophecies. [E. T.]

MICHAL (מִיכָל) *Meaçól*; Joseph. *Miçála*: *Michol*, the younger of Saul's two daughters (1 Sam. xiv. 49). The king had proposed to bestow on David his eldest daughter **MERAB**; but before the marriage could be arranged an unexpected turn was given to the matter by the behaviour of Michal, who fell violently in love with the young hero. The marriage with her elder sister was at once put aside. Saul eagerly caught at the opportunity which the change afforded him of exposing his rival to the risk of death. The price fixed on Michal's hand was no less than the slaughter of a hundred Philistines.* For these the usual "dowry" by which, according to the custom of the East, from the time of Jacob down to the present day, the father is paid for his daughter, was relinquished. David by a brilliant feat doubled the tale of victims, and Michal became his wife. What her age was we do not know—her husband cannot have been more than sixteen.

* Perhaps nothing in the whole Bible gives so complete an example of the gap which exists between Eastern and Western ideas, as the manner in which the tale of these uncircumcised enemies of Israel was to be counted. Josephus softens it by substituting heads for foreskins, but it is obvious that heads would not have answered the same purpose. The LXX., who often alter obvious expressions, adhere to the Hebrew text.

It was not long before the strength of her affection was put to the proof. They seem to have been living at Gibeah, then the head-quarters of the king and the army. After one of Saul's attacks of frenzy, in which David had barely escaped being transfixed by the king's great spear, Michal learned that the house was being watched by the myrmidons of Saul, and that it was intended on the next morning to attack her husband as he left his door (ix. 11). That the intention was new was evident from the behaviour of the king's soldiers, who paraded round and round the town, and "returning" to the house "in the evening," with loud cries, more like the yells of the savage dogs of the East than the utterances of human beings, "belched out" curses and lies against the young warrior who had so lately shamed them all (Ps. lix. 3, 6, 7, 12). Michal seems to have known too well the vacillating and ferocious disposition of her father when in these demoniacal moods. The attack was ordered for the morning; but before the morning arrives the king will probably have changed his mind and hastened his stroke. So like a true soldier's wife, she meets stratagem by stratagem. She first provided for David's safety by lowering him out of the window: to gain time for him to reach the residence of Samuel she next dressed up the bed as if still occupied by him: the teraphim, or household god, was laid in the bed, its head enveloped, like that of a sleeper, in the usual net of goat's hair for protection from gnats, the rest of the figure covered with the wide *beyed* or plaid. It happened as she had feared; Saul could not delay his vengeance till David appeared out of doors, but sent his people into the house. The reply of Michal is that her husband is ill and cannot be disturbed. At last Saul will be balked no longer: his messengers force their way into the inmost apartment and there discover the deception which has been played off upon them with such success. Saul's rage may be imagined: his fury was such that Michal was obliged to fabricate a story of David's having attempted to kill her.

This was the last time she saw her husband for many years; and when the rupture between Saul and David had become open and incurable, Michal was married to another man, Phalti or Phaltiel of Gallim (1 Sam. xv. 44; 2 Sam. iii. 15), a village probably not far from Gibeah. After the death of her father and brothers at Gilboa, Michal and her new husband appear to have betaken themselves with the rest of the family of Saul to the eastern side of the Jordan. If the old Jewish tradition inserted by the Targum in 2 Sam. xxi. may be followed, she was occupied in bringing up the sons of her sister Merab and Adriel of Meholah. At any rate it is on the road leading up from the Jordan valley to the Mount of Olives that we first encounter her with her husband—Michal under the joint escort of David's messengers and Abner's twenty men, *en route* to David at Hebron, the submissive Phaltiel behind, bewailing the wife thus torn from him. It was at

^b This Psalm by its title in the Hebrew, LXX., Vulgate, and Targum, is referred to the event in question, a view strenuously supported by Hengstenberg.

^c כְּבִיר עֵינַיִם. This is Ewald's explanation of a term which has puzzled all other commentators (*Genes.* iii. 101). For כְּבִיר, the LXX. seem to have read כֶּבֶר, a liver; since they state that Michal "put the liver of a goat at David's head." For an ingenious suggestion founded on this, see MAGIC, p. 179a.

least fourteen years since David and she had parted at Gibeah, since she had watched him disappear down the cord into the darkness and had perilled her own life for his against the rage of her insane father. That David's love for his absent wife had undergone no change in the interval seems certain from the eagerness with which he reclaims her as soon as the opportunity is afforded him. Important as it was to him to make an alliance with Ishbosheth and the great tribe of Benjamin, and much as he respected Abner, he will not listen for a moment to any overtures till his wife is restored. Every circumstance is fresh in his memory. "I will not see thy face except thou first bring Saul's daughter . . . my wife Michal whom I espoused to me for a hundred foreskins of the Philistines" (2 Sam. iii. 13, 14). The meeting took place at Hebron. How Michal comported herself in the altered circumstances of David's household, how she received or was received by Abigail and Ahinoam we are not told; but it is plain from the subsequent occurrences that something had happened to alter the relations of Michal and David. They were no longer what they had been to each other. The alienation was probably mutual. On her side must have been the recollection of the long contests which had taken place in the interval between her father and David; the strong anti-Saulite and anti-Benjamite feeling prevalent in the camp at Hebron, where every word she heard must have contained some distasteful allusion, and where at every turn she must have encountered men like Abiathar the priest or Ismaiah the Gibeonite (1 Chr. xii. 4; comp. 2 Sam. xxi. 2), who had lost the whole or the greater part of their relatives in some sudden burst of her father's fury. Add to this the connexion between her husband and the Philistines who had killed her father and brothers; and, more than all perhaps, the inevitable difference between the boy-husband of her recollections and the matured and occupied warrior who now received her. The whole must have come upon her as a strong contrast to the affectionate husband whose tears had followed her along the road over Olivet, and to the home over which we cannot doubt she ruled supreme. On the side of David it is natural to put her advanced years, in a climate where women are old at thirty, and probably a petulant and jealous temper inherited from her father, one outcome of which certainly produced the rupture between them which closes our knowledge of Michal.

It was the day of David's greatest triumph, when he brought the Ark of Jehovah from its temporary resting-place to its home in the newly-acquired city. It was a triumph in every respect peculiarly his own. The procession consisted of priests, Levites, the captains of the host, the elders of the nation; and conspicuous in front, "in the midst of the damsels playing on the timbrels," "d was the king dancing and leaping. Michal watched this procession approach from the window of her apartments in the royal harem; the motions of her husband's abashed

^d No doubt a similar procession to that alluded to in Ps. lxxvii. 25, where it will be observed that the words interpolated by our translators—"among them were the damsels"—alter the sense. The presence of the women as stated above is implied in the words of Michal in 2 Sam. vi. 20, when compared with the statement of Ps. lxxvii. 25, which seems to imply that Michal was clad in nobility as stated in their literal sense, coupled with the statement of 1 Chr. xv. 27, that David was clad in nobility but the ephod of thin linen. So it is understood by

ber as undignified and indecent—"she despised him in her heart." It would have been well if her contempt had rested there; but it was not in her nature to conceal it, and when, after the exertions of the long day were over, the last burnt-offering and the last peace-offering offered, the last portion distributed to the crowd of worshippers, the king entered his house to bless his family, he was received by his wife not with the congratulations which he had a right to expect and which would have been so grateful to him, but with a bitter taunt which showed how incapable she was of appreciating either her husband's temper or the service in which he had been engaged. David's retort was a tremendous one, conveyed in words which once spoken could never be recalled. It gathered up all the differences between them which made sympathy no longer possible, and we do not need the assurance of the sacred writer that "Michal had no child unto the day of her death," to feel quite certain that all intercourse between her and David must have ceased from that date. Josephus (*Ant.* vii. 4, §3) intimates that she returned to Phaltiel, but of this there is no mention in the records of the Bible; and, however much we may hesitate at doubting a writer so accurate as Josephus when his own interests are not concerned, yet it would be difficult to reconcile such a thing with the known ideas of the Jews as to women who had once shared the king's bed.^f [See *LEZPAH, ABISHAG, ADONIJAH.*]

Her name appears but once again (2 Sam. xxi. 8) as the bringer-up, or more accurately the mother, of five of the grandchildren of Saul who were sacrificed to Jehovah by the Gibeonites on the hill of Gibeah. But it is probably more correct to substitute Merab for Michal in this place, for which see p. 327. [G.]

MICHE'AS (*Michaas*), the prophet Micah the Morasthite (2 Esl. i. 39).

MICHMAS (מִכְמָשׁ; Μαχμάς; Alex. Χαμμάς; *Machmas*), a variation, probably a later form, of the name MICHMASH (Ezr. ii. 27; Neh. vii. 31). In the parallel passage of 1 Esdras it is given as MACALON. See the following article. [G.]

MICH'MASH (מִכְמָשׁ; Μαχμάς; *Machmas*), a town which is known to us almost solely by its connexion with the Philistine war of Saul and Jonathan (1 Sam. xiii. xiv.). It has been identified with great probability in a village which still bears the name of *Mukhmas*, and stands at about 7 miles north of Jerusalem, on the northern edge of the great *Wady Suveinit*—in some Maps *W. Pucar*—

prospira of Gaza (in 1 Chr. xv.). The ephod seems to have been a kind of tippet which went over the shoulders, (*ἐπιμαλῶς*), and cannot have afforded much protection to the person, especially of a man in violent action.

^f The Jewish tradition, preserved in the Targum on *Lev.* iii. 2, states that Phaltiel had from the first acted in accordance with the idea alluded to in the text. He is named in the same rank with Joseph, and is commemorated as "Phaltiel, son of Laiz, the pious (הַפְּתִילִי, *Phatili*), who placed a sword between himself and Michal Saul's daughter, lest he should go in unto her." [ASSET-
BARANS.]

* The change of מ into כ is frequent in the later Hebrew (see Gesen. *Theo.* 9^a, L).

which forms the main pass of communication between the central highlands on which the village stands, and the Jordan valley at Jericho. Immediately facing *Mukhmas*, on the opposite side of the ravine, is the modern representative of Geba; and behind this again are Ramah and Gibeah—all memorable names in the long struggle which has immortalised Michmas. Bethel is about 4 miles to the north of Michmas, and the interval is filled up by the heights of *Burka, Deir Dican, Tell el-Hojar, &c.*, which appear to have constituted the "Mount Bethel" of the narrative (xiii. 2). So much is necessary to make the notices of Michmas contained in the Bible intelligible.

The place was thus situated in the very middle of the tribe of Benjamin. If the name be, as some scholars assert (Fürst, *Handb.* 600b, 732b), compounded from that of Chemosh, the Moabite deity, it is not improbably a relic of some incursion or invasion of the Moabites, just as *Chephar-haammonai*, in this very neighbourhood, is of the Ammonites. But though in the heart of Benjamin, it is not named in the list of the towns of that tribe (comp. Josh. xviii.), but first appears as one of the chief points of Saul's position at the outbreak of the war. He was occupying the range of heights just mentioned, one end of his line resting on Bethel, the other at Michmas (1 Sam. xiii. 2). In Geba, close to him but separated by the wide and intricate valley, the Philistines had a garrison, with a chief officer. The taking of the garrison or the killing of the officer by Saul's son Jonathan was the first move. The next was for the Philistines to swarm up from their sea-side plain in such numbers, that no alternative was left for Saul but to retire down the Wady to Gilgal, near Jericho, that from that ancient sanctuary he might collect and reassure the Israelites. Michmas was then occupied by the Philistines, and was their furthest post to the East.^b But it was destined to witness their sudden overthrow. While he was in Geba, and his father in Michmas, Jonathan must have crossed the intervening valley too often not to know it thoroughly; and the intricate paths which render it impossible for a stranger to find his way through the mounds and hummocks which crowd the bottom of the ravine—with these he was so familiar—the "passages" here, the "sharp rocks" there—as to be able to traverse them even in the dark. It was just as the day dawned (Joseph. *Ant.* vi. 6, §2) that the watchers in the garrison at Michmas descried the two Hebrews clambering up the steeps beneath. We learn from the details furnished by Josephus, who must have had an opportunity of examining the spot when he passed it with Titus

* The Hebrew נָצִיב, or נָצִיב, means both an officer and a garrison (Gesen. *Theo.* 903). It is rendered in the A. V. by the former in 1 K. iv. 19, and by the latter in the passage in question. Ewald (*Gesch.* iii. 41) affirms unhesitatingly that the former is correct; but not so Michaelis, Zuntz, and De Wette, in their translations, or Gesenius as above. The English word "post" embraces some of the significations of *Netsib*.

^b See xiv. 31, where Michmas is named as the point on the east at which the slaughter began, and Ajalon on the west, that at which it terminated. Unlike the Canaanites (Josh. x.), who probably made off in the direction of Phoenicia, and therefore chose the upper road by the two Beth-horons, the Philistines when they reached Gibeon took the left hand and lower road, by the *Wady Suleimaw*—where *Talo* still exists—the most direct access to their own maritime plain.

on their way to the siege of Jerusalem (see *B. J.* v. 2, §1), that the part of Michmash in which the Philistines had established themselves, consisted of three summits, surrounded by a line of rocks like a natural entrenchment, and ending in a long and sharp precipice believed to be impregnable. Finding himself observed from above, and taking the invitation as an omen in his favour, Jonathan turned from the course which he was at first pursuing, and crept up in the direction of the point reputed impregnable. And it was there, according to Josephus, that he and his armour-bearer made their entrance to the camp (*Joseph. Ant.* vi. 6, §2). [*GIBEAH*, vol. i. 690b; *JONATHAN*.]

Unless MAKAZ be Michmash—an identification for which we have only the authority of the LXX.—we hear nothing of the place from this time till the invasion of Judah by Sennacherib in the reign of Hezekiah, when it is mentioned by Isaiah (x. 28). He is advancing by the northern road, and has passed Ai and Migron. At Michmash, on the further side of the almost impassable ravine, the heavy baggage (*A. V.* "carriages," see vol. i. 281a) is deposited, but the great king himself crosses the pass, and takes up his quarters for the night at Geba. All this is in exact accordance with the indications of the narrative of 1 Samuel, and with the present localities.

After the captivity the men of the place returned, 122 in number (*Ezr.* ii. 27; *Neh.* vii. 31; in both these the name is slightly altered to MICHMAS), and re-occupied their former home (*Neh.* xi. 31).

At a later date it became the residence of Jonathan Maccabaeus, and the seat of his government (*1 Macc.* ix. 73, "Machmas;" *Joseph. Ant.* xiii. 1, §6). In the time of Eusebius and Jerome (*Onomasticon*, "Machmas") it was "a very large village retaining its ancient name, and lying near Ramah in the district of Aelia (Jerusalem) at 9 miles distance therefrom."

Later still it was famed for the excellence of its corn. See the quotation from the Mishna (*Mena-choth*) in *Reland (Pal.* 897), and Schwarz (131). Whether this excellence is still maintained we do not know. There is a good deal of cultivation in and amongst groves of old olives in the broad shallow wady which slopes down to the north and east of the village; but *Mukhmas* itself is a very poor place, and the country close to it has truly "a most forbidding aspect." "Huge gray rocks raise up their bald crowns, completely hiding every patch of soil, and the gray huts of the village, and the gray ruins that encompass them can hardly be distinguished from the rocks themselves." There are considerable remains of massive foundations, columns, cisterns, &c., testifying to former prosperity, greater than that of either Anathoth or Geba (*Porter, Handb.* 215, 216).

Immediately below the village the great wady spreads out to a considerable width—perhaps half a mile; and its bed is broken up into an intricate mass of hummocks and mounds, some two of which, before the torrents of 3000 winters had reduced and rounded their forms, were probably the two "teeth of cliff"—the Bozez and Seneh of Jonathan's adventure. Right opposite is *Jeba*, on a curiously terraced hill. To the left the wady contracts again, and shows a narrow black gorge of almost vertical limestone rocks pierced with myste-

rious caverns and fissures, the resort, so the writer was assured, of hyenas, porcupines, and eagles. In the wet season the stream is said to be often deeper than a man's neck, very strong, and of a bright yellow colour.

In the middle ages *el-Bireh* was believed to be Michmash (see Maundrell, March 25; and the copious details in Quaresmius, *Elucidatio*, ii. 766, 787). But *el-Bireh* is now ascertained on good grounds to be identical with BEEROTH.

MICH'METHAH (מִיכְמֶתָחַ, i. e. the Methath: 'Ἰκαμών, Δηλιανῶ; Alex. Moxepi, in both cases: *Mechmethath*, *Machmethath*), a place which formed one of the landmarks of the boundary of the territories of Ephraim and Manasseh on the western side of Jordan. (1.) It lay "being (*על פני*) Shechem;" it also was the next place on the boundary west of ASHER* (*Josh.* xvii. 7), it indeed the two are not one and the same place—ham-Micmethath a distinguishing affix to the common name of Asher. The latter view is taken by *Reland (Pal.* 596)—no men authority—and also by Schwarz (147), but it is not supported by the Masoretic accents of the passage. The former is that of the Targum of Jonathan, as well as our own A. V. Whichever may ultimately be found correct, the position of the place must be somewhere on the east of and not far distant from Shechem. But then (2.) this appears quite inconsistent with the mention of the same name in the specification of a former boundary (*Josh.* xvi. 6). Here the whole description seems to relate to the boundary between Benjamin and Ephraim (i. e. Ephraim's southern boundary), and Michmethath follows Bethhoron the upper, and is stated to be on its west or seaward side. Now Bethhoron is at least 20 miles, as the crow flies, from Shechem, and more than 30 from Asher. The only escape from this hopeless contradiction is the belief that the statements of chap. xvi. have suffered very great mutilation, and that a gap exists between verses 5 and 6, which if supplied would give the landmarks which connected the two remote points of Bethhoron and Michmethath. The place has not been met with nor the name discovered by travellers, ancient or modern.

MICH'RI (מִיכְרִי: Μαχίρ; Alex. Moxepi: *Mochori*). Ancestor of Elah, one of the heads of the fathers of Benjamin (*1 Chr.* ix. 8) after the captivity.

MICH'TAM (מִיכְתָּם: σπηλογραφία; *Mich inscriptio*). This word occurs in the titles of six Psalms (xvi., lvi.-lx.), all of which are ascribed to David. The marginal reading of our A. V. is "a golden Psalm," while in the Geneva version it is described as "a certain tune." From the position which it occupies in the title, compared with that of *Mizmor* (*A. V.* "Psalm," *Ps.* iv.-vi., &c.), *Maschil* (*Ps.* xxxii., &c.), and *Shiggaion* (*Ps.* vii., &c.), the first of which certainly denotes a song with instrumental accompaniment (as distinguished from *shir*, a song for the voice alone), we may infer that *michtam* is a term applied to these Psalms to denote their musical character, but beyond this everything is obscure. The very etymology of the word is uncertain. 1. Kimchi and *Aben Ezra*, among Rabbincal writers, trace it to the root מִיכְתָּם, *michtam*, as it appears in *תּוֹרַת צֶדֶק*, *ceithen*, which is rendered in *A. V.* "gold" (*Job* xxviii. 10), "pure"

* For the situation of the town of ASHER see note to MANASSEH, p. 220.

gold" (Job xxviii. 19), "fine gold" (Job xxxi. 24); because the Psalm was to David precious as fine gold. They have been followed by the transmitters in the margin of our version, and the *Michtam* Psalms have been compared with the "Golden Sayings" of Pythagoras and the Proverbs of Ali. Others have thought the epithet "golden" was applied to these Psalms, because they were written in letters of gold and suspended in the Sanctuary or elsewhere, like the *Moallakât*, or suspended poems of Mecca, which were called *Modhahabât*, or "golden," because they were written in gold characters upon Egyptian linen. There is, however, no trace among the Hebrews of a practice analogous to this. Another interpretation, based upon the same etymology of the word, is given to *Michtam* by an unknown writer quoted by Jarcli (Ps. xvi. 1). According to this it signifies "a crown," because David asked God for His protection, and He was as a crown to him (Ps. v. 12).

2. In Syriac the root in conj. *Pael*, ܫܠܡ , *cathem*, signifies "to stain," hence "to defile," the primary meaning in *Pael* being probably "to spot, mark with spots," whence the substantive is in common use in Rabbinical Hebrew in the sense of "spot" or "mark" (comp. Kimchi, on *Am. i. 1*). In this sense the Niphal participle occurs in Jer. ii. 22, "thine iniquity is spotted before me," which makes the parallelism more striking than the "marked" of our A. V. From this etymology the meanings have been given to *Michtam* of "a noted song" (Junius and Tremellius, *insignis*), or a song which was graven or carved upon stone, a monumental inscription; the latter of which has the merit of antiquity in its favour, being supported by the renderings of the LXX., Theodotion, the Chaldee Targum, and the Vulgate. (See Michaelis, *Suppl. of Lez. Heb. No. 1242*.) There is nothing in the character of the Psalms so designated to render the title appropriate; had the Hebrews been acquainted with musical notes, it would be as reasonable to compare the word *Michtam* with the old English "prick-song,"* a song pricked or noted. In the utter darkness which envelopes it, any conjecture is worthy of consideration; many are valueless as involving the transference to one language of the metaphors of another.

3. The corresponding Arab. كتم , *katama*, "to conceal, repress," is also resorted to for the explanation of *Michtam*, which was a title given to certain Psalms according to Hezel, because they were written while David was in concealment. This, however, could not be appropriate to Ps. lviii., lx. From the same root Hengstenberg attributes to *katam* a hidden, mystical import, and renders *Michtam* by *Geheimniss*, which he explains as "ein Lied des inneren Sinnes." Apparently referring the word to the same origin, Ewald (*Jahrb. viii. p. 68*) suggests that it may designate a song accompanied by bass instruments, like "the cymbals of trumpet-sound" of Ps. cl. 5, which would be adapted to the plaintive character of Ps. xvi. and others of the series to which it is applied. The same mournful tone is

also believed to be indicated in *Michtam* as derived from a root analogous to the Arab. كتم , *cathama* which in conj. vii. signifies "to be sad," in which case it would denote "an elegy."

4. But the explanation which is most approved by Rosenmüller and Gesenius, is that which finds in *Michtam* the equivalent of מִכְתָּב , *michtab*; a word which occurs in Is. xxxviii. 9 (A. V. "writing"), and which is believed by Capellus (*Crit. Sacr. iv. 2, §11*) to have been the reading followed by the LXX. and Targum. Gesenius supports his decision by instances of similar interchanges of ב and מ in roots of cognate meaning. In accordance with this De Wette renders "Schrift."

5. For the sake of completeness another theory may be noticed, which is quite untenable in itself, but is curious as being maintained in the versions of Aquila^b and Symmachus,^c and of Jerome^d according to the Hebrew, and was derived from the Rabbinical interpreters. According to these, מִכְתָּם is an enigmatic word, equivalent to יָמֶיךָ וְתָם , "humble and perfect," epithets applied to David himself.

It is evident from what has been said, that nothing has been really done to throw light upon the meaning of this obscure word, and there seems little likelihood that the difficulty will be cleared away. Beyond the general probability that it is a musical term, the origin of which is uncertain and the application lost, nothing is known. The subject will be found discussed in Rosenmüller's *Scholia (Psalm. vol. i. explic. titul. xlii.-xlv.)*, and by Hupfeid (*Die Psalmen i. 308-311*), who has collected all the evidence bearing upon it, and adheres to the rendering *kleinod* (jewel, treasure), which Luther also gives, and which is adopted by Hitzig and Mendelssohn. [W. A. W.]

MID'DIN (מִדְיָן ; *Μιδών*; *Μαδων*: *Middin*), a city of Judah (Josh. xv. 61), one of the six specified as situated in the district of "the midbar" (A. V. "wilderness"). This midbar, as it contained Beth ha-Arabah, the city of Salt, and Engedi, must have embraced not only the waste lands on the upper level, but also the cliffs themselves and the strip of shore at their feet, on the edge of the lake itself. Middin is not mentioned by Eusebius or Jerome, nor has it been identified or perhaps sought for by later travellers. By Van de Velde (*Memoir, 256*, and *map*) mention is made of a valley on the south-western side of the Dead Sea, below Masada, called *Um el-Bedun*, which may contain a trace of the ancient name. [G.]

MID'IAN (מִדְיָן , "strife, contention," Ges.: *Μαδιμ*: *Madian*), a son of Abraham and Keturah (Gen. xxv. 2; 1 Chr. i. 32); progenitor of the Midianites, or Arabians dwelling principally in the desert north of the peninsula of Arabia.* Southwards they extended along the eastern shore of the Gulf of Eyleh (*Sinus Aelaniticus*); and northwards they stretched along the eastern frontier of Palestine:

for any considerable multiplication from Abraham to Moses, and on the mention of Moses' Cushite wife, the writer thinks to be untenable. Even conceding the former objection, which is unnecessary, one tribe has often become merged into another, and older one, and only the name of the later retained. See below and Mosks.

* Shakespeare, *Rom. and Jul. ii. 4*: "He fights as you kings prick-song, keeps time, distance, and proportion."
 † τὸ ταπεινὸν καὶ ἀπλοῦ τοῦ Δαυὶδ.
 ‡ ταπεινὸν καὶ ἀπλοῦ.
 § = *Himilfa et simplicia David*.
 ¶ The notion that there were two peoples called Midian, founded on the supposed shortness of the interval

while the oases in the peninsula of Sinai seem to have afforded them pasture grounds and caused it to be included in the "land of Midian" (but see below on this point). The *people* is always spoken of, in the Hebrew, as "Midian," מִדְיָן, except in Gen. xxxvii. 36; Num. xxv. 17, xxxi. 2, where we find the pl. מִדְיָנִים. In Gen. xxxvii. 28, the form מִדְיָנִים occurs, rendered in the A. V. as well as in the Vulg.^f Midianites; and this is probably the correct rendering, since it occurs in ver. 36 of the same chap.; though the people here mentioned may be descendants of MEDAN (which see). The gentile form מִדְיָנִי, "Midianite," occurs once, Num. x. 29.

After the chronological record of Midian's birth, with the names of his sons, in the xxvth chapter of Genesis, the name disappears from the Biblical history until the time of Moses; Midian is first mentioned, as a people, when Moses fled, having killed the Egyptian, to the "land of Midian" (Ex. ii. 15), and married a daughter of a priest of Midian (21). The "land of Midian," or the portion of it specially referred to, was probably the peninsula of Sinai, for we read in the next chapter (ver. 1) that Moses led the flock of Jethro his father-in-law, the priest of Midian "to the backside of the desert, and came to the mountain of God, even Horeb," and this agrees with a natural supposition that he did not flee far beyond the frontier of Egypt (compare Ex. xviii. 1-27, where it is recorded that Jethro came to Moses to the mount of God after the Exodus from Egypt; but in v. 27 "he went his way into his own land;" see also Num. x. 29, 30). It should, however, be remembered that the name of Midian (and hence the "land of Midian") was perhaps often applied, as that of the most powerful of the northern Arab tribes, to the northern Arabs generally, *i. e.* those of Abrahamic descent (comp. Gen. xxxvii. 28, but see respecting this passage above; and Judg. viii. 24); just as BENE-KEDEM embraced all those peoples, and, with a wider signification, other Eastern tribes. If this reading of the name be correct, "Midian" would correspond very nearly with our modern word "Arab;" limiting, however, the modern word to the Arabs of the northern and Egyptian deserts: all the Ishmaelite tribes of those deserts would thus be Midianites, as we call them Arabs, the desert being their "land." At least, it cannot be doubted that the descendants of Hagar and Keturah intermarried; and thus the Midianites are apparently called Ishmaelites, in Judg. viii. 24, being connected, both by blood and national customs, with the father of the Arabs. The wandering habits of nomadic tribes must also preclude our arguing from the fact of Moses' leading his father's flock to Horeb, that Sinai was necessarily more than a station of Midian: those tribes annually traverse a great extent of country in search of pasturage, and have their established summer and winter pastures. The Midianites were mostly (not always) dwellers in tents, not towns; and Sinai has not sufficient pasture to support more than a small, or a moving people. But it must be remembered that perhaps (or we may say probably) the Peninsula of Sinai has considerably changed in its physical character since the time of Moses; for the adjacent isthmus has, since that period, risen many feet, so that "the tongue of the

^f The LXX. have here Μαδιναῖος, which seems to be an unusual mode of writing the name of the people descended from Madian. The Samaritan has מִדְיָנִים.

Egyptian Sea" has "dried up;" and this supposition would much diminish the difficulty of accounting for the means of subsistence found by the Israelites in their wanderings in the wilderness when not miraculously supplied. Apart from this consideration, we know that the Egyptians afterwards worked mines at Sardinia, the Egyptians and a small mining population may have found sufficient sustenance, at least in some seasons of the year, in the few watered valleys, and wherever ground could be reclaimed; rock-inscriptions (though of later date) testify to the number of at least passers-by; and the remains of villages of a mining population have been recently discovered. Whatever may have been the position of Midian in the Sinaitic peninsula, if we may believe the Arabian historians and geographers, backed as their testimony is by the Greek geographers, the city of Midian was situate on the opposite, or Arabian, shore of the Arabian gulf, and thence northwards and spreading east and west we have the true country of the wandering Midianites. See further in *SINAI*.

The next occurrence of the name of this people in the sacred history marks their northern settlements on the border of the Promised Land, "on this side Jordan [by] Jericho" in the plains of Moab (Num. xxii. 1-4), when Balak said, of Israel, to the elders (זְקֵנִים), or "old men," the name of the Arab "sheykhs" of Midian, "Now shall this company lick up all [that are] round about us, as the ox licketh up the grass of the field." In the subsequent transaction with Balaam, the elders of Midian went with those of Moab, "with the rewards of divination in their hand" (7); but in the remarkable words of Balaam, the Midianites are not mentioned. This might be explained by the supposition that Midian was a wandering tribe, whose pasture-lands reached westward in the Arabian desert and frontier of Palestine; pasture was to be found, and who would not feel, in the same degree as Moab, Amalek, or the other more settled and agricultural inhabitants of the land allotted to the tribes of Israel, the arrival of the latter. But the spoil taken in the war that soon followed, and more especially the mention of the dwellings of Midian, render this suggestion very doubtful, and point rather to a considerable pastoral settlement of Midian in the trans-Jordanian country. Such settlements of Arabs have, however, been very common. In this case the Midianites were evidently tributary to the Amalekites, being "dukes of Sihon, dwelling in the country" (יִשְׁבֵי הָאָרֶץ): this inferior position explains their omission from Balaam's prophecy. It was here "on this side Jordan," that the chief doings of the Midianites with the Israelites took place. The latter, while they abode in Shittim, "joined themselves unto Balaam-Beor" (Num. xxv. 1, &c.—apparently unto Balaam-Beor) (Num. xxv. 1, &c.—apparently unto Balaam-Beor) as well as a Moabitish deity—the result of the sin of whoredom with the Moabitish women; and when "the anger of the Lord was kindled against Israel . . . and the congregation of the children of Israel [were] weeping [before] the door of the tabernacle of the congregation," an Israelite brought a Midianitish woman openly into the camp. The rank of this woman COZBI, that of a daughter of Zur, who was "head over a people," of a chief house in Midian, "throws a strange light

ראש אמות בית-אב, "head of families of a patriarchal house;" afterwards in ver. 18, called צוּבִי נְשִׂיאָה. (See next note.)

over the obscure page of that people's history. The views of the Canaanites, idolatry and whoredom, had infected the descendants of Abraham, doubtless connected by successive intermarriages with those tribes; and the prostitution of this chief's daughter, caught as it was from the customs of the Canaanites, is evidence of the ethnological type of the latter tribes. Some African nations have a similar custom: they offer their unmarried daughters to show hospitality to their guests. Zur was one of the five "kings" (מְלִכִּים),^a slain in the war with Midian, recorded in ch. xxxi.

The influence of the Midianites on the Israelites was clearly most evil, and directly tended to lead them from the injunctions of Moses. Much of the dangerous character of their influence may probably be ascribed to the common descent from Abraham. While the Canaanitish tribes were abhorred, Midian might claim consanguinity, and more readily seduce Israel from their allegiance. The events at Shittim occasioned the injunction to vex Midian and smite them—"for they vex you with their wives, wherewith they have beguiled you in the matter of Peor and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake" (Num. xxv. 18); and further on, Moses is enjoined, "Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people" (xxxii. 2). Twelve thousand men, a thousand from each tribe, went up to this war, a war in which all the males of the enemy were slain, and the five kings of Midian—Evi, Rekem, Zur, Hur, and Reba, together with Balaam; and afterwards, by the express command of Moses, and the virgins and female infants, of the captives brought into the camp, were spared alive. The cities and castles of the vanquished, and the spoil taken, afford facts to which we shall recur. After a lapse of some years (the number is very doubtful, see CHRONOLOGY), the Midianites appear again as the enemies of the Israelites. They had recovered from the devastation of the former war, probably by the arrival of fresh colonists from the desert tracts over which their tribes wandered; and they now were sufficiently powerful to become the oppressors of the children of Israel. The advocates of a short chronology must, however unwillingly, concede a considerable time for Midian thus to recover from the severe blow inflicted by Moses. Allied with the Amalekites, and the Bene-Kedem, they drove them to make dens in the mountains and caves and strongholds, and wasted their crops even to Gaza, on the Mediterranean coast, in the land of Simeon. The judgship of Gideon was the immediate consequence of these calamities; and with the battle he fought in the valley of Jezreel, and his pursuit of the flying enemy over Jordan to Karkor, the power of Midian seems to have been broken. It is written, "Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more" (viii. 28). The part taken by Gideon in this memorable event has been treated of elsewhere, but the Midianite side of the story is prominent with interest. [GIDEON.]

Midian had oppressed Israel for seven years. As

^a These are afterwards (Josh. xiii 21) called "princes" (נְסִיכִים), which may also be rendered the leader or captain of a tribe, or even of a family (Ges.) and "dukes" (דְּסִי), not the word rendered duke in the enumeration of the "dukes of Edom", "one anointed, a prize conse-

a numberless eastern horde they entered the land with their cattle and their camels. The imagination shows us the green plains of Palestine sprinkled with the black goats' hair tents of this great Arab tribe, their flocks and herds and camels let loose in the standing corn, and foraging parties of horsemen driving before them the possessions of the Israelites; for "they came like locusts (A. V. "grasshoppers," אַרְבֵּה) for multitude" (Judg. vi. 5), and when the "angel of the Lord" came to Gideon, so severe was the oppression that he was threshing wheat by the wine-press to hide it from the Midianites (11). When Gideon had received the Divine command to deliver Israel, and had thrown down the altar of Baal, we read, "Then all the Midianites and the Amalekites and the Bene-Kedem were gathered together, and went over," descended from the desert hills and crossed Jordan, "and pitched in the valley of Jezreel" (33)—part of the plain of Esdraelon, the battle-field of Palestine—and there, from "the grey, bleak crowns of Gilboa," where Saul and Jonathan perished, did Gideon, with the host that he had gathered together of Israel, look down on the Midianites, who "were on the north side of them, by the hill of Moreh, in the valley" (vii. 1). The scene over that fertile plain, dotted with the enemies of Israel, "the Midianites and the Amalekites and all the Bene-Kedem, [who] lay along¹ in the valley like locusts for multitude, and their camels were without number, as the sand by the sea-side for multitude" (vii. 12), has been picturesquely painted by Professor Stanley (*S. & P.*).

The descent of Gideon and his servant into the camp, and the conversation of the Midianite watch forms a vivid picture of Arab life. It does more; it proves that as Gideon, or Phurah, his servant, or both, understood the language of Midian, the Semitic languages differed much less in the 14th or 13th century B.C. than they did in after times [see ARABIA, vol. i. p. 96]; and we besides obtain a remarkable proof of the consanguinity of the Midianites, and learn that, though the name was probably applied to all or most of the northern Abrahamitic Arabs, it was not applied to the Canaanites, who certainly did not then speak a Semitic language that Gideon could understand.

The stratagem of Gideon receives an illustration from modern Oriental life. Until lately the police in Cairo were accustomed to go their rounds with a lighted torch thrust into a pitcher, and the pitcher was suddenly withdrawn when light was required (Lane's *Mod. Eg.* 5th ed. p. 120)—a custom affording an exact parallel to the ancient expedient adopted by Gideon. The consequent panic of the great multitude in the valley, if it has no parallels in modern European history, is consistent with Oriental character. Of all peoples, the nations of the East are most liable to sudden and violent emotions; and a panic in one of their heterogeneous, undisciplined, and excitable hosts has always proved disastrous. In the case of Gideon, however, the result of his attack was directed by God, the Divine hand being especially shown in the small number of Israel, 300 men, against 135,000 of the enemy. At the sight of the 300 torches, suddenly blazing round

crated by anointing" (Ges.) of Sihon king of the Amorites; apparently lieutenants of the Amorite, or princes of his appointing. [HUR; IRAM.]

¹ Prof. Stanley reads here "wrapt in sleep." Though the Heb. will bear this interpretation, Gesenius has "encamped."

about the camp in the beginning of the middle-watch (which the Midianites had newly set), with the confused din of the trumpets, "for the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow [withal], and they cried, [The sword] of the Lord and of Gideon" (vii. 20), "all the host ran, and cried, and fled" (21). The panic-stricken multitude knew not enemy from friend, for "the Lord set every man's sword against his fellow even throughout all the host" (22). The rout was complete, the first places made for being Beth-shittah ("the house of the acacia") in Zererath, and the "border" [שֵׁטֶר] of Abel-meholah, "the meadow of the dance," both being probably down the Jordan valley, unto Tabboth, shaping their flight to the ford of Bethbarah, where probably they had crossed the river as invaders. The flight of so great a host, encumbered with slow-moving camels, baggage, and cattle, was calamitous. All the men of Israel, out of Naphtali, and Asher, and Manasseh, joined in the pursuit; and Gideon roused the men of Mount Ephraim to "take before" the Midianites "the waters unto Beth-barah and Jordan" (23, 24). Thus cut off, two princes, Oreb and Zeeb (the "raven," or, more correctly "crow," and the "wolf"), fell into the hands of Ephraim, and Oreb they slew at the rock Oreb, and Zeeb they slew at the wine-press of Zeeb (vii. 25; comp. Is. x. 26, where the "slaughter of Midian at the rock Oreb" is referred to).^{*} But though we have seen that many joined in a desultory pursuit of the rabble of the Midianites, only the 300 men who had blown the trumpets in the valley of Jezreel crossed Jordan with Gideon, "frunt yet pursuing" (viii. 4). With this force it remained for the liberator to attack the enemy on his own ground, for Midian had dwelt on the other side Jordan since the days of Moses. Fifteen thousand men, under the "kings" [מְלָכֵי] of Midian, Zebah and Zalmunna, were at Karkor, the sole remains of 135,000, "for there fell an hundred and twenty thousand men that drew sword" (viii. 10). The assurance of God's help encouraged the weary three hundred, and they ascended from the plain (or ghór) to the higher country by a ravine or torrent-bed in the hills, "by the way of them that dwelt in tents [that is, the pastoral or wandering people as distinguished from towns-people], on the east of Nobah and Jogbehah, and smote the host, for the host was secure" (viii. 11)—secure in that wild country, on their own ground, and away from the frequent haunts of man. A sharp pursuit seems to have followed this fresh victory, ending in the capture of the kings and the final discomfiture of the Midianites. The overthrow of Midian in its encampment, when it was "secure," by the exhausted companies of Gideon (they were "faint," and had been refused bread both at Succoth and at Penuel, viii. 5-9), sets the seal to God's manifest aid in the deliverance of His people from the oppression of Midian. Zebah and Zalmunna were slain, and with them the name itself of Midian almost disappears from sacred history. That people never afterwards took up arms against Israel, though they may have been allied with the name-

^{*} It is added, in the same verse, that they pursued Midian, and brought the heads of the princes to Gideon "on the other side Jordan." This anticipates the account of his crossing Jordan (viii. 4), but such transpositions are frequent, and the Hebrew may be read "on this side Jordan."

less hordes who under the common designation of "the people of the East," Bene-Kedem, inhabited the eastern border of Palestine.

Having traced the history of Midian, it remains to show what is known of their condition and customs &c., besides what has already been incidentally mentioned. The whole account of their origin in Israel—and it is only thus that they find a place in the sacred writings, plainly marks them as characteristically Arab. We have already stated our opinion that they had intermarried with Ishmaelites, and become nationally one people, and that, conversely, it is most probable their genealogy and numbers, with such intermarriages, had caused the name of Midian to be applied to the northern Arabian Arabs generally. They are described as true Arabs—now Bedawees, or "people of the desert;" anon pastoral, or settled Arabs—the "flocks of Jethro; the cattle and flocks of Midian, in the later days of Moses; their camels without number as the sand of the sea-side for multitude when they oppressed Israel in the days of the Judges—and agree with such a description. Like Arabs, who are predominantly a nomadic people, they seem to have partially settled in the land of Moab, under the rule of Sihon the Amorite, and to have adapted themselves readily to the "cities" (צִירוֹת), and forts? (A. V. "goodly castles," שִׁירוֹת), which they did not build, but occupied, retaining even their flocks and herds (Num. xxxi. 9, 10), but not their camels, which are not common among settled Arabs, because they are not required, and are never, in that state, healthy.[†] Israel seems to have devastated that settlement, and when next Midian appears in history it is as a desert-horde, pouring into Palestine with innumerable camels; and, when routed and broken by Gideon, fleeing "by the way of them that dwelt in tents" to the east of Jordan. The character of Midian we think is thus unmistakably marked. The only glimpse of their habits is found in the vigorous picture of the camp in the valley of Jezreel, when the men talked together in the camp, and one told how he had dreamt that "a cake of barley-bread tumbled into the host of Midian, and came into a tent, and smote it that it fell, and overcame it, that the tent lay along" (Judg. vii. 13).

We can scarcely doubt, notwithstanding the disputes of antiquaries, that the more ancient of the remarkable stone buildings in the *Lejáh*, and stretching far away over the land of Moab, are at least as old as the days of Sihon; and reading Mr. Porter's descriptions of the wild old-world character of the scenery, the "cities," and the "goodly castles," one may almost fancy himself in presence of the hosts of Midian. (See *Handbook*, 501, 508, 523, &c.)

The spoil taken in both the war of Moses and that of Gideon is remarkable. On the former occasion, the spoil of 575,000 sheep, 72,000 oxen, and 61,000 asses, seems to confirm the nomadic character of the then pastoral character of the Midianites; the omission of any mention of camels has been already explained. But the gold, silver, brass, iron, tin, and lead (Num. xxxi. 29), the "jewels" of gold, chains, and bracelets, rings, earrings, and

[†] Thus an Arab, believing in contagious diseases, called Mahommed why camels in the desert are like man, and become mangy as soon as they mix with camels in towns. The prophet answered, "Who made the camel mangy?"

tablets" (50)—the offering to the Lord being 16,750 shekels (52)—taken by Moses, is especially noteworthy; and it is confirmed by the booty taken by Gideon; for when he slew Zebah and Zalmunna he "took away the ornaments that [were] on their camels' necks" (Judg. viii. 21), and (24-26) he asked of every man the earrings of his prey, "for they had golden earrings, because they [were] Ishmaelites." "And the weight of the golden ear-rings that he requested was a thousand and seven hundred [shekels] of gold; besides ornaments and collars, and purple raiment that [was] on the kings of Midian, and beside the chains that [were] about their camels' necks." (The rendering of A. V. is sufficiently accurate for our purpose here, and any examination into the form or character of these ornaments, tempting though it is, belongs more properly to other articles.) We have here a wealthy Arab nation, living by plunder, delighting in finery (especially their women, for we may here read "nose-rings"); and, where forays were impossible, carrying on the traffic southwards into Arabia, the land of gold—if not naturally, by trade—and across to Chaldaea; or into the rich plains of Egypt.

Midian is named authentically only in the Bible. It has no history elsewhere. The names of places and tribes occasionally throw a feeble light on its past dwellings; but the stories of Arabian writers, borrowed, in the case of the northern Arabs, too frequently from late and untrustworthy Jewish writers, cannot be seriously treated. For reliable facts we must rest on the Biblical narrative. The city of "Medyen [say the Arabs] is the city of the people of Shu'eyb, and is opposite Tabook, on the shore of Bahr el-Kulzum [the Red Sea]: between these is six days' journey. It [Medyen] is larger than Tabook; and in it is the well from which Moses watered the flock of Shu'eyb" (*Marásid*, s. v.). El-Makreezee (in his *Khitat*) enters into considerable detail respecting this city and people. The substance of his account, which is full of incredible fables, is as follows:—Medyen are the people of Shu'eyb, and are the offspring of Medyán "Midian," son of Abraham, and their mother was Kantoora, the daughter of Yuktán [Joktan] the Casaanite; she bare him eight children, from whom descended peoples. He here quotes the passage above cited from the *Marásid* almost *verbatim*, and adds, that the Arabs dispute whether the name be foreign or Arabic, and whether Medyen spoke Arabic, so-called. Some say that they had a number of kings, who were respectively named Abjad, Hawwez, Huttee, Keleem, Saafaa, and Karashet. This absurd

enumeration forms a sentence common in Arabic grammars, which gives the order of the Hebrew and ancient Arabic alphabets, and the numerical order of the letters. It is only curious as possibly containing some vague reference to the *language* of Midian, and it is therefore inserted here. These kings are said to have ruled at Mekkeh, Western Nejd, the Yámen, Medyen, and Egypt, &c., contemporaneously. That Midian penetrated into the Yemen is, it must be observed, extremely improbable, as the writer of this article has remarked in ARABIA, notwithstanding the hints of Arab authors to the contrary, Yákoob, in the *Moajam* (cited in the *Journal of the Deutsch. Morgenl. Gesellschaft*), saying that a southern Arabian dialect is of Midian; and El-Mes'oodee (*ap. Schultens*, p. 158, 9) inserting a Midianite king among the rulers of the Yemen: the latter being, however, more possible than the former, as an accidental and individual, not a national occurrence. The story of Shu'eyb is found in the Kur-án. He was sent as a prophet to warn the people of Midian, and being rejected by them, they were destroyed by a storm from heaven (Sale's *Kur-án*, vii. and xi.). He is generally supposed to be the same as Jethro, the father-in-law of Moses; but some, as Sale informs us, deny this; and one of these says "that he was first called Buyoon, and afterwards Shu'eyb, that he was a comely person, but spare and lean, very thoughtful, and of few words."—The whole Arab story of Medyen and Shu'eyb, even if it contain any truth, is encumbered by a mass of late Rabbinical myths.

El-Makreezee tells us that in the land of Midian were many cities, of which the people had disappeared, and the cities themselves had fallen to ruin; that when he wrote (in the year 825 of the Flight) forty cities remained, the names of some being known, and of others, lost. Of the former, he says, there were, between the Hijáz and Palestine and Egypt, sixteen cities; and ten of these in the direction of Palestine. They were El-Khalasah, Es-Saneetah, El-Medereh, El-Minyeh, El-Aawaj, El-Khuweyrak, El-Beereyn, El-Má-eyn, El-Seba, and El-Mu'allak. The most important of these cities were El-Khalasah and El-Saneetah; the stones of many of them had been removed to El-Ghazzah (Gaza) to build with them. This list, however, must be taken with caution.

In the A. V. of Apocr. and N. T. the name is given as MADIAN. [E. S. P.]

MIDWIFE. Parturition in the East is usually easy. The office of a midwife is thus, in many eastern countries, in little use, but is performed, when necessary, by relatives (Chardin, *Voy.* vii.

El-Kaaben el-Yemáneyeh (*Marásid*, s. v., and El-Bekree, and the *Kámoos* there cited). El-Medereh seems also to be the same as Dhu-l-Medereh (*Marásid*, s. v.), and therefore (from the name) probably the site of an idol-temple also.

מִיּוֹלֶדֶת, part. in P. of יוֹדֵד, "to bring forth;" *maia*: *obstetrix*. It must be remarked that מִיּוֹלֶדֶת, A. V., Ex. i. 19, "lively," is also in Rabbinical Hebrew "midwives," an explanation which appears to have been had in view by the Vulg., which interprets *chayoth* by "ipsae obstetricandi habent scientiam." It is also rendered "living creatures," implying that the Hebrew women were, like animals, quick in parturition. Gesenius renders "vividæ, robustæ," p. 468. In any case the general sense of the passage Ex. i. 19 is the same, viz., that the Hebrew women stood in little or no need of the midwives' assistance.

See an illustration of Cant. viii. 5, suggested in *Mishna, Parach* x. 5

مديان.

الخصفة.

المدينة المدرة السنبطة.

البيبين الحويرق الأعوج.

المعلف السبع المايين.

El-Khalasah (sometimes written El-Khulusab, and El-Khulshab), or Dhu-l-Khalasab, possessed an idol-temple, destroyed by order of Mohammed; the idol being named El-Khalasab, or the place, or "growing-place" of El-Khalasab. The place is said to be four days' journey from Mekkeh, in the 'Abila, and called "the southern Kaabeh."

23; Harmer, *Ibs.* iv. 425). [CHILDREN.] It may be for this reason that the number of persons employed for this purpose among the Hebrews was so small, as the passage Ex. i. 19 seems to show; unless, as Knobel and others suggest, the two named were the principal persons of their class.

In the description of the transaction mentioned in Ex. i. one expression "upon the stools" receives remarkable illustration from modern usage. Gesenius doubts the existence of any custom such as the direct meaning of the passage implies, and suggests a wooden or stone trough for washing the new-born child. But the modern Egyptian practice, as described by Mr. Lane, exactly answers to that indicated in the book of Exodus. "Two or three days before the expected time of delivery, the *Layeh* (midwife) conveys to the house the *kursee el-rildah*, a chair of a peculiar form, upon which the patient is to be seated during the birth" (Lane, *Mod. Egypt.* iii. 142).

The moral question arising from the conduct of the midwives does not fall within the scope of the present article. The reader, however, may refer to St. Augustine, *Contr. mendacium*, c. xv. 32, and *Quaest. in Hept.* ii. 1; also Corn. a Lap. *Com. on Ex. i.*

When it is said, "God dealt well with the midwives, and built them houses," we are probably to understand that their families were blessed either in point of numbers or of substance. Other explanations of inferior value have been offered by Kimchi, Calvin, and others (Calmet, *Com. on Ex. i.*; Patrick; Corn. a Lap.; Knobel; Schleusner, *Lex. V. T. oikta*; Ges. p. 193, *Crit. Sacr.*).

It is worth while to notice only to refute on its own ground the Jewish tradition which identified Siphrah and Puah with Jochebed and Miriam, and interpreted the "houses" built for them as the so-called royal and sacerdotal families of Caleb and Moses (Joseph. *Ant.* iii. 2, §4; Corn. a Lap. and *Crit. Sacr.* l. c.; Schöttgen. *Hor. Hebr.* ii. 450; *De Mess.* c. iv.). [H. W. P.]

MIGDAL-EL (מִגְדַּל־אֵל): Μεγαλαρείμ;

Alex. *Μαγδαλιώρα*—both including the succeeding name: *Magdal-El*, one of the fortified towns of the possession of Naphtali (Josh. xix. 38 only), named between IRON and HOREM, possibly deriving its name from some ancient tower—the "tower of El, or God." In the present unexplored condition of the part of Palestine allotted to Naphtali, it is dangerous to hazard conjectures as to the situations of the towns: but if it be possible that *Hurah* is Horem and *Yarân* Iron, the possibility is strengthened by finding a *Myjeidel*, at no great distance from them, namely, on the left bank of the *Wady Kerkerah*, 8 miles due east of the *Ras en-Nakurah*, 6 miles west of *Hurah* and 8 of *Yarân* (see Van de Velde's Map, 1858). At any rate the point is worth investigation.

By Eusebius (*Onomasticon*, Μαγδιήλ) it is spoken of as a large village lying between Dora (*Tantura*) and Ptolemais (*Akka*) at 9 miles from the former, that is just about *Athlêt*, the ancient "Castellum peregrinorum." No doubt the Castellum was anciently a migdol* or tower: but it is

* עֵל־הַאֲבִיבִים rendered in the LXX. ὅταν ὡσι πρὸς τὸ τικτεῖν; Vulg. *quum partus tempus advenerit*.

▲ May this not be the Magdolis named by Herodotus, ii. 153, as the site of Pharaoh Necho's victory over Josiah?

hard to locate a town of Naphtali below Carmel and at least 25 miles from the boundaries of the tribe. For a similar reason *Mejdel* by Tiberias, on the shore of the Lake of Gennesaret, is not likely to be Migdal-el (Rob. B. R. ii. 397), since it must be outside the ancient limits of Naphtali and within those of Zebulun. In this case, however, the distance is not so great.

Schwarz (184), reading Migdal-el and Horem as one word, proposes to identify it with *Mejdel el-Kerâm*, a place about 12 miles east of Akko.

A *Mejdel* is mentioned by Van de Velde (*Syr. and Pal.* ii. 307) in the central mountains of Palestine, near the edge of the *Ghor*, at the upper end of the *Wady Fasail*, and not far from *Damouh*, the ancient Edumia. This very possibly represents an ancient Migdal, of which no trace has yet been found in the Bible. It was also visited by Dr. Robinson (*B. R.* iii. 295), who gives good reasons for accepting it as the Magdal-senna mentioned by Jerome (*Onomast.* "Senna") as seven miles north of Jericho, on the border of Judaea. Another Migdal probably lay about two miles south of Jerusalem, near the Bethlehem road, where the cluster of ruins called *Kirbet Um-Magdala* is now situated (Tobler, *Dritte Wanderung*, 81).

The Migdal-Eder, at which Jacob halted on his way from Bethlehem to Hebron, was a short distance south of the former. [EDAR, TOWER OF.] [G.]

MIGDAL-GAD (מִגְדַּל־גַּד): Μαγδαλα;

Alex. *Μαγδαλαγὰδ*: *Magdal-Gad*, a city of Judah (Josh. xv. 37); in the district of the *Shifal*, or maritime lowland; a member of the second group of cities, which contained amongst others LACHISH, EGLON, and MAKKEDAH. By Eusebius and Jerome in the *Onomasticon*, it appears to be mentioned as "Magdala," but without any sign of its being actually known to them. A village called *Mejdel* lies in the maritime plain, a couple of miles inland from Ascalon, 9 from *Um Lakhis*, and 11 from *Ajlan*. So far this is in support of Van de Velde's identification (*Syr. & P.* ii. 237, *Memoir*, 334; Rob. 1st ed. vol. iii. Appenix 118 b) of the place with Migdal-gad, and it would be quite satisfactory if we were not uncertain whether the other two places are Lachish and Eglon. Makkedah at any rate must have been much further north. But to appreciate these conditions, we ought to know the principles on which the groups of towns in these catalogues are arranged, which as yet we do not. Migdal-gad was probably dedicated to, or associated with the worship of the ancient deity Gad, another of whose sanctuaries lay at the opposite extremity of the country at BAAL-GAD under Mount Hermon. [G.]

MIGDOL (מִגְדֹּל): Μαγδαλον, or

Μαγδαλὸν: *Magdalon*, proper name of one or two places on the eastern frontier of Egypt, cognate to *מִגְדֹּל*, which appears properly to signify a military watch-tower, as of a town (2 K. ix. 17), or isolated (xvii. 9), and the look-out of a vineyard (Is. v. 2: comp. Matt. xxi. 33, Mark xii. 1), or a shepherd's look-out, if we may judge from the proper name, *מִגְדֹּל עֵזְרָא*, "the tower of the flock."

(See Rawlinson's *Herod.* ii. 246, note.) But this was not the only Migdol along this coast. The *Στρατῶνων πύργος* or "Strato's tower," must have been another, and a third possibly stood near Ashkelon. (Μαζιδῶν; Μιμαλῶν.)

in which, however, it is possible that the second word is a proper name (Gen. xxxv. 21; and comp. Mic. iv. 8, where the military signification seems to be implied, though perhaps rhetorically only). This form occurs only in Egyptian geography, and it has therefore been supposed by Champollion to be substituted for an Egyptian name of similar sound, the

Coptic equivalent in the Bible, **ⲙⲉⲩⲱⲧⲱⲗ**, **ⲙⲉⲩⲧⲱⲗ** (Sah.), being, according to him, of Egyptian origin (*L'Égypte sous les Pharaons*, ii. 79, 80; comp. 69). A native etymology has been suggested, giving the signification "multitude of hills" (*Thes. s. v.*). The ancient Egyptian form of Migdol having, however, been found, written in a manner rendering it not improbable that it was a foreign word,^b MAKTUR or MAKTERU, as well as so used that it must be of similar meaning to the Hebrew **מִגְדֹּל**, and the Coptic equivalent occurring in a form, **ⲙⲉⲃⲧⲱⲗ** (Sah.), slightly differing from that of the geographical name, with the significations "a circuit, citadels, towers, bulwarks," a point hitherto strangely overlooked, the idea of the Egyptian origin and etymology of the latter must be given up.

Another name on the frontier, Baal-zephon, appears also to be Hebrew or Semitic, and to have a similar signification. [BAAL-ZEPHON.] The ancient Egyptian name occurs in a sculpture on the outer side of the north wall of the great hypostyle hall of the temple of El-Karnak at Thebes, where a fort, or possibly fortified town, is represented, with the name PA-MAKTUR EN RA-MA-MEN, "the tower of Pharaoh, establisher of justice;" the last four words being the phenomen of Sethe I. (B.C. cir. 1322). The sculpture represents the king's triumphal return to Egypt from an eastern expedition, and the place is represented as if on a main road, to the east of Leontopolis.

1. A Migdol is mentioned in the account of the Exodus. Before the passage of the Red Sea the Israelites were commanded "to turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon" (Ex. xiv. 2). In Numbers we read, "And they removed from Etham, and turned again unto Pi-hahiroth, which [is] before Baal-zephon: and they pitched before Migdol. And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness" (xxxiii. 7, 8). We suppose that the position

* The derivation is from **ⲙⲉⲩⲱ**, "multitude," and **ⲉⲗ**, **ⲧⲉⲗ** (Sah.), "a hill," which is daring, notwithstanding the instability of the vowels in Coptic.

The form **ⲙⲉⲩⲱⲧⲱⲗ** would better suit this etymology, were there not other reasons than its rashness against it. Forster (J.R.) gives it, on what authority we know not: perhaps it is a misprint (*Epist. ad Michaelis*, p. 29).

^b Foreign words are usually written with all or most of the vowels in ancient Egyptian: native words, rarely. We have no account of Jews in the Egyptian military service as early as this time; but it is not impossible that some of the fugitives who took Jeremiah with them may have become mercenaries in Pharaoh Hophra's army.

^c Steph. Byz. s. v., comp. *Fragmenta Historicorum Graecorum*, i. 20. If the latter part of the passage be from Hecataeus, the town was important in his time. *ⲉⲗⲁⲓⲱⲗⲟⲥ, ⲡⲱⲗⲁⲓ ⲁⲓⲱⲧⲱⲧⲱⲗⲟⲥ. Ἐκαταίος περιηγήσει τὸ ἐπὶ αὐτῷ Μεγάλαριον, κ. τ. λ.*

of the encampment was before or at Pi-hahiroth, behind which was Migdol, and on the other hand Baal-zephon and the sea, these places being near together. The place of the encampment and of the passage of the sea we believe to have been not far from the Persepolitan monument, which is made in Linant's map the site of the Serapeum. [EXODUS, THE.]

2. A Migdol is spoken of by Jeremiah and Ezekiel. The latter prophet mentions it as a boundary-town, evidently on the eastern border, corresponding to Seveneh, or Syene, on the southern. He prophesies the desolation of Egypt "from Migdol to Seveneh even unto the border of Cush," **ⲙⲉⲩⲱⲧⲱⲗ** **ⲙⲉⲩⲱⲧⲱⲗ** **ⲉⲃⲣⲉⲧ** (xxix. 10), and predicts slaughter "from Migdol to Seveneh" (xxx. 6). That the eastern border is that on which Migdol was situated is shewn not only by this being the border towards Palestine, and that which a conqueror from the east would pass, but also by the notices in the book of Jeremiah, where this town is spoken of with places in Lower Egypt. In the prophecy to the Jews in Egypt they are spoken of as dwelling at Migdol, Tahpanhes, and Noph, and in the country of Pathros (xlv. 1), and in that foretelling, apparently, an invasion of Egypt by Nebuchadnezzar, Migdol, Noph, and Tahpanhes are again mentioned together (xlv. 14). It seems plain, from its being spoken of with Memphis, and from Jews dwelling there, that this Migdol was an important town, and not a mere fort, or even military settlement.^c After this time there is no notice of any place of this name in Egypt, excepting of Magdolo, by Hecataeus of Miletus,^d and in the *Itinerary of Antoninus*, in which *Magdolo* is placed twelve Roman miles to the southward of Pelusium, in the route from the Serapeum to that town.^e This latter place most probably represents the Migdol mentioned by Jeremiah and Ezekiel. Its position on the route to Palestine would make it both strategically important and populous, neither of which would be the case with a town in the position of the Migdol of the Pentateuch. Gesenius, however, holds that there is but one Migdol mentioned in the Bible (*Lex. s. v.*). Lepsius distinguishes two Migdols, and considers Magdolo to be the same as the Migdol of Jeremiah and Ezekiel. He supposes the name to be only the Semitic rendering of "the Camp," **Ⲛⲉⲣⲁⲧⲱⲧⲱⲧⲱⲗ**, the settlement made by Psammetichus I. of Ionian and Carian mercenaries on the Pelusiac branch of the Nile.^f He ingeniously argues that Migdol is

^c The route is as follows:—"a Serapiu Pelusio mpm lx Thanbasio viii Site xxviii Magdolo xli Pelusio xli" (Ed. Parthey et Pinder, p. 76). These distances would place the Serapeum somewhat further southward than the site assigned to it in Linant's map [see EXODUS, THE], unless the route were very indirect, which in the desert might well be the case.

^d Herodotus describes "the Camps" as two places, one on either side of the Nile, and puts them "near the sea, a little below the city Bubastis, on the mouth of the Nile called the Pelusiac." *εἰσὶ δὲ οὗτοι οἱ χώροι πρὸς θαλάσσης ὀλίγον ἐνερθε Βουβάστιος πόλιος, ἐπὶ τῷ Πηλουσίῳ καλεμένῳ στόματι τοῦ Νείλου* (ii. 154). This statement is contradictory, as Bubastis is far from the Pelusiac mouth or the sea. Lepsius (*l. c.*) merely speaks of this settlement as near Pelusium, on the Pelusiac mouth below Bubastis, citing the last clause of the following passage of Diodorus Siculus, who gives but a loose repetition of Herodotus, and is not to be taken, here at least, as an independent authority, besides that he may fix the position of a territory only, and not of "the Camp"

mentioned in the Bible at the time of the existence—he rather loosely says foundation—of this settlement, but omitted by the Greek geographers—he should have said after Hecataeus of Miletus—the mercenaries having been removed by Amasis to Memphis (ii. 154), and not afterwards noticed excepting in the *Itinerary of Antoninus (Chronologie der Aegypten)*, i. 340, and note 5). The Greek and Hebrew or Semitic words do not however offer a sufficient nearness of meaning, nor does the Egyptian usage appear to sanction any deviation in this case; so that we cannot accept this supposition, which, moreover, seems repugnant to the fact that Migdol was a town where Jews dwelt. Champollion (*L'Egypte sous les Pharaons*, ii. 69-71) and others (Ewald, *Geschichte*, 2nd ed., ii. 7 note; Schleiden, *Die Landenge von Sués*, pp. 140, 141) have noticed the occurrence of Arabic names which appear to represent the ancient name Migdol, and to be derived from its Coptic equivalent. These names, of which the most common form appears to be Mash-tool, are found in the Census of El-Melek en-Násir (Mohammad Ibn Kalfóon), given by De Saey in his translation of 'Abd el-Lateef's History of Egypt. Their frequency favours the opinion that Migdol was a name commonly given in Egypt to forts, especially on or near the eastern frontier. Dr. Schleiden (*l. c.*) objects that Mashtool has an Arabic derivation; but we reply that the modern geography of Egypt offers examples that render this by no means a serious difficulty.

It has been conjectured that the *Μαγδολον* mentioned by Herodotus, in his reference to an expedition of Necho's (ii. 159), supposed to be that in which he slew Josiah, is the Migdol of the prophets (Mannert, *Afrika*, i. 489), and it has even been proposed to read in the Heb. text Migdol for Megiddo (Harenberg, *Bibl. Brem.* vi. 281, seqq.; Rosenmüller, *Alterth.* ii. 99); but the latter idea is unworthy of modern scholarship. [R. S. P.]

MIG'RON (מִגְרוֹן; *Magrón*; in Isai. *Μαγεδών*, and Alex. *Μαγεδών*; *Magron*), a town, or a spot—for there is nothing to indicate which—in the neighbourhood of Saul's city, Gibeah, on the very edge of the district belonging to it (1 Sam. xiv. 2); distinguished by a pomegranate-tree, under which on the eve of a memorable event we discover Saul and Abiah surrounded by the pror remnants of their force. Josephus (*Ant.* vi. 6, §2) presents it as a high hill (*βουνός ὑψηλός*), from which there was a wide prospect over the district devastated by the Philistines. But this gives no clue, for Palestine is full of elevated spots commanding wide prospects.

Migron is presented to our view only once again, viz. in the invaluable list of the places disturbed by Sennacherib's approach to Jerusalem (Is. x. 28). But here its position seems a little further north than that indicated in the former passage—supposing, that is, that Gibeah was at *Tuleil el Ful*. It here occurs between Aiath—that is Ai—and Michmash, in other words was on the north of the great ravine of the *Wady-Succinit*, while Gibeah was more than 2 miles to the south thereof. [GIBEAH, vol. i. 690 b, 691.] In Hebrew, *Migron* may mean a "precipice," a frequent feature of the

τοῖς δὲ μισθοφόροις . . . τὰ καλούμενα στρατόπεδα τόνων (καὶ τοῖς καλούμενοι στρατοπέδοι τόπων) οἰκίον ἔδωκε, καὶ χώραν πολλὴν κατελαβούρησεν μικρὸν ἐπ' αὐτὸ τοῦ Πηρουσιακοῦ στόματος (i. 67).

ⲙⲓⲒⲣⲟⲛ

part of the country in question, and it is not impossible therefore that two places of the same name are intended—a common occurrence in primitive countries and tongues where each rock or ravine has its appellation, and where no reluctance or inconsistency is found in having places of the same name in close proximity. As easily two Migrons, as two Gibeahs, or two Shochos.

The LXX. seem to have had MEGIDDO in their intentions, but this is quite inadmissible. (See Josephus, *Ant.* vi. 6, §2.)

MIJAMIN (מִיָּמִין; *Meiámin*; Alex. *Μεϊαμίν*; *Maiüman*). 1. The chief of the sixth of the 24 courses of priests established by David (1 Chr. xxiv. 9).

2. (*Μιαμίν*; Alex. *Μιαμείν*; F. A. *Μεϊαμίν*; *Miamin*). A family of priests who signed the covenant with Nehemiah; probably the descendants of the preceding, and the same as MIAMIN 2 (Neh. x. 7), and MINTAMIN 2.

MIK'LOTH (מִלְכָּלוֹת; *Μακελάω*; Alex. *Μακεδῶθ* in 1 Chr. ix.: *Macelloth*). 1. One of the sons of Jehiel, the father or prince of Gibeon, by his wife Maachah (1 Chr. viii. 32, ix. 37, 38). His son is variously called Shimeah or Shimeam.

2. (*Μακελλῶθ*). The leader (מִנְיָן) of the second division of David's army (1 Chr. xvii. 4), of which Dodai the Ahohite was captain (שָׂר). The *náyid*, in a military sense, appears to have been an officer superior in rank to the captains of thousands and the captains of hundreds (1 Chr. xiii. 1).^b

MIKNE'IAH (מִיִּכְנִיָּה; *Μακελλία*; Alex. *Μακενία*; F. A. *Μακελλά*, 1 Chr. xv. 18; *Μακένια*; Alex. *Μακενίας*, 1 Chr. xv. 21; *Μακενία*). One of the Levites of the second rank, gatekeepers of the ark, appointed by David to play in the Temple band "with harps upon Sheminith."

MILALA'I (מִלְאָלָי; om. in LXX.: *Melalá*). Probably a Gershonite Levite of the sons of Amphi, who, with Ezra at their head, played "the musical instruments of David the man of God" in the solemn procession round the walls of Jerusalem which accompanied their dedication (Neh. xii. 36). [MATTANIAH 2.]

MILCAH (מִלְכָּה; *Μελχά*; *Melcha*). 1. Daughter of Haran and wife of her uncle Nahor, Abraham's brother, to whom she bare eight children: the youngest, Bethuel, was the father of Rebekah (Gen. xi. 29, xxii. 20, 23, xxiv. 15, 24, 47). She was the sister of Lot, and her son Bethuel is distinguished as "Nahor's son, whom Milcah bare unto him," apparently to indicate that he was of the purest blood of Abraham's ancestry, being descended both from Haran and Nahor.

2. The fourth daughter of Zelophehad (Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3).

MIL'COM (מִלְכָּם; *δ βασιλεὺς αὐτῶν*; *Melchom*, 1 K. xi. 5, 33; *δ Μολόχ*; Alex. *Ἀμαλχόλοχ*, 2 K. xxiii. 13). The "abominator" of the children of Ammon, elsewhere called Moloch

^a Or in some MSS. *in agrum Gabaa*.
^b This verse should be rendered, "And David consisted with the captains of thousands and hundreds, belonging to each leader" (*náyid*).

(1 K. xi. 7, &c.) and MALCHAM (Zeph. i. 5, marg. "their king"), of the latter of which it is probably a dialectical variation. Movers (*Phönizier*, i. 358) calls it an Aramaic pronunciation.

MILE (*Μίλιον*, the Greek form of the Latin *miliarium*), a Roman measure of length equal to 1618 English yards. It is only once noticed in the Bible (Matt. v. 41), the usual method of the reckoning both in it and in Josephus being by the stadium. The Roman system of measurement was fully introduced into Palestine, though probably a later date; the Talmudists admitted the term "mile" (*מיל*) into their vocabulary: both Jerome (in his *Onomasticon*) and the Itineraries compute the distances in Palestine by miles; and to this day the old milestones may be seen, here and there, in that country (Robinson's *Bib. Res.* ii. 161 note, iii. 306). The mile of the Jews is said to have been of two kinds, long or short, dependent on the length of the pace, which varied in different parts, the long pace being double the length of the short one (*Carzov's Appar.* p. 679). [W. L. B.]

MILETUS (*Μίλητος*; *Miletus*) Acts xx. 15, 17, less correctly called MILETUM in 2 Tim. iv. 20. The first of these passages brings before us the scene of the most pathetic occasion of St. Paul's life; the second is interesting and important in reference to the question of the Apostle's second imprisonment.

St. Paul, on the return voyage from his third missionary journey, having left Philippi after the passover (Acts xx. 6), and desirous, if possible, to be in Jerusalem at Pentecost (*ib.* 16), determined to pass by Ephesus. Wishing, however, to communicate with the church in which he had laboured so long, he sent for the presbyters of Ephesus to meet him at Miletus. In the context we have the geographical relations of the latter city brought out as distinctly, as if it were St. Luke's purpose to state them. In the first place it lay on the coast to the S. of Ephesus. Next, it was a day's sail from Trogyllium (*ver.* 15). Moreover, to those who

are sailing from the north, it is in the direct line for Cos. We should also notice that it was near enough to Ephesus by land communication, for the message to be sent and the presbyters to come within a very narrow space of time. All these details correspond with the geographical facts of the case. As to the last point, Ephesus was by land only about 20 or 30 miles distant from Miletus. There is a further and more minute topographical coincidence, which may be seen in the phrase, "They accompanied him to the ship," implying as it does that the vessel lay at some distance from the town. The site of Miletus has now receded ten miles from the coast, and even in the Apostle's time it must have lost its strictly maritime position. This point is noticed by Prof. Hackett in his *Comm. on the Acts* (2nd ed. p. 344); compare Acts xxi. 5. In each case we have a low flat shore, as a marked and definite feature of the scene.

The passage in the second Epistle to Timothy where Miletus is mentioned, presents a very serious difficulty to the theory that there was only one Roman imprisonment. When St. Paul visited the place on the occasion just described, Trophimus was indeed with him (Acts xx. 4); but he certainly did not "leave him sick at Miletus;" for at the conclusion of the voyage we find him with the Apostle at Jerusalem (Acts xxi. 29). Nor is it possible that he could have been so left on the voyage from Caesarea to Rome: for in the first place there is no reason to believe that Trophimus was with the Apostle then at all; and in the second place the ship was never to the north of Cnidus (Acts xxvii. 7). But on the hypothesis that St. Paul was liberated from Rome and revisited the neighbourhood of Ephesus, all becomes easy, and consistent with the other notices of his movements in the Pastoral Epistles. Various combinations are possible. See *Life and Epistles of St. Paul*, ch. xxvii., and Birks, *Horae Apostolicae*.

As to the history of Miletus itself, it was far more famous five hundred years before St. Paul's day



Temple of Apollo at Miletus.

thaa it ever became afterwards. In early times it was the most flourishing city of the Ionian Greeks. The ships which sailed from it were celebrated for their distant voyages. Miletus suffered in the progress of the Lydian kingdom and became tributary to Croesus. In the natural order of events, it was absorbed in the Persian empire: and, revolting, it was stormed and sacked. After a brief period of spirited independence, it received a blow from which it never recovered, in the siege conducted by Alexander, when on his Eastern campaign. But still it held, even through the Roman period, the rank of a second-rate trading town, and Strabo mentions its four harbours. At this time it was politically in the province of ASIA, though CARIA was the old ethnological name of the district in which it was situated. Its pre-eminence on this coast had now long been yielded up to EPHEBUS. These changes can be vividly traced by comparing the whole series of coins of the two places. In the case of Miletus, those of the autonomous period are numerous and beautiful, those of the imperial period very scanty. Still Miletus was for some time an episcopal city of Western Asia. Its final decay was doubtless promoted by that silting up of the Maeander, to which we have alluded. No remains worth describing are now found in the swamps which conceal the site of the city of Thales and Hecataeus.

[J. S. H.]

MILK. As an article of diet, milk holds a more important position in Eastern countries than with us. It is not a mere adjunct in cookery, or restricted to the use of the young, although it is naturally the characteristic food of childhood, both from its simple and nutritive qualities (1 Pet. ii. 2), and particularly as contrasted with meat (1 Cor. iii. 2; Heb. v. 12); but beyond this it is regarded as substantial food adapted alike to all ages and classes. Hence it is enumerated among "the principal things for the whole use of a man's life" (Eccles. xxxix. 26), and it appears as the very emblem of abundance and wealth, either in conjunction with honey (Ex. iii. 8; Deut. vi. 3, xi. 9) or wine (Is. lv. 1), or even by itself (Job xxi. 24^b): hence also to "suck the milk" of an enemy's land was an expression betokening its complete subjection (Is. lx. 16; Ez. xxv. 4). Not only the milk of cows, but of sheep (Deut. xxxii. 14), of camels (Gen. xxxii. 15), and of goats (Prov. xxvii. 27) was used; the latter appears to have been most highly prized. The use of camel's milk still prevails among the Arabs (Burckhardt's *Notes*, i. 44).

Milk was used sometimes in its natural state, and sometimes in a sour, coagulated state: the former was named *kháláb*,^c and the latter *khemah*.^d In the A. V. the latter is rendered "butter," but there can be no question that in every case (except perhaps Prov. xxx. 33) the term refers to a preparation of milk well known in Eastern countries under the name of *leben*. The method now pursued in its

^a This is expressed in the Hebrew term for milk, *chalab*, the etymological force of which is "fatness." We may compare with the Scriptural expression, "a land flowing with milk and honey," the following passages from the classical writers—

Ῥεῖ δὲ γάλακτι πῖνον,
Ῥεῖ δ' οἴνῳ, ῤεῖ δὲ μέλισσῶν
Νέκταρι.—Εὐριπ. *Bacch.* 142.

^b *Flumina jam lactis, Jam flumina nectaris ibant:*
Flavaque de viridi stillabant lico-mella.

Ov. *Met.* i. 111.

preparation is to boil the milk over a slow fire, adding to it a small piece of old *leben* or some other acid in order to make it congregate (Russell, *Aleppo*, i. 118, 370; Burckhardt, *Arabia*, i. 60). The refreshing draught which Jael offered "in a lordly dish" to Sisera (Judg. v. 25) was *leben*, as Josephus particularly notes (γάλα διαφθορῶς ἤδη, *Ant.* v. 5, §4); it was produced from one of the goatskin bottles which are still used for the purpose by the Bedouins (Judg. iv. 19; comp. Burckhardt's *Notes*, i. 45). As it would keep for a considerable time it was particularly adapted to the use of travellers (2 Sam. xvii. 29). The amount of milk required for its production was of course considerable; and hence in Is. vii. 22 the use of *leben* is predicted as a consequence of the depopulation of the land, when all agriculture had ceased, and the fields were covered with grass. In Job xx. 17, xxix. 6, the term is used as an emblem of abundance in the same sense as milk. *Leben* is still extensively used in the East: at certain seasons of the year the poor almost live upon it, while the upper classes eat it with salad or meat (Russell, i. 118). It is still offered in hospitality to the passing stranger, exactly as of old in Abraham's tent (Gen. xviii. 8; comp. Robinson, *Bib. Res.* i. 571, ii. 70, 211), so freely indeed that in some parts of Arabia it would be regarded a scandal if money were received in return (Burckhardt's *Arabia*, i. 120, ii. 106). Whether milk was used instead of water for the purpose of boiling meat, as is at present not unusual among the Bedouins, is uncertain. [COOKING.] The prohibition against seething a kid in its mother's milk (occurring as it does amid the regulations of the harvest festival, Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21) was probably directed against some heathen usage practised at the time of harvest. [W. L. B.]

MILL. The mills (מִלִּים, *rechaim*)^a of the ancient Hebrews probably differed but little from those at present in use in the East. These consist of two circular stones, about 18 in. or two feet in diameter, the lower of which (Lat. *meta*) is fixed, and has its upper surface slightly convex, fitting into a corresponding concavity in the upper stone (Lat. *catillus*). The latter, called by the Hebrews *receb* (רֶכֶב), "chariot," and by the Arabs *rethak*, "rider," has a hole in it through which the grain passes, immediately above a pivot or shaft which rises from the centre of the lower stone, and about which the upper stone is turned by means of an upright handle fixed near the edge. It is worked by women, sometimes singly and sometimes two together, who are usually seated on the bare ground (Is. xlvi. 1, 2) "facing each other; both have hold of the handle by which the upper is turned round on the 'nether' millstone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone. It is not correct to say that one pushes it half round,

^b In this passage the marginal reading, "milk pails," is preferable to the text, "breasts." The Hebrew word does not occur elsewhere, and hence its meaning is doubtful. Perhaps its true sense is "farm-yard" or "fold."

^c מִלִּים.

^d מִלִּים.

^a Compare Arabic رَجِيَان, *rahayin*, the dual of

رَجِي, *raha*, a mill. The dual form of *raha* refers to the pair of stones composing the mill.

MILL

and then the other seizes the handle. This would beslow work, and would give a spasmodic motion to the stone. Both retain their hold, and pull to, or push from, as men do with the whip or cross-cut saw. The proverb of our Saviour (Matt. xxiv. 41) is true to life, for women only grind. I cannot recall an instance in which men were at the mill" (Thomson, *The Land and the Book*, c. 34). The labour is very hard, and the task of grinding in consequence performed only by the lowest servants (Ex. xi. 5; comp. Plaut. *Merc.* ii. 3), and captives (Judg. xvi. 21; Job. xxxi. 10; Is. xlvii. 1, 2; Lam. v. 13; comp. Hom. *Od.* vii. 103; Suet. *Tib.* c. 51).^b So essential were mill-stones for daily domestic use, that they were forbidden to be taken (Deut. xxiv. 6; Jos. *Ant.* iv. 8, §26), and a pledge in order that a man's family might not be deprived of the means of preparing their food. Among the Fellahs of the Hauran one of the chief articles of furniture described by Burckhardt (*Syria*, p. 292) is the "hand-mill which is used in summer when there is no water in the wadys to drive the mills." The sound of the mill is the indication of peaceful household life, and the absence of it is a sign of desolation and abandonment, "When the sound of the mill is low" (Eccl. xii. 4). No more affecting picture of utter destruction could be imagined than that conveyed in the threat denounced against Judah by the mouth of the prophet Jeremiah (xxv. 10), "I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the mill-stones, and the light of the candle" (comp. Rev. xviii. 22). The song of the women grinding is supposed by some to be alluded to in Eccl. xii. 4, and it was evidently so understood by the LXX,^c but Dr. Robinson says (i. 485) "we heard no song as an accompaniment to the work," and Dr. Hackett (*Bibl. Illustr.* p. 49) ascribes it rather as shrieking than singing. It is alluded to in Homer (*Od.* xx. 105-119); and Athenæus (xiv. p. 619a) refers to a peculiar chant which was sung by women winnowing corn and mentioned by Aristophanes in the *Tesmophoriazusæ*.

The hand-mills of the ancient Egyptians appear to have been of the same character as those of their descendants, and like them were worked by women (Wilkinson, *Anc. Eg.* ii. p. 118, &c.). "They had also a large mill on a very similar principle; but the stones were of far greater power and dimensions; and this could only have been turned by cattle or asses, like those of the ancient Romans, and of the modern Cairenes." It was the mill-stone of a mill of this kind, driven by an ass,^d which is alluded to in Matt. xviii. 6 (*μύλος ονικός*), to distinguish it, says Lightfoot (*Hor. Hebr.* in loc.) from those small mills which were used to grind spices for the wound of circumcision, or for the delights of the sabbath, and to which both Kinchin and Jarchi find a reference in Jer. xxv. 10. Of a

^b Grinding is reckoned in the Mishna (*Shabbath*, vii. 2) among the chief household duties, to be performed by the wife unless she brought with her one servant (*Cethuboth*, v. 5); in which case she was relieved from grinding, baking, and washing, but was still obliged to suckle her child, make her husband's bed, and work in wool.

^c *ἡ ἀσθενοῦς φωνή τῆς ἀληθοῦς*, reading *טַחְנָה*. *tachnâh*, "a woman grinding," for *טַחְנָה*, *tachnâh*.

^d Comp. Ovid, *Fust.* vi. 318 "et quæ pumiceas versat mella molas."

married man with slender means it is said in the Talmud (*Kiddushin*, p. 29b), "with a millstone on his neck he studies the law," and the expression is still proverbial (Tendlaw, *Sprichwörter*, p. 181).

It was the moveable upper millstone of the hand-mill with which the woman of Thebez broke Abimelech's skull (Judg. ix. 53). It is now generally made, according to Dr. Thomson, of a porous lava brought from the Hauran, both stones being of the same material, but, says the same traveller, "I have seen the *nether* made of a compact sandstone, and quite thick, while the *upper* was of this lava, probably because from its lightness it is the more easily driven round with the hand" (*The Land and the Book*, ch. 34). The porous lava to which he refers is probably the same as the black tufa mentioned by Burckhardt (*Syria*, p. 57), the blocks of which are brought from the Lejah, and are fashioned into millstones by the inhabitants of Ezra, a village in the Hauran. "They vary in price according to their size, from 15 to 60 piastres, and are preferred to all others on account of the hardness of the stone."

The Israelites, in their passage through the desert, had with them hand-mills, as well as mortars [MORTAR] in which they ground the manna (Num. xi. 8). One passage (Lam. v. 13) is deserving of notice, which Hobeisel (*de Molis Manual. Vet.* in Ugolini, vol. xxix) explains in a manner which gives it a point which is lost in our A. V. It may be rendered, "the choice (men) bore the mill (טַחְנֹן, *techôn*),^e and the youths stumbled beneath the wood;" the wood being the woodwork or shaft of the mill, which the captives were compelled to carry. There are besides allusions to other apparatus connected with the operation of grinding, the sieve, or bolter (נֹפֶה, *nâphâh*, Is. xxx. 28; or פְּבֵרָה, *cêbârâh*, Am. ix. 9) and the hopper, though the latter is only found in the Mishna (*Zabim*, iv. 3), and was a late invention. We also find in the Mishna (*Demai*, iii. 4) that mention is made of a miller (טַחְנֵן, *tôchnên*), indicating that grinding corn was recognized as a distinct occupation. Wind-mills and water-mills are of more recent date. [W. A. W.]

MILLET (דֹחַן, *dôchan*: κέγχρος: *mīlūm*).

in all probability the grains of *Panicum miliaceum* and *italicum*, and of the *Holcus sorghum*, Linn. (the *Sorghum vulgare* of modern writers), may all be comprehended by the Hebrew word. Mention of millet occurs only in Ez. iv. 9, where it is enumerated together with wheat, barley, beans, lentils, and fitches, which the prophet was ordered to make into bread. Celsius (*Hierob.* i. 454) has given the names of numerous old writers who are in favour of the interpretation adopted by the LXX. and Vulg.; the Chaldee, Syriac, and Arabic versions have a word identical with the Hebrew. That "millet" is the correct rendering of the original word there can be no doubt; the only question that remains for consideration is, what is the particular species of millet intended: is it the *Panicum miliaceum*, or the *Sorghum vulgare*, or may both kinds be denoted? The Arabs to this day apply the term *dubhan*

^e Compare the Arabic طاحون, *tahoon*, a mill.

^f From root טַחַן, "to be dusky," in allusion to the colour of the seeds

to the *Panicum miliaceum*, but Forskål (*Descr. Plant.* p. 174) uses the name of the *Holcus dochna*, "a plant," says Dr. Royle (*Kitto's Cyc.* art. "Dokhan"), "as yet unknown to botanists." The *Holcus dourra* of Forskål, which he says the Arabs call *tdam*, and which he distinguishes from the *H. dochna*, appears to be identical with the *dourra*, *Sorghum vulgare*, of modern botanists. It is impossible in the case of these and many other cereal grains to say to what countries they are indigenous. Sir G. Wilkinson enumerates wheat, beans, lentiles, and *dourra*, as being preserved by seeds, or by representation on the ancient tombs of Egypt, and has no doubt that the *Holcus sorghum* was known to the ancient inhabitants of that country. Dr. Royle maintains that the true *dukhun* of Arab authors is the *Panicum miliaceum*, which is universally cultivated in the East. Celsius (*Hierob.* l. c.) and Hiller (*Hierophyt.* ii. 124) give *Panicum* as the rendering of *Dochan*; the LXX. word *κέγχρος*, in all probability is the *Panicum italicum*, a grass cultivated in Europe as an article of diet. There is, however, some difficulty in identifying the precise plants spoken of by the Greeks and Romans under the names of *κέγχρος*, *ελυμος*, *panicum*, *milian*, &c.



Sorghum vulgare.

The *Panicum miliaceum* is cultivated in Europe and in tropical countries, and like the *dourra*, is often used as an ingredient in making bread; in India it is cultivated in the cold weather with wheat and barley. Tournefort (*Voyage*, ii. 95) says that the poor people of Samos make bread by mixing half wheat and half barley and white millet. The seeds of millet in this country are, as is well known, extensively used as food for birds. It is probable that both the *Sorghum vulgare*, and the *Panicum*

miliaceum, were used by the ancient Hebrews and Egyptians, and that the Heb. *Dochan* may denote either of these plants. Two cultivated species of *Panicum* are named as occurring in Palestine, viz. *P. miliaceum* and *P. italicum*, (*Strahl's Flor. Palaest.* Nos. 35, 37). The genera *Sorghum* and *Panicum* belong to the natural order Gramineae, perhaps the most important order in the vegetable kingdom.



Panicum Miliaceum.

MILLO (מִלּוֹ), always with the definite article: הַ מִּלּוֹ, once τὸ ἀνάθημα; Alex. in 1 K. ix. only, ἡ μελω: *Mello*, a place in ancient Jerusalem. Both name and thing seem to have been already in existence when the city was taken from the Jebusites by David. His first occupation after getting possession was to build "round about, from the Millo and to the house" (A. V. "inward;" 2 Sam. v. 9): or as the parallel passage has it, "he built the city round about, and from the Millo round about" (1 Chr. xi. 8). Its repair or restoration was one of the great works for which Solomon raised his "levy" (1 K. ix. 15, 24, ii. 27); and it formed a prominent part of the fortifications by which Hezekiah prepared for the approach of the Assyrians (2 Chr. xxxii. 5). The last passage seems to show that "the Millo" was part of the "city of David," that is of Zion, a conclusion which is certainly supported by the singular passage, 2 K. xii. 20, where, whichever view we take of Silla, the "house of Millo" must be in the neighbourhood of the Tyropoeon valley which lay at the foot of Zion. More than this it seems impossible to gather from the notices quoted above—all the passages in which the name is found in the O. T.

If "Millo" be taken as a Hebrew word, it would be derived from a root which has the force of "filling" (see Gesenius, *Thes.* 787, 789). This notion has been applied by the interpreters after their custom in the most various and opposite ways:—a rampart (*agger*); a mound; an open space used for assemblies, and therefore often filled with people; a ditch or valley; even a trench filled with water. It has led the writers of the Targums to render Millo by מִלְּתָה, i. e. *Milletha*, the term

MILLO, THE HOUSE OF

by which in other passages they express the Hebrew מִלּוֹ, *sol'lah*, the mound which in ancient warfare was used to besiege a town. But unfortunately none of these guesses enable us to ascertain what Millo really was, and it would probably be nearer the truth—it is certainly safer—to look on the name as an ancient or archaic term, Jebusite, or possibly even still older, adopted by the Israelites when they took the town, and incorporated into their own nomenclature.^a That it was an ante-hebraic term is supported by its occurrence in connection with Shechem, so eminently a Canaanite place. (See the next article.) The only ray of light which we can obtain is from LXX. Their rendering in every case (excepting^b only 2 Chr. xxxii. 5) is ἡ ἄκρα, a word which they employ nowhere else in the O. T. Now ἡ ἄκρα means “the citadel,” and it is remarkable that it is the word used with unvarying persistence throughout the Books of Maccabees for the fortress on Mount Zion, which was occupied throughout the struggle by the adherents of Antiochus, and was at last razed and the very hill levelled by Simon. [JERUSALEM, vol. i. p. 1000 b, 1002 a, &c.] It is therefore perhaps not too much to assume that the word *millo* was employed in the Hebrew original of 1 Maccabees. The point is exceedingly obscure, and the above is at the best little more than mere conjecture, though it agrees so far with the slight indications of 2 Chr. xxxii. 5, as noticed already. [G.]

MILLO, THE HOUSE OF. 1. מִלּוֹ

מִלּוֹ: ὁ οἶκος Βηθαδάων; Alex. οἶκος μαλλων: *wha Mello*; *oppidium Mello*. Apparently a family or clan, mentioned in Judg. ix. 6, 20 only, in connection with the men or lords of Shechem, and concerned with them in the affair of Abimelech. No clue is given by the original or any of the versions as to the meaning of the name.

2. מִלּוֹ ב: οἶκος Μάδλα: *domus Mello*. The “house of Millo that goeth down to Silla” was the spot at which king Joash was murdered by his slaves (2 K. xii. 20). There is nothing to lead us to suppose that the murder was not committed in Jerusalem, and in that case the spot must be connected with the ancient Millo (see preceding article). Two explanations have been suggested of the name SILLA. These will be discussed more fully under that head, but whichever is adopted would equally place Beth Millo in or near the Tyropeon, taking that to be where it is shown in the plan of Jerusalem, at vol. i. p. 1018. More than this can hardly be said on the subject in the present state of our knowledge. [G.]

MINES, MINING. “Surely there is a source for the silver, and a place for the gold which they refine. Iron is taken out of the soil, and stone man melts (for) copper. He hath put an end to darkness, and to all perfection (i. e., most thoroughly) he searcheth the stone of thick darkness and of the shadow of death. He hath sunk a shaft far from the wanderer; they that are forgotten of the foot are suspended, away from man they waver to and fro. (As for) the earth, from her

cometh forth bread, yet her nethermost parts are upturned as (by) fire. The place of sapphire (are) her stones, and dust of gold is his. A track which the bird of prey hath not known, nor the eye of the falcon glared upon; which the sons of pride (i. e. wild beasts) have not trodden, nor the roaring lion gone over; in the flint man hath thrust his hand, he hath overturned mountains from the root; in the rocks he hath cleft channels, and every rare thing hath his eye seen: the streams hath he bound that they weep not, and that which is hid he bringeth forth to light” (Job xxviii. 1-11). Such is the highly poetical description given by the author of the book of Job of the operations of mining as known in his day, the only record of the kind which we inherit from the ancient Hebrews. The question of the date of the book cannot be much influenced by it; for indications of a very advanced state of metallurgical knowledge are found in the monuments of the Egyptians at a period at least as early as any which would be claimed for the author. Leaving this point to be settled independently, therefore, it remains to be seen what is implied in the words of the poem.

It may be fairly inferred from the description that a distinction is made between gold obtained in the manner indicated, and that which is found in the natural state in the alluvial soil, among the debris washed down by the torrents. This appears to be implied in the expression “the gold they refine,” which presupposes a process by which the pure gold is extracted from the ore, and separated from the silver or copper with which it may have been mixed. What is said of gold may be equally applied to silver, for in almost every allusion to the process of refining the two metals are associated. In the passage of Job which has been quoted, so far as can be made out from the obscurities with which it is beset, the natural order of mining operations is observed in the description. The whole point is obviously contained in the contrast, “Surely there is a source for the silver, and a place for the gold which men refine,—but where shall wisdom be found, and where is the place of understanding?” No labour is too great for extorting from the earth its treasures. The shaft is sunk, and the adventurous miner, far from the haunts of men, hangs in mid-air (v. 4): the bowels of the earth—which in the course of nature grows but corn—are overthrown as though wasted by fire. The path which the miner pursues in his underground course is unseen by the keen eye of the falcon, nor have the boldest beasts of prey traversed it, but man wins his way through every obstacle, hews out tunnels in the rock, stops the water from flooding his mine, and brings to light the precious metals as the reward of his adventure. No description could be more complete. The poet might have had before him the copper mines of the Sinaitic peninsula. In the Wady Maghârah, “the valley of the Cave,” are still traces of the Egyptian colony of miners who settled there for the purpose of extracting copper from the freestone rocks, and left their hieroglyphic inscriptions upon the face of the cliff. That these inscriptions are of great antiquity there can be little doubt, though Lepsius may not be justified in placing them at a date

^a Just as the Knichtens-guld Lane of Saxon London became Nightingale Lane, as the Saxon name grew unintelligible.

^b Here, and here only, the LXX. have τὸ ἀνάλημμα, perhaps the “foundation” or “substruction”; though Schaeffer gives also the meaning *alstituto*.

^c It is curious that the word ἄκρα, here used, is apparently Egyptian in origin, and if so may have been a technical term among the Egyptian miners of the Sinaitic peninsula.

B.C. 4000. "Already, under the fourth dynasty of Manetho," he says, "the same which erected the great pyramids of Gizeh, 4000 B.C., copper mines had been discovered in this desert, which were worked by a colony. The peninsula was then inhabited by Asiatic, probably Semitic races; therefore do we often see in those rock sculptures, the triumphs of Pharaoh over the enemies of Egypt. Almost all the inscriptions belong to the Old Empire, only one was found of the co-regency of Tuthmosis III. and his sister" (*Letters from Egypt*, p. 346, Eng. tr.). In the *Maghârah tablets* Mr. Drew (*Scripture Lands*, p. 50 note) "saw the cartouche of Suphis, the builder of the Great Pyramid, and on the stones at Sûrâbit el Khâdim there are those of kings of the eighteenth and nineteenth dynasties." But the most interesting description of this mining colony is to be found in a letter to the Athenæum (June 4, 1859, No. 1649, p. 747), signed M. Δ. and dated from "Sarabut el Khadem, in the Desert of Sinai, May, 1859." The writer discovered on the mountain exactly opposite the caves of Maghârah, traces of an ancient fortress intended, as he conjectures, for the protection of the miners. The hill on which it stands is about 1000 feet high, nearly insulated, and formed of a series of precipitous terraces, one above the other, like the steps of the pyramids. The uppermost of these was entirely surrounded by a strong wall within which were found remains of 140 houses, each about ten feet square. There were, besides, the remains of ancient hammers of green porphyry, and reservoirs "so disposed that when one was full the surplus ran into the others, and so in succession, so that they must have had water enough to last for years. The ancient furnaces are still to be seen, and on the coast of the Red Sea are found the piers and wharves whence the miners shipped their metal in the harbour of Abu Zelimeh. Five miles from Sarabut el Khadem the same traveller found the ruins of a much greater number of houses, indicating the existence of a large mining population, and, besides, five immense reservoirs formed by damming up various wadis. Other mines appear to have been discovered by Dr. Wilson in the granite mountains east of the Wady Mokatteb. In the Wady Nash the German traveller Küppell, who was commissioned by Mohammed Ali, the Viceroy of Egypt, to examine the state of the mines there, met with remains of several large smelting furnaces, surrounded by heaps of slag. The ancient inhabitants had sunk shafts in several directions, leaving here and there columns to prevent the whole from falling in. In one of the mines he saw huge masses of stone rich in copper (Ritter, *Erkunde*, xiii. 786). The copper mines of Phaeno in Idumæa, according to Jerome, were between Zoar and Petra: in the persecution of Diocletian the Christians were compelled to work them.

The gold mines of Egypt in the Bishâree desert, the principal station of which was Eshuranib, about three days' journey beyond Wady Allaga, have been discovered within the last few years by M. Linant and Mr. Bonomi, the latter of whom supplied Sir G. Wilkinson with a description of them, which he quotes (*Anc. Eg.* iii. 229, 230). Ruins of the miners' huts still remain as at Sûrâbit el-Khâdim. "In those nearest the mines lived the workmen who were employed to break the quartz into small fragments, the size of a bean, from whose hands the pounded stone passed to the persons who ground it

in hand-mills, similar to those now used for corn in the valley of the Nile made of granitic stone, one of which is to be found in almost every house at these mines, either entire or broken. The quartz thus reduced to powder was washed on inclined tables, furnished with two cisterns, all built of fragments of stone collected there; and near these inclined planes are generally found little white mounds, the residue of the operation." According to the account given by Diodorus Siculus (iii. 12-14), the mines were worked by gangs of convicts and captives in fetters, who were kept day and night to their task by the soldiers set to guard them. The work was superintended by an engineer, who selected the stone and pointed it out to the miners. The harder rock was split by the application of fire, but the softer was broken up with picks and chisels. The miners were quite naked, their bodies being painted according to the colour of the rock they were working, and in order to see in the dark passages of the mine they carried lamps upon their heads. The stone as it fell was carried off by boys, it was then pounded in stone mortars with iron pestles by those who were over 30 years of age till it was reduced to the size of a lentil. The women and old men afterwards ground it in mills to a fine powder. The final process of separating the gold from the pounded stone was entrusted to the engineers who superintended the work. They spread this powder upon a broad slightly inclined table, and rubbed it gently with the hand, pouring water upon it from time to time so as to carry away all the earthy matter, leaving the heavier particles upon the board. This was repeated several times; at first with the hand and afterwards with fine sponges gently pressed upon the earthy substance, till nothing but the gold was left. It was then collected by other workmen, and placed in earthen crucibles with a mixture of lead and salt in certain proportions, together with a little tin and some barley bran. The crucibles were covered and carefully closed with clay, and in this condition baked in a furnace for five days and nights without intermission. Of the three methods which have been employed for refining gold and silver, 1. by exposing the fused metal to a current of air; 2. by keeping the alloy in a state of fusion and throwing nitre upon it; and 3. by mixing the alloy with lead, exposing the whole to fusion upon a vessel of bone-ashes or earth, and blowing upon it with bellows or other blast; the latter appears most nearly to coincide with the description of Diodorus. To this process, known as the cupelling process [LEAD], there seems to be a reference in Ps. xii. 6; Jer. vi. 28-30; Ez. xxii. 18-22, and from it Mr. Napier (*Met. of the Bible*, p. 24) deduces a striking illustration of Mal. iii. 2, 3, "he shall sit as a refiner and purifier of silver," &c. "When the alloy is melted . . . upon a cupell, and the air blown upon it, the surface of the melted metals has a deep orange-red colour, with a kind of flickering wave constantly passing over the surface . . . As the process proceeds the heat is increased . . . and a little the colour of the fused metal becomes lighter . . . At this stage the refiner watches the operation, either standing or sitting, with the greatest earnestness, until all the orange colour and shading disappears, and the metal has the appearance of a highly-polished mirror, reflecting every object around it; even the refiner, as he looks upon the mass of metal, may see himself as in a looking

glass, and thus he can form a very correct judgment respecting the purity of the metal. If he is satisfied, the fire is withdrawn, and the metal removed from the furnace; but if not considered pure more lead is added and the process repeated."

Silver mines are mentioned by Diodorus (i. 33) with those of gold, iron, and copper, in the island of Meroe, at the mouth of the Nile. But the chief supply of silver in the ancient world appears to have been brought from Spain. The mines of that country were celebrated (1 Macc. viii. 3). Mt. Oropeda, from which the Guadalquivir, the ancient Bales, takes its rise, was formerly called "the silver mountain," from the silver-mines which were in it (Strabo, iii. p. 148). Tartessus, according to Strabo, was an ancient name of the river, which gave its name to the town which was built between its two mouths. But the largest silver-mines in Spain were in the neighbourhood of Carthago Nova, from which, in the time of Polybius, the Roman government received 25,000 drachmæ daily. These, when Strabo wrote, had fallen into private hands, though most of the gold-mines were public property (iii. p. 148). Near Castulo there were lead-mines containing silver, but in quantities so small as not to repay the cost of working. The process of separating the silver from the lead is abridged by Strabo from Polybius. The lumps of ore were first pounded, and then sifted through sieves into water. The sediment was again pounded, and again filtered, and after this process had been repeated five times the water was drawn off, the remainder of the ore melted, the lead poured away and the silver left pure. If Tartessus be the Tarshish of Scripture, the metal workers of Spain in those days must have possessed the art of hammering silver into sheets, for we find in Jer. x. 9, "silver spread into plates is brought from Tarshish, and gold from Uphaz."

We have no means of knowing whether the gold of Ophir was obtained from mines or from the washing of gold-streams.^b Pliny (vi. 32), from Juba, describes the *littus Homnæum* on the Persian Gulf as a place where gold-mines existed, and in the same chapter alludes to the gold-mines of the Sabæans. But in all probability the greater part of the gold which came into the hands of the Phœnicians and Hebrews was obtained from streams; its great abundance seems to indicate this. At a very early period Jericho was a centre of commerce with the East, and in the narrative of its capture we meet with gold in the form of ingots (Josh. vii. 21, A. V. "wedge," lit. "tongue"),^c in which it was probably cast for the convenience of traffic. That which Achan took weighed 25 oz.

As gold is seldom if ever found entirely free from silver, the quantity of the latter varying from 2 per cent. to 30 per cent., it has been supposed that the ancient metallurgists were acquainted with some means of parting them, an operation performed in modern times by boiling the metal in nitric or sulphuric acid. To some process of this kind it has been imagined that reference is made in Prov. xvii. 3, "The *fining-pot* is for silver, and the furnace for gold;" and again in xxvii. 21. "If, for example," says Mr. Napier, "the term *fining-*

pot could refer to the vessel or pot in which the silver is dissolved from the gold in parting, as it may be called with propriety, then these passages have a meaning in our modern practice" (*Met. of the Bible*, p. 28); but he admits this is at best but plausible, and considers that "the constant reference to certain qualities and kinds of gold in Scripture is a kind of presumptive proof that they were not in the habit of perfectly purifying or separating the gold from the silver."

A strong proof of the acquaintance possessed by the ancient Hebrews with the manipulation of metals is found by some in the destruction of the golden calf in the desert by Moses. "And he took the calf which they had made, and burnt it in fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink" (Ex. xxxii. 20). As the highly malleable character of gold would render an operation like that which is described in the text almost impossible, an explanation has been sought in the supposition that we have here an indication that Moses was a proficient in the process known in modern times as calcination. The object of calcination being to oxidise the metal subjected to the process, and gold not being affected by this treatment, the explanation cannot be admitted. M. Goguet (quoted in Wilkinson's *Anc. Eg.* iii. 221) confidently asserts that the problem has been solved by the discovery of an experienced chemist that "in the place of tartaric acid, which we employ, the Hebrew legislator used natron, which is common in the East." The gold so reduced and made into a draught is further said to have a most detestable taste. Goguet's solution appears to have been adopted without examination by more modern writers, but Mr. Napier ventured to question its correctness, and endeavoured to trace it to its source. The only clue which he found was in a discovery by Stahl, a chemist of the 17th century, "that if 1 part gold, 3 parts potash, and 3 parts sulphur are heated together, a compound is formed which is partly soluble in water. If," he adds, "this be the discovery referred to, which I think very probable,^d it certainly has been made the most of by Biblical critics" (*Met. of the Bible*, p. 49). The whole difficulty appears to have arisen from a desire to find too much in the text. The main object of the destruction of the calf was to prove its worthlessness and to throw contempt upon idolatry, and all this might have been done without any refined chemical process like that referred to. The calf was first heated in the fire to destroy its shape, then beaten and broken up by hammering or filing into small pieces, which were thrown into the water, of which the people were made to drink as a symbolical act. "Moses threw the atoms into the water as an emblem of the perfect annihilation of the calf, and he gave the Israelites that water to drink, not only to impress upon them the abomination and despicable character of the image which they had made, but as a symbol of purification, to remove the object of the transgression by those very persons who had committed it" (Dr. Kalisch, *Comm. on Ex.* xxxii. 20).

How far the ancient Hebrews were acquainted with the processes at present in use for extracting copper from the ore it is impossible to assert, as

^a The Hebrew *בַּצֵּר*, *betsar* (Job xxii. 24, 25), or *בַּצֵּר מֵאֵשׁ* (Job xxxvi. 19), which is rendered "gold" in the A. V., and is mentioned in the first-quoted passage in connection with Ophir, is believed to signify gold and silver ore. Compare the Fr. *lingot*, which is from Lat. *lingua*, and is said to be the origin of *ingot*.

^d This uncertainty might have been at once removed by a reference to Goguet's *Origine des Loix*, &c (li. l. 2, c. 4), where Stahl (*Vitulus aureus* opusc. chym. *Phys.* med. p. 585) is quoted as the authority for the statement

there are no references in Scripture to anything of the kind, except in the passage of Job already quoted. Copper smelting, however, is in some cases attended with comparatively small difficulties, which the ancients had evidently the skill to overcome. Ore composed of copper and oxygen mixed with coal and burnt to a bright red heat, leaves the copper in the metallic state, and the same result will follow if the process be applied to the carbonates and sulphurets of copper. Some means of toughening the metal so as to render it fit for manufacture must have been known to the Hebrews as to other ancient nations. The Egyptians evidently possessed the art of working bronze in great perfection at a very early time, and much of the knowledge of metals which the Israelites had must have been acquired during their residence among them.

Of tin there appears to have been no trace in Palestine. That the Phœnicians obtained their supplies from the mines of Spain and Cornwall there can be no doubt, and it is suggested that even the Egyptians may have procured it from the same source, either directly or through the medium of the former. It was found among the possessions of the Midianites, to whom it might have come in the course of traffic; but in other instances in which allusion is made to it, tin occurs in conjunction with other metals in the form of an alloy. The lead mines of Gebel e' Rossass, near the coast of the Red Sea, about half way between Berenice and Kossayr (Wilkinson, *Handb. for Egypt*, p. 403), may have supplied the Hebrews with that metal, of which there were no mines in their own country, or it may have been obtained from the rocks in the neighbourhood of Sinai. The hills of Palestine are rich in iron, and the mines are still worked there [METALS] though in a very simple rude manner, like that of the ancient Samothracians: of the method employed by the Egyptians and Hebrews we have no certain information. It may have been similar to that in use throughout the whole of India from very early times, which is thus described by Dr. Ure (*Dict. of Arts, &c.*, art. *Steel*). "The furnace or bloomery in which the ore is smelted is from four to five feet high; it is somewhat pear-shaped, being about five feet wide at bottom and one foot at top. It is built entirely of clay . . . There is an opening in front about a foot or more in height, which is built up with clay at the commencement and broken down at the end of each smelting operation. The bellows are usually made of a goat's skin . . . The bamboo nozzles of the bellows are inserted into tubes of clay, which pass into the furnace . . . The furnace is filled with charcoal, and a lighted coal being introduced before the nozzles, the mass in the interior is soon kindled. As soon as this is accomplished, a small portion of the ore, previously moistened with water to prevent it from running through the charcoal, but without any flux whatever, is laid on the top of the coals and covered with charcoal to fill up the furnace. In this manner ore and fuel are supplied, and the bellows are urged for three or four hours. When the process is stopped and the temporary wall in front broken down, the bloom is removed with a pair of tongs from the bottom of the furnace."

It has seemed necessary to give this account of a very ancient method of iron smelting, because, from the difficulties which attend it, and the intense heat which is required to separate the metal from the ore, it has been asserted that the allusions to

iron and iron manufacture in the Old Testament are anachronisms. But if it were possible among the ancient Indians in a very primitive state of civilization, it might have been known to the Hebrews, who may have acquired their knowledge by working as slaves in the iron furnaces of Egypt (comp. Deut. iv. 20).

The question of the early use of iron among the Egyptians, is fully disposed of in the following notices of Sir Gardner Wilkinson (*Ancient Egypt*, ii. pp. 154-156):—

"In the infancy of the arts and sciences, the difficulty of working iron might long withhold the secret of its superiority over copper and bronze; but it cannot reasonably be supposed that a nation so advanced, and so eminently skilled in the art of working metals as the Egyptians and Sabeans, should have remained ignorant of its use, even if we had no evidence of its having been known to the Greeks and other people; and the constant employment of bronze arms and implements is not a sufficient argument against their knowledge of iron, since we find the Greeks and Romans made the same things of bronze long after the period when iron was universally known. . . . To conclude from the want of iron instruments, or arms, bearing the names of early monarchs of a Phœnician age, that bronze was alone used, is neither just nor satisfactory; since the decomposition of that metal, especially when buried for ages in the nitrous soil of Egypt, is so speedy as to preclude the possibility of its preservation. Until we know in what manner the Egyptians employed bronze tools for cutting stone, the discovery of them affords no additional light, nor even argument; since the Greeks and Romans continued to make bronze instruments of various kinds so long after iron was known to them; and Herodotus mentions the iron tools used by the builders of the Pyramids. Iron and copper mines are found in the Egyptian desert, which were worked in old times; and the monuments of Thebes, and even the tombs about Memphis, dating more than 4000 years ago, represent butchers sharpening their knives on a round bar of metal attached to their apron, which from its blue colour can only be steel; and the distinction between the bronze and iron weapons in the tomb of Remeser III., one painted red, the other blue, leaves no doubt of both having been used (as in Rome) at the same periods. In Ethiopia iron was much more abundant than in Egypt, and Herodotus states that copper was a rare metal there; though we may doubt his assertion of prisoners in that country having been bound with fetters of gold. The speedy decomposition of iron would be sufficient to prevent our finding implements of that metal of an early period, and the greater opportunities of obtaining copper ore, added to the facility of working it, might be a reason for preferring the latter whenever it answered the purpose instead of iron."

[W. A. W.]

MINGLED PEOPLE. This phrase (*מִזְרָגִים* *h'd'ereb*), like that of "the mixed multitude," which the Hebrew closely resembles, is applied in Jer. xxv. 20, and Ez. xxx. 5, to denote the miscellaneous foreign population of Egypt and its frontier-tribes, including every one, says Jerome, who was not a native Egyptian, but was resident there. The Targum of Jonathan understands it in this passage as well as in Jer. l. 37, of the foreign mercenaries, though in Jer. xxv. 24, where the word again occurs, it is rendered "Arabs." It is difficult to

attach to it any precise meaning, or to identify with the mingled people any race of which we have knowledge. "The kings of the mingled people that dwell in the desert,"^a are the same apparently as the tributary kings (A. V. "kings of Arabia") who brought presents to Solomon (1 K. x. 15),^b the Hebrew in the two cases is identical. These have been explained (as in the Targum on 1 K. x. 15) as foreign mercenary chiefs who were in the pay of Solomon, but Thenius understands by them the sheykhs of the border tribes of Bedouins, living in Arabia Deserta, who were closely connected with the Israelites. The "mingled people" in the midst of Babylon (Jer. i. 37), were probably the foreign soldiers or mercenary troops, who lived among the native population, as the Targum takes it. Kimchi compares Ex. xii. 38, and explains *h'ereb* of the foreign population of Babylon generally, "foreigners who were in Babylon from several lands," or it may, he says, be intended to denote the merchants, *ereb* being thus connected with the *עֲרָבִים מְעַרְבֵי*, *'orébé m'arábéc*, of Ex. xxvii. 27, rendered in the A. V. "the occupiers of thy merchandize." His first interpretation is based upon what appears to be the primary signification of the root *עָרַב*, *'arab*, to mingle, while another meaning, "to pledge, guarantee," suggested the rendering of the Targum "mercenaries,"^c which Jarchi adopts in his explanation of "the kings of *h'ereb*," in 1 K. x. 15, as the kings who were pledged to Solomon and dependent upon him. The equivalent which he gives is apparently intended to represent the Fr. *garantie*.

The rendering of the A. V. is supported by the LXX. *σύμμικτος* in Jer., and *ἐπίμικτος* in Esaiel.

[W. A. W.]

MINIAMIN (מִינְיָמִין; *Beniamín*; Alex. *Beniamin*; *Benjamin*). 1. One of the Levites in the reign of Hezekiah appointed to the charge of the freewill offerings of the people in the cities of the priests, and to distribute them to their brethren (2 Chr. xxxi. 15). The reading "Benjamin" of the LXX. and Vulg. is followed by the Peshito Syriac.

2. (*Miamín*; *Miamin*). The same as MIAMIN 2 and MIAMIN 2 (Neh. xii. 17).

3. (*Beniamín*; Alex. *Beniamin*). One of the priests who blew the trumpets at the dedication of the wall of Jerusalem (Neh. xii. 41).

MIN'NI (מִנְיָנִי; *Menni*), a country mentioned in connection with Ararat and Ashchenaz (Jer. li. 27). The LXX. erroneously renders it *παρ' ἐμοῦ*. It has been already noticed as a portion of Armenia. [ARMENIA.] The name may be connected with the *Minyas* noticed by Nicolaus of Damascus (Joseph. Ant. i. 3, §6), with the *Minnai* of the Assyrian inscriptions, whom Rawlinson (*Herod. i.* 464) places about lake *Urumiyeh*, and with the

^a Kimchi observes that these are distinguished from the mingled people mentioned in ver. 20 by the addition "that dwell in the desert."

^b In the parallel passage of 2 Chr. ix. 14 the reading is *עֲרָבִים*, *'arab*, or Arabia.

^c The same commentator refers the expression in Is. xl. 14, "they shall every man turn to his own people," to the dispersion of the mixed population of Babylon at its capture.

רַנְיָמִיָּה

Minus who appears in the list of Armenian kings in the inscription at *Wan* (Layard's *Nin. and Bab.* p. 401). At the time when Jeremiah prophesied, Armenia had been subdued by the Median kings (*Herod. i.* 103, 177). [W. L. B.]

MINISTER. This term is used in the A. V. to describe various officials of a religious and civil character. In the O. T. it answers to the Hebrew *meshàreth*,^a which is applied, (1) to an attendant upon a person of high rank, as to Joshua in relation to Moses (Ex. xxiv. 13; Josh. i. 1) and to the attendant on the prophet Elisha (2 K. iv. 43); (2) to the *attachés* of a royal court (1 K. x. 5, where, it may be observed, they are distinguished from the "servants" or officials of higher rank, answering to our *ministers*, by the different titles of the chambers assigned to their use, the "sitting" of the servants meaning rather their *abode*, and the "attendance" of the ministers the ante-room in which they were stationed); persons of high rank held this post in the Jewish kingdom (2 Chron. xxii. 8); and it may be in this sense, as the attendants of the King of Kings, that the term is applied to the angels (Ps. civ. 4); (3) to the Priests and Levites, who are thus described by the prophets and later historians (Is. lxi. 6; Ez. xlv. 11; Joel i. 9, 13; Ezr. viii. 17; Neh. x. 36), though the verb, whence *meshàreth* is derived, is not uncommonly used in reference to their services in the earlier books (Ex. xxviii. 43; Num. iii. 31; Deut. xviii. 5, *al.*). In the N. T. we have three terms, each with its distinctive meaning — *leitourgós*, *úphrétēs*, and *diákonos*. The first answers most nearly to the Hebrew *meshàreth* and is usually employed in the LXX. as its equivalent. It betokens a subordinate public administrator, whether civil or sacerdotal, and is applied in the former sense to the magistrates in their relation to the Divine authority (Rom. xiii. 6), and in the latter sense to our Lord in relation to the Father (Heb. viii. 2), and to St. Paul in relation to Jesus Christ (Rom. xv. 16), where it occurs among other expressions of a sacerdotal character, "ministering" (*ἰεουργοῦντα*, "offering up" (*προσφορά*, &c.)). In all these instances the original and special meaning of the word, as used by the Athenians,^b is preserved, though this comes, perhaps, yet more distinctly forward in the cognate terms *leitourgía* and *leitourgeîn*, applied to the sacerdotal office of the Jewish priest (Luke i. 23; Heb. ix. 21, x. 11), to the still higher priesthood of Christ (Heb. viii. 6), and in a secondary sense to the Christian priest who offers up to God the faith of his converts (Phil. ii. 17; *leitourgía tēs pisteως*), and to any act of public self-devotion on the part of a Christian disciple (Rom. xv. 27; 2 Cor. ix. 12; Phil. ii. 30). The second term, *úphrétēs*, differs from the two others in that it contains the idea of actual and personal attendance upon a superior. Thus it is used of the attendant in the synagogue, the *ἐκ-*

^a מְשָׁרֵת.

^b The term is derived from *leitón* ἔργον, "public work," and the *leitourgía* was the name of certain personal services which the citizens of Athens and some other states had to perform gratuitously for the public good. From the sacerdotal use of the word in the N. T., it obtained the special sense of a "public divine service," which is perpetuated in our word "liturgy." The verb *leitourgeîn* is used in this sense in Acts xiii. 2.

zan^e of the Talmudists (Luke iv. 20), whose duty it was to open and close the building, to produce and replace the books employed in the service, and generally to wait on the officiating priest or teacher^d (Carpov, *Apparat*, p. 314). It is similarly applied to Mark, who, as the attendant on Barnabas and Saul (Acts xiii. 5), was probably charged with the administration of baptism and other assistant duties (De Wette, *in loc.*); and again to the subordinates of the high-priests (John vii. 32, 45, xviii. 3, *al.*), or of a jailor (Matt. v. 25 = *πρόκτωρ* in Luke xii. 58; Acts v. 22). The idea of *personal attendance* comes prominently forward in Luke i. 2; Acts xxvi. 16, in both of which places it is alleged as a ground of trustworthy testimony (*ipsi viderunt*, et, quod plus est, *ministrarunt*, Bengel). Lastly, it is used interchangeably with *δίακονος* in 1 Cor. iv. 1 compared with iii. 5, but in this instance the term is designed to convey the notion of subordination and humility. In all these cases the etymological sense of the word (*ὄπρὸ ἐρέτης*, literally, a "sub-rower," one who rows under command of the steersman) comes out. The term that most adequately represents it in our language is "attendant." The third term, *δίακονος*, is the one usually employed in relation to the ministry of the Gospel: its application is twofold, in a general sense to indicate ministers of any order, whether superior or inferior, and in a special sense to indicate an order of inferior ministers. In the former sense we have the cognate term *διακονία* applied in Acts vi. 1, 4, both to the ministration of tables and to the higher ministration of the word, and the term *δίακονος* itself applied, without defining the office, to Paul and Apollos (1 Cor. iii. 5), to Tychicus (Eph. vi. 21; Col. iv. 7), to Epaphras (Col. i. 7), to Timothy (1 Thess. iii. 2), and even to Christ himself (Rom. xv. 8; Gal. ii. 17). In the latter sense it is applied in the passages where the *δίακονος* is contradistinguished from the Bishop, as in Phil. i. 1; 1 Tim. iii. 8-13. It is, perhaps, worthy of observation that the word is of very rare occurrence in the LXX. (Esth. i. 10, ii. 2, vi. 3), and then only in a general sense: its special sense, as known to us in its derivative "deacon," seems to be of purely Christian growth. [DEACON.] [W. L. B.]

MIN'NITH (מִנִּיִּת): *ἄκρις Ἀρράβων*; Alex. *eis Σεμωειθ*;* Joseph. *πόλις Μαλιόθης*; Pesch. Syriac, *Machir*; Vulg. *Mennith*), a place on the east of the Jordan, named as the point to which Jephthah's slaughter of the Ammonites extended (Judg. xi. 33). "From Aroer to the approach to Minnith" (עַר בְּאֵרֶךְ מִנִּיִּת) seems to have been a district containing twenty cities. Minnith was in the neighbourhood of Abel-Ceramin, the "meadow of vineyards." Both places are mentioned in the Onomasticon—"Mennith" or "Maanith" as 4 miles from Heshbon, on the road to Philadelphia (*Amman*), and Abel as 6 or 7 miles from the latter, but in what direction is not stated. A site bearing the name *Menjah*, is marked in Van de Velde's Map, perhaps on the authority of Buckingham, at 7 Roman miles east of Heshbon on a road to *Amman*, though not on

^c מִנִּיִּת.

^d The *ὑπέρητος* of ecclesiastical history occupied precisely the same position in the Christian Church that the *khasan* did in the synagogue: in Latin he was styled *sub-diaconus*, or *sub-deacon* (Bingham, *Ant.* iii. 2).
* *εως του ελθειν εις σεμωειθ*, is the reading of the

the frequented track. But we must await further investigation of these interesting regions before we can pronounce for or against its identity with Minnith.

The variations of the ancient versions as given above are remarkable, but they have not suggested anything to the writer. Schwarz proposes to find Minnith in MAGED, a trans-Jordanic town named in the Maccabees, by the change of *g* to *l*. An edition is quoted by Reland (*Pal.* 211), but with some question as to its being located in this direction (comp. 209).

The "wheat of Minnith" is mentioned in Ex. xxvii. 17, as being supplied by Judah and Israel to Tyre; but there is nothing to indicate that the same place is intended, and indeed the word is thought by some not to be a proper name. Philistia and Sharon were the great corn-growing districts of Palestine—but there were in these eastern regions also "fat of kidneys of wheat, and wine of the pure blood of the grape" (Deut. xxxii. 14). Of that cultivation Minnith and Abel-Ceramin may have been the chief seats.

In this neighbourhood were possibly situated the vineyards in which Balaam encountered the angel on his road from Mesopotamia to Moab (Num. xxii. 24).

MINSTREL. The Hebrew word in 2 E ii 15 (מִנְשֵׁרֵי, *menaggên*) properly signifies a player upon a stringed instrument like the harp or *lute* [HARP], whatever its precise character may have been, on which David played before Saul (1 Sam. xvi. 16, xviii. 10, xix. 9), and which the harlots of the great cities used to carry with them as they walked to attract notice (Is. xxiii. 16). The passage in which it occurs has given rise to much conjecture; Elisha, upon being consulted by Jehoram as to the issue of the war with Moab, at first indignantly refuses to answer, and is only induced to do so by the presence of Jehoshaphat. He calls for a harper, apparently a camp follower (one of the Levites according to Procopius of Gaza),^b and now bring me a harper; and it came to pass as the harper harped that the hand of Jehovah was to him." Other instances of the same divine influence or impulse connected with music, are seen in the case of Saul and the young prophets in 1 Sam. x. 5, 6, 10, 11. In the present passage the reason of Elisha's appeal is variously explained. Jastrow says that "on account of anger the Shechinah had departed from him;" Ephrem Syrus, that the object of the music was to attract a crowd to hear the prophecy; J. H. Michaelis, that the prophet's mind, disturbed by the impiety of the Israelites, might be soothed and prepared for divine things by a spiritual song. According to Keil (*Comm.* on *Kings*, i. 359, Eng. tr.), "Elisha calls for a minstrel, in order to gather in his thoughts by the tones of music from the impression of the outer world, and by repressing the life of self and of the world to be transferred into the state of inward vision, by which his spirit would be prepared to receive the Divine revelation." This in effect is the

Alex. Codex, ingeniously corrected by Grabe to *εως του ελθειν σε εις σεμωειθ*.

^b The Targum translates, "and now bring me a harp, who knows how to play upon the harp, and it came to pass as the harper harped there rested upon him the spirit of prophecy from before Jehovah."

view taken by Josephus (*Ant.* ix. 3, §1), and the same is expressed by Maimonides in a passage which embodies the opinion of the Jews of the Middle Ages. "All the prophets were not able to prophesy at any time that they wished; but they prepared their minds, and sat joyful and glad of heart, and abstracted; for prophecy dwelleth not in the midst of melancholy nor in the midst of apathy, but in the midst of joy. Therefore the sons of the prophets had before them a psaltery, and a tabret, and a pipe, and a harp, and (thus) sought after prophesy" (or prophetic inspiration), (*Yad hachazakah*, vii. 5, Bernard's *Creed and Ethics of the Jews*, p. 16; see also note to p. 114). Kimchi quotes a tradition to the effect that, after the ascension of his master Elijah, the spirit of prophecy had not dwelt upon Elisha because he was mourning, and the spirit of holiness does not dwell but in the midst of joy. In 1 Sam. xviii. 10, on the contrary, there is a remarkable instance of the employment of music to still the excitement consequent upon an attack of frenzy, which in its external manifestations at least so far resembled the rapture with which the old prophets were affected when delivering their prophecies, as to be described by the same term. "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and David played with his hand as at other times." Weems (*Christ. Synagogue*, c. vi. §3, par. 6, p. 143) supposes that the music appropriate to such occasions was "that which the Greeks called *ἄσπυριαν*, which was the greatest and the saddest, and settled the affections."

The "minstrels" in Matt. ix. 23, were the flute-players who were employed as professional mourners to whom frequent allusion is made (Eccl. xii. 5; 2 Chr. xxxv. 25; Jer. ix. 17-20), and whose representatives exist in great numbers to this day in the cities of the East. [MOURNING.] [W. A. W.]

MINT (*ἄδύσμον*: *mentha*) occurs only in Matt. xxiii. 23, and Luke xi. 42, as one of those herbs, the tithe of which the Jews were most scrupulously exact in paying. Some commentators have supposed that such herbs as mint, anise (dill), and cummin, were not titheable by law, and that the Pharisees solely from an overstrained zeal paid tithes for them; but as dill was subject to tithe (*Masoroth*, cap. iv. §5), it is most probable that the other herbs mentioned under it were also tithed, and this is fully corroborated by our Lord's own words: "these ought ye to have done." The Pharisees therefore are not censured for paying tithes of things titheable by law, but for paying more regard to a scrupulous exactness in these minor duties than to important moral obligations.

There cannot be the slightest doubt that the A. V. is correct in the translation of the Greek word, and all the old versions are agreed in understanding some species of mint (*Mentha*) by it. Dioscorides (iii. 36, ed. Sprengel) speaks of *ἄδύσμον* (*Mentha sativa*); the Greeks used the terms *μίνθη*, or *μίνθη* and *μίνθος* for mint, whence the derivation of the English word; the Romans have *mentha*, *menta*, *mentastrum*. According to Pliny (*H. N.* xix. 8) the old Greek word for mint was *μίνθη*, which was changed to *ἄδύσμον* ("the sweet smelling"), on account of the fragrant properties of this plant. Mint was used by the Greeks and Romans both as a carminative in medicine and a condiment in cookery. Apicius mentions the use

of fresh (*viridis*) and dried (*arida*) mint. Compare also Pliny, *H. N.* xix. 8, xx. 14; Dioscor. iii. 36; the *Epityrum* of the Romans had mint as one of its ingredients (Cato, *de R. Rus.* § 120). Martial, *Epig.* x. 47, speaks of "ructatrix mentha," mint being an excellent carminative. "So amongst the Jews," says Celsius (*Hierob.* i. 547), "the Talmudical writers manifestly declare that mint was used with their food." Tract, *Shem. Ve Jobel*, ch. vii. §2, and Tr. *Oketzin*, ch. i. §2; *Sheb.* ch. 7. 1. Lady Calcott (*Script. Herb.* 280) makes the following ingenious remark: "I know not whether mint was originally one of the bitter herbs with which the Israelites eat the Paschal lamb, but our use of it with roast lamb, particularly about Easter time, inclines me to suppose it was." The same writer also observes that the modern Jews eat horseradish and chervil with lamb. The woodcut represents the horse mint (*M. sylvestris*) which is



Mentha sylvestris,

common in Syria, and according to Russell (*Hist. of Aleppo*, p. 39) found in the gardens at Aleppo; *M. sativa* is generally supposed to be only a variety of *M. arvensis*, another species of mint; perhaps all these were known to the ancients. The mints belong to the large natural order *Labiatae*. [W. H.]

MIPH'KAD, THE GATE (מִפְּקַד)

פֶּלֶא תוֹב מִפְּקַדִּים: *porta judicialis*), one of the gates of Jerusalem at the time of the rebuilding of the wall after the return from captivity (Neh. iii. 31). According to the view taken in this work of the topography of the city this gate was probably not in the wall of Jerusalem proper, but in that of the city of David, or Zion, and somewhere near to the junction of the two on the north side (see vol. i. p. 1027). The name may refer to some memorable census of the people, as for instance that of David 2 Sam. xxiv. 9, and 1 Chr. xxi. 5 (in each of which the word used for "number" is *niphkad*), or to the superintendents of some portion of the worship (*Pekidim*, see 2 Chr. xxxi. 13). [G.]

MIRACLES. The word "miracle" is the ordinary translation, in our Authorized English version, of the Greek *σημεῖον*. Our translators did not borrow it from the Vulgate (in which *signum* is the customary rendering of *σημεῖον*), but appa-

rently, from their English predecessors, Tyndale, Coverdale, &c.; and it had, probably before their time, acquired a fixed technical import in theological language, which is not directly suggested by its etymology. The Latin *miraculum*, from which it is merely accommodated to an English termination, corresponds best with the Greek *θαύμα*, and denotes any object of wonder, whether supernatural or not. Thus the "Seven Wonders of the World" were called *miracula*, though they were only miracles of art. It will perhaps be found that the habitual use of the term "miracle" has tended to fix attention too much on the physical *strangeness* of the facts thus described, and to divert attention from what may be called their *signality*. In reality, the practical importance of the *strangeness* of miraculous facts consists in this, that it is one of the circumstances which, taken together, make it reasonable to understand the phenomenon as a mark, seal, or attestation of the Divine sanction to something else. And if we suppose the Divine intention established that a given phenomenon is to be taken as a mark or sign of Divine attestation, theories concerning the *mode* in which that phenomenon was produced become of comparatively little practical value, and are only serviceable as helping our conceptions. In the case of such signs, when they vary from the ordinary course of nature, we may conceive of them as immediately wrought by the authorized intervention of some angelic being merely exerting invisibly his natural powers; or as the result of a provision made in the original scheme of the universe, by which such an occurrence was to take place at a given moment; or as the result of the interference of some higher law with subordinate laws; or as a change in the ordinary working of God in that course of events which we call nature; or as a suspension by His immediate power of the action of certain forces which He had originally given to what we call natural agents. These may be hypotheses more or less probable of the mode in which a given phenomenon is to be conceived to have been produced; but if all the circumstances of the case taken together make it reasonable to understand that phenomenon as a Divine sign, it will be of comparatively little practical importance which of them we adopt. Indeed, in many cases, the phenomenon which constitutes a Divine sign may be one not, in itself, at all varying from the known course of nature. This is the common case of prophecy: in which the fulfilment of the prophecy, which constitutes the sign of the prophet's commission, may be the result of ordinary causes, and yet, from being incapable of having been anticipated by human sagacity, it may be an adequate mark or sign of the Divine sanction. In such cases, the miraculous or wonderful element is to be sought not in the fulfilment, but in the prediction. Thus, although we should suppose, for example, that the destruction of Sennacherib's army was accomplished by an ordinary simoom of the desert, called figuratively the Angel of the Lord, it would still be a SIGN of Isaiah's prophetic mission, and of God's care for Jerusalem. And so, in the case of the passage of the Red Sea by the Israelites under Moses, and many other instances. Our Lord's prediction of the destruction of Jerusalem is a clear example of an event brought about in the ordinary

* This is said by Maimonides (*Moreh Nvuchim*, part ii. c. 29) to have been the opinion of some of the elder Rabbins: "Nam dicunt, quando Deus O. M. hanc existentiã creavit, illum cum unicuique enti naturam suam

course of things, and yet being a sign of the Divine mission of Jesus, and of the just displeasure of God against the Jews.

It would appear, indeed, that in almost all cases of signs or evidential miracles something prophetic is involved. In the common case, for example, of healing sickness by a word or touch, the word or gesture may be regarded as a *prediction* of the cure; and then, if the whole circumstances be such as to exclude just suspicion of (1) a *natural anticipation* of the event, and (2) a casual coincidence, it will be indifferent to the signality of the cure whether we regard it as effected by the operation of ordinary causes, or by an immediate interposition of the Divine reversing the course of nature. Hypotheses by which such cures are attempted to be accounted for by ordinary causes are indeed generally wild, improbable, and arbitrary, and are (on that ground) just open to objection; but, if the miraculous character of the predictive antecedent be admitted, they do not tend to deprive the phenomenon of its signality: and there are minds who, from particular associations, find it easier to conceive a miraculous agency operating in the region of mind, than one operating in the region of matter.

It may be further observed, in passing, that the proof of the actual occurrence of a sign, when in itself an ordinary event, and invested with signality only by a previous prediction, may be, in some respects, better circumstanced than the proof of the occurrence of a miraculous sign. For the prediction and the fulfilment may have occurred at a long distance of time the one from the other, and be attested by separate sets of independent witnesses, of whom the one was ignorant of the fulfilment, and the other ignorant, or incredulous, of the prediction. As each of these sets of witnesses are disposing to what is to them a mere ordinary fact, there is no room for suspecting, in the case of these witnesses, any colouring from religious prejudices, or excited feeling, or fraud, or that craving for the marvellous which has notoriously produced many legends. But it must be admitted that it is only such sources of suspicion that are excluded in such a case; and that whatever inherent improbability there may be in a fact considered as miraculous—varying from the ordinary course of nature—remains still: so that it would be a mistake to say that the two facts together—the prediction and the fulfilment—required no stronger evidence to make them credible than any two ordinary facts. This will appear at once from a parallel case. That A B was seen walking in Bond Street, London, at a certain day, and at a certain hour, is a common ordinary fact, credible on very slight evidence. That A B was seen walking in Broadway, New York, on a certain day, and at a certain hour, is, when taken by itself, similarly circumstanced. But if the day and hour assigned in both reports be the same, the case is altered. We conclude, at once, that one or other of our informants was wrong, or both, until evidence much stronger than would suffice to establish an ordinary fact. This brings us to consider the peculiar improbability supposed to attach to miraculous signs, as such.

The peculiar improbability of Miracles is resolved

ordinasse et determinasse, illisque naturis virtutibus indidisse miracula illa producenti: et signum propheticum illud aliud esse, quam quod Deus significavit propheticè tempore quo dicere hoc vel illud debeant." &c.

by Hume, in his famous Essay, into the circumstance that they are "contrary to experience." This expression is, as has often been pointed out, strictly speaking, incorrect. In strictness, that edly can be said to be contrary to experience, which is contradicted by the immediate perceptions of persons present at the time when the fact is alleged to have occurred. Thus, if it be alleged that *all* metals are ponderous, this is an assertion contrary to experience; because daily actual observation shows that the metal potassium is not ponderous. But if any one were to assert that a particular piece of potassium, which we had never seen, was ponderous, our experiments on other pieces of the same metal would not prove his report to be, in the same sense, contrary to our experience, but only contrary to the *analogy* of our experience. In a looser sense, however, the terms "contrary to experience," are extended to this secondary application; and it must be admitted that, in this latter, less strict sense, miracles are contrary to general experience, so far as their mere physical circumstances, visible to us, are concerned. This should not only be admitted, but strongly insisted upon, by the maintainers of miracles, because it is an essential element of their signal character. It is only the analogy of general experience (necessarily narrow as all human experience is) that convinces us that a word or a touch has no efficacy to cure diseases or still a tempest. And, if it be held that the analogy of daily experience furnishes us with no measure of probability, then the so-called miracles of the Bible will lose the character of marks of the Divine Commission of the workers of them. They will not only become as probable as ordinary events, but they will assume the character of ordinary events. It will be just as credible that they were wrought by enthusiasts or impostors, as by the true Prophets of God, and we shall be compelled to own that the Apostles might as well have appealed to any ordinary event in proof of Christ's mission as to His resurrection from the dead. It is so far, therefore, from being true, that (as has been said with something of a sneer) "religion, following in the wake of science, has been compelled to acknowledge the government of the universe as being on the whole carried on by general laws, and not by special interpositions," that, religion, considered as standing on miraculous evidence, necessarily presupposes a fixed order of nature, and is compelled to assume that, not by the discoveries of science, but by the exigency of its own position; and there are few books in which the general constancy of the order of nature is more distinctly recognized than the Bible. The witnesses who report to us miraculous facts are so far from testifying to the absence of general laws, or the instability of the order of nature, that, on the contrary, their whole testimony implies that the miracles which they record were at variance with their own general experience—with the general experience of their contemporaries—with what they believed to have been the general experience of their predecessors, and with what they anticipated would be the general experience of posterity. It is upon the very ground that the apparent natural causes, in the cases to which they testify, are known by uniform experience to be incapable of producing the effects said to have taken place, that *therefore* these witnesses refer those events to the intervention of a supernatural cause, and speak of these occurrences as Divine Miracles.

And this leads us to notice one grand difference between Divine Miracles and other alleged facts that seem to vary from the ordinary course of nature. It is manifest that there is an essential difference between alleging a case in which, all the real antecedents or causes being similar to those which we have daily opportunities of observing, a consequence is said to have ensued quite different from that which general experience finds to be uniformly conjoined with them, and alleging a case in which there is supposed and indicated by all the circumstances, the intervention of an invisible antecedent, or cause, which we know to exist, and to be adequate to the production of such a result; for the special operation of which, in this case, we can assign probable reasons, and also for its not generally operating in a similar manner. This latter is the case of the Scripture-miracles. They are wrought under a solemn appeal to God, in proof of a revelation worthy of Him, the scheme of which may be shewn to bear a striking analogy to the constitution and order of nature; and it is manifest that, in order to make them fit signs for attesting a revelation, they ought to be phenomena capable of being shewn by a full induction to vary from what is known to us as the ordinary course of nature.

To this it is sometimes replied that, as we collect the existence of God from the course of nature, we have no right to assign to Him powers and attributes in any higher degree than we find them in the course of nature; and consequently neither the power nor the will to alter it. But such persons must be understood *verbis ponere Deum, re tollere*; because it is impossible really to assign Power, Wisdom, Goodness, &c. to the first cause, as an inference from the course of nature, without attributing to Him the power of making it otherwise. There can be no design, for example, or anything analogous to design, in the Author of the Universe, unless out of other possible collocations of things, He selected those fit for a certain purpose. And it is, in truth, a violation of all analogy, and an utterly wild and arbitrary chimera, to infer, without the fullest evidence of such a limitation, the existence of a Being possessed of such power and intelligence as we see manifested in the course of nature, and yet unable to make one atom of matter move an inch in any other direction than that in which it actually does move.

And even if we do not regard the existence of God (in the proper sense of that term) as proved by the course of nature, still if we admit His existence to be in any degree probable, or even possible, the occurrence of miracles will not be incredible. For it is surely going too far to say, that, because the ordinary course of nature leaves us in doubt whether the author of it be able or unable to alter it, or of such a character as to be disposed to alter it for some great purpose, it is *therefore* incredible that He should ever have actually altered it. The true philosopher, when he considers the narrowness of human experience, will make allowance for the possible existence of many causes not yet observed by man, so as that their operation can be reduced to fixed laws understood by us; and the operation of which, therefore, when it reveals itself, must seem to vary from the ordinary course of things. Otherwise, there could be no new discoveries in physical science itself. It is quite true that such forces as magnetism and electricity are *now* to a great extent reduced to known laws: but it is equally true that

no one would have taken the trouble to find out the laws, if he had not first believed in the facts. Our knowledge of the law was not the ground of our belief of the fact; but our belief of the fact was that which set us on investigating the law. And it is easy to conceive that there may be forces in nature, unknown to us, the regular periods of the recurrence of whose operations within the sphere of our knowledge (if they ever recur at all) may be immensely distant from each other in time—(as, e. g. the causes which produce the appearance or disappearance of stars)—so as that, when they occur, they may seem wholly different from all the rest of man's present or past experience. Upon such a supposition, the *rarity* of the phenomenon should not make it incredible, because such a rarity would be involved in the conditions of its existence. Now this is analogous to the case of miracles. Upon the supposition that there is a God, the immediate volition of the Deity, determined by Wisdom, Goodness, &c., is a *VERA CAUSA*; because all the phenomena of nature have, on that supposition, such volitions as at least their ultimate antecedents; and that physical effect, whatever it may be, that stands next the Divine volition, is a case of a physical effect having such a volition, so determined, for its immediate antecedent. And as for the unusualness of the way of acting, that is involved in the very conditions of the hypothesis, because this very *unusualness* would be necessary to fit the phenomenon for a miraculous sign.

In the foregoing remarks, we have endeavoured to avoid all metaphysical discussions of questions concerning the nature of causation—the fundamental principle of induction, and the like; not because they are unimportant, but because they could not be treated of satisfactorily within the limits which the plan of this work prescribes. They are, for the most part, matters of an abstruse kind, and much difficulty; but (fortunately for mankind) questions of great practical moment may generally be settled, for practical purposes, without solving those higher problems—i. e. they may be settled on principles which will hold good, whatever solution we may adopt of those abstruse questions. It will be proper, however, to say a few words here upon some popular forms of expression which tend greatly to increase, in many minds, the natural prejudice against miracles. One of these is the usual description of a miracle, as, “a violation of the laws of nature.” This metaphorical expression suggests directly the idea of natural agents breaking, of their own accord, some rule which has the authority and sanctity of a law to them. Such a figure can only be applicable to the case of a supposed *causeless* and arbitrary variation from the uniform order of sequence in natural things, and is wholly inapplicable to a change in that order caused by God Himself. The word “law,” when applied to material things, *ought* only to be understood as denoting a number of observed and anticipated sequences of phenomena, taking place with such a resemblance or analogy to each other as if a rule had been laid down, which those phenomena were constantly observing. But the *rule*, in this case, is nothing different from the actual order itself; and there is no cause of these sequences but the will of God choosing to produce those phenomena, and choosing to produce them in a certain order.

Again, the term “nature” suggests to many persons the idea of a great system of things endowed with powers and forces of its own—a sort of ma-

chine, set a-going originally by a first cause, but continuing its motions of itself. Hence we are apt to imagine that a change in the motion or operation of any part of it by God, would produce the same disturbance of the other parts, as such a change would be likely to produce in them, if made by any other natural agent. But if the motions and operations of material things be produced only by the Divine will, then His choosing to change, for a special purpose, the ordinary motion of any part, does not necessarily, or probably, infer His choosing to change the ordinary motions of other parts in a way not at all requisite for the accomplishment of that special purpose. It is as easy for Him to continue the ordinary course of the rest, with the change of one part, as of all the phenomena without any change at all. Thus, though the stoppage of the motion of the earth in the ordinary course of nature, would be attended with terrible convulsions, the stoppage of the earth *miraculously*, for a special purpose to be served by that stoppage, would not of itself, be followed by any such consequences.

From the same conception of nature, as a machine, we are apt to think of interferences with the ordinary course of nature as implying some imperfection in it. Because machines are considered more and more perfect in proportion as they less and less need the interference of the workman. But it is manifest that this is a false analogy; for, the reason why machines are made is, to save us trouble; and, therefore, they are more perfect in proportion as they answer this purpose. But no one can seriously imagine that the universe is a machine for the purpose of saving trouble to the Almighty.

Again, when miracles are described as “interferences with the laws of nature,” this description makes them appear improbable to many minds, from their not sufficiently considering that the laws of nature interfere with one another; and that we cannot get rid of “interferences” upon any hypothesis consistent with experience. When organization is superinduced upon inorganic matter, the laws of inorganic matter are interfered with and controlled; when animal life comes in, there are new interferences; when reason and conscience are superadded to will, we have a new class of controlling and interfering powers, the laws of which are *moral* in their character. Intelligences of pure speculation, who could do nothing but observe and reason, surveying a portion of the universe—such as the greater part of the material universe may be—wholly destitute of living inhabitants, might have reasoned that such powers as active beings possess were incredible—that it was incredible that the Great Creator would suffer the majestic uniformity of laws which He was constantly maintaining through boundless space and innumerable worlds, to be controlled and interfered with at the caprice of such a creature as man. Yet we know by experience that God has enabled us to control and interfere with the laws of external nature for our own purposes: nor does this seem less improbable beforehand (but rather more), than that He should Himself interfere with those laws for our advantage. This, at least, is manifest—that the purposes for which man was made, whatever they are, involved the necessity of producing a power capable of controlling and interfering with the laws of external nature; and consequently that those purposes involve in some sense the necessity of interferences with the laws of nature external to man; and how

As that necessity may reach—whether it extend only to interferences proceeding from man himself, or extend to interferences proceeding from other creatures, or immediately from God also, it is impossible for reason to determine beforehand.

Furthermore, whatever ends may be contemplated by the Deity for the laws of nature in reference to the rest of the universe—in which question we have as little information as interest—we know that, in respect of us, they answer discernible moral ends—that they place us, practically, under government, conducted in the way of rewards and punishment—a government of which the *tendency* is to encourage virtue and repress vice—and to form in us a certain character by discipline; which character our moral nature compels us to consider as the highest and worthiest object which we can pursue. Since, therefore, the laws of nature have, in reference to us, moral purposes to answer, which (as far as we can judge) they have not to serve in other respects, it seems not incredible that these peculiar purposes should occasionally require modifications of those laws in relation to us, which are not necessary in relation to other parts of the universe. For we see—as has been just observed—that the power given to man of modifying the laws of nature by which He is surrounded, is a power directed by moral and rational influences, such as we do not find directing the power of any other creature that we know of. And how far, in the nature of things, it would be possible or eligible, to construct a system of material laws which should at the same time, and by the same kind of operations, answer the other purposes of the Creator, and also all His moral purposes with respect to a creature endowed with such faculties as free will, reason, conscience, and the other peculiar attributes of man, we cannot be supposed capable of judging. And as the regularity of the laws of nature in themselves, is the very thing which makes them capable of being usefully controlled and interfered with by man—(since, if their sequences were irregular and capricious we could not know how or when to interfere with them)—so that same regularity is the very thing which makes it possible to use Divine interferences with them as attestations of a supernatural revelation from God to us; so that, in both cases alike, the usual regularity of the laws, in themselves, is not superfluous, but necessary in order to make the interferences with that regularity serviceable for their proper ends. In this point of view, miracles are to be considered as cases in which a higher law interferes with and controls a lower: of which circumstance we see instances around us at every turn.

It seems further that, in many disquisitions upon this subject, some essentially distinct operations of the human mind have been confused together in such a manner as to spread unnecessary obscurity over the discussion. It may be useful, therefore, briefly to indicate the mental operations which are chiefly concerned in this matter.

In the first place there seems to be a law of our mind, in virtue of which, upon the experience of any new external event, any phenomenon limited by the circumstances of time and place, we refer it to a cause, or powerful agent producing it as an effect. The relative idea involved in this reference appears to be a simple one, incapable of definition, and is denoted by the term *efficiency*.

From this conception it has been supposed by some that a scientific proof of the stability of the

laws of nature could be constructed; but the attempt has signally miscarried. Undoubtedly, while we abide in the strict metaphysical conception of a cause as such, the axiom that “similar causes produce similar effects” is intuitively evident; but it is so because, in that point of view, it is merely a barren truism. For my whole conception, within these narrow limits, of the cause of the given phenomenon B is that it is the cause or power producing B. I conceive of that cause merely as the term of a certain relation to the phenomenon; and therefore my conception of a cause similar to it, precisely as a cause, can only be the conception of a cause of a phenomenon similar to B.

But when the original conception is enlarged into affording the wider maxim, that causes similar as things, considered in themselves, and not barely in relation to the effect, are similar in their effects also, the case ceases to be not equally clear.

And, in applying even this to practice, we are met with insuperable difficulties.

For, first, it may reasonably be demanded, on what *scientific* ground we are justified in assuming that any one material phenomenon or substance is, in this proper sense, the cause of any given material phenomenon? It does not appear at all self-evident, *à priori*, that a material phenomenon must have a material cause. Many have supposed the contrary; and the phenomena of the apparent results of our own volitions upon matter seem to indicate that such a law should not be hastily assumed. Upon the possible supposition, then, that the material phenomena by which we are surrounded are the effects of spiritual causes—such as the volitions of the Author of Nature—it is plain that these are causes of which we have no direct knowledge, and the similarities of which to each other we can, without the help of something more than the fundamental axiom of cause and effect, discover only from the effects, and only so far as the effects carry us in each particular.

But, even supposing it conceded that material effects must have material causes, it yet remains to be settled upon what ground we can assume that we have ever yet found the true material cause of any effect whatever, so as to justify us in predicting that, wherever it recurs, a certain effect will follow. All that our abstract axiom tells us is, that if we have the true cause we have that which is always attended with the effect: and all that experience can tell us is that A has, so far as we can observe, been always attended by B: and all that we can infer from these premises, turn them how we will, is merely this: that the case of A and B is, so far as we have been able to observe, like a case of true causal connexion; and beyond this we cannot advance a step towards proving that the case of A and B is a case of causal connexion, without assuming further another principle (which would have saved us much trouble if we had assumed it in the beginning), that *likeness or verisimilitude* is a ground of belief, gaining strength in proportion to the closeness and constancy of the resemblance.

Indeed, physical analysis, in its continual advance, is daily teaching us that those things which we once regarded as the true causes of certain material phenomena are only marks of the presence of other things which we now regard as the true causes, and which we may hereafter find to be only assemblages of adjacent appearances, more or less closely connected with what may better claim that title. It is quite possible, for example, that gravitation

may at some future time be demonstrated to be the result of a complex system of forces, *residing* (as some philosophers love to speak) in material substances hitherto undiscovered, and as little suspected to exist as the gases were in the time of Aristotle.

(2.) Nor can we derive much more practical assistance from the maxim, that similar antecedents have similar consequents. For this is really no *more* than the former rule. It differs therefrom only in dropping the idea of efficiency or causal connexion; and, however certain and universal it may be supposed in the abstract, it fails in the concrete just at the point where we most need assistance. For it is plainly impossible to demonstrate that any two actual antecedents are precisely similar in the sense of the maxim; or that any one given apparent antecedent is the true unconditional antecedent of any given apparently consequent phenomenon. Unless, for example, we know the *whole nature* of a given antecedent A, and also the *whole nature* of another given antecedent B, we cannot, by comparing them together, ascertain their precise similarity. They may be similar in all respects that we have hitherto observed, and yet in the very essential quality which may make A the unconditional antecedent of a given effect C, in this respect A and B may be quite dissimilar.

It will be found, upon a close examination of all the logical canons of inductive reasoning that have been constructed for applying this principle, that such an assumption—of the real similarity of things apparently similar—perverts them all. Let us take, *e. g.*, what is called the first canon of the "Method of Agreement," which is this: "If two or more instances of the phenomenon under investigation have *only one* circumstance in common, the circumstance in *which alone* all the instances agree, is the cause (or effect) of the given phenomenon." Now, in applying this to any practical case, how can we be possibly certain that any two instances have *only one* circumstance in common? We can remove, indeed, by nicely varied experiments, all the different agents known to us from contact with the substances we are examining, except those which we choose to employ; but how is it possible that we can remove unknown agents, if such exist, or be sure that no agents do exist, the laws and periods of whose activity we have had hitherto no means of estimating, but which may reveal themselves at any moment, or upon any unlooked-for occasion? It is plain that, unless we can know the whole nature of all substances present at every moment and every place that we are concerned with in the universe, we cannot know that any two phenomena have *but one* circumstance in common. All we can say is, that unknown agencies count for nothing in practice; or (in other words) we must assume that things which appear to us similar are similar.

This being so, it becomes a serious question whether such intuitive principles as we have been discussing are of any real practical value whatever in mere physical inquiries. Because it would seem that they cannot be made use of without bringing in another principle, which seems quite sufficient without them, that the *likeness* of one thing to another in observable respects, is a ground for presuming likeness in other respects—a ground strong in proportion to the apparent closeness of the resemblances, and the number of times in which we have found ourselves right in acting upon such a presumption. Let us talk as we will of theorems deduced from intuitive axioms, about true causes or

antecedents, still all that we can know in fact of any particular case is, that, *as far as we can observe, it resembles* what reason teaches us would be the case of a true cause or a true antecedent: and if this justifies us in drawing the inference that it is such a case, then certainly we must admit that *resemblance* is a just ground in itself of inference in practical reasoning.

And "therefore, even granting," it will be said, "the power of the Deity to work miracles, we can have no better grounds of determining how He is likely to exert that power, than by observing how He has actually exercised it. Now we find Him, by experience, by manifest traces and records, through countless ages, and in the most distant regions of space, continually—if we do but set aside those comparatively few stories of miraculous interpositions—working according to what we call, and rightly call, a settled order of nature, and we observe Him constantly preferring an adherence to this order before a departure from it, even in circumstances in which (apart from experience) we should suppose that His goodness would lead Him to vary from that order. In particular, we find that the greatest part of mankind have been left wholly in past ages, and even at present, without the benefit of that revelation which you suppose Him to have made. Yet it would appear that the multitudes who are ignorant of it needed it, and deserved it, just as much as the few who have been made acquainted with it. And thus it appears that experience refutes the inference in favour of the likelihood of a revelation, which we might be apt to draw from the mere consideration of His goodness, taken by itself." It cannot be denied that there seems to be much real weight in some of these considerations. But there are some things which diminish that weight:—1. With respect to remote ages, known to us only by physical traces, and distant regions of the universe, we have no record or evidence of the moral government carried on therein. We do not know of any. And, if there be or was any, we have no evidence to determine whether it was or was not, is or is not, connected with a system of miracles. There is no shadow of a presumption that, if it be or were, we should have records or traces of such a system. 2. With respect to the non-interruption of the course of nature, in a vast number of cases, where goodness would seem to require such interruptions, it must be considered that the very vastness of the number of such occasions would make such interruptions so frequent as to destroy the whole scheme of governing the universe by general laws altogether, and consequently also any scheme of attesting a revelation by miracles—*i. e.* facts varying from an established general law. This, therefore, is rather a presumption against God's interfering so often as to destroy the scheme of general laws, or makes the sequences of things irregular and capricious, than against His interfering by miracles to attest a revelation, which, after that attestation, should be left to be propagated and maintained by ordinary means; and the very manner of the attestation of which (*i. e.* by miracles) implies that there is a regular and uniform course of nature, to which God is to be expected to adhere in all other cases. 3. It should be considered whether the just conclusion from the rest of the premises be (not so much this—that it is unlikely God would make a revelation—as) this—that it is likely that, if God made a revelation, he would make it subject to similar conditions to those under which

He bestows His other special favours upon mankind—i. e. bestow it first directly upon some small part of the race, and impose upon them the responsibility of communicating its benefits to the rest. It is thus that He acts with respect to superior strength and intelligence, and in regard to the blessings of civilization and scientific knowledge, of which the greater part of mankind have always been left destitute.

Indeed, if by "the course of nature" we mean the whole course and series of God's government of the universe carried on by fixed laws, we cannot at all determine beforehand that miracles (i. e. occasional deviations, under certain moral circumstances, from the mere physical series of causes and effects) are not a part of the course of nature in that sense; so that, for aught we know, beings with a larger experience than ours of the history of the universe, might be able confidently to predict, from that experience, the occurrence of such miracles in a world circumstanced like ours. In this point of view, as Bishop Butler has truly said, nothing less than knowledge of another world, placed in circumstances similar to our own, can furnish an argument from analogy against the credibility of miracles.

And, again, for aught we know, *personal* intercourse, or what Scripture seems to call "seeing God face to face," may be to myriads of beings the normal condition of God's intercourse with His intelligent and moral creatures; and to them the state of things in which we are, debarred from such direct perceptible intercourse, may be most contrary to their ordinary experience; so that what is to us miraculous in the history of our race may seem most accordant with the course of nature, or their customary experience, and what is to us most natural may appear to them most strange.

After all deductions and abatements have been made, however, it must be allowed that a certain antecedent improbability must always attach to miracles, considered as events varying from the ordinary experience of mankind as known to us: because likelihood, *verisimilitude*, or resemblance to what we know to have occurred, is, by the constitution of our minds, the very ground of probability; and, though we can perceive reasons, from the moral character of God, for thinking it likely that He may have wrought miracles, yet we know too little of His ultimate designs, and of the best mode of accomplishing them, to argue confidently from His character to His acts, except where the connexion between the character and the acts is demonstrably indissoluble—as in the case of acts rendered necessary by the attributes of veracity and justice. Miracles are, indeed, in the notion of them, no breach of the high generalization that "similar antecedents have similar consequents;" nor, necessarily, of the maxim that "God works by general laws;" because we can see some laws of miracles (as e. g. that they are infrequent, and that they are used as attesting signs of, or in conjunction with, revelations), and may suppose more; but they do vary, when taken apart from their proper evidence, from this rule, that "what a general experience would lead us to regard as similar antecedents are similar antecedents;" because the only assignable specific difference observable by us in the antecedents in the case of miracles, and in the case of the experiments from the analogy of which they vary in their physical phenomena, consists in the moral antecedents; and these, in cases of physical phenomena, we generally throw

out of the account; nor have we grounds *à priori* for concluding *with confidence* that these are not to be thrown out of the account here also, although we can see that the moral antecedents here (such as the fitness for attesting a revelation like the Christian) are, in many important respects, different from those which the analogy of experience teaches us to disregard in estimating the probability of physical events.

But, in order to form a fair judgment, we must take in all the circumstances of the case, and, amongst the rest, the *testimony* on which the miracle is reported to us.

Our belief, indeed, in human testimony seems to rest upon the same sort of instinct on which our belief in the testimony (as it may be called) of nature is built, and is to be checked, modified, and confirmed by a process of experience similar to that which is applied in the other case. As we learn, by extended observation of nature and the comparison of analogies, to distinguish the real laws of physical sequences from the casual conjunctions of phenomena, so are we taught in the same manner to distinguish the circumstances under which human testimony is certain or incredible, probable or suspicious. The circumstances of our condition force us daily to make continual observations upon the phenomena of human testimony; and it is a matter upon which we can make such experiments with peculiar advantage, because every man carries within his own breast the whole sum of the ultimate motives which can influence human testimony. Hence arises the aptitude of human testimony for overcoming, and more than overcoming, almost any antecedent improbability in the thing reported.

"The conviction produced by testimony," says Bishop Young, "is capable of being carried much higher than the conviction produced by experience: and the reason is this, because there may be concurrent testimonies to the truth of one individual fact; whereas there can be no concurrent experiments with regard to an individual experiment. There may, indeed, be *analogous* experiments, in the same manner as there may be analogous testimonies; but, in any course of nature, there is but one continued series of events: whereas in testimony, since the same event may be observed by different witnesses, their *concurrence* is capable of producing a conviction more cogent than any that is derived from any other species of events in the course of nature. In material phenomena the probability of an expected event arises solely from analogous experiments made previous to the event; and this probability admits of indefinite increase from the unlimited increase of the number of these previous experiments. The credibility of a witness likewise arises from our experience of the veracity of previous witnesses in similar cases, and admits of unlimited increase according to the number of the previous witnesses. But there is another source of the increase of testimony, likewise unlimited, derived from the number of *concurrent* witnesses. The evidence of testimony, therefore, admitting of unlimited increase on two different accounts, and the physical probability admitting only of one of them, the former is capable of indefinitely surpassing the latter."

It is to be observed also that, in the case of the Christian miracles, the truth of the facts, varying as they do from our ordinary experience, is far more credible than the falsehood of a testimony so circumstanced as that by which they are attested;

because of the former strange phenomena—the miracles—a reasonable known cause may be assigned adequate to the effect—namely, the will of God producing them to accredit a revelation that seems not unworthy of Him; whereas of the latter—the falsehood of such testimony—no adequate cause whatever can be assigned, or reasonably conjectured.

So manifest, indeed, is this inherent power of testimony to overcome antecedent improbabilities, that Hume is obliged to allow that testimony may be so circumstanced as to require us to believe, in some cases, the occurrence of things quite at variance with general experience; but he pretends to shew that testimony to such facts *when connected with religion* can never be so circumstanced. The reasons for this paradoxical exception are partly general remarks upon the proneness of men to believe in portents and prodigies; upon the temptations to the indulgence of pride, vanity, ambition, and such like passions which the human mind is subject to in religious matters, and the strange mixture of enthusiasm and knavery, sincerity and craft, that is to be found in fanatics, and partly particular instances of confessedly false miracles that seem to be supported by an astonishing weight of evidence—such as those alleged to have been wrought at the tomb of the Abbé Paris.

But (1) little weight can be attached to such general reflexions, as discrediting any particular body of evidence, until it can be shewn in detail that they apply to the special circumstances of that particular body of evidence. In reality, most of his general objections are, at bottom, objections to human testimony itself—i. e. objections to the medium by which alone we can know what is called the general experience of mankind, from which general experience it is that the only considerable objection to miracles arises. Thus, by general reflexions upon the proverbial fallaciousness of "travellers' stories" we might discredit all antecedently improbable relations of the manners or physical peculiarities of foreign lands. By general reflexions upon the illusions, and even temptations to fraud, under which scientific observers labour, we might discredit all scientific observations. By general reflexions upon the way in which supine credulity, and passion, and party-interest have discoloured civil history, we might discredit all antecedently improbable events in civil history—such as the conquests of Alexander, the adventures of the Buonaparte family, or the story of the late mutiny in India. (2) The same experience which informs us that credulity, enthusiasm, craft, and a mixture of these, have produced many false religions and false stories of miracles, informs us also *what sort of* religions, and *what sort of* legends, these causes have produced, and are likely to produce; and, if, upon a comparison of the Christian religion and miracles with these products of human weakness or cunning, there appear specific differences between the two, unaccountable on the hypothesis of a common origin, this not only diminishes the presumption of a common origin, but raises a distinct presumption the other way—a presumption strong in proportion to the extent and accuracy of our induction. Remarkable specific differences of this kind have been pointed out by Christian apologists in respect of the nature of the religion—the nature of the miracles—and the circumstances of the evidence by which they are attested.

Of the first kind are, for instance, those assigned by Warburton, in his *Divine Legation*; and by

Archbp. Whately, in his *Essays on the Peccolities of the Christian Religion*, and on *Romanism*.

Differences of the second and third kind are largely assigned by almost every writer on Christian evidences. We refer, specially, for example, to Leslie's *Short Method with the Deists—to Essay* Douglas's *Criterion*, in which he fully examines the pretended parallel of the cures at the tomb of Abbé Paris,—and to Paley's *Evidences*, which may be most profitably consulted in the late edition of Archbp. Whately.

Over and above the direct testimony of human witnesses to the Bible-miracles, we have also what may be called the indirect testimony of events confirming the former, and raising a distinct presumption that some such miracles must have been wrought. Thus, for example, we know, by a copious induction, that, in no nation of the antient world, and in no nation of the modern world unacquainted with the Jewish or Christian revelation, has the knowledge of the one true God as the Creator and Governor of the world, and the public worship of Him, been kept up by the mere light of nature, or formed the groundwork of such religions as men have devised for themselves. Yet we do find that, in the Jewish people, though no way distinguished above others by mental power or high civilization, and with as strong natural tendencies to idolatry as others, this knowledge and worship was kept up from a very early period of their history, and, according to their uniform historical tradition, kept up by revelation attested by undeniable miracles.

Again, the existence of the Christian religion, as the belief of the most considerable and intelligent part of the world, is an undisputed fact; and it is also certain that this religion originated (as far as human means are concerned) with a handful of Jewish peasants, who went about preaching—in the very spot where Jesus was crucified—that He had risen from the dead, and had been seen by, and had conversed with them, and afterwards ascended into heaven. This miracle, attested by them as eyewitnesses, was the very ground and foundation of the religion which they preached, and it was plainly one so circumstanced that, if it had been false, it could easily have been proved to be false. Yet, though the preachers of it were everywhere persecuted, they had gathered, before they died, large churches in the country where the facts were best known, and through Asia Minor, Greece, Egypt, and Italy; and these churches, notwithstanding the severest persecutions, went on increasing till, in about 300 years after, this religion—i. e. a religion which taught the worship of a Jewish peasant who had been ignominiously executed as a malefactor—became the established religion of the Roman empire and has ever since continued to be the prevailing religion of the civilized world.

It would plainly be impossible, in such an article as this, to enumerate all the various lines of confirmation—from the prophecies, from the morality, from the structure of the Bible, from the state of the world before and after Christ—&c., which all converge to the same conclusion. But it will be manifest that almost all of them are drawn ultimately from the analogy of experience, and that the conclusion to which they tend cannot be rejected without holding something contrary to the analogy of experience from which they are drawn. For it must be remembered that *disbelieving* one thing necessarily involves *believing its contradictory*.

It is manifest that, if the miraculous facts of

Christianity did not really occur, the stories about them must have originated either in fraud, or in fancy. The coarse explanation of them by the hypothesis of unlimited fraud, has been generally abandoned in modern times: but, in Germany especially, many persons of great acuteness have long laboured to account for them by referring them to fancy. Of these there have been two principal schools—the *Naturalistic*, and the *Mythic*.

1. The Naturalists suppose the miracles to have been natural events, more or less unusual, that were mistaken for miracles, through ignorance or enthusiastic excitement. But the result of their labours in detail has been (as Strauss has shewn in his *Leben Jesu*) to turn the New Testament, as interpreted by them, into a narrative far less credible than any narrative of miracles could be: just as a novel, made up of a multitude of surprising natural events crowded into a few days, is less consistent with its own data than a tale of genii and enchanters. "Some misdeeds," says Archbishop Whately, "have laboured to prove, concerning some one of our Lord's miracles that it might have been the result of an accidental conjuncture of natural circumstances; and they endeavour to prove the same concerning another, and so on; and thence infer that all of them, occurring as a series, might have been so. They might argue, in like manner, that, because it is not very improbable one may throw sixes in any one out of an hundred throws, therefore it is no more improbable that one may throw sixes a hundred times running." The truth is, that everything that is improbable in the mere *physical strangeness* of miracles applies to such a series of odd events as these explanations assume; while the hypothesis of their non-miraculous character deprives us of the means of accounting for them by the extraordinary interposition of the Deity. These and other objections of the thorough-going application of the naturalistic method, led to the substitution in its place of

2. The *Mythic* theory—which supposes the N. T. Scripture-narratives to have been legends, not stating the grounds of men's belief in Christianity, but springing out of that belief, and embodying the idea of what Jesus, if he were the Messiah, must have been conceived to have done in order to fulfil that character, and was therefore supposed to have done. But it is obvious that this leaves the origin of the belief, that a man who did not fulfil the idea of the Messiah in any one remarkable particular, was the Messiah—wholly unaccounted for. It begins with assuming that a person of mean condition, who was publicly executed as a malefactor, and who wrought no miracles, was so earnestly believed to be their Messiah by a great multitude of Jews, who expected a Messiah that was to work miracles, and was not to die, but to be a great conquering prince, that they modified their whole religion, in which they had been brought up, into accordance with that new belief, and imagined a whole cycle of legends to embody their idea, and brought the whole civilized world ultimately to accept their system. It is obvious, also, that all the arguments for the genuineness and authenticity of the writings of the N. T. bring them up to a date when the memory of Christ's real history was so recent, as to make the substitution of a set of mere legends in its place utterly incredible; and it is obvious, also, that the gravity, simplicity, and historical decorum, and consistency with what we know of the circumstances of the times in which the events are said to have occurred, observable in the

narratives of the N. T., make it impossible reasonably to accept them as mere *myths*. The same appears from a comparison of them with the style of writings really mythic—as the Gospels of the infancy, of Nicodemus, &c.—and with heathen or Mohamedan legends; and from the omission of matters which a mythic fancy would certainly have fastened on. Thus, though John Baptist was typified by Elijah, the great wonder-worker of the Old Testament, there are no miracles ascribed to John Baptist. There are no miracles ascribed to Jesus during His infancy and youth. There is no description of His personal appearance; no account of His adventures in the world of spirits; no miracles ascribed to the Virgin Mary, and very little said about her at all; no account of the martyrdom of any apostle, but of one, and that given in the driest manner, &c.—and so in a hundred other particulars.

It is observable that, in the early ages, the fact that extraordinary miracles were wrought by Jesus and His apostles, does not seem to have been generally denied by the opponents of Christianity. They seem always to have preferred adopting the expedient of ascribing them to art magic and the power of evil spirits. This we learn from the N. T. itself; from such Jewish writings as the *Sopher Toldoth Jeshu*; from the Fragments of Celsus, Porphyry, Hierocles, Julian, &c., which have come down to us, and from the popular objections which the ancient Christian Apologists felt themselves concerned to grapple with. We are not to suppose, however, that this would have been a solution which, even in those days, would have been naturally preferred to a denial of the facts, if the facts could have been plausibly denied. On the contrary, it was plainly, even then, a forced and improbable solution of such miracles. For man did not commonly ascribe to magic or evil demons an unlimited power, any more than we ascribe an unlimited power to mesmerism, imagination, and the occult and irregular forces of nature. We know that in two instances, in the Gospel narrative,—the cure of the man born blind and the Resurrection—the Jewish priests were unable to pretend such a solution, and were driven to maintain unsuccessfully a charge of fraud; and the circumstances of the Christian miracles were, in almost all respects, so utterly unlike those of any pretended instances of magical wonders, that the apologists have little difficulty in refuting this plea. This they do generally from the following considerations.

(1.) The greatness, number, completeness, and publicity of the miracles. (2.) The natural beneficial tendency of the doctrine they attested. (3.) The connexion of them with a whole scheme of revelation extending from the first origin of the human race to the time of Christ.

It is also to be considered that the circumstance that the world was, in the times of the apostles, full of Thaumaturgists, in the shape of exorcists, magicians, ghost-seers, &c., is a strong presumption that, in order to command any special attention and gain any large and permanent success, the apostles and their followers must have exhibited works quite different from any wonders which people had been accustomed to see. This presumption is confirmed by what we read, in the Acts of the Apostles, concerning the effect produced upon the Samaritans by Philip the Evangelist in opposition to the prestige of Simon Magus.

This evasion of the force of the Christian mira

cles, by referring them to the power of evil spirits, has seldom been seriously recurred to in modern times; but the English infidels of the last century employed it as a kind of *argumentum ad hominem*, to tease and embarrass their opponents—contending that, as the Bible speaks of “lying wonders” of Antichrist, and relates a long contest of apparent miracles between Moses and the Egyptian magicians, Christians could not on their own principles, have any certainty that miracles were not wrought by evil spirits.

In answer to this, some divines (as Bishop Fleetwood in his *Dialogues on Miracles*) have endeavoured to establish a distinction in the nature of the works themselves, between the *seeming* miracles within the reach of intermediate spirits,—and the *true* miracles, which can only be wrought by God—and others (as Bekker, in his curious work *Le Monde Enchanté*, and Farmer, in his *Case of the Demoniacs*) have entirely denied the power of intermediate spirits to interfere with the course of nature. But, without entering into these questions, it is sufficient to observe—

(1.) That the light of nature gives us no reason to believe that there are any evil spirits having power to interfere with the course of nature at all.

(2.) That it shows us that, if there be, they are continually controlled from exercising any such power.

(3.) That the records we are supposed to have of such an exercise in the Bible, show us the power there spoken of, as exerted completely under the control of God, and in such a manner as to make it evident to all candid observers where the advantage lay, and to secure all well-disposed and reasonable persons from any mistake in the matter.

(4.) That the circumstances alleged by the early Christian apologists—the number, greatness, beneficence, and variety of the Bible miracles—their connexion with prophecy and a long scheme of things extending from the creation down—the character of Christ and His apostles—and the manifest tendency of the Christian religion to serve the cause of truth and virtue—make it as incredible that the miracles attesting it should have been wrought by evil beings, as it is that the order of nature should proceed from such beings. For, as we gather the character of the Creator from His works, and the moral instincts which He has given us; so we gather the character of the author of revelation from His works, and from the drift and tendency of that revelation itself. This last point is sometimes shortly and unguardedly expressed by saying, that “the doctrine proves the miracles;” the meaning of which is *not* that the particular doctrines which miracles attest must first be proved to be *true alünde*, before we can believe that any such works were wrought—(which would, manifestly, be making the miracles no attestation at all)—but the meaning is, that the whole body of doctrine in connexion with which the miracles are alleged, and its tendency, if it were divinely revealed, to answer visible good ends, makes it reasonable to think that the miracles by which it is attested were, if they were wrought at all, wrought by God.

Particular theories as to the manner in which miracles have been wrought are matters rather curious than practically useful. In all such cases we must bear in mind the great maxim *SUBTILITAS NATURAE LONGE SUPERAT SUBTILITATEM MENTIS HUMANAE*. Malebranche regarded the Deity as the sole agent in nature, acting always by

general laws; but He conceived those general laws to contain the original provision that the manner of the Divine acting should modify itself, under certain conditions, according to the particular volitions of finite intelligences. Hence, He explained the apparent power over external nature; and hence also He regarded miracles as the result of particular volitions of angels, employed by the Deity in the government of the world. This was called the system of *occasional causes*.

The system of Clarke allowed a proper real, though limited, efficiency to the wills of inferior intelligences, but denied any true powers to nature. Hence he referred the phenomena of the course of material nature immediately to the will of God as their cause; making the distinction between natural events and miracles to consist in this, that the former happen according to what is, relatively to us, God's usual way of working, and the latter according to His unusual way of working.

Some find it easier to conceive of miracles as not really taking place in the external order of nature, but in the impressions made by it upon our minds. Others deny that there is, in any miracle, the production of anything new or the alteration of any natural power; and maintain that miracles are produced solely by the *intensifying* of known natural powers already in existence.

It is plain that these various hypotheses are merely ways in which different minds find it more or less easy to conceive the mode in which miracles may have been wrought.

Another question more curious than practical, is that respecting the precise period when miracles ceased in the Christian Church. It is plain, first, whenever they ceased in point of fact, they ceased *relatively to us* wherever a sufficient attestation of them to our faith fails to be supplied.

It is quite true, indeed, that a real miracle, and one sufficiently marked out to the spectators as a real miracle, may be so imperfectly reported to us, as that, if we have only that imperfect report, there may be little to show conclusively its miraculous character; and that, therefore, in rejecting accounts of miracles so circumstanced, we may possibly be rejecting accounts of what were real miracles. But this is an inconvenience attending *probable* evidence from its very nature. In rejecting the improbable testimony of the most conscientious of witnesses, we may, almost always, be rejecting something which is really true. But this would be a poor reason for acting on the testimony of a notorious liar to a story antecedently improbable. The narrowness and imperfection of the human mind is such that our wisest and most prudent calculations are continually baffled by unexpected combinations of circumstances, upon which we could not have reasonably reckoned. But this is no good ground for not acting upon the calculations of wisdom and prudence; because, after all, such calculations are in the long run our surest guides.

It is quite true, also, that several of the Scripture miracles are so circumstanced, that if the reports we have of them stood alone, and came down to us only by the channel of ordinary history, we should be without adequate evidence of their miraculous character; and therefore those particular miracles are not to us (though they doubtless were to the original spectators, who could mark all the circumstances), by themselves and taken alone, *ajudicial* proper evidences of revelation. But, then, they may be very proper objects of faith, though not the

grounds of it. For (1.) these incidents are really reported to us as parts of a course of things which we have good evidence for believing to have been miraculous; and, as Bishop Butler justly observes, "supposing it acknowledged, that our Saviour spent some years in a course of working miracles, there is no more peculiar presumption worth mentioning, against His having exerted His miraculous powers in a certain degree greater, than in a certain degree less; in one or two more instances, than in one or two fewer: in this, than in another manner." And (2.) these incidents are reported to us by writers whom we have good reasons for believing to have been, not ordinary historians, but persons specially assisted by the Divine Spirit, for the purpose of giving a correct account of the ministry of our Lord and His apostles.

In the case of the Scripture miracles, we must be careful to distinguish the *particular occasions* upon which they were wrought, from their *general purpose* and design; yet not so as to overlook the connection between these two things.

• There are but few miracles recorded in Scripture of which the whole character was merely evidential—few, that is, that were merely displays of a supernatural power made for the sole purpose of attesting a Divine Revelation. Of this character were the change of Moses' rod into a serpent at the burning bush, the burning bush itself, the going down of the shadow upon the sun-dial of Ahaz, and some others.

In general, however, the miracles recorded in Scripture have, besides the ultimate purpose of affording evidence of a Divine interposition, some immediate temporary purposes which they were apparently wrought to serve,—such as the curing of diseases, the feeding of the hungry, the relief of innocent, or the punishment of guilty persons. These immediate temporary ends are not without value in reference to the ultimate and general design of miracles, as providing evidence of the truth of revelation; because they give a *moral character* to the works wrought, which enables them to display not only the power, but the other attributes of the agent performing them. And, in some cases, it would appear that miraculous works of a particular kind were selected as emblematic or typical of some characteristic of the revelation which they were intended to attest. Thus, *e. g.*, the cure of bodily diseases not only indicated the general benevolence of the Divine Agent, but seems sometimes to be referred to as an emblem of Christ's power to remove the disorders of the soul. The gift of tongues appears to have been intended to manifest the universality of the Christian dispensation, by which all languages were consecrated to the worship of God. The casting out of demons was a type and pledge of the presence of a Power that was ready to "destroy the works of the devil," in every sense.

In this point of view, Christian miracles may be fitly regarded as *specimens* of a Divine Power, alleged to be present—specimens so circumstanced as to make obvious, and bring under the notice of common understandings, the operations of a Power—the gift of the Holy Ghost—which was really supernatural, but did not, in its moral effects, reveal itself externally as supernatural. In this sense, they seem to be called the *manifestation* or *exhibition* of the Spirit—outward phenomena which manifested sensibly His presence and operation in the Church; and the record of these miracles becomes evidence to us of the invisible presence of Christ in His Church, and

of His government of it through all ages; though that presence is of such a nature as not to be immediately distinguishable from the operation of known moral motives, and that government is carried on so as not to interrupt the ordinary course of things.

In the case of the Old Testament miracles, again, in order fully to understand their evidential character, we must consider the general nature and design of the dispensation with which they were connected. The general design of that dispensation appears to have been to keep up in one particular race a knowledge of the one true God, and of the promise of a Messiah in whom "all the families of the earth" should be "blessed." And in order to this end, it appears to have been necessary that, for some time, God should have assumed the character of the local Tutelary Deity and Prince of that particular people. And from this peculiar relation in which He stood to the Jewish people (aptly called by Josephus a THEOCRACY) resulted the necessity of frequent miracles, to manifest and make sensibly perceptible His actual presence among and government over them. The miracles, therefore, of the Old Testament are to be regarded as evidential of the theocratic government; and this again is to be conceived of as subordinate to the further purpose of preparing the way for Christianity, by keeping up in the world a knowledge of the true God and of His promise of a Redeemer. In this view, we can readily understand why the miraculous administration of the theocracy was withdrawn, as soon as the purpose of it had been answered by working deeply and permanently into the mind of the Jewish people the two great lessons which it was intended to teach them; so that they might be safely left to the ordinary means of instruction, until the publication of a fresh revelation by Christ and His Apostles rendered further miracles necessary to attest their mission. Upon this view also we can perceive that the miracles of the Old Testament, upon whatever immediate occasions they may have been wrought, were subordinate (and, in general, necessary) to the design of rendering possible the establishment in due time of such a religion as the Christian; and we can perceive further that, though the Jewish theocracy implied in it a continual series of miracles, yet—as it was only temporary and local—those miracles did not violate God's general purpose of carrying on the government of the world by the ordinary laws of nature; whereas if the Christian dispensation—which is *permanent* and *universal*—necessarily implied in it a series of constant miracles, that would be inconsistent with the general purpose of carrying on the government of the world by those ordinary laws.

With respect to the *character* of the Old Testament miracles, we must also remember that the whole structure of the Jewish economy had reference to the peculiar exigency of the circumstances of a people imperfectly civilized, and is so distinctly described in the New Testament, as dealing with men according to the "hardness of their hearts," and being a system of "weak and beggarly elements," and a rudimentary instruction for "children" who were in the condition of "slaves." We are not, therefore, to judge of the probability of the miracles wrought in support of that economy (so far as the *forms* under which they were wrought are concerned) as if those miracles were immediately intended for ourselves. We are not justified in arguing either that those miracles are incredible because wrought in such a manner as that, if

addressed to us, they would lower *our* conceptions of the Divine Being; or, on the other hand, that because those miracles—*vought* under the circumstances of the Jewish *onomy*—are credible and ought to be believed, there is therefore no reason for objecting against stories of similar miracles alleged to have been wrought under the quite different circumstances of the Christian dispensation.

In dealing with human testimony, it may be further needful to notice (though very briefly) some refined subtleties that have been occasionally introduced into this discussion.

It has been sometimes alleged that the freedom of the human will is a circumstance which renders reliance upon the stability of laws in the case of human conduct utterly precarious. "In arguing," it is said, "that human beings cannot be supposed to have acted in a particular way, because that would involve a violation of the analogy of human conduct, so far as it has been observed in all ages, we tacitly assume that the human mind is unalterably determined by fixed laws, in the same way as material substances. But this is not the case on the hypothesis of the freedom of the will. The very notion of a free will is that of a faculty which determines *itself*; and which is capable of choosing a line of conduct quite repugnant to the influence of any motive however strong. There is therefore no reason for expecting that the operations of human volition will be conformable throughout to any fixed rule or analogy whatever."

In reply to this far-sought and barren refinement, we may observe—1. That, if it be worth anything, it is an objection not merely against the force of human testimony in religious matters, but against human testimony in general, and, indeed, against all calculations of probability in respect of human conduct whatsoever. 2. That we have already shown that, even in respect of material phenomena, our practical measure of probability is not derived from any scientific axioms about *cause* and *effect*, or antecedents and consequences, but simply from the likeness or unlikeness of one thing to another; and therefore, not being deduced from premises which assume *causality*, cannot be shaken by the denial of causality in a particular case. 3. That the thing to be accounted for, on the supposition of the falsity of the testimony for Christian miracles, is not accounted for by any such capricious principle as the arbitrary freedom of the human will; because the thing to be accounted for is *the agreement* of a number of witnesses in a falsehood, for the propagation of which they could have no intelligible inducement. Now, if we suppose a *number* of independent witnesses to have determined themselves by rational motives, then, under the circumstances of this particular instance, their *agreement* in a *true* story is sufficiently accounted for. But, if we suppose them to have each determined themselves by mere whim and caprice, then their *agreement* in the same false story is not accounted for at all. The concurrence of such a number of *chances* is utterly incredible. 4. And finally we remark that no sober maintainers of the freedom of the human will claim for it any such unlimited power of self-determination as this objection supposes. The freedom of the human will exhibits itself either in cases where there is no motive for selecting one rather than another among many possible courses of action that lie before us—in which cases it is to be observed that there is nothing *moral* in its elections whatsoever:—or in cases in which there is a

conflict of motives, and, *e. g.*, passion and appetite or custom or temporal interest, draw us one way, and reason or conscience another. In these latter cases the maintainers of the freedom of the will contend that, under certain limits, we can determine ourselves (not by no motive at all, but) by either of the motives actually operating upon our minds. Now it is manifest that if, in the case of the will, a case of a conflict of motives (as it clearly may) and can show, further, that their conduct is inconsistent with one set of motives, the reasonable inference is that they determined themselves, in point of fact, by the other. Thus, though in the case of a man strongly tried by a conflict of motives, we might not, even with the fullest knowledge of his character and circumstances, have been able to predict beforehand how he *would* act, that would be no reason for denying that, after we had come to know how he *did* act, we could tell by what motives he had determined himself in choosing that particular line of conduct.

It has been often made a topic of complaint against Hume that, in dealing with testimony as a medium for proving miracles, he has resolved its force entirely into our *experience* of its veracity, and omitted to notice that, antecedently to all experience, we are predisposed to give it credit by a kind of natural instinct. But, however metaphysically erroneous Hume's analysis of our basis in testimony may have been, it is doubtful whether, in this particular question, such a mistake is of any great practical importance. Our original predisposition is doubtless (whether *instinctive* or not) a predisposition to believe all testimony *indiscriminately*; but this is so completely checked, modified, and controlled, in after-life, by experience of the circumstances under which testimony can be safely relied upon, and of those in which it is apt to mislead us, that, practically, our experience in these respects may be taken as a not unfair measure of its value as rational evidence. It is also to be observed that, while Hume has omitted this original instinct of belief in testimony, as an element in his calculations, he has also omitted to take into account, on the other side, any original *inclination* to belief in the constancy of the laws of nature, or expectation that our future experiences will resemble our past ones. In reality, he seems to have resolved both these principles into the mere association of ideas. And, however theoretically erroneous he may have been in this, still it seems manifest that, by making the same mistake on both sides, he has made one error compensate another; and so—as far as this branch of the argument is concerned—brought out a practically correct result. As we can only learn by various and repeated experience under what circumstances we can safely trust our expectation of the recurrence of apparently similar phenomena, that expectation, being thus continually checked and controlled, modifies itself into accordance with its rule, and ceases to spring at all where it would be manifestly at variance with its direction. And the same would seem to be the case with our belief in testimony.

The argument, indeed, in Hume's celebrated *Essay on Miracles*, was very far from being a new one. It had, as Mr. Coleridge has pointed out, been distinctly indicated by South in his sermon on the incredulity of St. Thomas; and there is a remarkable statement of much the same argument put into the mouth of Woolston's Advocate, in Sherwin's

Trial of the Witnesses. The restatement of it, however, by a person of Hume's abilities, was of service in putting men upon a more accurate examination of the true nature and measure of probability; and it cannot be denied that Hume's boldness; and that he contended it would have, many useful results in stimulating inquiries that might not otherwise have been suggested to thoughtful men, or, at least, not prosecuted with sufficient zeal and patience.

Bishop Butler seems to have been very sensible of the imperfect state, in his own time, of the logic of Probability; and, though he appears to have formed a more accurate conception of it, than the Scotch school of Philosophers who succeeded and undertook to refute Hume; yet there is one passage in which we may perhaps detect a misconception of the subject in the pages of even this great writer.

"There is," he observes, "a very strong presumption against common speculative truths, and against the most ordinary facts, before the proof of them, which yet is overcome by almost any proof. There is a presumption of millions to one against the story of Cæsar or any other man. For, suppose a number of common facts so and so circumstanced, of which one had no kind of proof, should happen to come into one's thoughts; every one would, without any possible doubt, conclude them to be false. And the like may be said of a single common fact. And from hence it appears that the question of importance, as to the matter before us, is, concerning the degree of the peculiar presumption against miracles: not, whether there be any peculiar presumption at all against them. For if there be a presumption of millions to one against the most common facts, what can a small presumption, additional to this, amount to, though it be peculiar? It cannot be estimated, and is as nothing." (*Analogy*, part 2, c. ii.)

It is plain that, in this passage, Butler lays no stress upon the peculiarities of the story of Cæsar, which he casually mentions. For he expressly adds "or of any other man;" and repeatedly explains that what he says applies equally to any ordinary facts, or to a single fact; so that, whatever be his drift (and it must be acknowledged to be somewhat obscure), he is not constructing an argument similar to that which has been pressed by Archbishop Whately, in his *Historic Doubts respecting Napoleon Bonaparte*. And this becomes still more evident, when we consider the extraordinary medium by which he endeavours to show that there is a presumption of millions to one against such "common ordinary facts" as he is speaking of. For the way in which he proposes to estimate the presumption against ordinary facts is, by considering the likelihood of their being anticipated beforehand by a person guessing at random. But, surely, this is not a measure of the likelihood of the facts coinciding in themselves, but of the likelihood of the anticipation of the facts with a rash and arbitrary hand. The case of a person guessing beforehand, and the case of a witness reporting what has occurred, are essentially different. In the common case, there is nothing to determine my mind, with any probability of a correct judgment, to the selection of any one of the six faces rather than another; and, therefore, we rightly say that there are five chances to one against any one side, considered as thus arbitrarily selected. But when a person, who has had opportunities of observing the cast, reports

to me the presentation of a particular face, there is evidently, no such presumption against the coincidence of his statement and the actual fact; because he has, by the supposition, had ample means of ascertaining the real state of the occurrence. And it seems plain that, in the case of a credible witness, we should as readily believe his report of the cast of a die with a million of sides, as of one with only six; though in respect of a random guess beforehand, the chances against the correctness of the guess would be vastly greater in the former case, than in that of an ordinary cube.

Furthermore, if any common by-stander were to report a series of successive throws, as having taken place in the following order—1, 6, 3, 5, 6, 2—no one would feel any difficulty in receiving his testimony; but if we further become aware that he, or anybody else, had beforehand professed to guess or predict that precise series of throws upon that particular occasion, we should certainly no longer give his report the same ready and unhesitating acquiescence. We should at once suspect, either that the witness was deceiving us, or that the die was loaded, or tampered with in some way, to produce a conformity with the anticipated sequence. This places in a clear light the difference between the case of the coincidence of an ordinary event with a random predetermination, and the case of an ordinary event considered in itself.

The truth is, that the chances to which Butler seems to refer as a presumption against ordinary events, are not in ordinary cases overcome by testimony at all. The testimony has nothing to do with them; because they are chances against the event considered as the subject of a random vaticination, not as the subject of a report made by an actual observer. It is possible, however, that, throughout this obscure passage, Butler is arguing upon the principles of some objector unknown to us; and, indeed, it is certain that some writers upon the doctrine of chances (who were far from friendly to revealed religion) have utterly confounded together the questions of the chances against the coincidence of an ordinary event with a random guess, and of the probability of such an event considered by itself.

But it should be observed that what we commonly call the chances against an ordinary event are not specific, but particular. They are chances against this event, not against this kind of event. The chances, in the case of a die, are the chances against a particular face; not against the coming up of some face. The coming up of some face is not a thing subject to random anticipation, and, therefore, we say that there are no chances against it at all. But, as the presumption that some fact will come up is a specific presumption, quite different from the presumption against any particular face; so the presumption against no face coming up (which is really the same thing, and equivalent to the presumption against a miracle, considered merely in its physical strangeness) must be specific also, and different from the presumption against any particular form of such a miracle selected beforehand by an arbitrary anticipation. For miraculous facts, it is evident, are subject to the doctrine of chances, each in particular, in the same way as ordinary facts. Thus, e. g. supposing a miracle to be wrought, the cube might be changed into any geometrical figure; and we can see no reason for selecting one rather than another, or the substance might be changed from ivory to metal, and then one metal would be as likely as another. But no one.

probably, would say that he would believe the specific fact of *such a miracle* upon the same proof, or anything like the same proof, as that on which, *such a miracle being supposed*, he would believe the report of any particular form of it—such form being just as likely beforehand as any other.

Indeed, if "almost any proof" were capable of overcoming presumptions of millions to one against a fact, it is hard to see how we could reasonably reject any report of anything, on the ground of antecedent presumptions against its credibility.

The *Ecclesiastical Miracles* are not delivered to us by inspired historians; nor do they seem to form any part of the same series of events as the miracles of the New Testament.

The miracles of the New Testament (setting aside those wrought by Christ Himself) appear to have been worked by a power conferred upon particular persons according to a regular law, in virtue of which that power was ordinarily transmitted from one person to another, and the only persons privileged thus to transmit that power were the *Apostles*. The only exceptions to this rule were, (1.) the *Apostles* themselves, and (2.) the family of Cornelius, who were the first-fruits of the Gentiles. In all other cases, miraculous gifts were conferred only by the laying on of the *Apostles'* hands. By this arrangement, it is evident that a provision was made for the total ceasing of that miraculous dispensation within a limited period; because, on the death of the last of the *Apostles*, the ordinary channels would be all stopped through which such gifts were transmitted in the Church.

Thus, in Acts viii., though Philip is described as working many miracles among the Samaritans, he does not seem to have ever thought of imparting the same power to any of his converts. That is reserved for the *Apostles* Peter and John, who confer the miraculous gifts by the imposition of their hands: and this power, of imparting miraculous gifts to others, is clearly recognized by Simon Magnus as a distinct privilege belonging to the *Apostles*, and quite beyond anything that He had seen exercised before. "When Simon saw that *through laying on of the Apostles' hands* the Holy Ghost was given, he offered them money, saying, Give me also this power, that, on whomsoever I lay hands, he may receive the Holy Ghost."

This separation of the Rite by which miraculous gifts were conferred from Baptism, by which members were admitted into the Church, seems to have been wisely ordained for the purpose of keeping the two ideas, of ordinary and extraordinary gifts, distinct, and providing for the approaching cessation of the former without shaking the stability of an institution which was designed to be a permanent Sacrament in the kingdom of Christ.

And it may also be observed in passing, that this same separation of the effects of these two Rites, affords a presumption that the miraculous gifts, bestowed, as far as we can see, only in the former, were not merely the result of highly raised enthusiasm; because experience shows that violent symptoms of enthusiastic transport would have been much more likely to have shown themselves in the first ardour of conversion than at a later period—in the very crisis of a change, than after that change had been confirmed and settled.

One passage has, indeed, been appealed to as seeming to indicate the permanent residence of miraculous powers in the Christian Church through all ages, Mark xvi. 17, 18. But—

(1.) That passage itself is of doubtful authority since we know that it was omitted in most of the Greek MSS. which Eusebius was able to examine in the 4th century; and it is still wanting in some of the most important that remain to us.

(2.) It does not necessarily imply more than a promise that such miraculous powers should exhibit themselves among the immediate converts of the *Apostles*.

And (3.) this latter interpretation is supported by what follows—"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with the accompanying signs."

It is, indeed, confessed by the latest and ablest defenders of the ecclesiastical miracles that the great mass of them were essentially a new dispensation; but it is contended, that by those who believe in the Scripture miracles, no strong antecedent improbability against such a dispensation can be reasonably entertained; because, for them, the Scripture miracles have already "borne the brunt" of the infidel objection, and "broken the ice."

But this is wholly to mistake the matter.

If the only objection antecedently to proof against the ecclesiastical miracles were a presumption of their *impossibility* or *incredibility*—simply as miracles, this allegation might be pertinent; because he that admits that a miracle has taken place, cannot consistently hold that a miracle as such is impossible or incredible. But the antecedent presumption against the ecclesiastical miracles rest upon four distinct grounds, no one of which can be properly called a ground of *infidel* objection.

(1.) It arises from the very nature of probability, and the constitution of the human mind, which compels us to take the analogy of general experience as a measure of likelihood. And this presumption it is manifest is neither religious nor irreligious, but antecedent to, and involved in, all probable reasoning.

A miracle may be said to take place when, under certain moral circumstances, a physical consequent follows upon an antecedent which general experience shows to have no natural aptitude for producing such a consequent; or, when a consequent fails to follow upon an antecedent which is always attended by that consequent in the ordinary course of nature. A blind man recovering sight upon his touching the bones of St. Gervasius and Protasius, is an instance of the former. St. Alban, walking after his head was cut off, and carrying it in his hand, may be given as an example of the latter kind of miracle. Now, though such occurrences cannot be called impossible, because they involve no self-contradiction in the notion of them, and we know that there is a power in existence quite adequate to produce them, yet they must always remain antecedently improbable, unless we can see reasons for expecting that that power will produce them. The irresistible original instinct of our nature—without reliance on which we could not set one foot before another—teaches us its first lesson to expect similar consequents upon what seem similar physical antecedents, and the results of this instinctive belief, checked, modified, and confirmed by the experience of mankind in countless times, places, and circumstances, constitutes what is called our knowledge of the laws of nature. Destroy, or even shake, this knowledge, as applied to practice in ordinary life, and all the uses and purposes of life are at an end. If the real sequences of things were liable, like those

in a dream, to random and capricious variations, on which no one could calculate beforehand, there would be no measures of probability or improbability. If *e. g.* it were a measuring case whether, upon immersing a lighted candle in water, the candle should be extinguished, or the water ignited, —or, whether inhaling the common air should support life or produce death—it is plain that the whole course of the world would be brought to a stand-still. There would be no order of nature at all; and all the rules that are built on the stability of that order, and all the measures of judgment that are derived from it, would be worth nothing. We should be living in fairy-land, not on earth.

(2.) This general antecedent presumption against miracles, as varying from the analogy of general experience, is (as we have said) neither religious nor irreligious—neither rational nor irrational—but springs from the very nature of probability: and it cannot be denied without shaking the basis of all probable evidence, whether for or against religion.

Nor does the admission of the existence of the Deity, or the admission of the actual occurrence of the Christian miracles, tend to remove this antecedent improbability against miracles circumstanced as the ecclesiastical miracles generally are.

If, indeed, the only presumption against miracles were one against their possibility—this might be truly described as an atheistic presumption; and then the proof, from natural reason, of the existence of a God, or the proof of the actual occurrence of any one miracle would wholly remove that presumption; and, upon the removal of that presumption, there would remain none at all against miracles, however frequent or however strange; and miraculous occurrences would be as easily proved, and also as likely beforehand, as the most ordinary events; so that there would be no improbability of a miracle being wrought at any moment, or upon any conceivable occasion; and the slightest testimony would suffice to establish the truth of any story, however widely at variance with the analogy of ordinary experience.

But the true presumption against miracles is not against their possibility, but their probability. And this presumption cannot be wholly removed by showing an adequate cause; unless we hold that all presumptions drawn from the analogy of experience or the assumed stability of the order of nature are removed by showing the existence of a cause capable of changing the order of nature—*i. e.* unless we hold that the admission of God's existence involves the destruction of all measures of probability drawn from the analogy of experience. The ordinary sequences of nature are, doubtless, the result of the Divine will. But to suppose the Divine will to vary its mode of operation in conjunctures, upon which it would be impossible to calculate, and under circumstances apparently similar to those which are perpetually recurring, would be to suppose that the course of things is (to all intents and purposes of human life) as mutable and capricious as if it were governed by mere chance.

Nor can the admission that God has actually wrought such miracles as attest the Christian religion, remove the general presumption against miracles as improbable occurrences. The evidence which revelation stands has proved that the Almighty has, under special circumstances and for special ends, exerted his power of changing the

ordinary course of nature. This may be fairly relied on as mitigating the presumption against miracles under the same circumstances as those which it has established: but miracles which cannot avail themselves of the benefit of that law (as it may be called) of miracles, which such conditions indicate, are plainly involved in all the antecedent difficulties which attach to miracles in general, as varying from the law of nature, besides the special difficulties which belong to them as varying from the law of miracles, so far as we know anything of that law. And it is vain to allege that God may have other ends for miracles than those plain ones for which the Scripture miracles were wrought. Such a plea can be of no weight, unless we can change at pleasure the "may" into a "must" or "has." Until the design appear, we cannot use it as an element of probability; but we must, in the meanwhile, determine the question by the ordinary rules which regulate the proof of facts. A mere "may" is counterbalanced by a "may not." It cannot surely be meant that miracles have, by the proof of a revelation, ceased to be miracles—*i. e.* rare and wonderful occurrences—so as to make the chances equal of a miracle and an ordinary event. And if this be not held, then it must be admitted that the laws which regulate miracles are, in some way or other, laws which render them essentially strange or unusual events, and insure the general stability of the course of nature. Whatever other elements enter into the law of miracles, a necessary infrequency is one of them: and until we can see some of the positive elements of the law of miracles in operation (*i. e.* some of the elements which do not check, but require miracles) this negative element, which we do see, must act strongly against the probability of their recurrence.

It is indeed quite true that Christianity has revealed to us the permanent operation of a supernatural order of things actually going on around us. But there is nothing in the notion of such a supernatural system as the Christian dispensation is, to lead us to expect continual interferences with the common course of nature. Not the necessity of proving its supernatural character: for (1.) that has been sufficiently proved once for all, and the proof sufficiently attested to us, and (2.) it is not pretended that the mass of legendary miracles are, in this sense, evidential. Nor are such continual miracles involved in it by express promise, or by the very frame of its constitution. For they manifestly are not. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up he knoweth not how," &c.—the parable manifestly indicating that the ordinary visible course of things is only interfered with by the Divine husbandman, in planting and reaping the great harvest. Nor do the answers given to prayer, or the influence of the Holy Spirit on our minds, interfere discoverably with any one law of outward nature, or of the inward economy of our mental frame. The system of grace is, indeed, supernatural, but, in no sense and in no case, preternatural. It disturbs in no way the regular sequences which all men's experience teaches them to anticipate as not improbable.

(3.) It is acknowledged by the ablest defenders of the ecclesiastical miracles that, for the most part, they belong to those classes of miracles which are described as ambiguous and tentative—*i. e.* they are cases in which the effect if it occurred at all may

have been the result of natural causes, and where, upon the application of the same means, the desired effect was only sometimes produced. These characters are always highly suspicious marks. And though it is quite true—as has been remarked already—that real miracles, and such as were clearly discernible as such to the original spectators, may be so imperfectly reported to us as to wear an ambiguous appearance—it still remains a violation of all the laws of evidence to admit a narrative which leaves a miracle ambiguous as the ground of our belief that a miracle has really been wrought. If an inspired author declare a particular effect to have been wrought by the immediate interposition of God, we then admit the miraculous nature of that event on his authority, though his description of its outward circumstances may not be full enough to enable us to form such a judgment of it from the report of those circumstances alone: or if, amongst a series of indubitable miracles, some are but hastily and loosely reported to us, we may safely admit them as a part of that series, though if we met them in any other connexion we should view them in a different light. Thus, if a skilful and experienced physician records his judgment of the nature of a particular disorder, well known to him, and in the diagnosis of which it was almost impossible for him to be mistaken, we may safely take his word for that, even though he may have mentioned only a few of the symptoms which marked a particular case: or, if we knew that the plague was raging at a particular spot and time, it would require much less evidence to convince us that a particular person had died of that distemper there and then, than if his death were attributed to that disease in a place which the plague had never visited for centuries before and after the alleged occurrence of his case.

(4.) Though it is not true that the Scripture-miracles have so "borne the brunt" of the *a priori* objection to miracles as to remove all peculiar presumption against them as improbable events, there is a sense in which they may be truly said to have prepared the way for those of the ecclesiastical legends. But it is one which aggravates, instead of extenuating, their improbability. The narratives of the Scripture-miracles may very probably have tended to raise an expectation of miracles in the minds of weak and credulous persons, and to encourage designing men to attempt an imitation of them. And this suspicion is confirmed when we observe that it is precisely those instances of Scripture-miracles which are most easily imitable by fraud, or those which are most apt to strike a wild and mythical fancy, which seem to be the types which—with extravagant exaggeration and distortion—are principally copied in the ecclesiastical miracles. In this sense it may be said that the Scripture narratives "broke the ice," and prepared the way for a whole succession of legends; just as any great and striking character is followed by a host of imitators, who endeavour to reproduce him, not by copying what is really essential to his greatness, but by exaggerating and distorting some minor peculiarities in which his great qualities may sometimes have been exhibited.

But—apart from any leading preparation thus afforded—we know that the ignorance, fraud, and enthusiasm of mankind have in almost every age and country produced such a numerous spawn of spurious prodigies, as to make false stories of miracles, under certain circumstances, a thing to be

naturally expected. Hence, unless it can be distinctly shown, from the nature of the case, that causes—that they are not attributable to such parentage—the reasonable rules of evidence seem to require that we should refer them to their usual and best known causes.

Nor can there be, as some weak persons are apt to imagine, any impiety in such a course. On the contrary, true piety, or religious reverence of God, requires us to abstain with scrupulous care from attributing to Him any works which we have no good reason for believing Him to have wrought. It is not piety, but profane audacity, which ventures to refer to God that which, according to the best rules of probability which He has Himself furnished us with, is most likely to have been the product of human ignorance, or fraud, or folly.

On the whole, therefore, we may conclude that the mass of the ecclesiastical miracles do not form any part of the same series as those related in Scripture, which latter are, therefore, unaffected by any decision we may come to with respect to the former; and that they are pressed by the weight of three distinct presumptions against them—being improbable (1) as varying from the analogy of nature; (2) as varying from the analogy of the Scripture-miracles; (3) as resembling those legendary stories which are the known product of the credulity or imposture of mankind.

The controversy respecting the possibility of miracles is as old as philosophic literature. There is a very clear view of it, as it stood in the Pagan world, given by Cicero in his books *de Divinatione*. In the works of Josephus there are, occasionally, suggestions of naturalistic explanations of O. T. miracles: but these seem rather thrown out for the purpose of gratifying sceptical Pagan readers than as expressions of his own belief. The other chief authorities for Jewish opinion are, Maimonides, *Moreh Nebukim*, lib. 2, c. 35, and the *Pirke Aboth*, in *Surenhrand's Mishna*, tom. iv. p. 469, and Abarbanel, *Miphlah Elohim*, p. 93. It is hardly worth while noting the extravagant hypothesis of Cardan (*De convectione Medicorum*, l. 2, tract. 2) and some Italian atheists, who referred the Christian miracles to the influence of the stars. But a new era in the dispute began with Spinoza's *Tractatus Theologico-politicus*, which contained the germs of almost all the infidel theories which have since appeared. A list of the principal replies to it may be seen in Fabricius, *Delectus Argumentorum*, &c., c. 43, p. 697, Hamburg, 1725.

A full account of the controversy in England with the deists, during the last century, will be found in Leland's *View of the Deistical Writers*, reprinted at London, 1836.

The debate was renewed, about the middle of that century, by the publication of Hume's celebrated essay—the chief replies to which are: Principal Campbell's *Dissertation on Miracles*; Hey's *Jesuitic Lectures*, vol. i. pp. 127-200; Bp. Harington's *Donnellan Lectures*, Dublin, 1796; Dr. Thomas Brown, *On Cause and Effect*; Paley's *Evidences*, *Introduction*; Archbp. Whately, *Logic* (Appendix, Introduction); Archbp. Whately, *Logic* (Appendix, Introduction); and his *Historical Doubts respecting Napoleon Buonaparte* [the argument of which the writer of this article has attempted to apply to the objections of Strauss in *Historic Certainties*, or *the Chronology of Ecnarf*, Parker, London, 1862]. See also an interesting work by the late Dean Lylly, *Prophecy*, reprinted 1854, Rivington, London.

Compare also Bp. Douglas, *Criterion, or Miracles Examined*, &c., London, 1754.

Within the last few years the controversy has been reopened by the late Professor Baden Powell in *The Unity of Worlds*, and some remarks on the study of evidences published in the now celebrated volume of *Essays and Reviews*. It would be premature, at present, to give a list of the replies to so recent a work.

The question of the ecclesiastical miracles was slightly touched by Spencer in his notes on Origen against Celsus, and more fully by Le Moine; but did not attract general attention till Middleton published his famous *Free Enquiry*, 1748. Several replies were written by Dodwell (junior), Chapman, Church, &c., which do not seem to have attracted much permanent attention. Some good remarks on the general subject occur in Jortin's *Remarks on Ecclesiastical History*, and in Warburton's *Julian*. This controversy also has of late years been reopened by Dr. Newman, in an essay on miracles originally prefixed to a translation of Fleury's *Ecclesiastical History*, and since republished in a separate form. Dr. Newman had previously, while a Protestant, examined the whole subject of miracles in an article upon Apollonius Tyanaeus in the *Encyclopaedia Metropolitana*. [W. F.]

MIRIAM (מִרְיָם), "their rebellion:" LXX.

Μαριάμ; hence Joseph. *Μαριάμνη*: in the N. T. *Μαριάμ* or *Μαρία*; *Μαριάμ* being the form always employed for the nominative case of the name of the Virgin Mary, though it is declined *Μαριάς*, *Μαριά*; while *Μαρία* is employed in all cases for the three other Marias). The name in the O. T. is given to two persons only; the sister of Moses, and a descendant of Caleb. At the time of the Christian era it seems to have been common. Amongst others who bore it was Herod's celebrated wife and victim, Mariamne. And through the Virgin Mary, it has become the most frequent female name in Christendom.

1. MIRIAM, the sister of Moses, was the eldest of that sacred family; and she first appears, probably as a young girl, watching her infant brother's cradle in the Nile (Ex. ii. 4), and suggesting her mother as a nurse (ib. 7). The independent and high position given by her superiority of age she never lost. "The sister of Aaron" is her Biblical distinction (Ex. xv. 20). In Num. xii. 1 she is placed before Aaron; and in Mic. vi. 4 reckoned as amongst the Three Deliverers—"I sent before thee Moses and Aaron and Miriam." She is the first personage in that household to whom the prophetic gifts are directly ascribed—"Miriam the Prophetess" is her acknowledged title (Ex. xv. 20). The prophetic power showed itself in her under the same form as that which it assumed in the days of Samuel and David,—poetry, accompanied with music and professions. The only instance of this prophetic gift is when, after the passage of the Red Sea, she takes a cymbal in her hand, and goes forth, like the Hebrew maidens in later times after a victory (Judg. v. 1, xi. 34; 1 Sam. xviii. 6; Ps. lxxviii. 11, 25), followed by the whole female population of Israel, also beating their cymbals and striking their guitars (מְחֹלֵת, mistranslated "dances").

It does not appear how far they joined in the whole of the song (Ex. xv. 1-19); but the opening words are repeated again by Miriam herself at the close, in the form of a command to the Hebrew women.

"She answered them, saying, Sing ye to JEHOVAH, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea."

She took the lead, with Aaron, in the complaint against Moses for his marriage with a Cushite. [ZIPPORAH]. "Hath JEHOVAH spoken by Moses? Hath He not also spoken by us?" (Num. xii. 1, 2). The question implies that the prophetic gift was exercised by them; while the answer implies that it was communicated in a less direct form than to Moses. "If there be a prophet among you, I JEHOVAH will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so. . . . With him will I speak mouth to mouth, even apparently, and not in dark speeches" (Num. xii. 6-8). A stern rebuke was administered in front of the sacred Tent to both Aaron and Miriam. But the punishment fell on Miriam, as the chief offender. The hateful Egyptian leprosy, of which for a moment the sign had been seen on the hand of her younger brother, broke out over the whole person of the proud prophetess. How grand was her position, and how heavy the blow, is implied in the cry of anguish which goes up from both her brothers—"Alas, my lord! . . . Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. . . . Heal her now, O God! I beseech thee." And it is not less evident in the silent grief of the nation: "The people journeyed not till Miriam was brought in again" (Num. xii. 10-15). The same feeling is reflected, though in a strange and distorted form, in the ancient tradition of the drying-up and re-flowing of the marvellous well of the Wanderings. [BEER, vol. i. p. 179 a.]

This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died towards the close of the wanderings at Kadesh, and was buried there (Num. xx. 1). Her tomb was shown near Petra in the days of Jerome (*De Loc. Heb.* in voce "*Cades Barnea*"). According to the Jewish tradition (Joseph. *Ant.* iv. 4, §6), her death took place on the new moon of the month Xanthicus (*i. e.* about the end of February); which seems to imply that the anniversary was still observed in the time of Josephus. The burial, he adds, took place with great pomp on a mountain called Zin (*i. e.* the wilderness of Zin); and the mourning—which lasted, as in the case of her brothers, for thirty days—was closed by the institution of the purification through the sacrifice of the heifer (Num. xix. 1-10), which in the Pentateuch immediately precedes the story of her death.

According to Josephus (*Ant.* iii. 2, §4, and 6, §1), she was married to the famous HUR, and, through him, was grandmother of the architect BEZALEEL.

In the Koran (ch. iii.) she is confounded with the Virgin Mary; and hence the Holy Family is called the Family of Amram, or Imran. (See also D'Herbelot, *Bibl. Orient.* "*Zakaria*."). In other Arabic traditions her name is given as *Kolthum* (see Well's *Bibl. Legends*, 101).

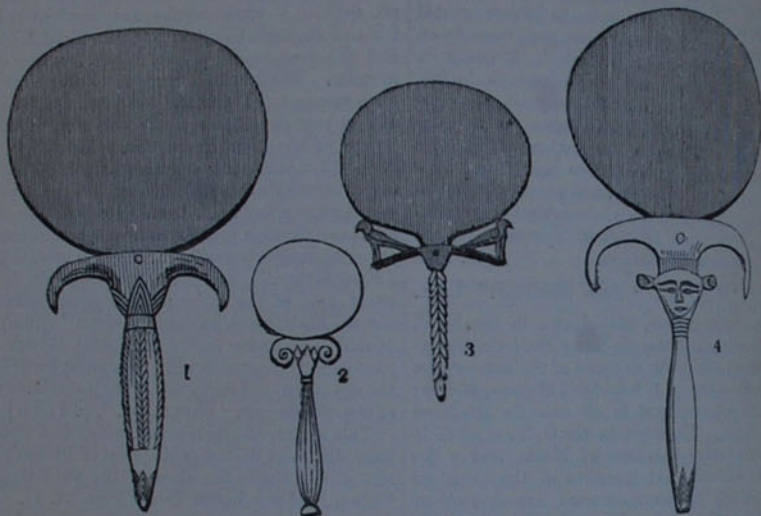
2. (Both Vat. and Alex. *τῶν Μαρίων: Mariam*). A person—whether man or woman does not appear—mentioned in the genealogies of the tribe of Judah and house of Caleb (1 Chr. iv. 17); but in the present state of the Hebrew text it is impossible to say more than that Miriam was sister or brother to the founder of the town of Eshtemoa. Out of the numerous conjectures of critics and translators the following may be noticed: (a) that of the LXX., "and Jether begat M.;" and (b) that of Bertheau (*Chronik*, ad loc.), that Miriam, Shanmai, and

Ish'ah are the children of Mered by his Egyptian wife Bithiah, the daughter of Pharaoh: the last clause of ver. 18 having been erroneously transposed from its proper place in ver. 17. [A. P. S.]

MIRMA (מִרְמָה): *Marud*: *Marma*. A Benjamite, "chief of the fathers," son of Shaharaim by his wife Hodesh; born in the land of Moab (1 Chr. viii. 10).

MIRROR. The two words, מִרְאָה, *mar'ah* (Ex. xxxviii. 8; *κάτοπτρον*, *speculum*), and מִרְיָה, *miryah* (Job xxxvii. 18), are rendered "looking glass" in the A. V., but from the context evidently denote

a mirror of polished metal. The mirrors of the women of the congregation, according to the passage, furnished the bronze for the laver of the tabernacle, and in the latter the beauty of the figure is heightened by rendering "Wilt thou lust not with him the clouds, strong as a molten mirror?" the word translated "spread out" in the A. V. being that which is properly applied to the hammering of metals into plates, and from which the Hebrew term for "firmament" is derived. [FIRMAMENT.] The metaphor in Deut. xxviii. 22, "Thy heaven that is over thy head shall be brass," derived its force from the same popular belief in the solidity of the sky.



Egyptian Mirrors. 1, 3, 4, from Mr. Salt's collection; 2, from a painting at Thebes; 4 is about 11 inches high.

The Hebrew women on coming out of Egypt probably brought with them mirrors like those which were used by the Egyptians, and were made of a mixed metal, chiefly copper, wrought with such admirable skill, says Sir G. Wilkinson (*Anc. Eg.* iii. 384), that they were "susceptible of a lustre, which has even been partially revived at the present day, in some of those discovered at Thebes, though buried in the earth for many centuries. The mirror itself was nearly round, inserted into a handle of wood, stone, or metal, whose form varied according to the taste of the owner. Some presented the figure of a female, a flower, a column, or a rod ornamented with the head of Athor, a bird, or a fancy device; and sometimes the face of a Typhonian monster was introduced to support the mirror, serving as a contrast to the features whose beauty was displayed within it." With regard to the metal of which the ancient mirrors were composed there is not much difference of opinion. Pliny mentions that anciently the best were made at Brundisium of a mixture of copper and tin (xxxiii. 45), or of tin alone (xxxiv. 48). Praxiteles, in the time of Pompey the Great, is said to have been the first who made them of silver, though these were

afterwards so common as, in the time of Pliny, to be used by the ladies' maids.^a They are mentioned by Chrysostom among the extravagances of fashion for which he rebuked the ladies of his time, and Seneca long before was loud in his denunciation of similar follies (*Natur. Quaest.* i. 17). Mirrors were used by the Roman women in the worship of Juno (Seneca, *Ep.* 95; Apuleius, *Metam.* xi. c. 9, p. 770). In the Egyptian temples, says Cyril of Alexandria (*De ador. in Spir.* ix.; *Opera*, i. p. 314, ed. Paris, 1638), it was the custom for the women to worship in linen garments, holding a mirror in their left hands and a sistrum in their right, and the Israelites, having fallen into the idolatries of the country, had brought with them the mirrors which they used in their worship.^b

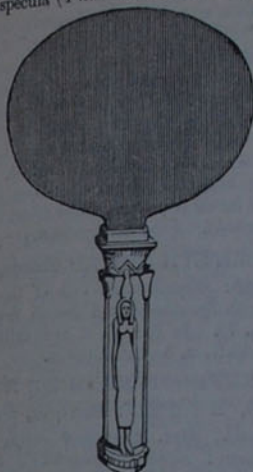
According to Beckmann (*Hist. of Inv.* ii. 64, Bohn), a mirror which was discovered near Naples was tested, and found to be made of a mixture of copper and regulus of antimony, with a little lead. Beckmann's editor (Mr. Francis) gives in a note the result of an analysis of an Etruscan mirror, which he examined and found to consist of 67.12 copper, 24.93 tin, and 8.13 lead, or nearly 8 parts of copper to 3 of tin and 1 of lead, but neither in this, nor in

^a Silver mirrors are alluded to in Plautus (*Mostell.* i. 4, ver. 101) and Philostratus (*Icon.* i. 6); and one of steel is said to have been found. They were even made of gold (*Far. Rec.* 925; *Sen. Nat. Quaest.* i. 17).

^b Apparently in allusion to this custom Moore (*Epicurolog.* c. 6), in describing "the maidens who danced at the

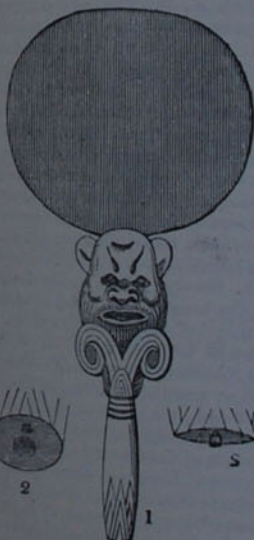
Island Temple of the Moon, says, "As they passed under the lamp, a gleam of light flashed from their bosoms, which, I could perceive, was the reflection of a small mirror, that in the manner of the women of the East each of the dancers wore beneath her left shoulder."

one analysed by Klaproth, was there any trace of antimony, which Beckmann asserts was unknown to the ancients. Modern experiments have shown that the mixture of copper and tin produces the best metal for specula (*Phil. Trans.* vol. 67, p. 296).



Egyptian Mirror (From Mr Salt's collection.)

Much curious information will be found in Beckmann upon the various substances employed by the ancients for mirrors, but which has no bearing upon the subject of this article. In his opinion it was not till



Egyptian Mirror. 2 and 3 show the bottom of the handle, to which something has been fastened. (Was in the possession of Dr. Hogg.)

the 13th century that glass, covered at the back with tin or lead, was used for this purpose, the doubtful allusion in Pliny (xxxvi. 66)^c to the mirrors made in the glass-houses of Sidon, having reference to

^c "Sidone quondam his officinis nobil: siquidem etiam specula excogitaverat."

^d In this passage it is without the article. As a mere appellative, the word *Misgab* is frequently used in the poetical parts of Scripture, in the sense of a lofty place

experiments which were unsuccessful. Other allusions to bronze mirrors will be found in a fragment of Aeschylus preserved in Stobaeus (*Ser.* xvii. p. 164, ed. Gesner, 1608), and in Callimachus (*Hym. in Lav. Pall.* 21). Convex mirrors of polished steel are mentioned as common in the East, in a manuscript note of Chardin's upon Ecclus. xii. 11, quoted by Harmer (*Observ.* vol. iv. c. 11, obs. 55).

The metal of which the mirrors were composed being liable to rust and tarnish, required to be constantly kept bright (*Wisd.* vii. 26; *Ecclus.* xii. 11). This was done by means of pounded pumice-stone, rubbed on with a sponge, which was generally suspended from the mirror. The Persians used emery-powder for the same purpose, according to Chardin (quoted by Hartmann, *die Hebr. am Putztische*, ii. 245). The obscure image produced by a tarnished or imperfect mirror, appears to be alluded to in 1 Cor. xiii. 12. On the other hand a polished mirror is among the Arabs the emblem of a pure reputation. "More spotless than the mirror of a foreign woman," is with them a proverbial expression, which Meidani explains of a woman who has married out of her country, and polishes her mirror incessantly that no part of her face may escape her observation (*De Sacy, Chrest. Arab.* iii. p. 236).

The obscure word מִשְׁגָּב, *gilyonim* (*Is.* iii. 23), rendered "glasses" in the A. V. after the Vulgate *specula*, and supported by the Targum, and the commentaries of Kimchi, Abarbanel, and Jarchi, is explained by Schroeder (*de Vest. Mul. Hebr.* ch. 18) to signify "transparent dresses" of fine linen, as the LXX. (τὰ διαφανῆ Λακωνικά), and even Kimchi in his Lexicon understand it (*comp. multicia*, *Juv. Sat.* ii. 66, 76). In support of this view, it is urged that the terms which follow denote articles of female attire; but in *Is.* viii. 1, a word closely resembling it is used for a smooth writing tablet, and the rendering of the A. V. is approved by Gesenius (*Jesaja* i. 215) and the best authorities.

[W. A. W.]

MIS' AEL (Μισαήλ: *Misael*). 1. The same as MISHAEL 2 (1 *Esd.* ix. 44; *comp. Neh.* viii. 4).

2. = MISHAEL 3, the Hebrew name of Meshach (*Song of the Three Child.* 66).

MIS' GAB (מִשְׁגָּב, with the def. article: **Ἀμθ*: *fortis, sublimis*), a place in Moab named in company with NEBO and KIRIATHAIM in the denunciation of Jeremiah (xlviii. 1). It appears to be mentioned also in *Is.* xxv. 12,^a though there rendered in the A. V. "high fort." [*MOAB*, p. 397.] In neither passage is there any clue to its situation beyond the fact of its mention with the above two places; and even that is of little avail, as neither of them have been satisfactorily identified.

The name may be derived from a root signifying elevation (*Gesenius, Thes.* 1320), and in that case was probably attached to a town situated on a height. It is possibly identical with MIZPEH OF MOAB, named only in 1 *Sam.* xxiii. 3. Fürst (*Handb.* 794 a) understands "the Misgab" to mean the highland country of Moab generally, but its mention in company with other places which

of refuge. Thus 2 *Sam.* xxii. 3; *Ps.* ix. 9, *ix.* 9; *Is.* xxxiii. 16; in which and other places it is variously rendered in the A. V. "high tower," "refuge," "defence," &c. See Stanley, *S. & P.* App. §31.

we know to have been definite spots, even though not yet identified with certainty, seems to forbid this. [G.]

MISH'AEL (מישאֵל; *Misāhāl* in Ex.; *Misrađāh*; Alex. *Μισαδά* in Lev.: *Misaēl*, *Misaele*).
1. One of the sons of Uzziel, the uncle of Aaron and Moses (Ex. vi. 22). When Nadab and Abihu were struck dead for offering strange fire, Mishael and his brother Elzaphan, at the command of Moses, removed their bodies from the sanctuary, and buried them without the camp, their loose fitting tunics^b (*cutlōnōth*, A. V. "coats"), the simplest of eastern dresses, serving for winding-sheets (Lev. x. 4, 5). The late Prof. Blunt (*Undes. Coincidences*, pt. 1. §xiv.) conjectured that the two brothers were the "men who were defiled by the dead body of a man" (Num. ix. 6), and thus prevented from keeping the second passover.

2. (*Μισαήλ*; Alex. *Μεισαήλ*; *Misael*). One of those who stood at Ezra's left hand, on the tower of wood in the street of the water gate, when he read the law to the people (Neh. viii. 4). Called **MISAL** in 1 Esdr. ix. 44.

3. One of Daniel's three companions in captivity, and of the blood-royal of Judah (Dan. i. 6, 7, 11, 19, ii. 17). He received the Babylonian title of **MESHACH**, by which he is better known. In the Song of the Three Children he is called **MISAL**.

MISH'AL, and **MISH'EAL** (both מישאֵל; *τὴν Βασιλλάν*, Alex. *Μασαάλ*; *Μάδσα*, Alex. *Μασάψ*; *Messal*, *Misal*), one of the towns in the territory of Asher (Josh. xix. 26), allotted to the Gershonite Levites (xxi. 30). It occurs between **Amad** and **Carmel**, but the former remains unknown, and this catalogue of Asher is so imperfect, that it is impossible to conclude with certainty that **Mishal** was near **Carmel**. True, Eusebius (*Onom.* "Masan") says that it was, but he is evidently merely quoting the list of Joshua, and not speaking from actual knowledge. In the catalogue of 1 Chr. vi. it is given as **MASHAL**, a form which suggests its identity with the **MASALOTH** of later history; but there is nothing to remark for or against this identification. [G.]

MISH'AM (מישאם; *Μισαάμ*; *Misaam*). A Benjamite, son of Elpsal, and descendant of **Shaharaim** (1 Chr. viii. 12).

MISH'MA (מישמא; *Μασμά*; *Masma*).

1. A son of Ishmael and brother of **MIBSAM** (Gen. xxv. 14; 1 Chr. i. 39). The **Masamani** of Ptolemy (vi. 7, §21), may represent the tribe of **Mishma**; their modern descendants are not known to the writer, but the name (**Misma'**)^c exists in Arabia, and a tribe is called the **Benee-Misma'**. In the *Mir-āt ez-Zemān* (MS.), **Mishma** is written **Misma'**—probably from Rabbinical sources; but it is added "and he is **Mesma'ah**,"^d The Arabic word has the same signification as the Hebrew.

2. A son of Simeon (1 Chr. iv. 25), brother of **MIBSAM**. These brothers were perhaps named after the older brothers, **Mishma** and **Mibsam**. [E. S. P.]

MISHMAN'NAH (מישמנא; *Μασμανά*; Alex. *Μασμάν*; F. A. *Μασμαννή*; *Masmana*). The

^b Their priestly frocks, or cassocks (Ex. xl. 14), which, as Jarchi remarks, were not burned.

^c *zoms*.

^d *أسماء*.

fourth of the twelve lion-faced **Gadites**, men of the host for the battle, who "separated themselves unto David" in the hold of **Ziklag** (1 Chr. xii. 10).

MIS'RAITES, THE (מישרית; *Ἡμισραιῖ*; Alex. *μισσαραιῖ*; *Maserai*), the four "families of Kirjath-jearim," i. e. *cities* proceeding therefrom and founding towns (1 Chr. ii. 53). Like the other three, **Mishra** is not now mentioned, nor does any trace of it appear to have been since discovered. But in its turn it stood—so the passage is doubtless to be understood—so the towns of **Zorah** and **Eshtael**, the former of which has been identified in our own times, while the latter is possibly to be found in the same neighbourhood. [**MAHANEH-DAN**.] [G.]

MISPER'ETH (מיספרת; *Μισσαράδ*; F. A. *Μισσαράδ*; *Mespharath*). One of those who returned with **Zerubbabel** and **Jeshua** from **Babylon** (Neh. vii. 7). In **Ezr. ii. 2** he is called **MIZRAH** and in 1 Esdr. v. 8 **ASPHARASUS**.

MIS'REPHOTH-MA'IM (מיסרפת מים; *Μισρῶν*, and *Μεμφωμῖαι*; Alex. *Μισρεφωθ μαιμ*, and *Μεμφωθ μαιμ*; *aquas Misrephoth*), a place in northern Palestine, in close connexion with **Zidon-rabbah**, i. e. **Sidon**. From "the waters of **Maim**" **Joshua** chased the Canaanite kings to **Zidon** and **Misrephoth-maim**, and then eastward to the "plain of **Mizpeh**," probably the great plain of **Banai-ber** the **Bikah** of the Hebrews, the **Buka'a** of the moien. Syrians (Josh. xi. 8). The name occurs once again in the enumeration of the districts remaining to be conquered (xiii. 6)—"all the inhabitants of the mountain from **Lebanon** unto **M. Maim**, 'all the **Zidonians**." Taken as Hebrew, the literal meaning of the name is "burnings of waters," and accordingly it is taken by the old interpreters to mean "warm waters," whether natural, i. e. hot lakes or springs—as by **Kimchi** and the interpolation in the **Vulgate**; or artificial, i. e. salt, glass, or smelting-works—as by **Jarchi**, and the others mentioned by **Fürst** (*Hdub.* 803b), **Rödiger** (in *Gesen. Theol.* 1341), and **Keil** (*Josua*, ad loc.).

Lord A. Hervey (*Genealogies* &c. 228nd) considers the name as conferred in consequence of the "burning" of **Jabin's** chariots there. But were they burnt at that spot? and, if so, why in the name the "burning of waters?" The probability here, as in so many other cases, is, that a name has been forced on a name originally belonging to another language, and therefore unintelligible to the later occupiers of the country.

Dr. Thomson (*Land and Book*, ch. xv.), reviving the conjecture of himself and **Schultz** (*Bibl. Sacra*, 1855), treats **Misrephoth-maim** as identical with the collection of springs called **Ain-Muskeiriyeh**, on the sea-shore, close under the **Ras en-Nakhura**; but this has the disadvantage of being very far from **Sidon**. May it not rather be the place with which we are familiar in the later history as **Zarephath**? In Hebrew, allowing for a change not unimportant of **S** to **Z** (reversed in the form of the name current still later—**Sarepta**), the two are in meaning identical, not only in sound, but also in meaning; "while the close connexion of **Zarephath** with **Zidon**—**Zarephath** which belongeth to **Zidon**—is another point of strong resemblance. [G.]

^e The "and" here inserted in the A. V. is quite gratuitous.

MITE (λεπτόν), a coin current in Palestine in the time of our Lord. It took its name from a very small Greek copper coin, of which with the Athenians seven went to the χαλκοῦς. It seems in Palestine to have been the smallest piece of money, being the half of the farthing, which was a coin of very low value. The mite is famous from its being mentioned in the account of the poor widow's piety whom Christ saw casting two mites into the treasury (Mark xii. 41-44; Luke xxi. 1-4). From St. Mark's explanation, "two mites, which make a farthing" (λεπτὰ δύο, ὅ ἐστι κοδράντης, ver. 42), it may perhaps be inferred that the κοδράντης or farthing was the commoner coin, for it can scarcely be supposed to be there spoken of as a money of account, though this might be the case in another passage (Matt. v. 26). In the Graeco-Roman coinage of Palestine, in which we include the money of the Herodian family, the two smallest coins, of which the assarion is the more common, seem to correspond to the farthing and the mite, the larger weighing about twice as much as the smaller. This correspondence is made more probable by the circumstance that the larger seems to be reduced from the earlier "quarter" of the Jewish coinage. It is noticeable, that although the supposed mites struck about the time referred to in the Gospels are rare, those of Alex. Jannaeus' coinage are numerous, whose abundant money must have long continued in use. [MONEY; FARTHING.] [R. S. P.]

MITHCAH (מִתְקָה; Μαθεκκά; *Methca*), the name of an unknown desert encampment of the Israelites, meaning, perhaps, "place of sweetness" (Num. xxxiii. 28, 29). [H. H.]

MITHNITE, THE (הַמִּתְנִי; δ Βαθαβελ; Alex. δ Μαθβανι; *Mathanites*), the designation of JOSHAPHAT, one of David's guard in the catalogue of 1 Chr. xi. (ver. 43). No doubt it signifies the native of a place or a tribe bearing the name of Methen; but no trace exists in the Bible of any such. It should be noticed that Joshaphat is both preceded and followed by a man from beyond Jordan, but it would not be safe to infer therefrom that Methen was also in that region. [G.]

MITHREDATH (מִתְרַדָּת; Μιθραδάτης; *Mithridates*). 1. The treasurer (גִּזְבָּר, *gizbâr*) of Cyrus king of Persia, to whom the king gave the vessels of the Temple, to be by him transferred to the hands of Sheshbazzar (Ezr. i. 8). The LXX. take *gizbâr* as a gentile name, Γαβαρηνός, the Vulgate as a patronymic, *filii Gazabar*, but there is little doubt as to its meaning. The word occurs in a slightly different form in Dan. iii. 2, 3, and is there rendered "treasurer;" and in the parallel history of 1 Esdr. ii. 11, Mithredath is called MITHRIDATES the treasurer (γαζοφύλαξ). The name Mithredath, "given by Mithra," is one of a class of compounds of frequent occurrence, formed from the name of Mithra, the Iranian sun-god.

2. A Persian officer stationed at Samaria, in the reign of Artaxerxes, or Smerdis the Magian (Ezr. iv. 7). He joined with his colleagues in prevailing upon the king to hinder the rebuilding of the Temple. In 1 Esdr. ii. 16 he is called MITHRIDATES.

* Derived from מִתְקָה, "sweetness," with the suffix הַי of locality, which (or its plur. מִתְקָה) is often found in rivers.

MITHRIDATES (Μιθραδάτης; Alex. Μιθραδάτης; *Mithridatus*).

1. (1 Esdr. ii. 11) = MITHREDATH 1.
2. (1 Esdr. ii. 16) = MITHREDATH 2.

MITRE. [CROWN.]

MITYLE'NE (Μιτυλήνη, in classical authors and on inscriptions frequently Μιτυλήνη), the chief town of Lesbos, and situated on the east coast of the island. Its position is very accurately, though incidentally, marked (Acts xx. 14, 15) in the account of St. Paul's return-voyage from his third apostolical journey. Mitylene is the intermediate place where he stopped for the night between Assos and CHIOS. It may be gathered from the circumstances of this voyage that the wind was blowing from the N.W.; and it is worth while to notice that in the harbour or in the roadstead of Mitylene the ship would be sheltered from that wind. Moreover it appears that St. Paul was there at the time of dark moon: and this was a sufficient reason for passing the night there before going through the intricate passages to the southward. See *Life and Epistles of St. Paul*, ch. xx., where a view of the place is given, showing the fine forms of the mountains behind. The town itself was celebrated in Roman times for the beauty of its buildings ("Mitylene pulchra," Hor. *Epist.* I. xi. 17; see Cic. *c. Rull.* ii. 16). In St. Paul's day it had the privileges of a free city (Plin. *N. H.* v. 39). It is one of the few cities of the Aegean which have continued without intermission to flourish till the present day. It has given its name to the whole island, and is itself now called sometimes *Castro*, sometimes *Mitylen*. Tournefort gives a rude picture of the place as it appeared in 1700 (*Voyage du Levant*, i. 148, 149). It is more to our purpose to refer to our own Admiralty charts, Nos. 1665 and 1654. Mitylene concentrates in itself the chief interest of Lesbos, an island peculiarly famous in the history of poetry, and especially of poetry in connexion with music. But for these points we must refer to the articles in the *Dict. of Geography*. [J. S. H.]

MIXED MULTITUDE. With the Israelites who journeyed from Rameses to Succoth, the first stage of the Exodus from Egypt, there went up (Ex. xii. 38) "a mixed multitude" (עָרֵב; ἐπιμικτος; *vulgus promiscuum*), who have not hitherto been identified. In the Targum the phrase is vaguely rendered "many foreigners," and Jarchi explains it as "a medley of outlandish people." Aben Ezra goes further and says it signifies "the Egyptians who were mixed with them, and they are the 'mixed multitude' (מִשְׁכָּנֵי הַמִּצְרַיִם, Num. xi. 4), who were gathered to them." Jarchi on the latter passage also identifies the "mixed multitude" of Num. and Exodus. During their residence in Egypt marriages were naturally contracted between the Israelites and the natives, and the son of such a marriage between an Israelitish woman and an Egyptian is especially mentioned as being stoned for blasphemy (Lev. xxiv. 11), the same law holding good for the resident or naturalized foreigner as for the native Israelite (Josh. viii. 35). This hybrid race is evidently alluded to by Jarchi and Aben Ezra, and is most probably that to which reference is made in Exodus. Knelbel understands by the "mixed multitude" the remains of the Hyksos who left Egypt with the Hebrews. Dr. Kelisch (*Comm. on Ex.* xii. 38) interprets it of the native Egyptians who

were involved in the same oppression with the Hebrews by the new dynasty, which invaded and subdued Lower Egypt; and Kurtz (*Hist. of Old Civ.* ii. 312, Eng. tr.), while he supposes the "mixed multitude" to have been Egyptians of the lower classes, attributes their emigration to their having "endured the same oppression as the Israelites from the proud spirit of caste which prevailed in Egypt," in consequence of which they attached themselves to the Hebrews, "and served henceforth as hewers of wood and drawers of water." That the "mixed multitude" is a general term including all those who were not of pure Israelite blood is evident; more than this cannot be positively asserted. In Exodus and Numbers it probably denoted the miscellaneous hangers-on of the Hebrew camp, whether they were the issue of spurious marriages with Egyptians, or were themselves Egyptians or belonging to other nations. The same happened on the return from Babylon, and in Neh. xiii. 3, a slight clue is given by which the meaning of the "mixed multitude" may be more definitely ascertained. Upon reading in the law "that the Ammonite and the Moabite should not come into the congregation of God for ever," it is said, "they separated from Israel all the mixed multitude." The remainder of the chapter relates the expulsion of Tobiah the Ammonite from the Temple, of the merchants and men of Tyre from the city, and of the foreign wives of Ashdod, of Ammon, and of Moab, with whom the Jews had intermarried. All of these were included in the "mixed multitude," and Nehemiah adds, "thus cleansed I them from all foreigners." The Targ. Jon. on Num. xi. 4, explains the "mixed multitude" as proselytes, and this view is apparently adopted by Ewald, but there does not seem any foundation for it. [W. A. W.]

MIZ'AR, THE HILL (הַר מִצְעָר: ὄρος μικρός: *mons modicus*), a mountain—for the reader will observe that the word is *har* in the original (see vol. i. 816a)—apparently in the northern part of trans-Jordanic Palestine, from which the author of Psalm xlii. utters his pathetic appeal (ver. 6). The name appears nowhere else, and the only clue we have to its situation is the mention of the "land of Jordan" and the "Hermous," combined with the general impression conveyed by the Psalm that it is the cry of an exile* from Jerusalem, possibly on his road to Babylon (Ewald, *Dichter* ii. 185). If taken as Hebrew, the word is derivable from a root signifying smallness—the same by which Zoar is explained in Gen. xix. 20-22. This is adopted by all the ancient versions, and in the Prayer-book Psalms of the Church of England appears in the inaccurate form of "the little hill of Hermon." [G.]

MIZPAH, and MIZ'PEH. The name borne by several places in ancient Palestine. Although in the A. V. most frequently presented as MIZPEH, yet in the original, with but few exceptions, the name is Mizpah, and with equally few exceptions is accompanied with the definite article—הַמִּצְפָּה, *ham-Mizpah*.

* In the Peshito-Syriac it bears the title, "The Psalm which David sang when he was in exile, and longing to return to Jerusalem."

† These exceptions may be collected here with convenience:—1. Mizpeh, without the article, is found in the Hebrew in Josh. xi. 8, Judg. xi. 29, and 1 Sam. xxii. 3 only; 2. Mizpah without the article in Hos. v. 1 only;

1. **MIZPAH** (הַמִּצְפָּה; Samar. הַמִּצְפָּה, *h. m. i. Vulg. omite*). The earliest of all, in order of the narrative, is the heap of stones piled up by Jacob and Laban (Gen. xxxi. 48) on Mount Gilead (ver. 25), to serve both as a witness to the covenant boundary between them (ver. 52). This *heap* in the transaction—GALEED and JEGAR SAHADUTHA. But it had also a third, viz. MIZPAH, which it seems from the terms of the narrative to have derived from neither party, but to have possessed already; which third name, in the address of Laban to Jacob, is seized and played upon after the manner of these ancient people:—"Therefore he called the name of it Galeed, and the Mizpah; for he said, Jehovah watch (*itzeph*, מִצְפָּה) between me and thee," &c. It is remarkable that this Hebrew paronomasia is put into the mouth, not of Jacob the Hebrew, but of Laban the Syrian, the difference in whose language is just before marked by "Jegar-Sahadutha." Various attempts have been made to reconcile this; but, whatever may be the result, we may rest satisfied that in Mizpah we possess a Hebraized form of the original name, whatever that may have been, bearing somewhat the same relation to it that the Arabic *Beit-ur* bears to the Hebrew Beth-horon, or—as we may afterwards see reason to suspect—as *Safeh* and *Shafat* bear to ancient Mizpeh on the western side of Jordan. In its Hebraized form the word is derived from the root *tsápháh*, צָפָה, "to look out" (Ges. *Lexicon*, ed. Robinson, s. v. צָפָה), and signifies a watch-tower. The root has also the signification of *branch*—expansion. But that the original name had the same signification as it possesses in its Hebrew form is, to say the least, unlikely; because in such linguistic changes the meaning always appears to be secondary to the likeness in sound.

Of this early name, whatever it may have been, we find other traces on both sides of Jordan, not only in the various Mizpahs, but in such names as Zaphon, which we know formed part of the lofty Zaphon; Zaphon, a town of Moab (Josh. xiii. 27); Zaph and Ramathaim-Zophim, in the neighbourhood of Mizpeh of Benjamin; Zephathah in the neighbourhood of Mizpeh of Judah; possibly also in Zaphon, the well-known city of Galilee.

But, however this may be, the name remained attached to the ancient meeting-place of Jacob and Laban, and the spot where their conference had been held became a sanctuary of Jehovah, and a place for solemn conclave and deliberation in times of difficulty long after. On this natural "watch-tower" (LXX. *σκοπία*), when the last touch had been put to their "misery" by the threatened attack of the Bene-Ammon, did the children of Israel assemble for the choice of a leader (Judg. x. 17, comp. ver. 16); and when the outlawed Ammonites had prevailed on to leave his exile and take the head of his people, his first act was to go to "the Mizpah," and on that consecrated ground utter

3. Mizpeh with the article in Josh. xv. 38 only; 4. Its every other case the Hebrew text presents the name as *ham-Mizpah*.

† See Ewald, *Komposition der Genesis*. Thus in the LXX. and Vulg. versions of ver. 49, the word *Mizpah* is not treated as a proper name at all; and a different name is given to the verse.

all his words "before Jehovah." It was doubtless from Mizpah that he made his appeal to the king of the Ammonites (xi. 12), and invited, though fruitlessly, the aid of his kinsmen of Ephraim on the other side of Jordan (xii. 2). At Mizpah he seems to have been forwardly resided; there the fatal meeting took place with his daughter on his return from the war (xi. 34), and we can hardly doubt that on the altar of that sanctuary the father's terrible vow was consummated. The topographical notices of Jephthah's course in his attack and pursuit (ver. 29) are extremely difficult to unravel; but it seems most probable that the "Mizpeh-Gilead" which is mentioned here, and here only, is the same as the ham-Mizpah of the other parts of the narrative; and both, as we shall see afterwards, are probably identical with the RAMATH-MIZPEH and RAMOTH-GILEAD, so famous in the later history.

It is still more difficult to determine whether this was not also the place at which the great assembly of the people was held to decide on the measures to be taken against Gibeah after the outrage on the Levite and his concubine (Judg. xx. 1, 3, xxi. 1, 5, 8). No doubt there seems a certain violence in removing the scene of any part of so local a story to so great a distance as the other side of Jordan. But, on the other hand, are the limits of the story so circumscribed? The event is represented as one affecting not a part only, but the whole of the nation, east of Jordan as well as west—"from Dan to Beersheba, and the land of Gilead" (xi. 1). The only part of the nation excluded from the assembly was the tribe of Benjamin, and that no communication on the subject was held with them, is implied in the statement that they only "heard" of its taking place (xx. 3); an expression which would be meaningless if the place of assembly were—as Mizpah of Benjamin was—within a mile or two of Gibeah, in the very heart of their own territory, though perfectly natural if it were at a distance from them. And had there not been some reason in the circumstances of the case, combined possibly with some special claim in Mizpah—and that claim doubtless its ancient sanctity and the reputation which Jephthah's success had conferred upon it—why was not either Bethel, where the ark was deposited (xx. 26, 27), or Shiloh, chosen for the purpose? Suppose a Mizpah near Gibeah, and the subject is full of difficulty: remove it to the place of Jacob and Laban's meeting, and the difficulties disappear; and the allusions to Gilead (xx. 1), to Jabesh-Gilead (xii. 8, &c.), and to Shiloh, as "in the land of Canaan," all fall naturally into their places and acquire a proper force.

Mizpah is probably the same as RAMATH-MIZPEH (מִצְפֶּה רָם), mentioned Josh. xiii. 26 only. The prefix merely signifies that the spot was an elevated one, which we already believe it to have been; and if the two are not identical, then we have the anomaly of an enumeration of the chief places of Gilead with the omission of its most famous sanctuary. Ramath ham-Mizpeh was most probably identical also with Ramoth-Gilead; but this is a point which will be most advantageously discussed under the latter head.

^a The word here used—אֵינֶר סְהַרְוֹתָא—exhibits the transition from the "Jegar" of the ancient Aramæe of Laban to the *Hajar* of the modern Arabs—the word by which they designate the heaps which it is their custom, as it was Laban's, to erect as landmarks of a boundary.

Mizpah still retained its name in the days of the Maccabees, by whom it was besieged and taken with the other cities of Gilead (1 Macc. v. 35). From Eusebius and Jerome (*Onomasticon*, "Maspha") it receives a bare mention. It is probable, both from their notices (*Onom.* "Rammoth") and from other considerations, that Ramoth-Gilead is the modern *es-Salt*; but it is not ascertained whether Mizpah is not rather the great mountain *Jebel Osha*, a short distance to the north-west. The name *Safut* appears in Van de Velde's map a few miles east of *es-Salt*.

A singular reference to Mizpah is found in the title of Ps. lx., as given in the Targum, which runs as follows:—"For the ancient testimony of the sons of Jacob and Laban . . . when David assembled his army and passed over the heap^d of witness."

2. A second Mizpeh, on the east of Jordan, was the MIZPEH-MOAB (מִצְפֶּה מוֹאָב: *Μασσηφά της Μωάβ*: *Maspha quæ est Moab*), where the king of that nation was living when David committed his parents to his care (1 Sam. xxii. 3). The name does not occur again, nor is there any clue to the situation of the place. It may have been, as is commonly conjectured, the elevated and strong natural fortress afterwards known as KIR-MOAB, the modern *Kerak*. But is it not at least equally possible that it was the great Mount Pisgah, which was the most commanding eminence in the whole of Moab, which contained the sanctuary of Nebo, and of which one part was actually called Zophim (Num. xxiii. 14), a name derived from the same root with Mizpeh?

3. A third was THE LAND OF MIZPEH, or more accurately "OF MIZPAH" (אֶרֶץ הַמִּצְפֶּה) *תְּהַן Μασσηφά*: *terra *Mispha*), the residence of the Hivites who joined the northern confederacy against Israel, headed by Jabin king of Hazor (Josh. xi. 3). No other mention is found of this district in the Bible, unless it be identical with

4. THE VALLEY OF MIZPEH (בְּקַעַת מִצְפֶּה: *τῶν πεδίων Μασσάχ*: *campus Misphe*), to which the discomfited hosts of the same confederacy were chased by Joshua (xi. 8). It lay eastward from MISREPHOTH-MAIM; but this affords us no assistance, as the situation of the latter place is by no means certain. If we may rely on the peculiar term here rendered "valley"—a term applied elsewhere in the records of Joshua only to the "valley of Lebanon," which is also said to have been "under Mount Hermon," and which contained the sanctuary of Baal-gad (Josh. xi. 17, xii. 7)—then we may accept the "land of Mizpah" or "the valley of Mizpeh" as identical with that enormous tract, the great country of Coele-Syria, the *Buka'a* alike of the modern Arabs and of the ancient Hebrews (comp. Am. i. 5), which contains the great sanctuary of Baal-bek, and may be truly said to lie at the feet of Hermon (see Stanley, *S. & P.* 392 note). But this must not be taken for more than a probable inference, and it should not be overlooked that the name Mizpeh is here connected with a "valley" or "plain"—not, as in the other cases, with an eminence. Still the valley may have de-

^a Here the LXX. (ed. Mai) omit "Hivites," and perhaps read "Hermon" (Ἡρμόν), as "Arabah" (עֲרָבָה)—the two words are more alike to the ear than the eye—and thus give the sentence, "they under the desert in the Maseuma." A somewhat similar substitution is found in the LXX. version of Gen. xxxv. 27.

rived its appellation from an eminence of sanctity or reputedly situated therein; and it may be remarked that a name not improbably derived from Mizpah—*Haush Tell-Safiyeh*—is now attached to a hill a short distance north of Baalbek.

5. MIZPAH (מִצְפָּה): *Maspha*: *Mespha*, a city of Judah (Josh. xv. 33); in the district of the Shefelah or maritime lowland; a member of the same group with Dilean, Lachish, and Eglon, and apparently in their neighbourhood. Van de Velde (*Memoir*, 335) suggests its identity with the present *Tell es-Safiyeh*—the Blanchegarde of the Crusaders; a conjecture which appears very feasible on the ground both of situation and of the likeness between the two names, which are nearly identical—certainly a more probable identification than those proposed with GATH and with LIBNAH. *Tina*, which is not improbably Dilean, is about 3 miles N.W., and *Ajlun* and *um Lakis*, respectively 10 and 12 to the S.W. of *Tell es-Safiyeh*, which itself stands on the slopes of the mountains of Judah, completely overlooking the maritime plain (Porter, *Handbk.* 252). It is remarkable too that, just as in the neighbourhood of other Mizpahs we find Zophim, Zuph, or Zaphon, so in the neighbourhood of *Tell es-Safiyeh* it is very probable that the valley of ZEPHATHAH was situated. (See *Rob. B. R.* ii. 31.)

6. MIZPAH, in Josh. and Samuel; elsewhere MIZPAH (מִצְפָּה) in Joshua; elsewhere מִצְפָּה: *Maspha*; in Josh. *Maspha*; Chron. and Neh. *ḥ Maspha*, and *δ Masphé*; Kings and Hos. in both MSS. *ḥ σκοπία*; Alex. *Μασφα*: *Mespha*; *Maspha*; *Maspath*, a "city" of Benjamin, named in the list of the allotment between Beeroth and Chephirah, and in apparent proximity to Ramah and Gibeon (Josh. xviii. 26). Its connexion with the two last-named towns is also implied in the later history (1 K. xv. 22; 2 Chr. xvi. 6; Neh. iii. 7). It was one of the places fortified by Asa against the incursions of the kings of the northern Israel (1 K. xv. 22; 2 Chr. xvi. 6; Jer. xli. 9); and after the destruction of Jerusalem it became the residence of the superintendent appointed by the king of Babylon (Jer. xl. 7, &c.), and the scene of his murder and of the romantic incidents connected with the name of Ishmael the son of Nethaniah.

But Mizpah was more than this. In the earlier periods of the history of Israel, at the first foundation of the monarchy, it was the great sanctuary of Jehovah, the special resort of the people in times of difficulty and solemn deliberation. In the Jewish traditions it was for some time the residence of the ark (see Jerome, *Qu. Hebr.* on 1 Sam. vii. 2; Reland, *Antiq.* i. §vi.);[†] but this is possibly an inference from the expression "before Jehovah" in Judg. xx. 1. It is suddenly brought before us in the history. At Mizpah, when suffering the very extremities of Philistine bondage, the nation assembled at the call of the great Prophet, and with strange and significant rites confessed their sins, and were blessed with instant and signal deliverance (1 Sam. vii. 5-13). At Mizpah took place no less an act than the public selection and appointment of Saul as the first king of the nation (1 Sam. x. 17-25). It was one of the three

holy cities (LXX. τοῖς ἁγιασμένοις τόποις, which Samuel visited in turn as judge of the people (1 Sam. 6, 16), the other two being Bethel and Gilgal. But unlike Bethel and Gilgal, the cause or origin of a sanctity is preserved, pronounced, and yet so fully asserted. We know that there is at least some ground for believing that the Mizpah spoken of in the transactions of the early part of the period of the judges, was the ancient sanctuary in the mountains of Gilead. This is, however, no reason for, or rather every reason against, such a supposition, as applied to the Mizpah last alluded to. In the interval between the destruction of Gibeon and the rule of Samuel, a very long period had elapsed, during which the ravages of Ammonites, Amalekites, Moabites, and Midianites (Judg. iii. 13, 14, vi. 1, 4, 33, x. 9) in the districts beyond Jordan, in the Jordan valley itself as well as its northern and southern ends—at Jericho as well as at Jezreel—and along the passes of communication between the Jordan valley and the western highland, must have rendered communication between west and east almost, if not quite, impossible. Is it possible that as the old Mizpah became inaccessible, an eminence nearer at hand was chosen and invested with the sanctity of the original spot and used for the same purposes? Even if the name did not previously exist there in the exact sense of Mizpah, it may easily have existed in some degree sufficiently near to allow of its formation by a process both natural and frequent in Oriental speech. To a Hebrew it would require a very slight inflexion to change Zophim or Zuph—both of which names were attached to places in the tribe of Benjamin—to Mizpah. This, however, must not be taken for more than a mere hypothesis. And against it there is the serious objection that if it had been necessary to select a holy place in the territory of Ephraim or Benjamin, it would seem more natural that the choice should have fallen on Shiloh, or Bethel, than on one which had no previous claim but that of its name.

With the conquest of Jerusalem and the establishment there of the Ark, the sanctity of Mizpah, or at least its reputation, seems to have declined. The "men of Mizpah" (Neh. iii. 7), and the "role of Mizpah," and also of "part of Mizpah" (12 and 15)—assisted in the rebuilding of the wall of Jerusalem. The latter expressions perhaps point to the distinction between the sacred and the secular part of the town. The allusion in ver. 7 to the "threshold of the governor on this side the river" in connexion with Mizpah is curious, and recalls the fact that Goliath, who was left in charge of Palestine by Achish, had his abode there. But we have of no chadnezar, had his abode there. But we have of no religious act in connexion with it till that affecting assembly called together thither, as to the ancient sanctuary of their forefathers, by Judas Maccabaeus, "when the Israelites assembled themselves together and came to Maspeha over against Jerusalem; for in Maspeha was there aforetime a place of prayer (τόπος προσευχῆς) for Israel" (1 Mac. ii. 46). The expression "over against" (καρτερῶν), is less than the circumstances of the story, seems to require that from Mizpah the City or the Temple was visible: an indication of some importance, since, scanty as it is, it is the only information given us in the Bible as to the situation of the place. Josephus omits all mention of the place, but on another occasion he names the place so as fully to corroborate the inference. It is in his account of the visit of Alexander the Great

[†] Rabbi Schwarz (127 note) very ingeniously finds a reference to Mizpah in 1 Sam. iv. 13; where he would point the word מִצְפָּה (A. V. "watching") as מִצְפָּה, and thus read "by the road to Mizpah."

Jerusalem (*Ant.* xi. 8, §5), where he relates that Jaddua the high-priest went to meet the king "to a certain place called Sapha (Σαφά); which name, if interpreted in the Greek tongue, signifies a look-out place (σκοπή), for from thence both Jerusalem and the sanctuary are visible." Sapha is doubtless a corruption of the old name Mizpah through its Greek form Maspha; and there can be no reasonable doubt that this is also the spot which Josephus on other occasions—adopting as he often does the Greek equivalent of the Hebrew name as if it were the original (witness the ἄνω ἀγορά, Ἄκρα, ἡ τῶν Τροποῦν φάραξ, &c. &c.)—mentions as "appropriately named Scopus" (Σκοπός), because from it a clear view was obtained both of the city and of the great size of the Temple (*B. J.* v. 2, §3). The position of this he gives minutely, at least twice (*B. J.* ii. 19, §4, and v. 2, §3), as on the north quarter of the city, and about 7 stadia therefrom; that is to say, as is now generally agreed, the broad ridge which forms the continuation of the Mount of Olives to the north and east, from which the traveller gains, like Titus, his first view, and takes his last farewell, of the domes, walls, and towers of the Holy City.

Any one who will look at one of the numerous photographs of Jerusalem taken from this point, will satisfy himself of the excellent view of both city and temple which it commands; and it is the only spot from which such a view is possible, which could answer the condition of the situation of Mizpah. *Nebly Samuil*, for which Dr. Robinson argues (*B. R.* i. 460), is at least five miles, as the crow flies, from Jerusalem; and although from that lofty station the domes of the "Church of the Sepulchre," and even that of the Sakrah can be discerned, the distance is too great to allow us to accept it as a spot "over against Jerusalem," or from which either city or temple could with satisfaction be inspected. Nor is the moderate height of Scopus, as compared with *Nebly Samuil*, any argument against it, for we do not know how far the height of a "high place" contributed to its sanctity, or indeed what that sanctity exactly consisted in. On the other hand, some corroboration is afforded to the identification of Scopus with Mizpah, in the fact that Mizpah is twice rendered by the LXX. σκοπία.

Titus's approach through the villages of ancient Benjamin was, as far as we can judge, a close parallel to that of an earlier enemy of Jerusalem—Sennacherib. In his case, indeed, there is no mention of Mizpah. It was at Nob that the Assyrian king remained for a day feasting his eyes on "the house of Zion and the hill of Jerusalem," and menacing with "his hand" the fair booty before him. But so exact is the correspondence, that it is difficult not to suspect that Nob and Mizpah must have been identical, since that part of the rising ground north of Jerusalem which is crossed by the northern road is the only spot from which a view of both city and temple at once can be obtained, without making a long detour by way of the Mount of Olives. This, however, will be best discussed under NOB. Assuming that the hill in question is the Scopus of Josephus,

^a The word used by Josephus in speaking of it (*B. J.* v. 2, §3) is γεισιμαλός; and it will be observed that the root of the word Mizpah has the force of breadth as well as of elevation. See above.

^b In the East, at the present time, a sanctity is attached to the spot from which any holy place is visible. Such spots may be met with all through the hills a few miles north of Jerusalem, distinguished by the little

and that that again was the Mizpah of the Hebrews, the *skopia* (σκοπία) and *Massepath* of the LXX. translators, it is certainly startling to find a village named *Sháfát* lying on the north slope of the mountain a very short distance below the summit—if summit it can be called—from which the view of Jerusalem, and of Zion (now occupied by the Sakrah), is obtained. Can *Sháfát*, or *Safat*, be, as there is good reason to believe in the case of *Tell-es Sáfiéh*, the remains of the ancient Semitic name? Our knowledge of the topography of the Holy Land, even of the city and environs of Jerusalem, is so very imperfect, that the above can only be taken as suggestions which may be not unworthy the notice of future explorers in their investigations.

Professor Stanley appears to have been the first to suggest the identity of Scopus with Mizpah (*S. & P.* 1st edit. 222). But since writing the above, the writer has become aware that the same view is taken by Dr. Bonar in his *Land of Promise* (Appendix, §viii.). This traveller has investigated the subject with great ability and clearness; and he points out one circumstance in favour of Scopus being Mizpah, and against *Nebly Samuil*, which had escaped the writer, viz. that the former lay directly in the road of the pilgrims from Samaria to Jerusalem who were murdered by Ishmael (*Jer.* xli. 7), while the latter is altogether away from it. Possibly the statement of Josephus (see vol. i. p. 895b) that it was at Hebron, not Gibeon, that Ishmael was overtaken, coupled with Dr. B.'s own statement as to the pre-occupation of the districts east of Jerusalem—may remove the only scruple which he appears to entertain to the identification of Scopus with Mizpah. [G.]

MIZ'PAR (מִצְפָּר): *Μασφάρ*: *Mesphar*. Properly MISPAR, as in the A. V. of 1611 and the Geneva version; the same as MISPERETH (*Ezr.* ii. 2).

MIZPEH. [MIZPAH.]

MIZ'RAIM (מִצְרַיִם): *Μεσραϊν*: *Mesraim*, the usual name of Egypt in the O. T., the dual of Mazar, מִצְוֹר, which is less frequently employed; gent. noun, מִצְרַיִם.

If the etymology of Mazar be sought in Hebrew it might signify a "mound," "bulwark," or "citadel," or again "distress;" but no one of these meanings is apposite. We prefer, with Gesenius (*Thes.* s. v. מִצְוֹר), to look to the Arabic, and we extract the article on the corresponding word

from the *Kāmoos*, "مَصْر", a partition between two

things, as also مَاصِر: a limit between two lands:

a receptacle: a city or a province [the explanation means both]; and red earth or mud. The well-known city [Memphis]. Gesenius accepts the meaning "limit" or the like, but it is hard to see its fitness with the Shemites, who had no idea that the Nile or Egypt was on the border of two conti-

heaps of stones erected by thoughtful or pious Mussulmans. (See Miss Beaufort's *Egypt. Sepulchres*, &c. ii. 88.)

¹ This is the spelling given by Van de Velde in his map. Robinson gives it as *Sháfát* (i. e. with the *Áin*) and Dr. Eli Smith, in the Arabic lists attached to Robinson's 1st edition (*ibid.* App. 121), *Safát*.

² It occurs only 2 K. xix. 24; Is. xix. 6, xxxvii. 25 Mic. vii. 12.

nents, unless it be supposed to denote the divided land. We believe that the last meaning but one, "red earth or mud" is the true one, from its correspondence to the Egyptian name of the country, KEM, which signifies "black," and was given to it for the blackness of its alluvial soil. It must be re-

collected that the term "red" (احمر) is not used in the Kámoos, or indeed in Semitic phraseology, in the limited sense to which Indo-European ideas have accustomed us; it embraces a wide range of tints, from what we call red to a reddish brown. So, in like manner, in Egyptian the word "black" signifies dark in an equally wide sense. We have already shown that the Hebrew word Ham, the name of the ancestor of the Egyptians, is evidently the same as the native appellation of the country, the former signifying "warm" or "hot," and a cognate Arabic

word, حمأ, meaning "black fetid mud" (Kámoos), or "black mud" (*Siháh*, MS.), and suggested that Ham and Mazar may be identical with the Egyptian KEM (or KHEM), which is virtually the same in both sound and sense as the former, and of the same sense as the latter. [EGYPT; HAM]. How then are we to explain this double naming of the country? A recent discovery throws light upon the question. We had already some reason for conjecturing that there were Semitic equivalents, with the same sense, for some of the Egyptian geographical names with which the Shemites were well acquainted. M. de Rouge has ascertained that Zoan is the famous Shepherd-stronghold Avaris, and that the Hebrew name צון, from צוץ, "he moved tents, went forward," is equivalent to the Egyptian one HA-WAR, "the place of departure" (*Revue Archéologique*, 1861, p. 250). This discovery, it should be noticed, gives remarkable significance to the passage, "Now Hebron was built seven years before Zoan in Egypt" (Num. xiii. 22). Perhaps a similar case may be found in Kush and Phut, both of which occur in Egyptian as well as Hebrew. In the Bible, African Cush is Ethiopia above Egypt, and Phut, an African people or land connected with Egypt. In the Egyptian inscriptions, the same Ethiopia is KEESH, and an Ethiopian people is called ANU-PET-MERU, "the Anu of the island of the bow," probably Meroë, where the Nile makes an extraordinary bend in its course. We have no Egyptian or Hebrew etymology for KEESH, or Cush, unless we may compare שוק, which would give the same connexion with bow that we find in Phut or PET, for which our only derivation is from the Egyptian PET, "a bow." There need be no difficulty in thus supposing that Mizraim is merely the name of a country, and that Ham and Mazar may have been the same person, for the very form of Mizraim forbids any but the former idea, and the tenth chapter of Genesis is obviously not altogether a genealogical list. Egyptian etymologies have been sought in vain for Mizraim; Μετορα, "kingdom" (Gesen. *Thes.* s. v. מצור), is not an ancient form, and the old name, TO-MAR (Brugsch, *Geog. Inscr.* Pl. x. nos. 367-370, p. 74), suggested as the source of Mizraim by Dr. Hincks, is too different to be accepted as a derivation.

MIZRAIM first occurs in the account of the Hamites in Gen. x., where we read, "And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan" (ver. 6;

comp. 1 Chr. i. 8). Here we have conjectured that instead of the dual, the original text had the gentile noun in the plural (suggesting מצרים instead of the present מצרים), since it seems strange that a dual form should occur in the first generation after Ham, and since the plural of the gentile noun would be consistent with the plural forms of the names of the Mizraite nations or tribes afterwards enumerated, as well as with the like singular forms of the names of the Canaanites, excepting Sidon. [HAM.]

If the names be in an order of seniority, which as indicating children of Ham, or older and younger branches, we can form no theory as to their settlements from their places; but if the arrangement be geographical, which is probable from the occurrence of the form Mizraim, which in no case can be a man's name, and the order of some of the Mizraites, the placing may afford a clue to the positions of the Hamite lands. Cush would stand first as the most widely spread of these peoples, extending from Babylon to the upper Nile, the territory of Mizraim would be the next to the north, embracing Egypt and its colonies on the north-west and north-east, that is dependent on Egypt might follow Mizraim, and Canaan as the northernmost would end the list. Egyptian "the land of Ham," may have been the primitive seat of these four stocks. In the enumeration of the Mizraites, though we have tribes extending far beyond Egypt, we may suppose that they all had their first seat in Mizraim, and spread thence, as is distinctly said of the Philistines. Even the order seems to be geographical, though the same is not so clear of the Canaanites. The list of the Mizraites is thus given in Gen. x.—"And Mizraim begat Ludim, and Ananiam, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (whence came forth the Philistines), and Caphtorim" (13, 14; comp. 1 Chr. i. 11, 12). Here it is certain that we have the names of nations or tribes, and it is probable that they are all derived from names of countries. We find elsewhere Pathrus and Caphtor, probably Lud (for the Mizraite Ludim), and perhaps, Lub for the Lubim, which are almost certainly the same as the Lehabim. There is a difficulty in the Philistines being, according to the present text, traced to the Casluhim, whereas in other places they come from the land of Caphtor, and are even called Caphtorim. It seems probable that there has been a misplacement, and that the parenthetic clause originally followed the name of the Caphtorim. Of these names we have not yet identified the Ananiam and the Casluhim; the Lehabim are, as already said, almost certainly the same as the Lubim, the REBU of the Egyptian monuments, and the primitive Libyans; the Naphtuhim we put immediately to the west of northern Egypt; and the Pathrusim and Caphtorim in that country, where the Casluhim may also be placed. These would therefore be a distinct order from west to east, and if the Philistines be transferred, this order would be perfectly preserved, though perhaps these last would necessarily be placed with their immediate parent among the tribes.

Mizraim therefore, like Cush, and perhaps Ham, geographically represents a centre whence colonies went forth in the remotest period of post-diluvian history. The Philistines were originally settled in the land of Mizraim, and there is reason to suppose the same of the Lehabim, if they be those Libyans who revolted, according to Manetho, from the Egyptian in a very early age. [LUBIM.] The list, however,

probably arranges them according to the settlements they held at a later time, if we may judge from the notice of the Philistines' migration; but the mention of the spread of the Canaanites must be considered on the other side. We regard the distribution of the Mizraites as showing that their colonies were but a part of the great migration that gave the Cushites the command of the Indian Ocean, and which explains the affinity the Egyptian monuments show us between the pre-Hellenic Cretans and Carians (the latter no doubt the Leleges of the Greek writers) and the Philistines.

The history and ethnology of the Mizraite nations have been given under the article HAM, so that here it is not needful to do more than draw attention to some remarkable particulars which did not fall under our notice in treating of the early Egyptians. We find from the monuments of Egypt that the white nations of western Africa were of what we call the Semitic type, and we must therefore be careful not to assume that they formed part of the stream of Arab colonization that has for full two thousand years steadily flowed into northern Africa. The seafaring race that first passed from Egypt to the west, though physically like, was mentally different from, the true pastoral Arab, and to this day the two elements have kept apart, the townspeople of the coast being unable to settle amongst the tribes of the interior, and these tribes again being as unable to settle on the coast.

The affinity of the Egyptians and their neighbours was long a safeguard of the empire of the Pharaohs, and from the latter, whether Cretans, Lubim, or people of Phut and Cush, the chief mercenaries of the Egyptian armies were drawn; facts which we mainly learn from the Bible, confirmed by the monuments. In the days of the Persian dominion Libyan Inaros made a brave stand for the liberty of Egypt. Probably the tie was more one of religion than of common descent, for the Egyptian belief appears to have mainly prevailed in Africa as far as it was civilised, though of course changed in its details. The Philistines had a different religion, and seem to have been identified in this matter with the Canaanites, and thus they may have lost, as they seem to have done, their attachment to their mother country.

In the use of the names Mazor and Mizraim for Egypt there can be no doubt that the dual indicates the two regions into which the country has always been divided by nature as well as by its inhabitants. Under the Greeks and Romans there was indeed a third division, the Heptanomis, which has been called Middle Egypt, as between Upper and Lower Egypt, but we must rather regard it as forming, with the Thebais, Upper Egypt. It has been supposed that Mazor, as distinct from Mizraim, signifies Lower Egypt; but this conjecture cannot be maintained. For fuller details on the subject of this article the reader is referred to HAM, EGYPT, and the articles on the several Mizraite nations or tribes.

[R. S. P.]

MIZZAH (מִצָּח: *Moçé*; Alex. *Μοχέ* in 1 Chr. *Meza*). Son of Reuel and grandson of Esau; descended likewise through Bashemath from Ishmael. He was one of the "dukes" or chiefs of tribes in the land of Edom (Gen. xxxvi. 13, 17; 1 Chr. i. 37). The settlements of his descendants are believed by Mr. Forster (*Hist. Geog. of Arab.* ii. 55) to be indicated in the *μεσανίτης κόλπος*, or Phrat-Mison, at the head of the Persian gulf.

MNASON (Μνάσωρ) is honourably mentioned

in Scripture, like Gaius, Lyda, and others, as one of the hosts of the Apostle Paul (Acts xxi. 16). One or two questions of some little interest, though of no great importance, are raised by the context. It is most likely, in the first place, that his residence at this time was not Caesarea, but Jerusalem. He was well known to the Christians of Caesarea, and they took St. Paul to his house at Jerusalem. To translate the words *ἀγοντες παρ' ἡ ξενισθῶμεν*, as in the A. V., removes no grammatical difficulty, and introduces a slight improbability into the narrative. He was, however, a Cyprian by birth, and may have been a friend of Barnabas (Acts iv. 36), and possibly brought to the knowledge of Christianity by him. The Cyprians who are so prominently mentioned in Acts xi. 19, 20, may have included Mnason. It is hardly likely that he could have been converted during the journey of Paul and Barnabas through Cyprus (Acts xiii. 4-13), otherwise the Apostle would have been personally acquainted with him, which does not appear to have been the case. And the phrase *ἀρχαῖος μαθητῆς* points to an earlier period, possibly to the day of Pentecost (compare *ἐν ἀρχῇ*, Acts xi. 15), or to direct intercourse with our blessed Lord Himself. [CYPRUS.] [J. S. H.]

MO'AB (מֹאָב: *Moad*; Josephus, *Μάαβος*: *Moab*), the name of the son of Lot's eldest daughter, the elder brother of Ben-Ammi, the progenitor of the Ammonites (Gen. xix. 37); also of the nation descended from him, though the name "Moabites" is in both the original and A. V. more frequently used for them.

No explanation of the name is given us in the original record, and it is not possible to throw an interpretation into it unless by some accommodation. Various explanations have however been proposed. (a.) The LXX. insert the words *λέγουσα: ἐκ τοῦ πατρός μου*, "saying 'from my father,'" as if **מֹאָב**. This is followed by the old interpreters; as Josephus (*Ant.* i. 11, §5), Jerome's *Quaest. Hebr. in Genesim*, the gloss of the Pseudojon. Targum; and in modern times by De Wette (*Bibel*), Tuch (*Gen.* 370), and J. D. Michaelis (*B. für Ungelehrten*). (b.) By Hiller (*Onom.* 414), Simonis (*Onom.* 479), it is derived from **מָב** **מֹבָה**, "ingressus, i. e. coitus, patris." (c.) Rosenmüller (see Schumann, *Genesis*, 302) proposes to treat **מָב** as equivalent for **מֵב**, in accordance with the figure employed by Balaam in Num. xxiv. 7. This is countenanced by Jerome—"aqua paterna" (*Comm. in Mic.* vi. 8)—and has the great authority of Gesenius in its favour (*Thes.* 775 a); also of Fürst (*Handb.* 707) and Bunsen (*Bibelwerk*). (d.) A derivation, probably more correct etymologically than either of the above, is that suggested by Maurer from the root **מָב**, "to desire"—"the desirable land"—with reference to the extreme fertility of the region occupied by Moab. (See also Fürst, *Hub.* 707 b.) No hint, however, has yet been discovered in the Bible records of such an origin of the name.

Zoar was the cradle of the race of Lot. The situation of this town appears to have been in the district east of the Jordan, and to the north or north-east of the Dead Sea. [ZOAR, p. 1857 a.] From this centre the brother-tribes spread themselves. AMMON, whose disposition seems throughout to have been more roving and unsettled, went to the north-east and took possession of the pastures and waste tracts

which lay outside the district of the mountains; that which in earlier times seems to have been known as Ham, and inhabited by the Zuzim or Zamzumim (Gen. xiv. 5; Deut. ii. 20). MOAB, whose habits were more settled and peaceful, remained nearer their original seat. The rich highlands which crown the eastern side of the chasm of the Dead Sea, and extend northwards as far as the foot of the mountains of Gilead, appear at that early date to have borne a name, which in its Hebrew form is presented to us as Shaveh-Kiriathaim, and to have been inhabited by a branch of the great race of the Rephaim. Like the Horim before the descendants of Esau, the Avim before the Philistines, or the indigenous races of the New World before the settlers from the West, this ancient people, the Emim, gradually became extinct before the Moabites, who thus obtained possession of the whole of the rich elevated tract referred to—a district forty or fifty miles in length by ten or twelve in width, the celebrated *Belka* and *Kerrak* of the modern Arabs, the most fertile on that side of Jordan, no less eminently fitted for pastoral pursuits than the maritime plains of Philistia and Sharon, on the west of Palestine, are for agriculture. With the highlands they occupied also the lowlands at their feet, the plain which intervenes between the slopes of the mountains and the one perennial stream of Palestine, and through which they were enabled to gain access at pleasure to the fords of the river, and thus to the country beyond it. Of the valuable district of the highlands they were not allowed to retain entire possession. The warlike Amorites—either forced from their original seats on the west, or perhaps lured over by the increasing prosperity of the young nation—crossed the Jordan and overran the richer portion of the territory on the north, driving Moab back to his original position behind the natural bulwark of the Arnon. The plain of the Jordan-valley, the hot and humid atmosphere of which had perhaps no attraction for the Amorite mountaineers, appears to have remained in the power of Moab. When Israel reached the boundary of the country, this contest had only very recently occurred. Sihon, the Amorite king under whose command Heshbon had been taken, was still reigning there—the ballads commemorating the event were still fresh in the popular mouth (Num. xxi. 27–30).

Of these events, which extended over a period, according to the received Bible chronology, of not less than 500 years, from the destruction of Sodom to the arrival of Israel on the borders of the Promised Land, we obtain the above outline only from the fragments of ancient documents, which are found embedded in the records of Numbers and Deuteronomy (Num. xxi. 26–30; Deut. ii. 10, 11).

The position into which the Moabites were driven by the incursion of the Amorites was a very circumscribed one, in extent not so much as half that which they had lost. But on the other hand its position was much more secure, and it was well suited for the occupation of a people whose disposition was not so warlike as that of their neighbours. It occupied the southern half of the high table-land which rise above the eastern side of the Dead Sea. On every side it was strongly fortified by nature. On the north was the tremendous chasm of the Arnon. On the

west it was limited by the precipices, or more accurately the cliffs, which descend almost perpendicularly to the shore of the lake, and are intersected only by one or two steep and narrow passes. Lastly on the south and east, it was protected by a belt of a circle of hills which open only to allow the passage of a branch of the Arnon and another of the torrents which descend to the Dead Sea.

It will be seen from the foregoing description that the territory occupied by Moab at the period of its greatest extent, before the invasion of the Amorites, divided itself naturally into three distinct and independent portions. Each of these portions appears to have had its name by which it is almost invariably designated. (1) The enclosed corner or *Ar* (Ruth i. 1, 2, 6, &c.). (2) The more open rolling country north of the Arnon, opposite Jericho, and up to the hills of Gilead, was the "land of Moab" (Deut. i. 5, xxiii. 49, &c.). (3) The sunk district in the tropical depths of the Jordan valley, taking its name from that of the great valley itself—the *Arabah*—was the *Arboth-Moab*, the dry region in the A. V. very incorrectly rendered the "plains of Moab" (Num. xxii. 1, &c.).

Outside of the hills, which enclosed the "field of Moab," or Moab proper, on the south-east, and which are at present called the *Jebel el-Karaiyeh* and *Jebel el-Tarfuyeh*, lay the vast pasture grounds of the waste uncultivated country or "Midbar," which is described as "fining Moab" on the east (Num. xxi. 11). Through this latter district Israel appears to have approached the Promised Land. Some communication had evidently taken place, though of what nature it is impossible clearly to ascertain. For while in Deut. ii. 28, 29, the attitude of the Moabites is mentioned as friendly, this seems to be contradicted by the statement of xxiii. 4, while in Judg. xi. 17, again, Israel is said to have sent from Edom asking permission to pass through Moab, a permission which, like Edom, Moab refused. At any rate the attitude perpetuated by the provision of Deut. xxiii. 3—a provision maintained in full force by the latest of the Old Testament reformers (Num. xiii. 1, 2, 23)—is one of hostility.

But whatever the communication may have been, the result was that Israel did not traverse Moab, but turning to the right passed outside the mountains through the "wilderness," by the east side of the territory above described (Deut. ii. 8; Judg. xi. 18), and finally took up their position in the country north of the Arnon, from which Moab had so lately been ejected. Here the head-quarters of the nation remained for a considerable time while the conquest of Bashan was being effected. It was during this period that the visit of Balaam took place. The whole of the country east of the Jordan, with the exception of the one little corner occupied by Moab, was in possession of the invaders, and although at the period in question the main body had descended from the upper level to the plains of Shittim, the *Arboth-Moab*, in the Jordan valley, yet a great number must have remained on the upper level, and the towns up to the very edge of the ravine of the Arnon were still occupied by their settlements (Num. xxi. 24; Judg. xi. 26). It was a situation

* For an examination of this remarkable passage, in some respects without a parallel in the Old Testament, see NUMBERS.

† The word מְנַבֵּ (A. V. "corners") is twice used

with respect to Moab (Num. xxiv. 17; Jer. xlviii. 45). No one appears yet to have discovered its force in this relation. It can hardly have any connection with the shape of the territory as noticed in the text.

fil. of alarm for a nation which had already suffered severely. In his extremity the Moabite king, Balak—whose father Zippor was doubtless the chieftain who had lost his life in the encounter with Sihon (Num. xxi. 26)—appealed to the Midianites for aid (Num. xxi. 2-4). With a metaphor highly appropriate both to his mouth and to the ear of the pastoral tribe he was addressing, he exclaims that "this people will lick up all round about us as the ox licketh up the grass of the field." What relation existed between Moab and Midian we do not know, but there are various indications that it was a closer one than would arise merely from their common descent from Terah. The tradition of the Jews⁴ is, that up to this time the two had been one nation, with kings taken alternately from each, and that Balak was a Midianite. This, however, is in contradiction to the statements of Genesis as to the origin of each people. The whole story of Balaam's visit and of the subsequent events, both in the original narrative of Numbers and in the remarkable statement of Jephthah—whose words as addressed to Ammonites must be accepted as literally accurate—bears out the inference already drawn from the earlier history as to the pacific character of Moab.

The account of the whole of these transactions in the Book of Numbers, familiar as we are with its phrases, perhaps hardly conveys an adequate idea of the extremity in which Balak found himself in his unexpected encounter with the new nation and their mighty Divinity. We may realise it better (and certainly with gratitude for the opportunity), if we consider what that last dreadful agony was in which a successor of Balak was placed, when, all hope of escape for himself and his people being cut off, the unhappy Mesha immolated his own son on the wall of Kir-haraseth,—and then remember that Balak in his distress actually proposed the same awful sacrifice—"his first-born for his transgression, the fruit of his body for the sin of his soul" (Mic. vi. 7), a sacrifice from which he was restrained only by the wise, the almost Christian⁵ counsels, of Balaam. This catastrophe will be noticed in its proper place.

The connexion of Moab with Midian, and the comparatively inoffensive character of the former, are shown in the narrative of the events which followed the departure of Palaam. The women of Moab are indeed said (Num. xxv. 1) to have commenced the detestable fornication which proved so destructive to Israel, but it is plain that their share in it was insignificant compared with that of Midian. It was a Midianitish woman whose shameless act brought down the plague on the camp, the Midianitish women were especially devoted to destruction by Moses (xxv. 16-18, xxxi. 16), and it was upon Midian that the vengeance was taken. Except in the passage already mentioned, Moab is not once named in the whole transaction.

The latest date at which the two names appear in conjunction, is found in the notice of the defeat of Midian "in the field of Moab" by the Edomite king Hadad-ben-Be'ad, which occurred five generations before the establishment of the monarchy of

⁴ Midian was eminently a pastoral people. See the amount of the spoil taken from them (Num. xxxi. 32-47). For the pastoral wealth of Moab, even at this early period, see the expressions in Mic. vi. 6, 7.

⁵ See Targum Pseudojonathan on Num. xxii. 4.

⁶ Balaam's words (Mic. vi. 8) are nearly identical with those quoted by our Lord Himself (Matt. ix. 13 and

Israel (Gen. xxxvi. 35; 1 Chr. i. 46). By the Jewish interpreters—e. g. Solomon Jarchi in his commentary on the passage—this is treated as implying not alliance, but war between Moab and Midian (comp. 1 Chr. iv. 22).

It is remarkable that Moses should have taken his view of the Promised Land from a Moabite sanctuary, and been buried in the land of Moab. It is singular too that his resting-place is marked in the Hebrew Records only by its proximity to the sanctuary of that deity to whom in his lifetime he had been such an enemy. He lies in a ravine in the land of Moab, facing Beth-Peor, i. e. the abode of Baal-Peor (Deut. xxxiv. 6).

After the conquest of Canaan the relations of Moab with Israel were of a mixed character. With the tribe of Benjamin, whose possessions at their eastern end were separated from those of Moab only by the Jordan, they had at least one severe struggle, in union with their kindred the Ammonites, and also, for this time only, the wild Amalekites from the south (Judg. iii. 12-30). The Moabite king, Eglon, actually ruled and received tribute in Jericho for eighteen years, but at the end of that time he was killed by the Benjamite hero Ehud, and the return of the Moabites being intercepted at the fords, a large number were slaughtered, and a stop put to such incursions on their part for the future.⁶ A trace of this invasion is visible in the name of Chephar-ha-Ammonai, the "hamlet of the Ammonites," one of the Benjamite towns; and another is possibly preserved even to the present day in the name of *Mukhmash*, the modern representative of Michmash, which is by some scholars believed to have received its name from Chemosh the Moabite deity.

The feud continued with true Oriental pertinacity to the time of Saul. Of his slaughter of the Ammonites we have full details in 1 Sam. xi., and amongst his other conquests Moab is especially mentioned (1 Sam. xiv. 47). There is not, however, as we should expect, any record of it during Ishbosheth's residence at Mahanaim on the east of Jordan.

But while such were their relations to the tribe of Benjamin, the story of Ruth, on the other hand, testifies to the existence of a friendly intercourse between Moab and Bethlehem, one of the towns of Judah. The Jewish tradition ascribes the death of Mahlon and Chilion to punishment for having broken the commandment of Deut. xxiii. 3, but no trace of any feeling of the kind is visible in the Book of Ruth itself—which not only seems to imply a considerable intercourse between the two nations, but also a complete ignorance or disregard of the precept in question, which was broken in the most flagrant manner when Ruth became the wife of Boaz. By his descent from Ruth, David may be said to have had Moabite blood in his veins. The relationship was sufficient, especially when combined with the blood-feud between Moab and Benjamin, already alluded to, to warrant his visiting the land of his ancestress, and committing his parents to the protection of the king of Moab, when hard pressed by Saul (1 Sam. xxii. 3, 4). But here all friendly relation stops for ever. The next time the name is

⁶ The account of Shaharaim, a man of Benjamin, who "begat children in the field of Moab," in 1 Chr. viii. 8, seems, from the mention of Ehud (ver. 6), to belong to this time; but the whole passage is very obscure.

⁷ See Targum Jonathan on Ruth i. 4. The marriage of Boaz with the stranger is vindicated by making Ruth a proselyte in desire, if not by actual infiltration.

mentioned is in the account of David's war, at least twenty years after the last mentioned event (2 Sam. viii. 2; 1 Chr. xviii. 2).

The abrupt manner in which this war is introduced into the history is no less remarkable than the brief and passing terms in which its horrors are recorded. The account occupies but a few words in either Samuel or Chronicles, and yet it must have been for the time little short of a virtual extirpation of the nation. Two-thirds of the people were put to death, and the remainder became bondmen, and were subjected to a regular tribute. An incident of this war is probably recorded in 2 Sam. xxiii. 20, and 1 Chr. xi. 22. The spoils taken from the Moabite cities and sanctuaries went to swell the treasures acquired from the enemies of Jehovah, which David was amassing for the future Temple (2 Sam. viii. 11, 12; 1 Chr. xviii. 11). It was the first time that the prophecy of Balaam had been fulfilled,—"Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of Ar," that is of Moab.

So signal a vengeance can only have been occasioned by some act of perfidy or insult, like that which brought down a similar treatment on the Ammonites (2 Sam. x.). But as to any such act the narrative is absolutely silent. It has been conjectured that the king of Moab betrayed the trust which David reposed in him, and either himself killed Jesse and his wife, or surrendered them to Saul. But this, though not improbable, is nothing more than conjecture.

It must have been a considerable time before Moab recovered from so severe a blow. Of this we have evidence in the fact of their not being mentioned in the account of the campaign in which the Ammonites were subdued, when it is not probable they would have refrained from assisting their relatives had they been in a condition to do so. Throughout the reign of Solomon, they no doubt shared in the universal peace which surrounded Israel; and the only mention of the name occurs in the statement that there were Moabites amongst the foreign women in the royal harem, and, as a natural consequence, that the Moabite worship was tolerated, or perhaps encouraged (1 K. xi. 1, 7, 33). The high place for Chemosh, "the abomination of Moab," was consecrated "on the mount facing Jerusalem," where it remained till its "defilement" by Josiah (2 K. xxiii. 13), nearly four centuries afterwards.

At the disruption of the kingdom, Moab seems to have fallen to the northern realm, probably for the same reason that has been already remarked in the case of Eglon and Ehud—that the fords of Jordan lay within the territory of Benjamin, who for some time after the separation clung to its ancient ally the house of Ephraim. But be this as it may, at the death of Ahab, eighty years later, we find Moab paying him the enormous tribute, apparently annual, of 100,000 rams, and the same number of wethers with their fleeces; an amount which testifies at once to the severity of the terms imposed by Israel, and to the remarkable vigour of

^a This affluence is shown by the treasures which they left on the field of Berachah (2 Chr. xx. 25), no less than by the general condition of the country, indicated in the narrative of Joram's invasion; and in the passages of Isaiah and Jeremiah which are cited further on in this article.

² K. iii. 21. This passage exhibits one of the most singular variations of the LXX. The Hebrew text is

character, and wealth of natural resources, which could enable a little country, not so large as the county of Huntingdon, to raise year by year the enormous impost, and at the same time support its own people in prosperity and affluence.^a It is not surprising that the Moabites should have seized the moment of Ahab's death to throw off a burdensome a yoke; but it is surprising, that notwithstanding such a drain on their resources, they were ready to incur the risk and expense of a war with a state in every respect far their superior. Their first step, after asserting their independence, was to attack the kingdom of Judah in company with their kindred the Ammonites, and, as seems probable, the Mehunim, a roving semi-Edomite people from the mountains in the south-east of Palestine (2 Chr. xx.). The army was a huge heterogeneous horde of ill-assorted elements. The route chosen for the invasion was round the southern end of the Dead Sea, thence along the beach, and by the pass of Engedi to the level of the upper country. But the expedition contained within itself the elements of its own destruction. Before they reached the enemy dissensions arose between the heathen strangers and the children of Lot; distrust followed, and finally panic; and when the army of Jehoshaphat came in sight of them they found that they had nothing to do but to watch the extermination of one half the huge host by the other half, and to seize the prodigious booty which was left on the field.

Disastrous as was this proceeding, that which followed it was even still more so. As a natural consequence of the late events, Israel, Judah, and Edom united in an attack on Moab. For reasons which are not stated, but one of which we may reasonably conjecture was to avoid the passage of the savage Edomites through Judah, the three confederate armies approached not as usual by the north, but round the southern end of the Dead Sea, through the parched valleys of upper Edom. As the host came near, the king of Moab, doubtless the same Mesha who threw off the yoke of Ahab, assembled the whole of his people, from the youngest who were of age to bear the sword-girdle,^b on the boundary of his territory, probably on the outer slopes of the line of hills which encircles the lower portion of Moab, overlooking the waste which extended below them towards the east.^c Here they remained all night on the watch. With the approach of morning the sun rose suddenly above the horizon of the rolling plain, and as his level beams burst through the night-mists they revealed no masses of the enemy, but shone with a blood-red glare on a multitude of pools in the bed of the wady at their feet. They did not know that these pools had been sunk during the night by the order of a mighty Prophet who was with the host of Israel, and that they had been filled by the sudden flow of water rushing from the distant highlands of Edom. To them the conclusion was inevitable, false and had, like their own on the late occasion, fallen out in the night; these red pools were the blood of the slain; those who were not killed had fled, and nothing stood between them and the pillage of the camp.

literally, "and all gathered themselves together that were girt with a girdle and upward." This the LXX. originally rendered ἀνεβάντων ἐκ παντός περιεσώσασθαι. In some MSS. ἐπ' αὐτῶν which the Alexandrine Codex still retains; but in the Vatican MS. the last words have actually been corrupted into καὶ ἐπ' αὐτῶν, ὧν—"and they said, Oh!"

^b Compare Num. xxi. 11—"towards the sun-rising."

The cry "Moab to the spoil!" was raised. Down the slopes they rushed in headlong disorder. But not, as they expected, to empty tents; they found an enemy ready prepared to reap the result of his ingenious stratagem.¹⁸ Then occurred one of those scenes of carnage which can happen but once or twice in the existence of a nation. The Moabites fled back in confusion, followed and cut down at every step by their enemies. Far inwards did the pursuit reach, among the cities and farms and orchards of that rich district: nor when the slaughter was over was the horrid work of destruction done. The towns both fortified and unfortified were demolished, and the stones strewed over the carefully tilled fields. The fountains of water, the life¹⁹ of an eastern land, were choked, and all timber of any size or goodness felled. Nowhere else do we hear of such sweeping desolation; the very besom of destruction passed over the land. At last the struggle collected itself at KIR-HARASETH, apparently a newly constructed fortress, which, if the modern *Kerak*—and there is every probability that they are identical—may well have resisted all the efforts of the allied kings in its native impregnability. Here Mesha took refuge with his family and with the remnants of his army. The heights around, by which the town is entirely commanded, were covered with slingers, who armed partly with the ancient weapon of David and of the Benjamites, partly perhaps with the newly-invented machines shortly to be famous in Jerusalem (2 Chr. xxvi. 15), discharged their volleys of stones on the town. At length the annoyance could be borne no longer. Then Mesha, collecting round him a forlorn hope of 700 of his best warriors, made a desperate sally, with the intention of cutting his way through to his special foe the king of Edom. But the enemy were too strong for him, and he was driven back. And then came a fitting crown to a tragedy already so terrible. An awful spectacle amazed and horrified the besiegers. The king and his eldest son, the heir to the throne, mounted the wall, and, in the sight of the thousands who covered the sides of that vast amphitheatre, the father killed and burnt his child as a propitiatory sacrifice to the cruel gods of his country. It was the same dreadful act to which, as we have seen, Balak had been so nearly tempted in his extremity.²⁰ But the danger, though perhaps not really greater than his, was more imminent; and Mesha had no one like Balaam at hand, to counsel patience and submis-

sion to a mightier Power than Chemosh or Baal-Peor.

Hitherto, though able and ready to fight when necessary, the Moabites do not appear to have been a fighting people; perhaps, as suggested elsewhere, the Ammonites were the warriors of the nation of Lot. But this disaster seems to have altered their disposition at any rate for a time. Shortly after these events we hear of "bands"—that is pillaging marauding parties²¹—of the Moabites making their incursions into Israel in the spring, as if to spoil the early corn before it was fit to cut (2 K. xiii. 20). With Edom there must have been many a contest. One of these marked by savage vengeance—recalling in some degree the tragedy of Kir-haraseth, is alluded to by Amos (ii. 1), where a king of Edom seems to have been killed and burnt by Moab. This may have been one of the incidents of the battle of Kir-haraseth itself, occurring perhaps after the Edomites had parted from Israel, and were overtaken on their road home by the furious king of Moab (Gesenius, *Jesaja*, i. 504); or according to the Jewish tradition (Jerome, on Amos ii. 1), it was a vengeance still more savage because more protracted, and lasting even beyond the death of the king, whose remains were torn from his tomb and thus consumed:—*Non dico crudelitatem sed rabiem; ut incenderent ossa regis Idumaeae, et non paterentur mortem esse omnium extremum malorum* (Ib. ver. 4).

In the "Burden of Moab" pronounced by Isaiah (chaps. xv. xvi.), we possess a document full of interesting details as to the condition of the nation, at the time of the death of Ahaz king of Judah, B.C. 726. More than a century and a half had elapsed since the great calamity to which we have just referred. In that interval, Moab has regained all, and more than all of his former prosperity, and has besides extended himself over the district which he originally occupied in the youth of the nation, and which was left vacant when the removal of Reuben to Assyria, which had been begun by Pul in 770, was completed by Tiglath-pileser about the year 740 (1 Chr. v. 25, 26).

This passage of Isaiah cannot be considered apart from that of Jeremiah, chap. xlviii. The latter was pronounced more than a century later, about the year 600, ten or twelve years before the invasion of Nebuchadnezzar, by which Jerusalem was destroyed. In many respects it is identical with that of Isaiah, and both are believed by the best

of lions—were formed by him into a "band." In 1 K. xi. 24 it denotes the roving troop collected by Rezon from the remnants of the army of Zobah, who took the city of Damascus by surprise, and by their forays molested—literally "played the Satan to"—Solomon (ver. 25). How formidable these bands were, may be gathered from 2 Sam. xxii. 30, where in a moment of most solemn exultation David speaks of breaking through one of them as among the most memorable exploits of his life.

(2.) The word is used in the general sense of hired soldiers—mercenaries; as of the host of 100,000 Ephraimites hired by Amaziah in 2 Chr. xxv. 9, 10, 13; where the point is missed in the A.V. by the use of the word "army." No Bedouins could have shown a keener appetite for plunder than did these Israelites (ver. 13). In this sense it is probably used in 2 Chr. xxvii. 11, for the irregular troops kept by Uzziah for purposes of plunder, and who are distinguished from his "army" (ver. 13) maintained for regular engagements.

(3.) In 2 Sam. iii. 22 ("troop") and 2 K. v. 2 ("by companies") it refers to marauding raids for the purpose of plunder.

¹⁸ The lesson was not lost on king Joram, who proved himself more cautious on a similar occasion (2 K. vii. 12, 13).

¹⁹ Prius erat luxuria propter irriguos agros (Jerome, on Is. xv. 9).

²⁰ Jerome alone of all the commentators seems to have noticed this. See his *Comm. in Mich.* vi.

²¹ בָּנָדִים. The word "bands," by which this is commonly rendered with A.V., has not now the force of the original term. בָּנָדִים is derived from בָּנָד, to rush together and fiercely, and signifies a troop of irregular marauders, as opposed to the regular soldiers of an army. It is employed to denote (1.) the bands of the Amalekites and other Bedouin tribes round Palestine: as 1 Sam. xxx. 8, 15, 23 (A.V. "troop" and "company"); 2 K. vi. 23; xlii. 20, 21; xxiv. 2; 1 Chr. xii. 21; 2 Chr. xxii. 1 (A.V. "band"). It is in this connection that it occurs in the elaborate play on the name of Gad, contained in Gen. xlix. 19 [see vol. i. 647 a], a passage strikingly corroborated by 1 Chr. xii. 18, where the Gadites who resorted to David in his difficulties—swift as roes on the mountains, with faces like the faces

modern scholars, on account of the archaisms and other peculiarities of language which they contain, to be adopted from a common source—the work of some much more ancient prophet.¹

Isaiah ends his denunciation by a prediction—in his own words—that within three years Moab should be greatly reduced. This was probably with a view to Shalmaneser who destroyed Samaria, and no doubt overran the other side of the Jordan in 725, and again in 723 (2 K. xvii. 3, xviii. 9). The only event of which we have a record to which it would seem possible that the passage, as originally uttered by the older prophet, applied, is the invasion of Pul, who about the year 770 appears to have commenced the deportation of Reuben (1 Chr. v. 26), and who very probably at the same time molested Moab.² The difficulty of so many of the towns of Reuben being mentioned, as at that early date already in the possession of Moab, may perhaps be explained by remembering that the idolatry of the neighbouring nations—and therefore of Moab, had been adopted by the trans-Jordanic tribes for some time previously to the final deportation by Tiglath-pileser (see 1 Chr. v. 25), and that many of the sanctuaries were probably even at the date of the original delivery of the denunciation in the hands of the priests of Chemosh and Milcom. If, as Ewald (*Gesch.* iii. 588) with much probability infers, the Moabites, no less than the Ammonites, were under the protection of the powerful Uzziah³ (2 Chr. xxvi. 8), then the obscure expressions of the ancient seer as given in Is. xvi. 1-5, referring to a tribute of lambs (comp. 2 K. iii. 4) sent from the wild pasture-grounds south of Moab to Zion, and to protection and relief from oppression afforded by the throne⁴ of David to the fugitives and outcasts of Moab—acquire an intelligible sense.

On the other hand, the calamities which Jeremiah describes, may have been inflicted in any one of the numerous visitations from the Assyrian army, under which these unhappy countries suffered at the period of his prophecy in rapid succession.

But the uncertainty of the exact dates referred to in these several denunciations, does not in the least affect the interest or the value of the allusions they contain to the condition of Moab. They bear the evident stamp of portraiture by artists who knew their subject thoroughly. The nation appears in them as high-spirited,⁵ wealthy, populous, and even to a certain extent, civilised, enjoying a wide reputation and popularity. With a metaphor which well expresses at once the pastoral wealth of the country

¹ See Ewald (*Propheten*, 229-31). He seems to believe that Jeremiah has preserved the old prophecy more nearly in its original condition than Isaiah.

² Amos, *v.c.* cir. 780, prophesied that a nation should afflict Israel from the entering in of Hamath unto the "torrent of the desert" (probably one of the wadys on the S.E. extremity of the Dead Sea); that is, the whole of the country East of Jordan.

³ Knobel refers the original of Is. xv. xvi to the time of Jeroboam II., a great conqueror beyond Jordan.

⁴ He died 758, *i. e.* 12 years after the invasion of Pul.

⁵ The word used in this passage for the palace of David in Zion, viz. "tent" (A. V. "tabernacle"), is remarkable as an instance of the persistence with which the memory of the original military foundation of Jerusalem by the warrior-king was preserved by the Prophets. Thus, in Ps. lxxvi. 2 and Lam. ii. 6 it is the "booth or bronacking-hut of Jehovah;" and in Is. xxix. 1 the city where David "pitched," or "encamped" (not "dwelt," as in A. V.).

and its commanding, almost regal, position, but which cannot be conveyed in a translation, Moab is depicted as the strong sceptre, the beautiful staff, whose fracture will be bewailed by all about him, and by all who know him. In his cities we discern a "great multitude" of people living in "glory," and in the enjoyment of great "treasure," "gory," the public squares, the housetops, and the ascents and descents of the numerous high places and sanctuaries where the "priests and princes" of Chemosh or Baal-Peor, minister to the anxious devotes. Outside the towns lie the "plentiful fields," luxuriant as the renowned Carmel⁶—the vineyards, and gardens of "summer fruits";—the harvest is being reaped, and the "hay stored in its abundance," the vineyards and the presses are crowded with peasants, gathering and treading the grapes, the land resounds with the clamour⁷ of the vintagers. These characteristics contrast very favourably with any traits recorded of Ammon, Edom, Midian, Amalek, the Philistines, or the Canaanite tribes. And since the descriptions we are considering are adopted by certainly two, and probably three prophets—Jeremiah, Isaiah, and the older seer—extending over a period of nearly 200 years, we may safely conclude that they are not merely temporary circumstances, but were the enduring characteristics of the people. In this case there can be no doubt that amongst the pastoral people of Syria, Moab stood next to Israel in all matters of material wealth and civilisation.

It is very interesting to remark the feeling which actuates the prophets in these denunciations of a people who, though the enemies of Jehovah, were the blood-relations of Israel. Half the allusions of Isaiah and Jeremiah in the passages referred to, must for ever remain obscure. We shall never know who the "lords of the heathen" were who, in that terrible⁸ night, laid waste and brought to silence the prosperous Ar-moab and Kir-moab. Or the occasion of that flight over the Arnon, when the Moabite women were huddled together at the ford, like a flock of young birds, pressing to cross to the safe side of the stream,—when the dwellers in Aroer stood by the side of the high road which passed their town, and eagerly questioning the fugitives as they hurried up, "What is done?"—received but one answer from all alike—"All is lost! Moab is confounded and broken down!"

Many expressions, also, such as the "weeping of Jazer," the "heifer of three years old," the "shadow of Heshbon," the "lions," must remain obscure. But nothing can obscure or render obscure

⁶ Is. xvi. 6; Jer. xlviii. 29. The word *gáim* (גַּיִם) like our own word "pride," is susceptible of a good as well as a bad sense. It is the term used for the "majesty" and "excellency" of Jehovah (Is. ii. 10, &c., Ex. xv. 7), and is frequently in the A. V. rendered by "pomp."

⁷ מִנְוָה; the "rod" of Moses, and of Aaron, and of the heads of the tribes (Num. xvii. 2, &c.). The term also means a "tribe." No English word expresses all these meanings.

⁸ מִנְוָה; the word used for the "rods" of Jacob's stratagem; also for the "staves" in the pastoral parable of Zechariah (xl. 7-14).

⁹ Carmel is the word rendered "plentiful field" in Is. xvi. 10 and Jer. xlviii. 33.

¹⁰ What the din of a vintage in Palestine was may be inferred from Jer. xxv. 30: "Jehovah shall roar from on high. . . . He shall mightily roar. . . . He shall give a shout as those that tread the grapes."

¹¹ *La noche triste.*

lete the tone^a of tenderness and affection which makes itself felt in a hundred expressions throughout these precious documents. Ardently as the Prophet longs for the destruction of the enemy of his country and of Jehovah, and earnestly as he curses the man "that doeth the work of Jehovah deceitfully, that keepeth back his sword from blood," yet he is constrained to bemoan and lament such dreadful calamities to a people so near him both in blood and locality. His heart mourns—it sounds like pipes—for the men of Kir-heres; his heart cries out, it sounds like a harp for Moab.

Isaiah recurs to the subject in another passage of extraordinary force, and of fiercer character than before, viz., xxv. 10-12. Here the extermination, the utter annihilation, of Moab, is contemplated by the Prophet with triumph, as one of the first results of the re-establishment of Jehovah on Mount Zion: "In this mountain shall the hand of Jehovah rest, and Moab shall be trodden down under Him, even as straw—the straw of his own threshing-floors at Madmenah—is trodden down for the dunghill. And He shall spread forth His hands in the midst of them—namely, of the Moabites—as one that swimmeth spreadeth forth his hands to swim, buffet following buffet, right and left, with terrible rapidity, as the strong swimmer urges his way forward: and He shall bring down their pride together with the spoils of their hands. And the fortress of Misgab^c—thy walls shall He bring down, lay low, and bring to the ground, to the dust."

If, according to the custom of interpreters, this and the preceding chapter (xxiv.) are understood as referring to the destruction of Babylon, then this sudden burst of indignation towards Moab is extremely puzzling. But, if the passage is examined with that view, it will perhaps be found to contain some expressions which suggest the possibility of Moab having been at least within the ken of the Prophet, even though not in the foreground of his vision, during a great part of the passage. The Hebrew words rendered "city" in xxv. 2—two entirely distinct terms—are positively, with a slight variation, the names of the two chief Moabite strongholds, the same which are mentioned in xv. 1, and one of which^d is in the Pentateuch a synonym for the entire nation of Moab. In this light, verse 2 may be read as follows: "For Thou hast made of Ar a heap; of Kir the defenced a ruin; a palace^e of strangers no longer is Ar, it shall never be rebuilt." The same words are found in verses 10 and 12 of the preceding chapter, in company with *hutsoth* (A. V. "streets") which we know from Num. xxii. 39 to have been the name of a Moabite town. [KIRJATH-RUGZOTH.] A distinct echo of them is again heard in xv. 3, 4; and finally in xxvi. 1, 5, there seems to be yet another reference to the same two towns, acquiring new force from the denunciation which

closes the preceding chapter:—"Moab shall be brought down, the fortress and the walls of Misgab shall be laid low; but in the land of Judah this song shall be sung, 'Our Ar, our city, is strong . . . Trust in the Lord Jehovah who bringeth down those that dwell on high: the lofty Kir He layeth it low,' " &c.

It is perhaps an additional corroboration to this view to notice that the remarkable expressions in xxiv. 17, "Fear, and the pit, and the snare," &c., actually occur in Jeremiah (xlviii. 43), in his denunciation of Moab, embedded in the old prophecies out of which, like Is. xv. xvi., this passage is compiled, and the rest of which had certainly, as originally uttered, a direct and even exclusive reference to Moab.

Between the time of Isaiah's denunciation and the destruction of Jerusalem we have hardly a reference to Moab. Zephaniah, writing in the reign of Josiah, reproaches them (ii. 8-10) for their taunts against the people of Jehovah, but no acts of hostility are recorded either on the one side or the other. From one passage in Jeremiah (xxv. 9-21) delivered in the fourth year of Jehoiakim, just before the first appearance of Nebuchadnezzar, it is apparent that it was the belief of the Prophet that the nations surrounding Israel—and Moab among the rest—were on the eve of devastation by the Chaldeans and of a captivity for seventy years (see ver. 11), from which however, they should eventually be restored to their own country (ver. 12, and xlvi. 47). From another record of the events of the same period or of one only just subsequent (2 K. xxiv. 2), it would appear, however, that Moab made terms with the Chaldeans, and for the time acted in concert with them in harassing and plundering the kingdom of Jehoiakim.

Four or five years later, in the first year of Zedekiah (Jer. xxvii. 1),^b these hostilities must have ceased, for there was then a regular intercourse between Moab and the court at Jerusalem (ver. 3), possibly, as Bunsen suggests (*Bibelwerk, Propheten*, 536) negotiating a combined resistance to the common enemy. The brunt of the storm must have fallen on Judah and Jerusalem. The neighbouring nations, including Moab, when the danger actually arrived probably adopted the advice of Jeremiah (xxvii. 11) and thus escaped, though not without much damage, yet without being carried away as the Jews were. That these nations did not suffer to the same extent as Judaea is evident from the fact that many of the Jews took refuge there when their own land was laid waste (Jer. xl. 11). Jeremiah expressly testifies that those who submitted themselves to the King of Babylon, though they would have to bear a severe yoke—so severe that their very wild animals^c would be enslaved—yet by such submission should purchase the privilege

close of the remarkable conversation between Balak and Balaam there preserved, the word *וּרְאָה* occurs again, in such a manner that it is difficult not to believe that the capital city of Moab is intended: "Jehovah's voice crieth unto Ar . . . hear ye the rod, and who hath appointed it."

^d *Armōn*. The same word is used by Amos (ii. 2) in his denunciation of Moab.

^e There can be no doubt that 'Jeholakim' in this verse should be 'Zedekiah.' See ver. 3 of the same chap. and xxviii. 1.

^f Jer. xxviii. 6.

^a It is thus characterized by Ewald (*Propheten*, 230). Eine so ganz von Trauer und Mitleid hingerissene, von Weichheit zerfließende, mehr elegisch als prophetisch gesättigte Empfindung steht unter den ältern Propheten einzig da; sogar bei Hosea ist nichts ganz ähnliches.

^b In the A. V. rendered "the high fort." But there is good reason to take it as the name of a place (Jer. xlviii. 1). [MISGAB.]

^c Gesenius believes Ar, *וּרְאָה*, to be a Moabite form of Ir, one of the two words spoken of above. Num. xxiv. 19 acquires a new force, if the word rendered "city" is interpreted as Ar, that is Moab. So also in Mic. vi. 9, at the

of remaining in their own country. The removal from home, so dreadful to the Semite mind,^k was to be the fate only of those who resisted (Jer. xxvii. 10, 11, xxviii. 14). This is also supported by the allusion of Ezekiel, a few years later, to the cities of Moab, cities formerly belonging to the Israelites, which, at the time when the Prophet is speaking, were still flourishing, "the glory of the country," destined to become at a future day a prey to the Bene-kedem, the "men of the East"—the Bedouins of the great desert of the Euphrates^m (Ezek. xxv. 8-11).

After the return from the captivity it was a Moabite, Sanballat of Horonaim, who took the chief part in annoying and endeavouring to hinder the operations of the rebuilders of Jerusalem (Neh. ii. 19, iv. 1, vi. 1, &c.). He confines himself, however, to the same weapons of ridicule and scurrility which we have already noticed Zephaniahⁿ resenting. From Sanballat's words (Neh. ii. 19) we should infer that he and his country were subject to "the king," that is, the King of Babylon. During the interval since the return of the first caravan from Babylon the illegal practice of marriages between the Jews and the other people around, Moab amongst the rest, had become frequent. So far had this gone, that the son of the high priest was married to an Ammonite woman. Even among the families of Israel who returned from the captivity was one bearing the name of PAHATH-MOAB (Ezr. ii. 6, viii. 4; Neh. iii. 11, &c.), a name which must certainly denote a Moabite connexion,^o though to the nature of the connexion no clue seems to have been yet discovered. By Ezra and Nehemiah the practice of foreign marriages was strongly repressed, and we never hear of it again becoming prevalent.

In the book of Judith, the date of which is laid shortly after the return from captivity (iv. 3), Moabites and Ammonites are represented as dwelling in their ancient seats and as obeying the call of the Assyrian general. Their "princes" (ἀρχόντας) and "governors" (ἡγουμένους) are mentioned (v. 2, vii. 8). The Maccabees, much as they ravaged the country of the Ammonites, do not appear to have molested Moab proper, nor is the name either of Moab or of any of the towns south of the Arnon mentioned throughout those books. Josephus not only speaks of the district in which Heshbon was situated as "Moabitis" (Ant. xiii. 15, §4; also B. J. iv. 8, §2), but expressly says that even at the time he wrote they were a "very great nation" (Ant. i. 11, §5.) (See 5 Macc. xxix. 19).

In the time of Eusebius (Onomast. Μωάβ), i. e. cir. A. D. 380, the name appears to have been attached to the district, as well as to the town of Rabbath—both of which were called Moab. It also lingered for some time in the name of the ancient Kir-Moab, which, as Charakmoba, is mentioned by Ptolemy^p (Reland, Pal. 463), and as late as the Council of Jerusalem, A. D. 536, formed the see of a bishop under the same title (ib. 533). Since that time the

^k This feeling is brought out very strongly in Jer. xlviii. 11, where even the successive devastations from which Moab had suffered are counted as nothing—as absolute immunity—since captivity had been escaped.

^m To the incursions of these people, true Arabs, it is possibly due that the LXX. in Is. xv. 9 introduce Ἀραβας—'I will bring Arabs upon Dimon.'

ⁿ The word מוֹאָבִי, rendered "reproach" in Zeph. ii. 8, occurs several times in Nehemiah in reference to the

modern name *Kerak* has superseded the older one and no trace of Moab has been found either in records or in the country itself.

Like the other countries east of Jordan Moab has been very little visited by Europeans, and beyond its general characteristics hardly anything is known of it. The following travellers have passed through the district of Moab Proper, from *Wady Mojib* on the N. to *Kerak* on the S.:

Seetzen, March, 1806, and January, 1807. (*U. L. Seetzen's Reisen*, &c., von Prof. Kruse, &c., vol. i. 26-26; ii. 320-77. Also the editor's notes therein, &c. vol. iv.)

Burckhardt, 1812, July 13, to Aug. 4. (*Travels*, London, 1822. See also the notes of Gesenius to the German translation, Weimar, 1824, vol. II. 160-64.)

Irby and Mangles, 1818, June 5 to 8. (*Travels in Egypt*, &c., 1822, 8vo.; 1847, 12mo. Chap. viii.)

De Sauley, 1851, January. (*Voyage autour de la Mer Morte*, Paris, 1853. Also translated into English.)

Of the character of the face of the country these travellers only give slight reports, and among these there is considerable variation even when the same district is referred to. Thus between *Kerak* and *Rabba*, Irby (141 a) found "a fine country," of great natural fertility, with "reapers at work and the corn luxuriant in all directions;" and the same district is described by Burckhardt as "very fertile, and large tracts cultivated" (*Syr.* July 15); while De Sauley, on the other hand, pronounces that "from Shihan (6 miles N. of *Rabba*) to the *Wady Kerak* the country is perfectly bare, not a tree or a bush to be seen"—"Toujours aussi nu . . . pas un arbre, pas un arbrisseau" (*Voyage*, i. 353); which again is contradicted by Seetzen, who not only found the soil very good, but encumbered with wormwood and other shrubs (Seetzen, i. 410). These discrepancies are no doubt partly due to difference in the time of year, and other temporary causes; but they also probably proceed from the disagreement which seems to be inherent in all descriptions of the same scene or spot by various describers, and which is enough to drive to despair those whose task it is to endeavour to combine them into a single account.

In one thing all agree, the extraordinary number of ruins which are scattered over the country, and which, whatever the present condition of the soil, are a sure token of its wealth in former ages. "Wie schrecklich," says Seetzen, "ist diese Residenz alter Könige und ihr Land verwüstet!" (i. 412).

The whole country is undulating, and, after the general level of the plateau is reached, without any serious inequalities; and in this and the absence of conspicuous vegetation has a certain resemblance to the downs of our own southern counties.

Of the language of the Moabites we know nothing or next to nothing. In the few communications recorded as taking place between them and Israelites no interpreter is mentioned (see Ruth; 1 Sam. xxii.

taunts of Sanballat and his companions. (See iv. 4, vi. 13, &c.)

^o It will be observed that this name occurs in connection with Joab, who, if the well-known son of Zerahiah would be a descendant of Ruth the Moabitess. But this is uncertain. [Vol. i. 1084a.]

^p From the order of the lists as they now stand, and the latitude affixed to Charakmoba, Ptolemy appears to refer to a place south of Petra.

3, 4, &c.). And from the origin of the nation and other considerations we may perhaps conjecture that their language was more a dialect of Hebrew than a different tongue. This indeed would follow from the connexion of Lot, their founder, with Abraham.

The narrative of Num. xxii.-xxiv. must be founded on a Moabite chronicle, though in its present condition doubtless much altered from what it originally was before it came into the hands of the author of the Book of Numbers. No attempt seems yet to have been made to execute the difficult but interesting task of examining the record, with the view of restoring it to its pristine form.

The following are the names of Moabite persons preserved in the Bible—probably Hebraized in their adoption into the Bible records. Of such a transposition we seem to have a trace in Shomer and Shimrith (see below).

Zippor.
Balak.
Egion.
Rath.
Orpah (עֹרְפָה).

Mesha (מִישַׁע).
Ithmah (1 Chr. xl. 46).
Shomer (2 K. xii. 21), or Shimrith (2 Chr. xxiv. 26).
Sanballat.

Add to these—

Elim, the name by which they called the Rephaim who originally inhabited their country, and whom the Ammonites called Zamzummim or Zuzim.
Cemsh, or Cemish (Jer. xlvi. 7), the deity of the nation.

Of names of places the following may be mentioned:—

Moab, with its compounds, Sedê-Moab, the fields of M. (A. V. "the country of M."); Arboth-Moab, the deserts (A. V. "the plains") of M., that is, the part of the Arabah occupied by the Moabites.
Iam-Mishor, the high undulating country of Moab Proper (A. V. "the plain").

Ar, or Ar-Moab (עַר). This Gesenius conjectures to be a Moabite form of the word which in Hebrew appears as Ir (עִיר), a city.

Arnon, the river (אֲרָנֹן).
Barnoth Baal.
Beer Elim.
Beth-dibbathalm.
Dibon, or Dimon.
Eglaim, or perhaps Eglath-Shelishya (Is. xv. 5).
Horonaim.
Kirathalm.
Kirjath-huzoth (Num. xxxii. 39; comp. Is. xxiv. 11).
Kir-haraseth, -hareth, -heres.
Kir-Moab.
Lahith.
Medeba.
Nimrim, or Nimrah.
Nobah, or Nophah (Num. xxi. 30).
hap-Pisgah.
hap-Peor.
Shaveh-Kariathalm (?).
Zophim.
Zoar.

* Some materials for an investigation of this subject may be found in the curious variations of some of the Moabite names—Chemosh, Chemish; Kir-haraseth, Kir-hareth &c.; Shomer, Shimrith and—remembering the close connexion of Ammon with Moab—the names of the Ammonite god, Molech, Milcom, Malcham.

† If this suggestion is correct—and there must be some

It should be noticed how large a proportion of these names end in *im*.*

For the religion of the Moabites see CHEMOSH, MOLECH, PEOR.

Of their habits and customs we have hardly a trace. The gesture employed by Balak when he found that Balaam's interference was fruitless—"he smote his hands together"—is not mentioned again in the Bible, but it may not on that account have been peculiar to the Moabites. Their mode of mourning, viz. cutting off the hair at the back of the head and cropping the beard (Jer. xlviii. 37), is one which they followed in common with the other non-Israelite nations, and which was forbidden to the Israelites (Lev. xxi. 5), who indeed seem to have been accustomed rather to leave their hair and beard disordered and untrimmed when in grief (see 2 Sam. xix. 24; xiv. 2).

For a singular endeavour to identify the Moabites with the Druses, see Sir G. H. Rose's pamphlet, *The Affghans the Ten Tribes, &c.* (London, 1852), especially the statement therein of Mr. Wood, late British consul at Damascus, (p. 154-157). [G.]

MOADIAH (מוֹעֲדִיָּה) *Maadai*; F. A., 3rd hand, *en kairois*: *Moadia*. A priest, or family of priests, who returned with Zerubbabel. The chief of the house in the time of Joiakim the son of Jeshua was Piltai (Neh. xii. 17). Elsewhere (Neh. xii. 5) called MAADIAH.

MOCHMUR, THE BROOK (*ὁ χειμάρρος Μοχμοῦρ*; Alex. omits Μοχ.; Vulg. omits: Syr. *Nachal de Peor*), a torrent, i. e. a wady—the word "brook" conveys an entirely false impression—mentioned only in Jud. vii. 18; and there as specifying the position of Ekrebel—"near unto Chusi, and upon the brook Mochmur." EKREBEL has been identified, with great probability, by Mr. Van de Velde in *Akrabeh*, a ruined site in the mountains of Central Palestine, equidistant from *Nabulus* and *Seilan*, S.E. of the former and N.E. of the latter; and the torrent Mochmour may be either the *Wady Makfuriyeh*, on the northern slopes of which *Akrabeh* stands, or the *Wady Ahmar*, which is the continuation of the former eastwards.

The reading of the Syriac possibly points to the existence of a sanctuary of Baal-Peor in this neighbourhood, but is more probably a corruption of the original name, which was apparently מַחְמֹר (Simonis, *Onomasticon N. T.* &c. p. 111). [G.]

MO'DIN (*Μωδέειν*; Alex. *Μωδεειν*, *Μωδεειν*, *Μωδαειν*, and in ch. ii. *Μωδεειν*; Joseph. *Μωδιειν*, and once *Μωδεειν*: *Modin*: the Jewish form is, in the Mishna, הַמּוֹדִיעִים, in Joseph ben-Gorion, ch. xx., הַמּוֹדִיעִית; the Syriac version of Maccabees agrees with the Mishna, except in the absence of the article, and in the usual substitution of *r* for *d*, *Mora'im*), a place not mentioned in either Old or New Testament, though rendered immortal by its connexion with the history of the Jews in the interval between the two. It was the native city of the Maccabean family (1 Macc. xiii. 25), and as

truth in it—then this passage of Numbers becomes no less historically important than Gen. xiv., which Ewald (*Geschichte*, i. 73, 131, &c.) with great reason maintains to be the work of a Canaanite chronicler.

* So also does Shaharaim, a person who had a special connexion with Moab (1 Chr. viii. 8).

† קָרָה, as distinguished from קָרָה.

a necessary consequence contained their ancestral sepulchre (τάφος) (ii. 70, ix. 19). Hither Mattathias removed from Jerusalem, where up to that time he seems to have been residing, at the commencement of the Antiochian persecution (ii. 1). It was here that he struck the first blow of resistance, by slaying on the heathen altar which had been erected in the place, both the commissioner of Antiochus and a recreant Jew whom he had induced to sacrifice, and then demolishing the altar. Mattathias himself, and subsequently his sons Judas and Jonathan, were buried in the family tomb, and over them Simon erected a structure which is minutely described in the book of Maccabees (xiii. 25-30), and, with less detail, by Josephus (*Ant.* xiii. 6, §6), but the restoration of which has hitherto proved as difficult a puzzle as that of the mausoleum of Artemisia.

At Modin the Maccabean armies encamped on the eves of two of their most memorable victories—that of Judas over Antiochus Eupator (2 Macc. xiii. 14), and that of Simon over Cendebeus (1 Macc. xvi. 4)—the last battle of the veteran chief before his assassination. The only indication of the position of the place to be gathered from the above notices is contained in the last, from which we may infer that it was near “the plain” (τὸ πεδίον), i. e. the great maritime lowland of Philistia (ver. 5). By Eusebius and Jerome (*Onom. Μηδεῖμ* and “Modim”) it is specified as near Diospolis, i. e. Lydda; while the notice in the Mishna (*Pesachim*, ix. 2), and the comments of Bartenora and Maimonides, state that it was 15 (Roman) miles from Jerusalem. At the same time the description of the monument seems to imply (though for this see below) that the spot was so lofty^a as to be visible from the sea, and so near that even the details of the sculpture were discernible therefrom. All these conditions, excepting the last, are tolerably fulfilled in either of the two sites called *Latrún* and *Kubáb*.^b The former of these is, by the shortest road—that through *Wady Ali*—exactly 15 Roman miles from Jerusalem; it is about 8 English miles from *Lydd*, 15 from the Mediterranean, and 9 or 10 from the river *Rubin*, on which it is probable that Cedron—the position of Cendebeus in Simon's battle—stood. *Kubáb* is a couple of miles further from Jerusalem, and therefore nearer to *Lydd* and to the sea, on the most westerly spur of the hills of Benjamin. Both are lofty, and both apparently—*Latrún* certainly—command a view of the Mediterranean. In favour of *Latrún* are the extensive ancient remains with which the top of the hill is said to be covered (Rob. B. R. iii. 151; Tobler, *Dritte Wand.* 186), though of their age and particulars we have at present no accurate information. *Kubáb* appears to possess no ruins, but on the other hand its name may retain a trace of the monument.

^a Thus the Vulg. of 1 Macc. ii. 1 has *Mons Modin*.

^b Ewald (*Geoch.* iv. 350 note) suggests that the name Modin may be still surviving in *Deir Ma'in*. But is not this questionable on philological grounds? and the position of *Deir Ma'in* is less in accordance with the facts than that of the two named in the text.

^c See the copious references given by Robinson (*B. R.* ii. 7, note).

^d The lively account of M. Salzmänn (*Jerusalem, Etude*, &c., pp. 37, 38) would be more satisfactory if it were less encumbered with mistakes. To name but two. The great obstacle which interposes itself in his quest of Modin is that Eusebius and Jerome state that it was near Diospolis, on a mountain in the tribe of Judah.

The mediæval and modern tradition places Modin at *Soba*, an eminence south of *Kariet el-cnab*; but this being not more than 7 miles from Jerusalem, while it is as much as 25 from *Lydd* and 30 from the sea, and also far removed from the plain of Philistia, is at variance with every one of the conditions implied in the records. It has found advocates in our own day in M. de Sauley (*Art Judaïque*, &c., 377, 8) and M. Salzmänn, the latter of whom explored chambers there which may have been tombs, though he admits that there was nothing to prove it. A suggestive fact, which Robinson first pointed out, is the want of mention in the accounts of the mediæval travellers, some of whom, as William of Tyre (viii. 1), place Modin at a position near Emmaus-Nicopolis, Nob (*Anastasi*), and Lydda. M. Mislin also—usually so vehement in favour of the traditional sites—has recommended further investigation. If it should turn out that the expression of the book of Maccabees as to the monument being visible from the sea has been misinterpreted, then one impediment to the reception of *Soba* will be removed; but it is difficult to account for the origin of the tradition in the teeth of those which remain.

The descriptions of the tomb by the author of the book of Maccabees and Josephus, who had both apparently seen it, will be most conveniently compared by being printed together.

1 Macc. xiii. 27-30.

“And Simon made a building over the sepulchre of his father and his brethren, and raised it aloft to view with polished stone behind and before. And he set up upon it seven pyramids, one against another, for his father and his mother and his four brethren. And on these he made engines of war, and set great pillars round about, and on the pillars he made suits of armour for a perpetual memory; and by the suits of armour ships carved, so that they might be seen by all that sail on the sea. This sepulchre he made at Modin, and it stands unto this day.”

Josephus, *Ant.* xiii. 6, §4.

“And Simon built a very large monument in his father and his brethren of white and polished stone. And he raised it up to a great and conspicuous height, and threw cloisters around, and set up pillars of a single stone, a work wonderful to behold; and near to these he built seven pyramids to his parents and his brethren, one for each, terrible to behold both for size and beauty.”

And these things are preserved even to this day.”

The monuments are said by Eusebius (*Onom.*) to have been still shown when he wrote—i. e. circa 320.

Any restoration of the structure from so imperfect an account as the above can never be anything more

This difficulty (which however is entirely imaginary, be they do not mention the name of Judah in connection with Modin) would have been “enough to deter him entirely from the task,” if he had not “found in the book of Joshua that M'dim (from which Modin is derived) was part of the territory allotted to the tribe of Judah. Now Middin (not M'dim) was certainly in the tribe of Judah, but not within many miles of the spot in question, since it was one of the six towns which lay in the district immediately bordering on the Dead Sea, probably in the depths of the Ghor itself (Josh. xv. 61).”

• λίθου ἐστρωθῶ. This Ewald (iv. 388) renders “paved,” or “graven”—beschrieben Steine.

than conjecture. Something has been already attempted under MACCABEES (p. 170). But in its abstract one or two questions present themselves.

(1.) The "ships" (πλοῖα, *naves*). The sea and its pursuits were so alien to the ancient Jews, and the life of the Maccabaean heroes who preceded Simon was—if we except their casual relations with Joppa and Jamnia and the battle-field of the maritime plain—so unconnected therewith, that it is difficult not to suppose that the word is corrupted from what it originally was. This was the view of J. D. Michaelis, but he does not propose any suggestion in Grimm, *ad loc.* True, Simon appears to have been to a certain extent alive to the importance of commerce to his country, and he is especially commemorated for having acquired the harbour of Joppa, and thus opened an inlet for the Isles of the sea (1 Macc. xiv. 5). But it is difficult to see the connexion between this and the placing of ships on a monument to his father and brothers, whose memorable deeds had been of a different description. It is perhaps more feasible to suppose that the sculptures were intended to be symbolical of the departed heroes. In this case it seems not improbable that during Simon's intercourse with the Romans he had seen and been struck with their war-galleys, no inapt symbols of the fierce and rapid career of Judas. How far such symbolical representation was likely to occur to a Jew of that period is another question.

(2.) The distance at which the "ships" were to be seen. Here again, when the necessary distance of Molin from the sea—*Latrūn* 15 miles, *Kubāb* 13, *Lydda* itself 10—and the limited size of the sculptures are considered, the doubt inevitably arises whether the Greek text of the book of Maccabees accurately represents the original. De Sauley (*L'Art Judaique*, 377) ingeniously suggests that the true meaning is, not that the sculptures could be discerned from the vessels in the Mediterranean, but that they were worthy to be inspected by those who were sailors by profession. The consideration of this is recommended to scholars. [G.]

MOETH (Μοῦθ: *Medias*). In 1 Esd. viii. 63, "NOADIAH the son of Binnui" (Ezr. viii. 33), a Levite, is called "Moeth the son of Sabban."

MO'ADAH (מֹאדָה; but in Neh. מֹלָדָה: *Molada*, Alex. *Μωδαδα*; *Κωλαδα*, Alex. *Μωλαδα*; *Μωλδα*, Alex. *Μωλαδα*: *Molada*), a city of Judah, one of those which lay in the district of "the south," next to Edom. It is named in the original list between Shema and Hazar-gaddah, in the same group with Beer-sheba (Josh. xv. 26); and this is confirmed by another list in which it appears as one of the towns which, though in the allotment of Judah, were given to Simeon (xix. 2). In the latter tribe it remained at any rate till the reign of David (1 Chr. iv. 28), but by the time of the captivity it seems to have come back into the hands of Judah, by whom it was rehhabited after the captivity (Neh. xi. 26). It is, however, omitted from the catalogue of the places frequented by David during his wandering life (1 Sam. xxx. 27-31).

In the *Onomasticon* it receives a bare mention under the head of "Molada," but under "Ether" and "lether" a place named Malatha is spoken of

as in the interior of Daroma (a district which answered to the *Negeb* or "South" of the Hebrews); and further, under "Arath" or *Αραθ* (i. e. *Arad*) it is mentioned as 4 miles from the latter place and 20 from Hebron. Ptolemy also speaks of a *Maliattha* as near Elusa. And lastly, Josephus states that Herod Agrippa retired to a certain tower "in Malatha of Idumaea" (*ἐν Μαλαθῶσι τῆς Ἰδ.*). The requirements of these notices are all very fairly answered by the position of the modern *el-Milh*, a site of ruins of some extent, and two large wells, one of the regular stations on the road from Petra and *Ain el-Weibeh* to Hebron. *El-Milh* is about 4 English miles from *Tell Arad*, 17 or 18 from Hebron, and 9 or 10 due east of Beersheba. Five miles to the south is *Ararah*, the *AROER* of 1 Sam. xxx. 28. It is between 20 and 30 from Elusa, assuming *el-Khudash* to be that place; and although Dr. Robinson is probably correct in saying that there is no verbal affinity, or only a slight one, between *Molada* or *Malatha* and *el-Milh*, yet, taking that slight resemblance into account with the other considerations above named, it is very probable that this identification is correct (see *B. R.* ii. 201). It is accepted by Wilson (*Lands*, i. 347), Van de Velde (*Memoir*, 335), Bonar, and others. [G.]

MOLE, the representative in the A. V. of the Hebrew words *Tinshemeth* and *Chēphōr gērōth*.

1. *Tinshemeth* (תִּנְשֵׁמֶת: ἀσπάλαξ, Ald. σπάλαξ, in Lev. xi. 30; *lāros*, Ald. *λάρος*: *cygnus, talpa, ibis*). This word occurs in the list of unclean birds in Lev. xi. 18; Deut. xiv. 16, where it is translated "swan" by the A. V.; in Lev. xi. 30, where the same word is found amongst the unclean "creeping things that creep upon the earth," it evidently no longer stands for the name of a bird, and is rendered "mole" by the A. V. adopting the interpretation of the LXX., Vulg., Onkelos, and some of the Jewish doctors. Bochart has, however, shown that the Hebrew *Choled*, the Arabic *Khuld* or *Khuld*, denotes the "mole," and has argued with much force in behalf of the "chameleon" being the *tinshemeth*. The Syriac version and some Arabic MSS. understand "a centipede" by the original word, the Targum of Jonathan a "salamander," some Arabic versions read *sammābras*, which Golius renders "a kind of lizard." In Lev. xi. 30, the "chameleon" is given by the



The Chameleon. (*Chamaelo vulgaris*.)

A. V. as the translation of the Hebrew *chōdach*, which in all probability denotes some larger kind of lizard. [CHAMELEON.] The only clue to an identification of *tinshemeth* is to be found in its etymology, and in the context in which the word occurs. Bochart conjectures that the root נשם from which the Heb. name of this creature is derived, has reference

Moladah; by Stewart (*Tent and Khan*, 217) as *el-Melch*.

נשם , "to breathe," whence תִּנְשֵׁמֶת , "breat'h."

For the notice of this fact I am indebted to the Rev. B. F. Westcott.

* By Schwarz (100) the Arabic name is quoted as

to a vulgar opinion amongst the ancients that the chameleon lived on air (comp. *Ov. Met.* xv. 411, "Id quoque quod ventis animal nutritur et aura," and see numerous quotations from classical authors cited by Bochart, *Hieroz.* ii. 305). The lung of the chameleon is very large, and when filled with air it renders the body semi-transparent; from the creature's power of abstinence, no doubt arose the fable that it lived on air. It is probable that the animals mentioned with the *tinshemeth* (*Lev.* xi. 30) denote different kinds of lizards; perhaps therefore, since the etymology of the word is favourable to that view, the chameleon may be the animal intended by *tinshemeth* in *Lev.* xi. 30. As to the change of colour in the skin of this animal numerous theories have been proposed; but as this subject has no Scriptural bearing, it will be enough to refer to the explanation given by Milne-Edwards, whose paper is translated in vol. xvii. of the *Edinburgh New Philosophical Journal*. The chameleon belongs to the tribe *Dendrosauria*, order *Sauria*; the family inhabits Asia and Africa, and the south of Europe; the *C. vulgaris* is the species mentioned in the Bible. As to the bird *tinshemeth*, see SWAN.

2. *Chéphôr pérôth* (תְּפֹר פְּרוֹת) *τὰ μάταια: talpae* is rendered "moles" by the A. V. in *Is.* ii. 20; three MSS. read these two Hebrew words as one, and so the LXX., Vulg., Aquila, Symmachus, and Theodotus, with the Syriac and Arabic versions, though they adopt different interpretations of the word (Bochart, *Hieroz.* ii. 449). It is difficult to see what Hebrew word the LXX. could have read; but compare Schleusner, *Nov. Thes.* in LXX. s. v. *μάταιος*. Gesenius follows Bochart in considering the Hebrew words to be the plural feminine of the noun *chaphar-pêrâh*,^d but does not limit the meaning of the word to "moles." Michaelis also (*Suppl. ad Lex. Heb.* p. 876 and 2042) believes the words should be read as one, but that "sepulchres," or "vaults" dug in the rocks are intended. The explanation of Oedmann (*Vermischt. Samm.* iii. 82, 83) that the Hebrew words signify "(a bird) that follows cows for the sake of their milk," and that the goat-sucker (*Caprimulgus Europaeus*) is intended, is improbable. Perhaps no reference is made by the Hebrew words (which, as so few MSS. join them, it is better to consider distinct) to any particular animal, but to the holes and burrows of rats, mice, &c., which we know frequent ruins and deserted places. (Harmer's *Observ.* ii. 456.) "Remembering the extent to which we have seen," says Kitto (*Pict. Bib.* on *Is.* xx.), "the forsaken sites of the East perforated with the holes of various cave-digging animals, we are inclined to suppose that the words might generally denote any animals of this description." Rosenmüller's explanation, "in affossionem, i. e. foramen *Murium*," appears to be decidedly the best proposed; for not only is it the literal translation of the Hebrew, but it is more in accordance with the natural habits of rats and mice to occupy with bats deserted places than it is with the habits of moles, which for the most part certainly frequent cultivated lands, and this no doubt is true of the particular species, *Spalax typhlus*, the mole-rat of Syria and Mesopotamia, which by some has been supposed to represent the mole of the Scriptures; if, moreover, the prophet intended to speak exclusively of "moles,"

^c "Holes of rats."

^d תְּפֹר פְּרוֹת, as if the Heb. word was from פָּרָה, "a cow."

is it not probable that he would have used the term *Choled* (see above)? [WEASEL.] [W. R.]

MOLECH (מֹלֵךְ), with the article, except in

1 K. xi. 7: *ἄρχων*, in *Lev.*; *ὁ βασιλεὺς ἁμῶν*, 1 K. xi. 7; *ὁ Μολόχ*, 2 K. xxiii. 10; and *ὁ Μολόχ*, Jer. xxxii. 35: *Moloch*. The name Molech was the tutelary deity of the children of Ammon, and essentially identical with the Moloch of Chemosh. Fire-gods appear to have been common to all the Canaanite, Syrian, and Arab tribes, who worshipped the destructive element under an outward symbol, with the most inhuman rites. Among these were human sacrifices, purifications and ordeals by fire, devoting of the first-born, mutilation, and vows of perpetual celibacy and virginity. To this class of divinities belonged the Israelitish Molech, against whose worship the Israelites were warned by threats of the severest punishment. The offender who devoted his offspring to Molech was to be put to death by stoning; and in case the people of the land refused to inflict upon him this judgment, Jehovah would Himself execute it and cut him off from among His people (*Lev.* xvii. 2, xx. 2-5). The root of the word Molech is the same as that of מֶלֶךְ, *melec*, or "king," and hence is identified with Malcham ("their king") in 1 Sam. xii. 30, Zeph. i. 5, the title by which he was known to the Israelites, as being invested with regal honours in his character as a tutelary deity, the lord and master of his people. Our translators have recognized this identity in their rendering of *Am.* v. 26 (where "your Moloch" is literally "your king," as it is given in the margin), following the Greek in the speech of Stephen, in *Acts* vi. 14. Dr. Geiger, in accordance with his theory that the worship of Molech was far more widely spread among the Israelites than appears at first sight from the Old Testament, and that many traces are obscured in the text, refers "the king," in *Is.* lxx. 33, to that deity: "for Tophet is ordained of olden yeas for the king it is prepared." Again, of the Israelite nation, personified as an adulterer, it is said, "Thou wentest to the king with oil" (*Is.* lxx. 9); Amaziah the priest of Bethel forbade Azaria to prophesy there, "for it is the king's chapel" (*Am.* vii. 13); and in both these instances Dr. Geiger would find a disguised reference to the worship of Molech (*Urschrift, &c.*, pp. 299-308). But whether his theory be correct or not, the traces of Molech-worship in the Old Testament are sufficiently distinct to enable us to form a correct estimate of its character. The first direct historical allusion to it is in the description of Solomon's idolatry in the old age. He had in his harem many women of the Ammonite race, who "turned away his heart after other gods," and, as a consequence of their influence, high places to Molech, "the abomination of the children of Ammon," were built on "the summit of that is facing Jerusalem"—one of the summits of Olivet (1 K. xi. 7). Two verses before, the same deity is called MILCOM, and from the circumstances of the two names being distinguished in 2 K. xxiii. 10, 13, it has been inferred by Movers, Ewald, and others, that the two deities were essentially distinct. There does not appear to be sufficient ground for this conclusion. It is true that in the later history of the Israelites the worship of Molech is connected with the valley of Hinnom, while the high place of Milcom was on the Mount of Olives, and that no mention is made of human sacrifices to the latter

But it seems impossible to resist the conclusion that in 1 K. xi. "Milcom the abomination of the Ammonites," in ver. 5, is the same as "Molech the abomination of the children of Ammon," in ver. 7. To avoid this Movers contends, not very convincingly, that the latter verse is by a different hand. Be this as it may, in the reformation carried out by Josiah, the high place of Milcom, on the right hand of the mount of corruption, and Tophet in the valley of the children of Hinnom were defiled, that "no man might make his son or his daughter to pass through the fire to Molech" (2 K. xxiii. 10, 13). In the narrative of Chronicles these are included under the general term "Baalim," and the apostasy of Solomon is not once alluded to. Tophet soon appears to have been restored to its original uses, for we find it again alluded to, in the reign of Zedekiah, as the scene of child-slaughter and sacrifice to Molech (Jer. xxxii. 35).

Most of the Jewish interpreters, Jarchi (on Lev. xviii. 21), Kimchi, and Maimonides (*Mor. Neb.* iii. 35) among the number, say that in the worship of Molech the children were not burnt but made to pass between two burning pyres, as a purificatory rite. But the allusions to the actual slaughter are too plain to be mistaken, and Aben Ezra in his note on Lev. xviii. 21, says that "to cause to pass through" is the same as "to burn." "They sacrificed their sons and their daughters unto devils, and shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan" (Ps. cvi. 37, 38). In Jer. vii. 31, the reference to the worship of Molech by human sacrifice is still more distinct: "they have built the high places of Tophet . . . to burn their sons and their daughters in the fire," as "burnt-offerings unto Baal," the sun-god of Tyre, with whom, or in whose character, Molech was worshipped (Jer. xix. 5). Compare also Deut. xii. 31; Ez. xvi. 20, 21, xxiii. 37. But the most remarkable passage is that in 2 Chr. xxviii. 3, in which the wickedness of Ahaz is described: "Moreover, he burnt incense in the valley of the son of Hinnom, and burnt (וַיִּבְעֹר) his children in the fire, after the abominations of the nations whom Jehovah had driven out before the children of Israel." Now, in the parallel narrative of 2 K. xvi. 3, instead of וַיִּבְעֹר, "and he burnt," the reading is הֶעֱבִיר, "he made to pass through," and Dr. Geiger suggests that the former may be the true reading, of which the latter is an easy modification, serving as a euphemistic expression to disguise the horrible nature of the sacrificial rites. But it is more natural to suppose that it is an exceptional instance, and that the true reading is וַיִּבְעֹר, than to assume that the other passages have been intentionally altered. The worship of Molech is evidently alluded to, though not expressly mentioned, in connexion with star-worship and the worship of Baal in 2 K. xvii. 16, 17, xxi. 5, 6, which seems to shew that Molech, the flame-god, and Baal, the sun-god, whatever their distinctive attributes, and whether or not the latter is a general appellation including the former, were worshipped with the same rites. The sacrifice of children is said by Movers to have been not so much an expiatory, as a purificatory rite, by

which the victims were purged from the dross of the body and attained union with the deity. In support of this he quotes the myth of Baaltis or Isis, whom Malcander, king of Byblus, employed as nurse for his child. Isis suckled the infant with her finger, and each night burnt whatever was mortal in its body. When Astarte the mother saw this she uttered a cry of terror, and the child was thus deprived of immortality (*Plut. Is. & Os.* ch. 16). But the sacrifice of Mesha king of Moab, when, in despair at failing to cut his way through the overwhelming forces of Judah, Israel, and Edom, he offered up his eldest son a burnt-offering, probably to Chemosh, his national divinity, has more of the character of an expiatory rite to appease an angry deity, than of a ceremonial purification. Besides, the passage from Plutarch bears evident traces of Egyptian, if not of Indian influence.

According to Jewish tradition, from what source we know not, the image of Molech was of brass, hollow within, and was situated without Jerusalem. Kimchi (on 2 K. xxiii. 10) describes it as "set within seven chapels, and whose offered fine flour they open to him one of them, (whose offered) turtle-doves or young pigeons they open to him two; a lamb, they open to him three; a ram, they open to him four; a calf, they open to him five; an ox, they open to him six, and so whoever offered his son they open to him seven. And his face was (that) of a calf, and his hands stretched forth like a man who opens his hands to receive (something) of his neighbour. And they kindled it with fire, and the priests took the babe and put it into the hands of Molech, and the babe gave up the ghost. And why was it called Tophet and Hinnom? Because they used to make a noise with drums (*תופים*), that the father might not hear the cry of his child and have pity upon him, and return to him. Hinnom, because the babe wailed (*מננה*, *menahem*), and the noise of his wailing went up. Another opinion (is that it was called) Hinnom, because the priests used to say—"May it profit (*יהנה*) thee! may it be sweet to thee! may it be of sweet savour to thee!" All this detail is probably as fictitious as the etymologies are unsound, but we have nothing to supply its place. Selden conjectures that the idea of the seven chapels may have been borrowed from the worship of Mithra, who had seven gates corresponding to the seven planets, and to whom men and women were sacrificed (*De Dis Syr.* Synt. i. c. 6). Benjamin of Tudela describes the remains of an ancient Ammonite temple which he saw at Gebal, in which was a stone image richly gilt seated on a throne. On either side sat two female figures, and before it was an altar on which the Ammonites anciently burned incense and offered sacrifice (*Early Travels in Palestine*, p. 79, Bohn). By these chapels Lightfoot explains the allusion in Am. v. 26; Acts vii. 43, to "the tabernacle of Moloch;" "these seven chapels (if there be truth in the thing) help us to understand what is meant by Molech's tabernacle, and seem to give some reason why in the Prophet he is called *Siccuth*, or the *Covert God*, because he was retired within so many *Cancelli* (for that word Kimchi useth) before one could come at him" (*Comm. on Acts vii.* 43). It was more probably a shrine or ark in which the figure of the god was

* We may infer from the expression, "after the abominations of the nations whom Jehovah had driven out before the children of Israel," that the character of the

Molech-worship of the time of Ahaz was essentially the same as that of the old Canaanites, although Movers maintains the contrary.

carried in processions, or which contained, as Movers conjectures, the bones of children who had been sacrificed and were used for magical purposes. [AMMON, vol. i. p. 60 a.]

Many instances of human sacrifices are found in ancient writers, which may be compared with the descriptions in the Old Testament of the manner in which Molech was worshipped. The Carthaginians, according to Augustine (*De Civit. Dei*, vii. 19), offered children to Saturn, and by the Gauls even grown-up persons were sacrificed, under the idea that of all seeds the best is the human kind. Eusebius (*Praep. Ev.* iv. 16) collected from Porphyry numerous examples to the same effect, from which the following are selected. Among the Rhodians a man was offered to Kronos on the 6th July; afterwards a criminal condemned to death was substituted. The same custom prevailed in Salamis, but was abrogated by Diophilos king of Cyprus, who substituted an ox. According to Manetho, Amosis abolished the same practice in Egypt at Heliopolis sacred to Juno. Sanchoniatho relates that the Phoenicians, on the occasion of any great calamity, sacrificed to Saturn one of their relatives. Istrus says the same of the Curetes, but the custom was abolished, according to Pallas, in the reign of Hadrian. At Laodicea a virgin was sacrificed yearly to Athene, and the Dumatii, a people of Arabia, buried a boy alive beneath the altar each year. Diodorus Siculus (xx. 14) relates that the Carthaginians when besieged by Agathocles, tyrant of Sicily, offered in public sacrifice to Saturn 200 of their noblest children, while others voluntarily devoted themselves to the number of 300. His description of the statue of the god differs but slightly from that of Molech, which has been quoted. The image was of brass, with its hands outstretched towards the ground in such a manner that the child when placed upon them fell into a pit full of fire.

Molech, "the king," was the lord and master of the Ammonites; their country was his possession (Jer. xlix. 1), as Moab was the heritage of Chemosh; the princes of the land were the princes of Malcham (Jer. xlix. 3; Am. i. 15). His priests were men of rank (Jer. xlix. 3), taking precedence of the princes. So the priest of Hercules at Tyre was second to the king (Justin, xviii. 4, §5), and like Molech, the god himself, Baal Chamman, is *Melkart*, "the king of the city." The priests of Molech, like those of other idols, were called Chemarim (2 K. xliii. 5; Hos. x. 5; Zeph. i. 4).

Traces of the root from which Molech is derived are to be found in the Milichus, Malica, and Malcander of the Phoenicians; with the last mentioned may be compared Adramelech, the fire-god of Sepharvaim. These, as well as Chemosh the fire-god of Moab, Urotal, Dusares, Sair, and Thyandrites, of the Edomites and neighbouring Arab tribes, and the Greek Dionysus, were worshipped under the symbol of a rising flame of fire, which was imitated in the stone pillars erected in their honour (Movers, *Phoen.* i. c. 9). Tradition refers the origin of the fire-worship to Chaldea. Abraham and his ancestors are said to have been fire-worshippers, and the Assyrian and Chaldean armies took with them the sacred fire accompanied by the Magi.

There remains to be noticed one passage (2 Sam.

b The crown of Malcham, taken by David at Rabbah, is said to have had in it a precious stone (a magnet, according to Kimchi), which is described by Cyril on Amos as

xii. 31) in which the Hebrew written text has *malhên*, while the marginal reading is *בֵּן*, *bên*, which is adopted by our translators in their rendering "brick-kiln." Kimchi explains *malhên* as "the place of Molech," where sacrifices were offered to him, and the children of Ammon made their way to pass through the fire. And Milcom and Malcom, he says, are one.^b On the other hand Movers, rejecting the points, reads *מַלְכֵם*, *malkeâm*, "our king," which he explains as the title by which he was known to the Ammonites. Whatever may be thought of these interpretations, the reading followed by the A. V. is scarcely intelligible. [W. A. W.]

MO'LI (Μολύ; *Moholi*). MAHLI the son of Merari (1 Esdr. viii. 47; comp. Ezr. viii. 18).

MO'LID (Μολιρ; *Mofal*; Alex. *Mofalid*). The son of Abishur by his wife Abihah, and descendant of Jerahmeel (1 Chr. ii. 29).

MO'LOCH. The Hebrew corresponding to "your Molech" in the A. V. of Amos v. 26 is *מַלְכֵם*, *malkehem*, "your king," as in the margin.

In accordance with the Greek of Acts vii. 43 (*Μολόχ*; *Moloch*), which followed the LXX. of Amos, our translators have adopted a form of the name MOLECH which does not exist in Hebrew. Kimchi, following the Targum, takes the word as an appellative, and not as a proper name, while with regard to *siccuth* (סַסְוֹת, A. V. "tabernacle") he holds the opposite opinion. His note is as follows:—"Siccuth is the name of an idol; and (p. for) *malkehem* he spoke of a star which was made an idol by its name, and he calls it 'king,' because they thought it a king over them, or because it was a great star in the host of heaven, which was as a king over his host; and so 'to burn incense to the queen of heaven,' as I have explained in the book of Jeremiah." Gesenius compares with the "tabernacle" of Moloch the sacred tent of the Carthaginians mentioned by Diodorus (xx. 65). Baumüller, and after him Ewald, understood by *siccuth* a pole or stake on which the figure of the idol was placed. It was more probably a kind of palimpsest in which the image was carried in processions, a practice which is alluded to in Is. xlvi. 1; *Epist. of Jer.* (Selden, *De Dis Syr.* synt. i. c. 6). [W. A. W.]

MOM'DIS (Μουδῖος; Alex. *Mouδῖος*; *Momodias*). The same as MAADAI, of the sons of Esau (1 Esdr. ix. 34; comp. Ezr. x. 34).

MONEY. This article treats of two principal matters, the uncoined money and the coined money mentioned in the Bible. Before entering upon the first subject of inquiry, it will be necessary to speak of uncoined money in general, and of the antiquity of coined money. An account of the principal monetary systems of ancient times is an equally necessary introduction to the second subject, which requires special knowledge of the Greek coinages. A notice of the Jewish coins, and of the coins current in Judaea as late as the time of Hadrian, will be interwoven with the examination of the passages in the Bible and Apocrypha relating to them, instead of being separately given.

I. UNCOINED MONEY. 1. *Uncoined Money in general*.—It has been denied by some that there

transparent and like the daystar, whence Molech has groundlessly been identified with the planet Venus (Vossius, *De Orig. Idol.* ii. c. 5 p. 331).

ever has been any money not coined, but this is merely a question of terms. It is well known that ancient nations that were without a coinage weighed the precious metals, a practice represented on the Egyptian monuments, on which gold and silver are shown to have been kept in the form of rings (see cut, p. 406). The gold rings found in the Celtic countries have been held to have had the same use. It has indeed been argued that this could not have been the case with the latter, since they show no monetary system; yet it is evident from their weights that they all contain complete multiples or parts of a unit, so that we may fairly suppose that the Celts, before they used coins, had, like the ancient Egyptians, the practice of keeping money in rings, which they weighed when it was necessary to pay a fixed amount. We have no certain record of the use of ring-money or other uncoined money in antiquity excepting among the Egyptians. With them the practice mounts up to a remote age, and was probably as constant, and perhaps as regulated with respect to the weight of the rings, as a coinage. It can scarcely be doubted that the highly civilized rivals of the Egyptians, the Assyrians and Babylonians, adopted it if they did not originate this custom, clay tablets having been found specifying grants of money by weight (Rawlinson, *Her.* vol. i. p. 684); and there is therefore every probability that it obtained also in Palestine, although seemingly unknown in Greece in the time before coinage was there introduced. There is no trace in Egypt, however, of any different size in the rings represented, so that there is no reason for supposing that this further step was taken towards the invention of coinage.

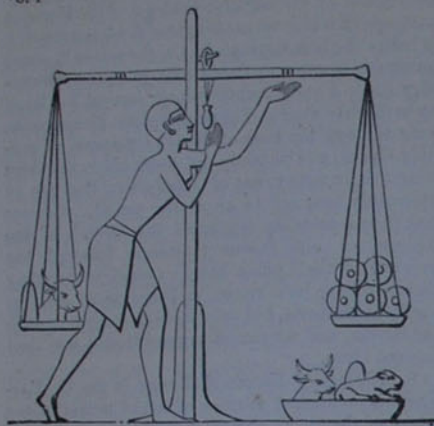
2. *The Antiquity of Coined Money.*—Respecting the origin of coinage, there are two accounts seemingly at variance: some saying that Phidon king of Argos first struck money, and according to Ephorus, in Aegina; but Herodotus ascribing its invention to the Lydians. The former statement probably refers to the origin of the coinage of European Greece, the latter to that of Asiatic Greece; for it seems, judging from the coins themselves, that the electrum staters of the cities of the coast of Asia Minor were first issued as early as the silver coins of Aegina, both classes appearing to comprise the most ancient pieces of money that are known to us. When Herodotus speaks of the Lydians, there can be no doubt that he refers not to the currency of Lydia as a kingdom, which seems to commence with the darics and similar silver pieces now found near Sardis, and probably of the time of Croesus, being perhaps the same as the staters of Croesus (*Κροισίοι*, *Jull. Poll.*), of the ancients; but that he intends the money of Greek cities at the time when the coins were issued or later under the authority of the Lydians. If we conclude that coinage commenced in European and Asiatic Greece about the same time, the next question is whether we can approximately determine the date. This is extremely difficult, since there are no coins of known period before the time of the expedition of Xerxes. The pieces of that age are of so archaic a style, that it is hard, at first sight, to believe that there is any length of time between them and the rudest and coarsest. It must, however, be recollected that in some conditions of art its growth or change is extremely slow, and that this was the case in the early period of Greek art seems evident from the results of the excavations on what we may believe to be the oldest sites in Greece. The lower limit obtained from the

evidence of the coins of known date, may perhaps be conjectured to be two, or at most three, centuries before their time; the higher limit is as vaguely determined by the negative evidence of the Homeric writings, of which we cannot guess the age, excepting as before the first Olympiad. On the whole it seems reasonable to carry up Greek coinage to the 8th century B.C. Purely Asiatic coinage cannot be taken up to so early a date. The more archaic Persian coins seem to be of the time of Darius Hystaspis, or possibly Cyrus, and certainly not much older, and there is no Asiatic money, not of Greek cities, that can be reasonably assigned to an earlier period. Croesus and Cyrus probably originated this branch of the coinage, or else Darius Hystaspis followed the example of the Lydian king. Coined money may therefore have been known in Palestine as early as the fall of Samaria, but only through commerce with the Greeks, and we cannot suppose that it was then current there.

3. *Notices of Uncoined Money in the O. T.*—There is no distinct mention of coined money in the books of the O. T. written before the return from Babylon. The contrary was formerly supposed to be the case, partly because the word shekel has a vague sense in later times, being used for a coin as well as a weight. Since however there is some seeming ground for the older opinion, we may here examine the principal passages relating to money, and the principal terms employed, in the books of the Bible written before the date above mentioned.

In the history of Abraham we read that Abimelech gave the patriarch "a thousand [pieces] of silver," apparently to purchase veils for Sarah and her attendants; but the passage is extremely difficult (*Gen. xx. 16*). The LXX. understood shekels to be intended (*χίλια διδραχμα, l. c.* also ver. 14), and there can be no doubt that they were right, though the rendering is accidentally an unfortunate one, their equivalent being the name of a coin. The narrative of the purchase of the burial place from Ephron gives us further insight into the use of money at that time. It is related that Abraham offered "full silver" for it, and that Ephron valued it at "four hundred shekels of silver," which accordingly the patriarch paid. We read, "And Abraham hearkened unto Ephron; and Abraham weighed (*וישקל*) to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current with the merchant" (*עֲרֵב לְשֵׁכֶל, xxiii. 3 ad fin. esp. 9, 16*). Here a currency is clearly indicated like that which the monuments of Egypt show to have been there used in a very remote age; for the weighing proves that this currency, like the Egyptian, did not bear the stamp of authority, and was therefore weighed when employed in commerce. A similar purchase is recorded of Jacob, who bought a parcel of a field at Shalem for a hundred kesitahs (*xxxiii. 18, 19*). The occurrence of a name different from shekel and unlike it not distinctly applied in any other passage to a weight favours the idea of coined money. But what is the *kesitah* (*קֶסֶיטָה*)? The old interpreters supposed it to mean a lamb, and it has been imagined to have been a coin bearing the figure of a lamb. There is no known etymological ground for this meaning, the lost root, if we compare the Arabic *قسط*, "he or it divided equally," being perhaps connected with the idea of division. Yet

the sanction of the LXX., and the use of weights having the forms of lions, bulls, and geese, by the Egyptians, Assyrians, and probably Persians, must



From Lepsius, *Denkmäler*, Abth. III. Bl. 39, No. 3. See also Wilkinson's *Anc. Eg.* II. 10, for weights in the form of a crouching antelope; and comp. Layard's *Nin. and Bab.* pp. 600-602.

make us hesitate before we abandon a rendering so singularly confirmed by the relation of the Latin *pecunia* and *pecus*. Throughout the history of Joseph we find evidence of the constant use of money in preference to barter. This is clearly shown in the case of the famine, when it is related that all the money of Egypt and Canaan was paid for corn, and that then the Egyptians had recourse to barter (xlvii. 13-26). It would thence appear that money was not very plentiful. In the narrative of the visits of Joseph's brethren to Egypt, we find that they purchased corn with money, which was, as in Abraham's time, weighed silver, for it is spoken of by them as having been restored to their sacks in "its [full] weight" (xliii. 21). At the time of the exodus money seems to have been still weighed, for the ransom ordered in the Law is stated to be half a shekel for each man—"half a shekel after the shekel of the sanctuary [of] twenty gerahs the shekel" (Ex. xxx. 13). Here the shekel is evidently a weight, and of a special system of which the standard examples were probably kept by the priests. Throughout the Law money is spoken of as in ordinary use; but only silver money, gold being mentioned as valuable, but not clearly as used in the same manner. This distinction appears at the time of the conquest of Canaan, when covetous Achan found in Jericho "a goodly Babylonish garment, and two hundred shekels of silver, and a tongue of gold of fifty shekels weight" (Josh. vii. 21). Throughout the period before the return from Babylon this distinction seems to obtain: whenever anything of the character of money is mentioned the usual metal is silver, and gold generally occurs as the material of ornaments and costly works. A passage in Isaiah has indeed been supposed to show the use of gold coins in that prophet's time: speaking of the makers of idols, he says, "They lavish gold out of the bag, and weigh silver in the balance" (xlv. 6). The mention of a bag is, however, a very insufficient reason for the supposition that the gold was coined money. Rings of gold may have been used for money in Palestine as early as this time, since they had been long previously so used in Egypt; but the passage probably refers to the people of Babylon, who may have had uncoined money in

both metals like the Egyptians. A still more remarkable passage would be that in Ezekiel, which Gesenius supposes (*Lex. s. v. נחשת*) to manifest brass as money, were there any sound reasons for following the Vulg. in the literal rendering of *נחשת* *השפה* *השפה* *השפה*, *quia effusum est aer tanquam* instead of reading "because thy filthiness was poured out" with the A. V. (xvi. 36). The sense of the passage does not seem to do so, whereas the other translation is quite in accordance with it, as well as philologically admissible (see Gesenius, *Lex. l. c.*). The use of brass money at this period seems unlikely, as it was of later introduction in Greece than money of other metals, at least silver and electrum: it has, however, been supposed that there was an independent copper coinage in further Asia before the introduction of silver money by the Seleucidae and the Greek kings of Bactriana.

We may thus sum up our results respecting the money mentioned in the books of Scripture written before the return from Babylon. From the time of Abraham silver money appears to have been in general use in Egypt and Canaan. This money was weighed when its value had to be determined, and we may therefore conclude that it was not of a settled system of weights. Since the money of Egypt and that of Canaan are spoken of together in the account of Joseph's administration during the famine, we may reasonably suppose they were of the same kind; a supposition which is confirmed by our findings from the monuments, that the Egyptians used uncoined money of gold and of silver. It is even probable that the form in both cases was similar or the same, since the ring-money of Egypt resembles the ordinary ring-money of the Chaldeans, among whom it was probably first introduced by the Phœnician traders, so that it is likely that this form generally prevailed before the introduction of coinage. We find no evidence in the Bible of the use of coined money by the Jews before the time of Ezra, when other evidence equally shows that it was current in Palestine, its general use being probably a very recent change. This first notice of coinage, exactly when we should expect it, is not to be overlooked as a confirmation of the usual opinion as to the dates of the several books of Scripture founded on their internal evidence and the testimony of ancient writers; and it lends no support to those theorists who attempt to show that there have been great changes in the text. Minor confirmations of this nature will be found in the later part of this article.

II. COINED MONEY. 1. *The Principal Monetary Systems of Antiquity.*—Some notice of the principal monetary systems of antiquity, as determined by the joint evidence of the coins and of ancient writers, is necessary to render the next section comprehensible. We must here distinctly lay down what we mean by the Hebrew coinage with which we shall compare the Hebrew coinage, as current works are generally very vague and discordant on this subject. The common opinions respecting the standards of antiquity have been formed from a study of the statements of writers of different age and authority, and without a discrimination between weights and coins. The coins, instead of being taken as the basis of all hypotheses, have been cited to confirm or refute previous theories, and thus no legitimate induction has been formed from their study. If the contrary method is adopted, it has firstly the advantage of

resting upon the indisputable authority of monuments which have not been tampered with; and, in the second place, it is of an essentially inductive character. The result simplifies the examination of the statements of ancient writers, by shewing that they speak of the same thing by different names on account of a change which the coins at once explain, and by indicating that probably at least one talent was only a weight, not used for coined money unless weighed in a mass.

The earliest Greek coins, by which we here intend those struck in the age before the Persian War, are of three talents or standards; the Attic, the Aeginetan, and the Macedonian or earlier Phoenician. The oldest coins of Athens, of Aegina, and of Macedon and Thrace, we should select as typical respectively of these standards; obtaining as the weight of the Attic drachm about 67.5 grains of the Aeginetan, about 96; and of the Macedonian, about 58—or 116, if its drachm be what is now generally held to be the didrachm. The electrum coinage of Asia Minor probably affords examples of the use by the Greeks of a fourth talent, which may be called the later Phoenician, if we hold the stater to have been tetradrachms, for their full weight is about 248 grs.; but it is possible that the pure gold which they contain, about 186 grs., should alone be taken into account, in which case they would be didrachms on the Aeginetan standard. Their division into sixths (hectæ) may be urged on either side. It may be supposed that the division into oboli was retained; but then the half hecta has its proper name, and is not called an obolus. However this may be, the gold and silver coins found at Sardis, which we may reasonably assign to Croesus, are of this weight, and may be taken as its earliest examples, without of course proving it was a Greek system. They give a tetradrachm, or equivalent, of about 246 grains, and a drachm of 61.5; but neither of these coins is found of this early period. Among these systems the Attic and the Aeginetan are easily recognized in the classical writers; and the Macedonian is probably their Alexandrian talent of gold and silver, to be distinguished from the Alexandrian talent of copper. Respecting the two Phoenician talents there is some difficulty. The Euboic talent of the writers we recognize nowhere in the coinage. It is useless to search for isolated instances of Euboic weight in Euboea and elsewhere, when the coinage of the island and ancient coins generally afford no class on the stated Euboic weight. It is still more unsound to force an agreement between the Macedonian talent of the coins and the Euboic of the writers. It may be supposed that the Euboic talent was never used for money; and the statement of Herodotus, that the king of Persia received his gold tribute by this weight, may mean no more than that it was weighed in Euboic talents. Or perhaps the nearness of the Euboic talent to the Attic caused the coins struck on the two standards to approximate in their weights; as the Cretan coins on the Aeginetan standard were evidently lowered in weight by the influence of the Asiatic ones on the later Phoenician standard.

We must now briefly trace the history of these talents.

(a.) The Attic talent was from a very early period

* Mr. Waddington has shewn (*Mélanges de Numismatique*) that the so-called coins of the satraps were never issued excepting when these governors were in command of expeditions, and were therefore invested

the standard of Athens. If Solon really reduced the weight, we have no money of the city of the older currency. Corinth followed the same system; and its use was diffused by the great influence of these two leading cities. In Sicily and Italy, after, in the case of the former, a limited use of the Aeginetan talent, the Attic weight became universal. In Greece Proper the Aeginetan talent, to the north the Macedonian, and in Asia Minor and Africa the later Phoenician, were long its rivals, until Alexander made the Attic standard universal throughout his empire, and Carthage alone maintained an independent system. After Alexander's time the other talents were partly restored, but the Attic always remained the chief. From the earliest period of which we have specimens of money on this standard to the time of the Roman dominion it suffered a great depreciation, the drachm falling from 67.5 grs. to about 65.5 under Alexander, and about 55 under the early Caesars. Its later depreciation was rather by adulteration than by lessening of weight.

(b.) The Aeginetan talent was mainly used in Greece Proper and the islands, and seems to have been annihilated by Alexander, unless indeed afterwards restored in one or two remote towns, as Leucas in Acarnania, or by the general issue of a coin equally assignable to it or the Attic standard as a hemidrachm or a *tetrobolon*.

(c.) The Macedonian talent, besides being used in Macedon and in some Thracian cities before Alexander, was the standard of the great Phoenician cities under Persian rule, and was afterwards restored in most of them. It was adopted in Egypt by the first Ptolemy, and also mainly used by the later Sicilian tyrants, whose money we believe imitates that of the Egyptian sovereigns. It might have been imagined that Ptolemy did not borrow the talent of Macedon, but struck money on the standard of Egypt, which the commerce of that country might have spread in the Mediterranean in a remote age, had not a recent discovery shown that the Egyptian standard of weight was much heavier, and even in excess of the Aeginetan drachm, the unit being above 140 grs., the half of which, again, is greater than any of the drachms of the other three standards. It cannot therefore be compared with any of them.

(d.) The later Phoenician talent was always used for the official coinage of the Persian kings and commanders,* and after the earliest period was very general in the Persian empire. After Alexander it was scarcely used excepting in coast-towns of Asia Minor, at Carthage, and in the Phoenician town of Aradus.

Respecting the Roman coinage it is only necessary here to state that the origin of the weights of its gold and silver money is undoubtedly Greek, and that the denarius, the chief coin of the latter metal, was under the early emperors equivalent to the Attic drachm, then greatly depreciated.

2. *Coined money mentioned in the Bible.*—The earliest distinct mention of coins in the Bible is held to refer to the Persian money. In Ezra (ii. 69, viii. 27) and Nehemiah (vii. 70, 71, 72) current gold coins are spoken of under the name דְרַכְמֵי, דְרַכְמֵי, which only occurs in the plural, and appears to correspond to the Greek *στατήρ Δραχμ*

with special powers. This discovery explains the putting to death of Aryandes, satrap of Egypt, for striking a coinage of his own.

κόσ or Δαρεικός, the Daric of numismatists. The renderings of the LXX. and Vulg., χρυσός, solidus, drachma, especially the first and second, lend weight to the idea that this was the standard gold coin at the time of Ezra and Nehemiah, and this would explain the use of the same name in the First Book of Chronicles (xxix. 7), in the account of the offerings of David's great men for the Temple, where it would be employed instead of shekel, as a Greek would use the term stater. [See Art. DARIC.]



Daric. Obv.: King of Persia to the right, kneeling, bearing bow and javelin. Rev.: Irregular incuse square. British Museum.

The Apocrypha contains the earliest distinct allusion to the coining of Jewish money, where it is narrated, in the First Book of Maccabees, that Antiochus VII. granted to Simon the Maccabee permission to coin money with his own stamp, as well as other privileges (Καὶ ἐπέτρεψά σοι ποιῆσαι κόμμις ἴδιον νόμισμα τῇ χώρᾳ σου. xv. 6). This was in the fourth year of Simon's pontificate, B.C. 140. It must be noted that Demetrius II. had in the first year of Simon, B.C. 143, made a most important decree granting freedom to the Jewish people, which gave occasion to the dating of their contracts and covenants,—“In the first year of Simon the great high-priest, the leader, and chief of the Jews” (xiii. 34-42), a form which Josephus gives differently, “In the first year of Simon, benefactor of the Jews, and ethnarch” (Ant. xiii. 6).

The earliest Jewish coins were until lately considered to have been struck by Simon on receiving the permission of Antiochus VII. They may be thus described, following M. de Saulcy's arrangement:—

SILVER.

1. שקל ישראל, “Shekel of Israel.” Vase, above which N [Year] 1.

ירושלם קדשה, “Jerusalem the holy.” Branch bearing three flowers. A.



2. חצי השקל, “Half-shekel.” Same type and date.

ירושלם קדשה. Same type. A. (Cut) B.M.

3. שקל ישראל, “Shekel of Israel.” Same type, above which שב (ב שנת), “Year 2.”

ירושלם הקדושה. Same type. A.

4. חצי השקל. “Half-shekel.” Same type and date.

ירושלם הקדושה. Same type. A.

¹ Coins are not always exact in relative weight: in some modern coinages the smaller coins are intentionally



5. שקל ישראל, “Shekel of Israel.” Same type above which שנת (ג שנת), “Year 3.” Same type. B.M.

COPPER.

1. שנת ארבע חצי, “Year four: Half.” A fruit between two sheaves?

לנאולת ציון, “Of the redemption of Zion.” Palm-tree between two baskets? A.



2. שנת ארבע רביע, “Year four: Quarter. Two sheaves?”

לנאולת ציון, “Of the redemption of Zion.” A fruit. A. (Cut) Mr. Wigan's collection.



3. שנת ארבע, “Year four.” A sheaf between two fruits?

לנאולת ציון, “Of the redemption of Zion.” Vase. A. (Cut) Wigan.

The average weight of the silver coins is about 220 grains troy for the shekel, and 110 for the half-shekel.^b The name, from שקל, sheweth that the shekel was the Jewish stater. The determination of the standard weight of the shekel, which, be it remembered, was a weight as well as a coin, and of its relation to the other weights used by the Hebrews belongs to another article [WEIGHTS AND MEASURES]: here we have only to consider its relation to the different talents of antiquity. The shekel corresponds almost exactly to the tetradrachm or drachm of the earlier Phoenician talent in use in the cities of Phoenicia under Persian rule, and after Alexander's time at Tyre, Sidon, and Berytus, as well as in Egypt. It is represented in the LXX. by didrachm, a rendering which has occasioned great difficulty to numismatists. Col. Leake suggested, but did not adopt, what we have no doubt is the true explanation. After speaking of the shekel as

heavier than they would be if exact divisions of the

probably the Phoenician and Hebrew unit of weight, he adds: "This weight appears to have been the same as the Egyptian unit of weight, for we learn from Horapollo that the *Μονάς*, or unit, which they held to be the basis of all numeration, was equal to two drachmae; and *διδραχμιον* is employed synonymously with *σίκλος* for the Hebrew word shekel by the Greek Septuagint, consequently the shekel and the didrachmon were of the same weight. I am aware that some learned commentators are of opinion that the translators here meant a didrachmon of the Graeco-Egyptian scale, which weighed about 110 grains; but it is hardly credible that *διδραχμιον* should have been thus employed without any distinguishing epithet, at a time when the Ptolemaic scale was yet of recent origin [in Egypt], the word didrachmon on the other hand, having for ages been applied to a silver money, of about 130 grains, in the currency of all cities which follow the Attic or Corinthian standard, as well as in the silver money of Alexander the Great and [most of] his successors. In all these currencies, as well as in those of Lydia and Persia, the stater was an Attic didrachmon, or, at least, with no greater difference of standard than occurs among modern nations using a denomination of weight or measure common to all; and hence the word *διδραχμιον* was at length employed as a measure of weight, without any reference to its origin in the Attic drachma. Thus we find the drachma of gold described as equivalent to ten didrachma, and the half-shekel of the Pentateuch, translated by the Septuagint *τὸ ἕμισυ τοῦ διδραχμιον*. There can be no doubt, therefore, that the Attic, and not the Graeco-Egyptian didrachmon, was intended by them." He goes on to conjecture that Moses adopted the Egyptian unit, and to state the importance of distinguishing between the Mosaic weight and the extant Jewish shekel. "It appears," he continues, "that the half-shekel of ransom had, in the time of our Saviour, been converted into the payment of a didrachmon to the Temple; and two of these didrachma formed a stater of the Jewish currency. This stater was evidently the extant 'Shekel Israel,' which was a tetradrachmon of the Ptolemaic scale, though generally below the standard weight, like most of the extant specimens of the Ptolemies; the didrachmon paid to the Temple was, therefore, of the same monetary scale. Thus the duty to the Temple was converted from the half of an Attic to the whole of a Ptolemaic didrachmon, and the tax was nominally raised in the proportion of about 105 to 65; but probably the value of silver had fallen as much in the two preceding centuries. It was natural that the Jews, when they began to strike money, should have revived the old name shekel, and applied it to their stater, or principal coin; and equally so, that they should have adopted the scale of the neighbouring opulent and powerful kingdom, the money of which they must have long been in the habit of employing. The inscription on the coin appears to have been expressly intended to distinguish the monetary shekel or stater from the Shekel ha-Kodesh, or Shekel of the Sanctuary." Appendix to *Nismismata Hellenica*, pp. 2, 3.

The great point here gained is that the Egyptian unit was a didrachm, a conclusion confirmed by the discovery of an Egyptian weight not greatly exceeding the Attic didrachm. The conjecture, however, that the LXX. intend the Attic weight is forced, and leads to this double dilemma, the supposition that the didrachm of the LXX. is a shekel and that of the N. T. half a stater, which is the same as half

a shekel, and that the tribute was greatly raised, whereas there is no evidence that in the N. T. the term didrachm is not used in exactly the same sense as in the LXX. The natural explanation seems to us to be that the Alexandrian Jews adopted for the shekel the term didrachm as the common name of the coin corresponding in weight to it, and that it thus became in Hebraistic Greek the equivalent of shekel. There is no ground for supposing a difference in use in the LXX. and N. T., more especially as there happen to have been few, if any, didrachms current in Palestine in the time of Our Lord, a fact which gives great significance to the finding of the stater in the fish by St. Peter, showing the minute accuracy of the Evangelist. The Ptolemaic weight, not being Egyptian but Phoenician, chanced to agree with the Hebrew, which was probably derived from the same source, the primitive system of Palestine, and perhaps of Babylon also.—Respecting the weights of the copper coins we cannot as yet speak with any confidence.

The fabric of the silver coins above described is so different from that of any other ancient money, that it is extremely hard to base any argument on it alone, and the cases of other special classes, as the ancient money of Cyprus, show the danger of such reasoning. Some have been disposed to consider that it proves that these coins cannot be later than the time of Nehemiah, others will not admit it to be later than Alexander's time, while some still hold that it is not too archaic for the Maccabean period. Against its being assigned to the earlier dates we may remark that the forms are too exact, and that apart from style, which we do not exclude in considering fabric, the mere mechanical work is like that of the coins of Phoenician towns struck under the Seleucidae. The decisive evidence, however, is to be found by a comparison of the copper coins which cannot be doubted to complete the series. These, though in some cases of a similar style to the silver coins, are generally far more like the undoubted pieces of the Maccabees.

The inscriptions of these coins, and all the other Hebrew inscriptions of Jewish coins, are in a character of which there are few other examples. As Gesenius has observed (*Gram.* § 5) it bears a strong resemblance to the Samaritan and Phoenician, and we may add to the Aramean of coins which must be carefully distinguished from the Aramean of the papyri found in Egypt.^c The use of this character does not afford any positive evidence as to age; but it is important to notice that, although it is found upon the Maccabean coins, there is no palaeographic reason why the pieces of doubtful time bearing it should not be as early as the Persian period.

The meaning of the inscriptions does not offer matter for controversy. Their nature would indicate a period of Jewish freedom from Greek influence as well as independence, and the use of an era dating from its commencement. The form used on the copper coins clearly shows the second and third points. It cannot be supposed that the dating is by the sabbatical or jubilee year, since the redemption of Zion is particularised. These are separated from the known Maccabean and later coins by the absence of Hellenism, and connected with them by the want of perfect uniformity in their inscriptions, a point indicative of a time of national decay like that which followed the dominion of the earlier Maccabees. Here it may be remarked that the

^c See Mr. Waddington's paper on the so-called satrap coins (*Mélanges de Numismatique*).

idea of Cavedoni, that the form **ירושלים**, succeeding in the second year to **ירושלם**, is to be taken as a dual, because in that year (according to his view of the age of the coins) the fortress of Zion was taken from the Syrians (*Num. Bibl.* p. 23), notwithstanding its ingenuity must, as De Sauley has already said, be considered untenable.

The old explanation of the meaning of the types of the shekels and half-shekels, that they represent the pot of manna and Aaron's rod that budded, seems to us remarkably consistent with the inscriptions and with what we should expect. Cavedoni has suggested, however, that the one type is simply a vase of the Temple, and the other a lily, arguing against the old explanation of the former that the pot of manna had a cover, which this vase has not. But it may be replied, that perhaps this vase had a flat cover, that on later coins a vase is represented both with and without a cover, and that the different forms given to the vase which is so constant on the Jewish coins seem to indicate that it is a representation of something like the pot of manna lost when Nebuchadnezzar took Jerusalem, and of which there was therefore only a traditional recollection.

Respecting the exact meaning of the types of the copper, save the vase, it is difficult to form a probable conjecture. They may reasonably be supposed to have a reference to the great festivals of the Jewish year, which were connected with thanksgiving for the fruits of the earth. But it may, on the other hand, be suggested that they merely indicate the products of the Holy Land, the fertility of which is so prominently brought forward in the Scriptures. With this idea the representation of the vine-leaf and bunch of grapes upon the later coins would seem to tally; but it must be recollected that the lower portion of a series generally shows a departure or divergence from the higher in the intention of its types, so as to be an unsafe guide in interpretation.

Upon the copper coins we have especially to observe, as already hinted, that they form an important guide in judging of the age of the silver. That they really belong to the same time is not to be doubted. Everything but the style proves this. Their issue in the 4th year, after the silver ceased in the 3rd year, their types and inscriptions, leave no room for doubt. The style is remarkably different, and we have selected two specimens for engraving, which afford examples of their diversity. We venture to think that the difference between the silver coins engraved, and the small copper coin, which most nearly resembles them in the form of the letters, is almost as great as that between the large copper one and the copper pieces of John Hyrcanus. The small copper coin, be it remembered, more nearly resembles the silver money than does the large one.

From this inquiry we may lay down the following particulars as a basis for the attribution of this class. 1. The shekels, half-shekels, and corresponding copper coins, may be on the evidence of fabric and inscriptions of any age from Alexander's time until the earlier period of the Maccabees. 2. They must belong to a time of independence, and one at which Greek influence was excluded. 3. They date from an era of Jewish independence.

M. de Sauley, struck by the ancient appearance of the silver coins, and disregarding the difference in style of the copper, has conjectured that the whole class was struck at some early period of prosperity. He fixes upon the pontificate of Jaddua, and supposes them to have been first issued when

Alexander granted great privileges to the Jews. If it be admitted that this was an occasion from which an era might be reckoned, there is a serious difficulty in the style of the copper coins, and those who have practically studied the subject of the fabric of coins will admit that though archaic style may be long preserved, there can be no mistake as to late style, the earlier limits of which are far more rigorously fixed than the later limits of archaic style. But there is another difficulty of even a graver nature. Alexander, who was essentially a practical genius, suppressed all the varying weights of money in his empire excepting the Attic, which he made the lawful standard. Philip had struck his gold on the Attic weight, his silver on the Macedonian. Alexander even changed his native currency in carrying out this great commercial reform, of which the importance has never been recognized. Is it likely that he would have allowed a new currency to have been issued by Jaddua on a system different from the Attic? If it be urged that this was a sacred coinage for the tribute, and that therefore an exception may have been made, it must be recollected that an excess of weight would have not been so serious a matter as a deficiency, and besides that it is by no means clear that the shekels follow a Jewish weight. On these grounds, therefore, we feel bound to reject M. de Sauley's theory.

The basis we have laid down is in entire accordance with the old theory, that this class of coins was issued by Simon the Maccabee. M. de Sauley would, however, urge against our conclusion the circumstance that he has attributed small copper coins all of one and the same class to Judas the Maccabee, Jonathan, and John Hyrcanus, and that the very dissimilar coins hitherto attributed to Simon, must therefore be of another period. If these attributions be correct, his deduction is perfectly sound, but the circumstance that Simon alone is unrepresented in the series, whereas we have most reason to look for coins of him, is extremely suspicious. We shall, however, show in discussing this class, that we have discovered evidence which seems to us sufficient to induce us to abandon M. de Sauley's classification of copper coins to Judas and Jonathan, and to commence the series with those of John Hyrcanus. For the present therefore we adhere to the old attribution of the shekels, half-shekels, and similar copper coins, to Simon the Maccabee.

We now give a list of all the principal copper coins of a later date than those of the class described above and anterior to Herod, according to M. de Sauley's arrangement.

COPPER COINS.

1. Judas Maccabaens.



יהוד
הכהן
ולוחם
(היהודים)

"Judas,
the illustrious prince
and friend of the Jews"

Within a wreath of olive?

B. Two cornua copiae united, within which a pomegranate. Æ. W.

2. Jonathan.



יהוג
הוקכה
נדולחב
...

"Jonathan
the high-priest,
friend of the Jews."

Within a wreath of olive?

β. the same. A. W.



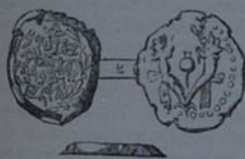
ינתן
הכהן
חברי
...

β. The same. A. W.

3. Simon.

(Wanting.)

4. John Hyrcanus.



A
יהוחנן
הכהן
לוחבריה
הורים

A
"John
the high-priest,
and friend of the Jews."

Within a wreath of olive?

β. Two cornua copiae, within which a pomegranate. A. W.



יהוח
נוקהו
הנדלוח
ברהיה
דים

β. The same. A. W.

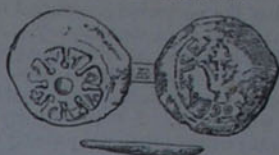
5. Judas-Aristobulus and Antigonus.

IOYΔA ..
BAZIAI
A?

Within a crown.

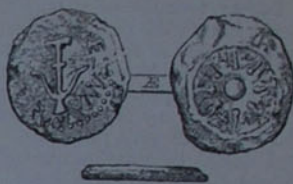
β. Two cornua copiae, within which a pomegranate.
Similar coins.

7. Alexander Jannaeus.



(A). ΒΑΣΙΛΕΩΣ ΟΥ (ΒΑΣΙΛΕΩΣ
ΑΛΕΞΑΝΔΡΟΥ). Anchor.

β. יהונתן המלך, "Jonathan the king;" within
the spokes of a wheel. A. W.



(B). ΑΣ ΑΛΕΞΑΝΔΡΟ. Anchor.

β. נתן המלך . . . ; within the spokes of a wheel.
A. W.

(C). ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ. Anchor.

יהונתן המלך, "Jonathan the king." Flower.
The types of this last coin resemble those of one
of Antiochus VII.

(D). ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔ . . . Anchor.

β. Star.

Alexandra.

ΒΑΣΙΛΙΣ ΑΛΕΞΑΝΔΑ Anchor.

β. Star: within the rays nearly-effaced Hebrew
inscription.

Hyrcanus (no coins).

Aristobulus (no coins).

Hyrcanus restored (no coins).

Oligarchy (no coins).

Aristobulus and Alexander (no coins).

Hyrcanus again restored (no coins).

Antigonus.



. ΙΓΟΝΟΥ (ΒΑΣΙΛΕΩΣ ΑΝΤΙΓΟΝΟΥ)
around a crown.

β. מתתיה הכהן הגדל) מתתיה
"Mattathiah the high-priest"? A. W.

This arrangement is certainly the most satisfactory
that has been yet proposed, but it presents serious
difficulties. The most obvious of these is the absence
of coins of Simon, for whose money we have more
reason to look than for that of any other Jewish ruler.
M. de Sauley's suggestion that we may some day find
his coins is a scarcely satisfactory answer, for this
would imply that he struck very few coins, whereas
all the other princes in the list, Judas only excepted,
struck many, judging from those found. That Judas
should have struck but few coins is extremely pro-

bable from the unsettled state of the country during his rule; but the prosperous government of Simon seems to require a large issue of money. A second difficulty is that the series of small copper coins, having the same, or essentially the same, reverse-type, commences with Judas, and should rather commence with Simon. A third difficulty is that Judas bears the title of priest, and probably of high-priest, for the word גבול is extremely doubtful, and the extraordinary variations and blunders in the inscriptions of these copper coins make it more probable that גבול is the term, whereas it is extremely doubtful that he took the office of high-priest. It is, however, just possible that he may have taken an inferior title, while acting as high-priest during the lifetime of Alcimus. These objections are, however, all trifling in comparison with one that seems never to have struck any inquirer. These small copper coins have for the main part of their reverse-type a Greek symbol, the united cornua copiae, and they therefore distinctly belong to a period of Greek influence. Is it possible that Judas the Maccabee, the restorer of the Jewish worship, and the sworn enemy of all heathen customs, could have struck money with a type derived from the heathen, and used by at least one of the hated family that then oppressed Israel, a type connected with idolatry, and to a Jew as forbidden as any other of the representations on the coins of the Gentiles? It seems to us that this is an impossibility, and that the use of such a type points to the time when prosperity had corrupted the ruling family and Greek usages once more were powerful in their influence. This period may be considered to commence in the rule of John Hyrcanus, whose adoption of foreign customs is evident in the naming of his sons far more than in the policy he followed. If we examine the whole series, the coins bearing the name of "John the high-priest" are the best in execution, and therefore have some claim to be considered the earliest.

It is important to endeavour to trace the origin of the type which we are discussing. The two cornua copiae first occur on the Egyptian coins, and indicate two sovereigns. In the money of the Seleucidae the type probably originated at a marriage with an Egyptian princess. The cornua copiae, as represented on the Jewish coins, are first found, as far as we are aware, on a coin of Alexander II., Zebina (B.C. 128-122), who, be it recollected, was set up by Ptolemy Physcon. The type occurs, however, in a different form on the unique tetradrachm of Cleopatra, ruling alone, in the British Museum, but it may have been adopted on her marriage with Alexander I., Balas (B.C. 150). Yet even this earlier date is after the rule of Judas (B.C. 167-161), and in the midst of that of Jonathan; and Alexander Zebina was contemporary with John Hyrcanus. We have seen that Alexander Jannaeus (B.C. 105-78) seems to have followed a type of Antiochus VII., Sidetes, of which there are coins dated B.C. 132-131.

Thus far there is high probability that M. de Saulcy's attributions before John Hyrcanus are extremely doubtful. This probability has been almost changed to certainty by a discovery the writer has recently had the good fortune to make. The acute Barthélemy mentions a coin of "Jonathan the high-priest," on which he perceived traces of the words $\text{ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ}$, and he accordingly conjectures that these coins are of the same

class as the bilingual ones of Alexander Jannaeus, holding them both to be of Jonathan, and the latter to mark the close alliance between that ruler and Alexander I. Balas. An examination of the money of Jonathan the high-priest has led us to the discovery that many of his coins are restruct, that some of these restruct coins exhibit traces of Greek inscriptions, showing the original pieces to be probably of the class attributed to Alexander Jannaeus by M. de Saulcy, and that one of the latter distinctly bears the letters $\text{ΑΝΔΙ. Τ [ΑΛΕΞΑΝΔΡΟΥ]}$. The two consecutive dates, the object of striking having usually been to destroy an obnoxious coinage. That this was the motive in the present instance appears from the large number of restruct coins among those with the name of Jonathan the high-priest, whereas we know of no other restruct Jewish coins, and from the change in the style from Jonathan the king to Jonathan the high-priest.

Under these circumstances but two attributions of the bilingual coins, upon which everything depends, can be entertained, either that they are of Jonathan the Maccabee in alliance with Alexander I. Balas, or that they are of Alexander Jannaeus; the Jewish prince having, in either case, changed his coinage. We learn from the case of Antigonus that double names were not unknown in the family of the Maccabees. To the former attribution there are the following objections. 1. On the bilingual coins the title Jonathan the king corresponds to Alexander the king, implying that the same prince is intended, or two princes of equal rank. 2. Although Alexander I. Balas sent presents of a royal character to Jonathan, it is extremely unlikely that the Jewish prince would have taken the regal title, or that the king of Syria would have actually granted it. 3. The Greek coins of Jewish fabric with the inscription Alexander the king, would have to be assigned to the Syrian Alexander I., instead of the Jewish king of the same name. 4. It would be most strange if Jonathan should have first struck coins with Alexander I., and then cancelled that coinage and issued a fresh Hebrew coinage of his own and Greek of the Syrian king, the whole series moreover, excepting those with only the Hebrew inscription having been issued within the years B.C. 153-146, eight out of the nineteen of Jonathan's rule. 5. The reign of Alexander Jannaeus would be unrepresented in the coinage. To the second attribution there is this objection, that it is unlikely that Alexander Jannaeus would have changed the title of king for that of high-priest; but to this it may be replied, that his quarrel with the Pharisees with reference to his performing the duties of the latter office, the turning-point of his reign, might have made him abandon the regally title and recur to the sacerdotal, already used on his father's coins, for the Hebrew currency, while probably still issuing a Greek coinage with the regal title. On these grounds, therefore, we maintain Bayer's opinion that the Jewish coinage begins with Simon, we transfer the coins of Jonathan the high-priest to Alexander Jannaeus, and propose the following arrangement of the known money of the princes of the period we have been just considering

John Hyrcanus, B.C. 135-106.

Copper coins, with Hebrew inscription, "John the high-priest," on some A, marking alliance with Antiochus VII., Sidetes.

Aristobulus and Antigonus, B.C. 106-105.
(Probable Attribution.)

Copper coins, with Hebrew inscription, "Judah the high (?) priest;" copper coins with Greek inscription, "Judah the king," and A. for Antigonus? M. de Sauley supposes that Aristobulus bore the Hebrew name Judah, and there is certainly some probability in the conjecture, though the classification of these coins cannot be regarded as more than tentative.

Alexander Jannæus, B.C. 105-78.

First coinage: copper coins with bilingual inscriptions—Greek, "Alexander the king;" Hebrew, "Jonathan the king."

Second coinage: copper coins with Hebrew inscription, "Jonathan the high-priest;" and copper coins with Greek inscription, "Alexander the king." The assigning of these latter two to the same ruler is confirmed by the occurrence of Hebrew coins of "Judah the high-priest," and Greek ones of "Judah the king," which there is good reason to attribute to one and the same person.)

Alexandra, B.C. 78-69.

The coin assigned to Alexandra by M. de Sauley may be of this sovereign, but those of Alexander are so frequently blundered that we are not certain that it was not struck by him.

Hyrcanus, B.C. 69-66 (no coins).

Aristobulus, B.C. 66-63 (no coins).

Hyrcanus restored, B.C. 63-57 (no coins).

Oligarchy, B.C. 57-47 (no coins).

Aristobulus and Alexander, B.C. 49 (no coins).

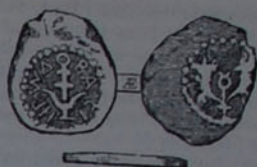
Hyrcanus again, B.C. 47-40 (no coins).

Antigonus, B.C. 40-37. Copper coins, with bilingual inscriptions.

It must be observed that the whole period unrepresented in our classification is no more than twenty-nine years, only two years in excess of the length of the reign of Alexander Jannæus, that it was a very troublous time, and that Hyrcanus, whose rule occupied more than half the period, was so weak a man that it is extremely likely that he would have neglected to issue a coinage. It is possible that some of the doubtful small pieces are of this unrepresented time, but at present we cannot even conjecturally attribute any.

It is not necessary to describe in detail the money of the time commencing with the reign of Herod and closing under Hadrian. We must, however, speak of the coinage generally, of the references to it in the N. T., and of two important classes—the money attributed to the revolt preceding the fall of Jerusalem, and that of the famous Barkokab.

The money of Herod is abundant, but of inferior interest to the earlier coinage, from its generally having a thoroughly Greek character. It is of copper only, and seems to be of three denominations, the smallest being apparently a piece of brass (*χαλκοῦς*), the next larger its double (*διχαλκος*), and the largest its triple (*τριχαλκος*), as M. de Sauley has ingeniously suggested. The smallest is the commonest, and appears to be the furthest of the N. T. The coin engraved below is of the smallest denomination of these: it may be thus described:—

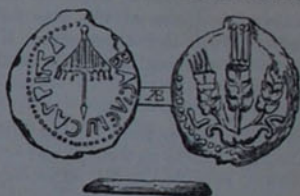


HPΘΔ ΒΑCΛ Anchor.

℞ Two cornua copiae, within which a caduceus (degraded from pomegranate). Æ. W.

We have chosen this specimen from its remarkable relation to the coinage of Alexander Jannæus, which makes it probable that the latter was still current money in Herod's time, having been abundantly issued, and so tends to explain the seeming neglect to coin in the period from Alexander or Alexandra to Antigonus.

The money of Herod Archelaus, and the similar coinage of the Greek Imperial class, of Roman rulers with Greek inscriptions, issued by the procurators of Judæa under the emperors from Augustus to Nero, present no remarkable peculiarities, nor do the coins attributed by M. de Sauley to Agrippa I., but possibly of Agrippa II. We engrave a specimen of the money last mentioned to illustrate this class.



ΒΑΣΙΛΕΥC ΑΡΡΗΙΑ. State umbrella.

℞ Corn-stalk bearing three ears of bearded wheat
L S Year 6. Æ.

There are several passages in the Gospels which throw light upon the coinage of the time. When the twelve were sent forth Our Lord thus commanded them, "Provide neither gold, nor silver, nor brass in your purses" (lit. "girdles"), Matt. x. 9. In the parallel passages in St. Mark (vi. 8), copper alone is mentioned for money, the Palestinian currency being mainly of this metal, although silver was coined by some cities of Phœnicia and Syria, and gold and silver Roman money was also in use. St. Luke, however, uses the term "money," *ἀργύριον* (ix. 3), which may be accounted for by his less Hebraistic style.

The coins mentioned by the Evangelists, and first those of silver, are the following:—the *stater* is spoken of in the account of the miracle of the tribute money. The receivers of *didrachms* demanded the tribute, but St. Peter found in the fish a *stater*, which he paid for our Lord and himself (Matt. xvii. 24-27). This *stater* was therefore a tetradrachm, and it is very noteworthy that at this period almost the only Greek Imperial silver coin in the East was a tetradrachm, the *didrachm* being probably unknown, or very little coined.

The *didrachm* is mentioned as a money of account in the passage above cited, as the equivalent of the Hebrew shekel. [SHEKEL.]

The *denarius*, or Roman penny, as well as the Greek *drachm*, then of about the same weight, are spoken of as current coins. There can be little doubt that the latter is merely employed as another name for the former. In the famous passages respecting the tribute to Caesar, the Roman *denari* is of

the time is correctly described (Matt. xxii. 15-21; Luke xx. 19-25). It bears the head of Tiberius, who has the title Caesar in the accompanying inscription, most later emperors having, after their accession, the title Augustus: here again therefore we have an evidence of the date of the Gospels. [DENARIUS; DRACHM.]

Of copper coins the farthing and its half, the mite, are spoken of, and these probably formed the chief native currency. [FARTHING; MITE.]

To the revolt of the Jews, which ended in the capture and destruction of Jerusalem, M. de Saulcy assigns some remarkable coins, one of which is represented in the cut beneath.



חרתציון, "The liberty of Zion." Vine-stalk, with leaf and tendril.

שנת שתיים. "Year two." Vase. *Æ*.

There are other pieces of the year following, which slightly vary in their reverse-type, if indeed we be right in considering the side with the date to be the reverse.

Same obverse.

שנת שלש. "Year three." Vase with cover.

M. de Saulcy remarks on these pieces:—"De ces deux monnaies, celle de l'an III. est incomparablement plus rare que celle de l'an II. Cela tient probablement à ce que la liberté des Juifs était à son apogée dans la deuxième année de la guerre judaïque, et déjà à son déclin dans l'année troisième. Les pièces analogues des années I. et IV. manquent, et cela doit être. Dans la première année de la guerre judaïque, l'autonomie ne fut pas rétablie à Jerusalem; et dans la quatrième année l'anarchie et les divisions intestines avaient déjà préparé et facilité à Titus la conquête qu'il avait entreprise" (p. 154).

The subjugation of Judaea was not alone signalled by the issue of the famous Roman coins with the inscription IVDAEA CAPTA, but by that of similar Greek Imperial coins in Judaea of Titus, one of which may be thus described:—

ΑΤΥΟΚΡ ΤΙΤΟΣ ΚΑΙΣΑΡ. Head of Titus, laureate, to the right.

Β ΙΟΥΔΑΙΑΣ ΕΛΛΟΚΥΙΑΣ. Victory, to the right, writing upon a shield: before her a palm-tree. *Æ*.

The proper Jewish series closes with the money of the famous Barkobab, who headed the revolt in the time of Hadrian. His most important coins are shekels, of which we here engrave one.



לחרות ירושלים. "Of the deliverance of Jerusalem." Bunch of fruits?

שמעון ב. "Simeon." Tetrastyle temple: above which star. *AR*. B. M. (Shekel.)

The half-shekel is not known, but the quarter, which is simply a restruck denarius is common. The specimen represented below shows traces of the old types of a denarius of Trajan on both sides.



שמעון. "Simeon." Bunch of grapes.

לחרות ירושלים. "Of the deliverance of Jerusalem." Two trumpets. *AR*. B. M.

The denarius of this time was so nearly a quarter of a shekel, that it could be used for it without occasioning any difficulty in the coinage. The copper coins of Barkobab are numerous, and like his silver pieces, have a clear reference to the money of Simon the Maccabee. It is indeed possible that the name Simon is not that of Barkobab, whom we know only by his surnames, but that of the earlier ruler, employed here to recall the foundation of Jewish autonomy. What high importance was attached to the issue of money by the Jews, is evident from the whole history of their coinage.

The money of Jerusalem, as the Roman Colonia *Elia Capitolina*, has no interest here, and we conclude this article with the last coinage of an independent Jewish chief.

The chief works on Jewish coins are Borer's treatise *De Numis Hebræo-Samaritanis*; De Saulcy's *Numismatique Judaïque*; Cavedoni's *Numismatica Biblica*, of which there is a translation under the title *Bibliche Numismatik*, by A. von Welck, with large additions. Since writing this article we find that the translator had previously come to the conclusion that the coins attributed by M. de Saulcy to Judas Maccabæus are of Aristobulus, and that Jonathan the high-priest is Alexander Jannæus. We have to express our sincere obligations to Mr. Wigan for permission to examine his valuable collection, and have specimens drawn for this article. [R. S. F.]

MONEY-CHANGERS (κολλυβιστής, Matt.

xxi. 12; Mark xi. 15; John ii. 15). According to Ex. xxx. 13-15, every Israelite, whether rich or poor, who had reached or passed the age of twenty, must pay into the sacred treasury, whenever that nation was numbered, a half-shekel as an offering to Jehovah. Maimonides (*Shekal*, cap. 1) says that this was to be paid annually, and that even paupers were not exempt. The Talmud exempts priests and women. The tribute must in every case be paid in coin of the exact Hebrew half-shekel, about 134 $\frac{1}{2}$ sterling of English money. The premium for obtaining by exchange of other money the half-shekel of Hebrew coin, according to the Talmud, was a *collybus* (collybus), and hence the money-broker who made the exchange was called *κολλυβιστής*. The *collybus*, according to the same authority, was equal in value to a silver *obolus*, which has a weight of 11 grains, and its money value is about 13 $\frac{1}{2}$ sterling. The money-changers (*κολλυβιστάι*) whom Christ rebuked for their impiety, avarice, and fraudulent dealing, are

pelled from the Temple, were the dealers who supplied half-shekels, for such a premium as they might be able to exact, to the Jews from all parts of the world, who assembled at Jerusalem during the great festivals, and were required to pay their tribute or ransom money in the Hebrew coin; and also for other purposes of exchange, such as would be necessary in so great a resort of foreign residents to the ecclesiastical metropolis. The word *τραπεζίτης* (*trapezites*), which we find in Matt. xxv. 29, is a general term for banker or broker. Of this branch of business we find traces very early both in the Oriental and classical literature (comp. Matt. xvii. 24-27; see Lightfoot, *Hor. Heb.* on Matt. xxi. 12; Buxtorf, *Lex. Robbin.* 2032). [C. E. S.]

MONTH (חֹדֶשׁ; הַרְשֵׁי). The terms for "month" and "moon" have the same close connexion in the Hebrew language, as in our own and in the Indo-European languages generally; we need only instance the familiar cases of the Greek *μήν* and *μήνη*, and the Latin *mensis*; the German *mond* and *monat*; and the Sanscrit *māsa*, which answers to both month and moon. The Hebrew *chodesh*, is perhaps more distinctive than the corresponding terms in other languages; for it expresses not simply the idea of a *lunation*, but the recurrence of a period commencing definitely with the *new moon*; it is derived from the word *chādāsh*, "new," which was transferred in the first instance to the "new moon," and in the second instance to the "month," or as it is sometimes more fully expressed, הַרְשֵׁי יָמִים, "a month of days" (Gen. xxix. 14; Num. xi. 20, 21; comp. Deut. xxi. 13; 2 K. xv. 13). The term *gerach* is derived from *yāreach*, "the moon;" it occurs occasionally in the historical (Ex. ii. 2; 1 K. vi. 37, 38, viii. 2; 2 K. xv. 13), but more frequently in the poetical portions of the Bible.

The most important point in connexion with the month of the Hebrews is its length, and the mode by which it was calculated. The difficulties attending this enquiry are considerable in consequence of the scantiness of the *data*. Though it may fairly be presumed from the terms used that the month originally corresponded to a *lunation*, no reliance can be placed on the mere verbal argument to prove the exact length of the month in historical times. The word appears even in the earliest times to have passed into its secondary sense, as describing a period approaching to a *lunation*; for, in Gen. vii. 11, viii. 4, where we first meet with it, equal periods of 30 days are described, the interval between the 17th days of the second and the seventh months being equal to 150 days (Gen. vii. 11, viii. 3, 4). We have therefore in this instance an approximation to the solar month, and as, in addition to this, an indication of a double calculation by a solar and a lunar year has been detected in a subsequent date (for from viii. 14 compared with vii. 11, we find that the total duration of the flood exceeded the year by eleven days, in other words by the precise difference between the lunar year of 354 days and the solar one of 365 days), the passage has attracted considerable attention on the part of certain critics, who have endeavoured to deduce from it arguments prejudicial to the originality of the Biblical narrative. It has been urged that the Hebrews themselves knew nothing of a solar month, that they were entirely ignorant of its knowledge of it from the more eastern nations (Ewald, *Jahrbüch.* 1854, p. 5), and consequently that the materials for the narrative, and the date of its composition must be

referred to the period when close intercourse existed between the Hebrews and the Babylonians (Von Bohlen's *Introd.* to Gen. ii. 155 ff.). It is unnecessary for us to discuss in detail the arguments on which these conclusions are founded; we submit in answer to them that the *data* are insufficient to form any decided opinion at all on the matter, and that a more obvious explanation of the matter is to be found in the Egyptian system of months. To prove the first of these points, it will be only necessary to state the various calculations founded on this passage: it has been deduced from it (1) that there were 12 months of 30 days each [CHRONOLOGY]; (2) that there were 12 months of 30 days with 5 intercalated days at the end to make up the solar year (Ewald, *l. c.*); (3) that there were 7 months of 30 days, and 5 of 31 days (Von Bohlen); (4) that there were 5 months of 30 days, and 7 of 29 days (Knobel, in Gen. viii. 1-3); or, lastly, it is possible to cut away the foundation of any calculation whatever by assuming that a period might have elapsed between the termination of the 150 days and the 17th day of the 7th month (Ideler, *Chronol.* i. 70). But, assuming that the narrative implies equal months of 30 days, and that the date given in viii. 14, does involve the fact of a double calculation by a solar and a lunar year, it is unnecessary to refer to the Babylonians for a solution of the difficulty. The month of 30 days was in use among the Egyptians at a period long anterior to the period of the exodus, and formed the basis of their computation either by an unintercalated year of 360 days or an intercalated one of 365 (Rawlinson's *Herodotus*, ii. 283-286). Indeed, the Bible itself furnishes us with an indication of a double year, solar and lunar, in that it assigns the regulation of its length indifferently to both sun and moon (Gen. i. 14). [YEAR.]

From the time of the institution of the Mosaic law downwards the month appears to have been a lunar one. The cycle of religious feasts, commencing with the Passover, depended not simply on the month, but on the moon (Joseph. *Ant.* iii. 10, §5); the 14th of Abib was coincident with the full moon (Philo, *Vit. Mos.* iii. p. 686); and the new moons themselves were the occasions of regular festivals (Num. x. 10, xxviii. 11-14). The statements of the Talmudists (*Mishna*, *Rosh hash.* 1-3) are decisive as to the practice in their time, and the lunar month is observed by the modern Jews. The commencement of the month was generally decided by observation of the new moon, which may be detected about forty hours after the period of its conjunction with the sun: in the later times of Jewish history this was effected according to strict rule, the appearance of the new moon being reported by competent witnesses to the local authorities, who then officially announced the commencement of the new month by the twice repeated word, "Mekūdāsh," i. e. *consecrated*.

According to the Rabbinical rule, however, there must at all times have been a little uncertainty beforehand as to the exact day on which the month would begin; for it depended not only on the appearance, but on the announcement: if the important word *Mekūdāsh* were not pronounced until after dark, the following day was the first of the month; if before dark, then that day (*Rosh hash.* 3, §1). But we can hardly suppose that such a strict rule of observation prevailed in early times, nor was it in any way necessary; the recurrence of the new moon can be predicted with considerable accuracy

by a calculation of the interval that would elapse either from the last new moon, from the full moon (which can be detected by a practised eye), or from the disappearance of the waning moon. Hence, David announces definitely "To-morrow is the new moon," that being the first of the month (1 Sam. xx. 5, 24, 27) though the new moon could not have been as yet observed, and still less announced.^a The length of the month by observation would be alternately 29 and 30 days, nor was it allowed by the Talmudists that a month should fall short of the former or exceed the latter number, whatever might be the state of the weather. The months containing only 29 days were termed in Talmudical language *chásar*, or "deficient," and those with 30 *málé*, or "full."

The usual number of months in a year was twelve, as implied in 1 K. iv. 7; 1 Chr. xxvii. 1-15, but inasmuch as the Hebrew months coincided, as we shall presently show, with the seasons, it follows as a matter of course that an additional month must have been inserted about every third year, which would bring the number up to thirteen. No notice, however, is taken of this month in the Bible. We have no reason to think that the intercalary month was inserted according to any exact rule; it was sufficient for practical purposes to add it whenever it was discovered that the barley harvest did not coincide with the ordinary return of the month of Abib. In the modern Jewish calendar the intercalary month is introduced seven times in every 19 years, according to the Metonic cycle, which was adopted by the Jews about A.D. 360 (Prideaux's *Connection*, i. 209 note). At the same time the length of the synodical month was fixed by R. Hillel at 29 days, 12 hours, 44 min., 3½ sec., which accords very nearly with the truth.

The usual method of designating the months was by their numerical order, e. g. "the second month" (Gen. vii. 11), "the fourth month" (2 K. xxv. 3); and this was generally retained even when the names were given, e. g. "in the month Zif, which is the second month" (1 K. vi. 1), "in the third month, that is, the month Sivan" (Esth. viii. 9). An exception occurs, however, in regard to Abib^b in the early portion of the Bible (Ex. xiii. 4, xxiii. 15; Deut. xvi. 1), which is always mentioned by name alone, inasmuch as it was necessarily coincident with a certain season, while the numerical order might have changed from year to year. The practice of the writers of the post-Babylonian period in this respect varied: Ezra, Esther, and Zechariah specify both the names and the numerical order;

^a Jahn (*Ant.* iii. 3, §352) regards the discrepancy of the dates in 2 K. xxv. 27, and Jer. lli. 31, as originating in the different modes of computing, by astronomical calculation and by observation. It is more probable that it arises from a mistake of a copyist, substituting \uparrow for \uparrow , as a similar discrepancy exists in 2 K. xxv. 19 and Jer. lli. 25, without admitting of a similar explanation.

^b We doubt indeed whether Abib was really a proper name. In the first place it is always accompanied by the article, "the Abib;" in the second place, it appears almost impossible that it could have been superseded by Nisan, if it had been regarded as a proper name, considering the important associations connected with it.

^c The name of the intercalary month originated in its position in the calendar after Adar and before Nisan. The opinion of Ideler (*Chronol.* i. 539), that the first Adar was regarded as the intercalary month, because the feast of Purim was held in Veadar in the intercalary year, has little foundation.

^d אֲבִיב. [See CHRONOLOGY.]

Nehemiah only the former; Daniel and Haggai only the latter. The names of the months belong to those peculiar to the period of Jewish independence, of which four only, even including Abib, which we hardly regard as a proper name, are mentioned, viz.: Abib, in which the Passover fell (Ex. xiii. 4, established as the first month in commemoration of the exodus (Ex. xii. 2); Zif, the second month (1 K. vi. 1, 37); Bul, the eighth (1 K. vi. 38); and Ethanin, the seventh (1 K. viii. 2)—the three latter being noticed only in connection with the building and dedication of the Temple, so that we might almost infer that their use was restricted to the official documents of the day, and that they never attained the popular use which the later names had. Hence it is not difficult to account for their having been superseded. In the second place we have the names which prevailed subsequently to the Babylonish captivity; of these the following seven appear in the Bible:—Nisan, the first, in which the passover was held (Neh. ii. 1; Esth. iii. 7); Sivan, the third (Esth. viii. 9; Bar. i. 8); Elul, the sixth (Neh. vi. 15; 1 Macc. xv. 27); Chislev, the ninth (Neh. i. 1; Zech. vii. 1; 1 Macc. i. 54); Tebeth, the tenth (Esth. ii. 16); Sebat, the eleventh (Zech. i. 7; 1 Macc. xvi. 14); and Adar, the twelfth (Esth. iii. 7, viii. 12; 2 Macc. xv. 36). The names of the remaining five occur in the Talmud and other works; they were Iyar, the second (Targum, 2 Chr. xxx. 2); Tammuz, the fourth (Mik. Taan. 4, §5); Ab, the fifth, and Tisri, the seventh (*Rosh hash.* 1, §3); and Marcheshvan, the eighth (Taan. 1, §3; Joseph. *Ant.* i. 3, §3). The name of the intercalary month was Veadar; i. e. the additional Adar.

The first of these series of names is of Hebrew origin, and has reference to the characteristics of the seasons—a circumstance which clearly shows that the months returned at the same period of the year, in other words, that the Jewish year was a solar one. Thus Abib^d was the month of "ears of corn," Zif^e the month of "blossom," and Bul^f the month of "rain." With regard to Ethanin^g there may be some doubt, as the usual explanation, "the month of violent or, rather, incessant rain" is decidedly inappropriate to the seventh month. With regard to the second series, both the origin and the meaning of the name is controversial. It was the opinion of the Talmudists that the names were introduced by the Jews who returned from the Babylonish captivity (Jerusalem Talmud,

^d אֲבִיב or אֲבִיב, or, more fully, as in the Targum, אֲבִיבֵי הַבָּצִיץ, "the bloom of flowers." Another explanation is given in Rawlinson's *Herodotus*, i. 622; viz. that אֲבִיב is the same as the Assyrian *Giv*, "bull," and answers to the zodiacal sign of Taurus.

^e בּוּל. The name occurs in a recently discovered Phoenician inscription (Ewald, *Jahrb.* 1856, p. 133). A cognate term, כּוּבּוּל, is used for the "deluge" (Gen. vi. 17, &c.); but there is no ground for the inference drawn by Von Bohlen (*Introd.* to Gen. ii. 156), that there is an allusion to the month Bul.

^g Shenius on 1 K. viii. 2, suggests that the true name was אֲתָנִים, as in the LXX. Ἀθανία, and that its meaning was the "month of gifts," i. e., of fruit, from אָתַן, "to give." There is the same peculiarity in this as in Abib, viz., the addition of the definite article.

Rosh Hash. i. §1), and they are certainly used exclusively by writers of the post-Babylonian period. It was, therefore, perhaps natural to seek for their origin in the Persian language, and this was done some years since by Benfey (*Monats-women*) in a manner more ingenious than satisfactory. The view, though accepted to a certain extent by Gesenius in his *Thesaurus*, has been since abandoned, both on philological grounds and because it meets with no confirmation from the monumental documents of ancient Persia.^a The names are probably borrowed from the Syrians,^b in whose regular calendar we find names answering to Tisri, Sebat, Adar, Nisan, Iyar, Tammuz, Ab, and Elul (Ideler, *Chronol.* i. 430), while Chisleu and Tebeth^c appear on the Palmyrene inscriptions (Gesen. *Thesaur.* pp. 702, 543). Sivan may be borrowed from the Assyrians, who appear to have had a month so named, sacred to Sin or the moon (Rawlinson, i. 615). Marcheshvan, coinciding as it did with the rainy season in Palestine, was probably a purely Hebrew^m term. With regard to the meaning of the Syrian names we can only conjecture from the case of Tammuz, which undoubtedly refers to the festival of the deity of that name mentioned in Ez. viii. 14, that some of them may have been derived from the names of deities.ⁿ Hebrew roots are suggested by Gesenius for others, but without much confidence.^o

Subsequently to the establishment of the Syro-Macedonian empire, the use of the Macedonian calendar was gradually adopted for purposes of literature or intercommunication with other countries. Josephus, for instance, constantly uses the Macedonian months, even where he gives the Hebrew names (e. g. in *Ant.* i. 3, §3, he identifies Marcheshvan with Dios, and Nisan with Xanthicus, and in xii. 7, §6, Chisleu with Appellæus). The only instance in which the Macedonian names appear in the Bible is in 2 Macc. xi. 30, 33, 38, where we have notice of Xanthicus in combination with another named Dioscorinthius (ver. 21), which does not appear in the Macedonian calendar. Various explanations have been offered in respect to the latter. Any attempt to connect it with the Macedonian Dios fails on account of the interval being too long to suit the narrative, Dios being the first and Xanthicus the sixth month. The opinion of Scaliger (*Emend. Temp.* ii. 94), that it was the Macedonian intercalary month, rests on no foundation whatever, and Ideler's assumption that that intercalary month preceded Xanthicus must be rejected along with it (*Chronol.* i. 399). It is most probable that the author of 2 Macc. or a copyist was familiar with the Cretan

calendar, which contained a month named Dioscurus, holding the same place in the calendar as the Macedonian Dystrus (Ideler, i. 426), i. e. immediately before Xanthicus, and that he substituted one for the other. This view derives some confirmation from the Vulgate rendering, *Dioscorus*. We have further to notice the reference to the Egyptian calendar in 3 Macc. vi. 38, Paçion and Epiphi in that passage answering to Paçions and Epep, the ninth and eleventh months (Wilkinson, *Anc. Egypt.* i. 14, 2nd ser.).

The identification of the Jewish months with our own cannot be effected with precision on account of the variations that must inevitably exist between the lunar and the solar month, each of the former ranging over portions of two of the latter. It must, therefore, be understood that the following remarks apply to the general identity on an average of years. As the Jews still retain the names Nisan, &c., it may appear at first sight needless to do more than refer the reader to a modern almanack, and this would have been the case if it were not evident that the modern Nisan does not correspond to the ancient one. At present Nisan answers to March, but in early times it coincided with April; for the barley harvest—the first fruits of which were to be presented on the 15th of that month (Lev. xxiii. 10)—does not take place even in the warm district about Jericho until the middle of April, and in the upland districts not before the end of that month (Robinson's *Researches*, i. 551, iii. 102, 145). To the same effect Josephus (*Ant.* ii. 14, §6) synchronizes Nisan with the Egyptian Pharmuth, which commenced on the 27th of March (Wilkinson, *l. c.*), and with the Macedonian Xanthicus, which answers generally to the early part of April, though considerable variation occurs in the local calendars as to its place (comp. Ideler, i. 435, 442). He further informs us (iii. 10, §5) that the Passover took place when the sun was in Aries, which it does not enter until near the end of March. Assuming from these data that Abib or Nisan answers to April, then Zif or Iyar would correspond with May, Sivan with June, Tammuz with July, Ab with August, Elul with September. Ethanim or Tisri with October, Bul or Marcheshvan with November, Chisleu with December, Tebeth with January, Sebat with February, and Adar with March. [W. L. B.]

MOON (יָרֵחַ לְבָנָה). It is worthy of observation that neither of the terms by which the Hebrews designated the moon, contains any reference to its office or essential character; they simply describe it by the accidental quality of colour, *yârêûch*, signifying "pale," or "yellow," *lebânâh*,^a

Cheshvan, the former betokening that it was wet, and the latter being the proper name of the month (De Sola's *Mishna*, p. 168 note).

^a We draw notice to the similarity between Elul and the Arabic name of Venus Urania, *Alil-at* (Herod. iii. 8); and again between Adar, the Egyptian Athor, and the Syrian Atar-gatis.

^b The Hebrew forms of the names are:—אֵיִר נִיסָן, כִּסְלֵו מַרְחֶשְׁוֹן, תִּשְׂרִי, אֶלּוּל, אָב, תַּמּוּז, חִיָּן, יָאֵר, אָדָר, שֵׁבֶט, טִבֶּת.

^c The term *lebânâh* occurs only three times in the Bible (Cant. vi. 10; Is. lxv. 23, xxx. 26). Another explanation of the term is proposed in Rawlinson's *Herodotus* i. 615, to the effect that it has reference to *lebânâh*, "a brick," and embodies the Babylonian notion of Sin, the

^a The names of the months, as read on the Behistun inscriptions, *Garmopada*, *Bagayadish*, *Atriyata*, &c., bear no resemblance to the Hebrew names (Rawlinson's *Herodotus*, i. 593-6).

^b The names of the months appear to have been in many instances of local use: for instance, the calendar of Heliopolis contains the names of Ag and Gelon (Ideler, i. 440), which do not appear in the regular Syrian calendar, while that of Palmyra, again, contains names unknown to either.

^c The resemblance in sound between Tebeth and the Egyptian Tobî, as well as its correspondence in the order of the months, was noticed by Jerome, *ad Ez.* xxxix. 1.

^m Van Bohlen connects it with the root *râchash* (רָחַשׁ) "to boil over" (*Introd. to Gen.* ii. 156). The modern Jews consider it a compound word, *mar*, "drop," and

"white." The Indo-European language recognized the moon as the measurer of time, and have expressed its office in this respect, all the terms applied to it, *μήνη*, moon, &c., finding a common element with *μετρέω*, to measure, in the Sanscrit root *ma* (Pott's *Etym. Forsch.* i. 194). The nations with whom the Hebrews were brought into more immediate contact worshipped the moon under various designations expressive of its influence in the kingdom of nature. The exception which the Hebrew language thus presents would appear to be based on the repugnance to nature-worship, which runs through their whole system, and which induced the precautionary measure of giving it in reality no name at all, substituting the circuitous expressions "lesser light" (Gen. i. 16), the "pale," or the "white." The same tendency to avoid the notion of personality may perhaps be observed in the indifference to gender, *yārēach* being masculine, and *lebānāh* feminine.

The moon held an important place in the kingdom of nature, as known to the Hebrews. In the history of the creation (Gen. i. 14-16), it appears simultaneously with the sun, and is described in terms which imply its independence of that body as far as its light is concerned. Conjointly with the sun, it was appointed "for signs and for seasons, and for days and years;" though in this respect it exercised a more important influence, if by the "seasons" we understand the great religious festivals of the Jews, as is particularly stated in Ps. civ. 19 ("He appointed the moon for seasons"), and more at length in Ecclus. xliii. 6, 7. Besides this, it had its special office in the distribution of light; it was appointed "to rule over the night," as the sun over the day, and thus the appearance of the two founts of light served "to divide between the day and between the night." In order to enter fully into this idea, we must remember both the greater brilliancy^b of the moonlight in eastern countries, and the larger amount of work, particularly travelling, that is carried on by its aid. The appeals to sun and moon conjointly are hence more frequent in the literature of the Hebrews than they might otherwise have been (Josh. x. 12; Ps. lxxii. 5, 7, 17; Eccl. xii. 2; Is. xxiv. 23, &c.); in some instances, indeed, the moon receives a larger amount of attention than the sun (e.g. Ps. viii. 3, lxxxix. 37^c). The inferiority of its light is occasionally noticed, as in Gen. i. 16; in Cant. vi. 10, where the epithets "fair," and "clear" (or rather *spotless*, and hence extremely brilliant) are applied respectively to moon and sun; and in Is. xxx. 26, where the equalizing of its light to that of the sun conveys an image of the highest glory. Its influence on vegetable or animal life receives but little notice; the expression in Deut. xxxiii. 14, which the A. V. refers to the moon, signifies rather *months* as the period of ripening fruits. The coldness of the night-dews is prejudicial to the health, and particularly to the eyes of those who are exposed to it, and the idea

moon, as being the god of architecture. The strictly parallel use of *yārēach* in Joel ii. 31 and Ez. xxxii. 7, as well as the analogy in the sense of the two words, seems a strong argument against the view.

^b The Greek *σελήνη*, from *σέλας*, expresses this idea of brilliancy more vividly than the Hebrew terms.

^c In the former of these passages the sun may be included in the general expression "heavens" in the preceding verse. In the latter, "the faithful witness in heaven" is undoubtedly the moon, and not the rainbow, as some explain it. The regularity of the moon's changes

expressed in Ps. cxxi. 6 ("The moon shall not increase by night:") may have reference to the general or the particular evil effect: blindness is still attributed to the influence of the moon's rays on those who sleep under the open heaven, both by the Arabs (Carne's *Letters*, i. 88), and by Europeans. The forms of disease, whether madness or epilepsy, as expressed in the Greek *σεληνιασμός* (Matt. ix. 24, xvii. 15), in the Latin derivative "lunatic" and in our "moon-struck."

The worship of the moon was extensively practised by the nations of the East, and under a variety of aspects. In Egypt it was honoured under the form of Isis, and was one of the only two deities which commanded the reverence of all the Egyptians (Herod. ii. 42, 47). In Syria it was represented by that one of the Ashtoreth (i. e. of the varieties which the goddess Astarte, or Ashtoreth, underwent), surnamed "Karnaim," from the horns of the crescent moon by which she was distinguished, [ASHTORETH.] In Babylonia, it formed one of a triad in conjunction with Aether, and the sun, and, under the name of Sin, received the honoured title of "Lord of the month," "King of the Gods," &c. (Rawlinson's *Herodotus*, i. 614.) There are indications of a very early introduction into the countries adjacent to Palestine of a species of worship distinct from any that we have hitherto noticed, viz. of the direct homage of the heavenly bodies, not moon, and stars, which is the characteristic of Sabianism. The first notice we have of this is in Job (xxxi. 26, 27), and it is observable that the warning of Moses (Deut. iv. 19) is directed against this nature-worship, rather than against the form of moon-worship, which the Israelites must have witnessed in Egypt. At a later period,^d however, the worship of the moon in its grosser form of idol-worship was introduced from Syria: we have as evidence indeed that the Ashtoreth of the Zidonians, whom Solomon introduced (1 K. xi. 5) was identified in the minds of the Jews with the moon, but there can be no doubt that the moon was worshipped under the form of an image in Manasse's reign, although Movers (*Phoenix*, i. 66, 164) has taken up the opposite view; for we are distinctly told that the king "made an *asherah* (A. V. "grove"), i. e. an image of Ashtoreth, and worshipped all the host of heaven" (2 K. xxi. 3), which *asherah* was destroyed by Josiah, and the priests that burned incense to the moon were put down (xxiii. 4, 5). At a somewhat later period the worship of the "queen of heaven" was practised in Palestine (Jer. vii. 18, xlv. 17); the title has been generally supposed to belong to the moon, but we think it more probable that the Oriental Venus is intended, for the following reasons: (1) the title of *Venus* "of heaven" was peculiarly appropriated to Venus, whose worship was borrowed by the Persians from the Arabians and Assyrians (Herod. i. 131, 190); (2) the votaries of this goddess, whose chief function

impressed the mind with a sense of durability and certainty; and hence the moon was specially qualified to be a witness to God's promise.

^d The ambiguous expression of Hosea (v. 7) "You shall a month devour them with their portions," is understood by Bunsen (*Bibelwerk*, in loc.) as referring to idolatrous worship of the new moon. It is more generally understood of "a month" as a short space of time. Hengstenberg (*Comment.* in loc.) explains it in a novel manner of the crescent moon, as a symbol of destruction, from its resemblance to a scimitar.

It was to preside over births, were women, and we find that in Palestine the married women are specially noticed as taking a prominent part: (3) the peculiarity of the title, which occurs only in the passages quoted, looks as if the worship was a novel one; and this is corroborated by the term *cavân* applied to the "cakes," which is again so peculiar to the LXX. has retained it (*χαυών*), deeming it to be, as it not improbably was, a foreign word. Whether the Jews derived their knowledge of the "queen of heaven" from the Philistines, who possessed a very ancient temple of Venus Urania at Askalon (*Herod. l. 105*), or from the Egyptians, whose god Athor was of the same character, is uncertain.

In the figurative language of Scripture the moon is frequently noticed as presaging events of the greatest importance through the temporary or permanent withdrawal of its light (*Is. xiii. 10*; *Joel ii. 31*; *Matt. xxiv. 29*; *Mark xiii. 24*); in these and similar passages we have an evident allusion to the mysterious awe with which eclipses were viewed by the Hebrews in common with other nations of antiquity. With regard to the symbolic meaning of the moon in *Rev. xii. 1*, we have only to observe that the ordinary explanations, viz. the sublimary world, or the changeableness of its affairs, seem to derive no authority from the language of the O. T., or from the ideas of the Hebrews. [W. L. B.]

MOON, NEW. [NEW MOON.]

MOOSIAS (*Μοοσίας*: *Moosias*). Apparently the same as MAASEIAH 4 (*1 Esdr. ix. 31*; comp. *Ex. l. 30*).

MORASTHITE, THE (הַמֹּרַשְׁתִּי; in Micah, מֹרַשְׁתִּי; *δ Μωρασθητης, δ του Μωρασθει*; Alex. in Micah, *Μωραθει*: *de Morasthi, Morasthites*), that is, the native of a place named MORESHETH, such being the regular formation in Hebrew.

It occurs twice (*Jer. xxvi. 18*; *Mic. i. 1*), each time as the description of the prophet MICAH.

The Targum, on each occasion, renders the word "of Mareshah;" but the derivation from Mareshah would be Mareshathite, and not Morasthite, or more accurately Morasthite. [G.]

MORDECAI (מֹרְדֵכַי; *Μαρδοχαιος*: *Mardochaius*), the deliverer, under Divine Providence, of the Jews from the destruction plotted against them by Haman [ESTHER], the chief minister of Xerxes; the institutor of the feast of Purim [PURIM], and probably the author as well as the hero of the book of Esther, which is sometimes called the book of Mordecai.* The Scripture narrative tells us concerning him that he was a Benjamite, and one of the captivity, residing in Shushan, whether or not in the king's service before Esther was queen, does not appear certainly. From the time, however, of Esther being queen he was one of those "who sat in the king's gate." In this situation he saved the king's life by discovering the conspiracy of two of the eunuchs to kill him. When the decree for the massacre of all the Jews in the empire was known, it was at his earnest advice and exhortation that Esther undertook the perilous task of interceding with the king on their behalf. He

might feel the more impelled to exert himself to save them, as he was himself the cause of the meditated destruction of his countrymen. Whether, as some think, his refusal to bow before Haman, arose from religious scruples, as if such salutation as was practised in Persia (*προσκύνησις*) were akin to idolatry, or whether, as seems far more probable, he refused from a stern unwillingness as a Jew to bow before an Amalekite, in either case the affront put by him upon Haman was the immediate cause of the fatal decree. Any how, he and Esther were the instruments in the hand of God of averting the threatened ruin. The concurrence of Esther's favourable reception by the king with the Providential circumstance of the passage in the Medo-Persian chronicles, which detailed Mordecai's fidelity in disclosing the conspiracy, being read to the king that very night, before Haman came to ask leave to hang him; the striking incident of Haman being made the instrument of the exaltation and honour of his most hated adversary, which he rightly interpreted as the presage of his own downfall, and finally the hanging of Haman and his sons upon the very gallows which he had reared for Mordecai, while Mordecai occupied Haman's post as vizier of the Persian monarchy; are incidents too well known to need to be further dwelt upon. It will be more useful, probably, to add such remarks as may tend to point out Mordecai's place in sacred, profane, and rabbinical history respectively. The first thing is to fix his date. This is pointed out with great particularity by the writer himself, not only by the years of the king's reign, but by his own genealogy in *ch. ii. 5, 6*. Some, however, have understood this passage as stating that Mordecai himself was taken captive with Jeconiah. But that any one who had been taken captive by Nebuchadnezzar in the 8th year of his reign should be vizier after the 12th year of any Persian king among the successors of Cyrus, is obviously impossible. Besides too, the absurdity of supposing the ordinary laws of human life to be suspended in the case of any person mentioned in Scripture, when the sacred history gives no such intimation, there is a peculiar defiance of probability in the supposition that the cousin german of the youthful Esther, her father's brother's son, should be of an age ranging from 90 to 170 years, at the time that she was chosen to be queen on account of her youth and beauty. But not only is this interpretation of *Esth. ii. 5, 6*, excluded by chronology, but the rules of grammatical propriety equally point out, not Mordecai, but Kish, as being the person who was taken captive by Nebuchadnezzar at the time when Jeconiah was carried away. Because, if it had been intended to speak of Mordecai as led captive, the ambiguity would easily have been avoided by either placing the clause אִשֶּׁר הָיְלָה &c., immediately after בְּשִׁשָּׁן הַבִּירָה, and then adding his name and genealogy, וְיִשְׁמוֹ מ', or else by writing וְהוּא instead of אִשֶּׁר, at the beginning of verse 6. Again, as the sentence stands, the distribution of the copulative וְיִהְיֶה אִמֵּן distinctly connects the sentence

* De Wette thinks that "the opinion that Mordecai wrote the book does not deserve to be confuted," although the author "designated that the book should be considered as written by Mordecai." His translator adds, that "the

greatest part of the Jewish and Christian scholars" refer it to him. But he adds, "more modern writers, with better judgment, affirm only their ignorance of the authorship" (*Introd. li. 345-347*). But the objections to Mordecai's authorship are only such as, if valid, would impugn the truth and authenticity of the book itself.

in ver. 7, with מִיָּדָי in ver. 5, showing that three things are predicated of Mordecai: (1) that he lived in Shushan; (2) that his name was Mordecai, son of Jair, son of Shimei, son of Kish the Benjamite who was taken captive with Jehoiachin; (3) that he brought up Esther. This genealogy does then fix with great certainty the age of Mordecai. He was great grandson of a contemporary of Jehoiachin. Now four generations cover 120 years—and 120 years from B.C. 599 bring us to B.C. 479, i. e. to the 6th year of the reign of Xerxes; thus confirming with singular force the arguments which led to the conclusion that Ahasuerus is Xerxes. [AHASUERUS.]^b The carrying back the genealogy of a captive to the time of the captivity has an obvious propriety, as connecting the captives with the family record preserved in the public genealogies, before the captivity, just as an American would be likely to carry up his pedigree to the ancestor who emigrated from England. And now it would seem both possible and probable (though it cannot be certainly proved) that the Mordecai mentioned in the duplicate passage, Ezr. ii. 2; Neh. vii. 7, as one of the leaders of the captives who returned from time to time from Babylon to Judaea [EZRA], was the same as Mordecai of the book of Esther. It is very probable that on the death of Xerxes, or possibly during his lifetime, he may have obtained leave to lead back such Jews as were willing to accompany him, and that he did so. His age need not have exceeded 50 or 60 years, and his character points him out as likely to lead his countrymen back from exile, if he had the opportunity. The name Mordecai not occurring elsewhere, makes this supposition the more probable.

As regards his place in profane history, the domestic annals of the reign of Xerxes are so scanty, that it would not surprise us to find no mention of Mordecai. But there is a person named by Ctesias, who probably saw the very chronicles of the kings of Media and Persia referred to in Esth. x. 2, whose name and character present some points of resemblance with Mordecai, viz. Matacas, or Natacas (as the name is variously written), whom he describes as Xerxes's chief favourite, and the most powerful of them all. His brief notice of him in these words, ἡμαρπένων δὲ μέγιστον ἠδύνατο Νατακάς, is in exact agreement with the description of Mordecai, Esth. ix. 4, x. 2, 3. He further relates of him, that when Xerxes after his return from Greece had commissioned Megabyzus to go and plunder the temple of Apollo at Delphi,^c upon his refusal, he sent Matacas the eunuch, to insult the god, and to plunder his property, which Matacas did, and returned to Xerxes. It is obvious how grateful to the feelings of a Jew, such as Mordecai was, would be a commission to desecrate and spoil a heathen temple. There is also much probability in the selection of a Jew to be his prime minister by a monarch of such decided iconoclastic propensities as Xerxes is known to have had (Prideaux, *Connect.* i. 231-233). Xerxes would doubtless see much analogy between the Magian tenets of which he was such a zealous

patron, and those of the Jews' religion; just as Pliny actually reckons Moses (whom he compares with Jannes) among the leaders of the Magian sect in the very same passage in which he relates that Osthanes the Magian author and heresiarch accompanied Xerxes in his Greek expedition, and who diffused the Magian doctrines (lib. xxx. cap. i. § 1).^d Magic. From the context it seems highly probable that this notice of Moses and of Jannes may be derived from the work of Osthanes, and if so, the probable intercourse of Osthanes with Mordecai would readily account for his mention of them. The point, however, here insisted upon is, that the known hatred of Xerxes to idol-worship makes his selection of a Jew for his prime minister very probable, and that there are strong points of resemblance in what is thus related of Matacas, and what we know from Scripture of Mordecai. Again, that Mordecai was what Matacas is related to have been, a eunuch, seems not improbable from his having neither wife nor child, from his bringing up his cousin Esther in his own house,^e from his situation in the king's gate, from his access to the court of the women, and from his being raised to the highest post of power by the king, which we know from Persian history was so often the case with the king's eunuchs. With these points of agreement between them, there is sufficient resemblance in their names to add additional probability to the supposition of their identity. The most plausible etymology usually given for the name *Mordecai* is that formed by Gesenius, who connects it with Merodach the Babylonian idol (called Mardok in the cuneiform inscriptions) and which appears in the names Mordacus, Sisi-Mordachus, in nearly the same form as in the Greek, *Μαρδοχαῖος*. But it is highly improbable that the name of a Babylonian idol should have been given to him under the Persian dynasty,^f and it is equally improbable that Mordecai should have been taken into the king's service before the commencement of the Persian dynasty. If then we suppose the original form of the name to have been Matacai, it would easily in the Chaldee orthography become Mordecai, just as מִיָּדָי is

מִיָּדָי for מִיָּדָי, נֶשֶׁבֶת for נֶשֶׁבֶת, כֶּסֶף for כֶּסֶף. In the Targum of Esther he is said to be called Mordecai, because he was like מִיָּדָי לְמִיָּדָי — a pure myrrh.

As regards his place in Rabbinical estimation, Mordecai, as is natural, stands very high. The interpolations in the Greek book of Esther are an indication of his popularity with his countrymen. The Targum (of late date) shows that this increased rather than diminished with the lapse of centuries. There Shimei in Mordecai's genealogy is identical with Shimei the son of Geru, who cursed David, and it is said that the reason why David would not permit him to be put to death then was, that he was revealed to him that Mordecai and Esther should descend from him; but that in his old age when this reason no longer applied, he was slain. It is also said of Mordecai that he knew the secret

^b Justin has the singular statement, "Primum Xerxes, rex Persarum, Judaeos domuit" (lib. xxxvi. cap. iii.). May not this arise from a confused knowledge of the events recorded in Esther?

^c It seems probable that some other temple, not that at Delphi, was at this time ordered by Xerxes to be spoiled, as no other writer mentions it. It might be that

of Apollo Didymaeus, near Miletus, which was destroyed by Xerxes after his return (Strab. xiv. cap. i. § 1).

^d To account for this, the Targum adds that he was 75 years old.

^e Mr. Rawlinson (*Herod.* l. 270) points out Mr. Laves's conclusion (*Nin.* ii. 441), that the Persians adopted generally the Assyrian religion, as "quite a mistake."

languages, i. e. the languages of all the nations mentioned in Gen. x., which the Jews count as seventy nations, and that his age exceeded 400 years (*Juchasin* ap. Wolf, and Stehelin, *Rabb. Liter.* i. 179). He is continually designated by the appellation מִיָּדִיקָא, "the Just," and the amplifications of Esth. viii. 15 abound in the most glowing descriptions of the splendid robes, and Persian buskins, and Median scimitars, and golden crowns, and the profusion of precious stones and Macedonian gold, on which was engraved a view of Jerusalem, and of the phylactery over the crown, and the streets strewn with myrtle, and the attendants, and the heralds with trumpets, all proclaiming the glory of Mordecai and the exaltation of the Jewish people. Benjamin of Tudela mentions the ruins of Shushan and the remains of the palace of Ahasuerus as still existing in his day, but places the tomb of Mordecai and Esther at Hamadan, or Ecbatana (p. 128). Others, however, place the tomb of Mordecai in Susa, and that of Esther in or near Baram in Galilee (note to Asher's *Benj. of Tud.* p. 166). With reference to the above-named palace of Ahasuerus at Shushan, it may be added that considerable remains of it were discovered by Mr. Loftus's excavations in 1852, and that he thinks the plan of the great colonnade, of which he found the bases remaining, corresponds remarkably to the description of the palace of Ahasuerus in Esth. i. (*Loftus, Chaldeea*, ch. xxviii.). It was built or begun by Darius Hystaspis. [A. C. H.]

MOREH. A local name of central Palestine, one of the very oldest that has come down to us. It occurs in two connexions.

1. THE PLAIN, or PLAINS (or, as it should rather be rendered, the OAK or OAKS), OF MOREH (אֵלוֹן מוֹרֶה; אֵלוֹנֵי מוֹרֶה; Samar. in both cases, אֵלוֹן מוֹרֶה; ἡ ὄρεῦς ἡ ὑψηλή; *convallis illustris, vallis tendens*), the first of that long succession of sacred and venerable trees which dignified the chief places of Palestine, and formed not the least interesting link in the chain which so indissolubly united the land to the history of the nation.

The Oak of Moreh was the first recorded halting-place of Abram after his entrance into the land of Canaan (Gen. xii. 6). Here Jehovah "appeared" to him, and here he built the first of the series of altars* which marked the various spots of his residence in the Promised Land, and dedicated it "to Jehovah, who appeared^b unto him" (ver. 7). It was at the "place of Shechem" (xii. 6), close to (אֵילֵי) the mountains of Ebal and Gerizim (Deut. xi. 30), where the Samar. Cod. adds "over against Shechem."

There is reason for believing that this place, the scene of so important an occurrence in Abram's early residence in Canaan, may have been also that of one even more important, the crisis of his later life, the offering of Isaac, on a mountain in "the land of Moriah." [MORIAH.]

A trace of this ancient name, curiously reappearing after many centuries, is probably to be found in Morthia, which is given on some ancient coins as one

* It may be roughly said that Abraham built altars; Isaac dug wells; Jacob erected stones.

^b הִרְאָה. This is a play upon the same word which, as we shall see afterwards, performs an important part in the name of MORIAH.

of the titles of Neapolis, i. e. Shechem, and by Pliny and Josephus as Mamortha^d or Mabortha (Reland, *Diss.* III. §8). The latter states (*B. J.* iv. 8, §1), that "it was the name by which the place was called by the country-people" (ἐπιχώριοι), who thus kept alive the ancient appellation just as the peasants of Hebron did that of Kirjath-arba down to the date of Sir John Maundeville's visit. [See p. 41 a.]

Whether the oaks of Moreh had any connexion with

2. THE HILL OF MOREH (גִּבְעַת הַמּוֹרֶה; Γαβαθαμάρα; Alex. ἀπο τοῦ βωμοῦ τοῦ αβραῶ; *collis excelsus*), at the foot of which the Midianites and Amalekites were encamped before Gideon's attack upon them (Judg. vii. 1), seems, to say the least, most uncertain. Copious as are the details furnished of that great event of Jewish history, those which enable us to judge of its precise situation are very scanty. But a comparison of Judg. vi. 33 with vii. 1 makes it evident that it lay in the valley of Jezreel, rather on the north side of the valley, and north also of the eminence on which Gideon's little band of heroes was clustered. At the foot of this latter eminence was the spring of Ain-Charod (A. V. "the well of Harod"), and a sufficient sweep of the plain intervened between it and the hill Moreh to allow of the encampment of the Amalekites. No doubt—although the fact is not mentioned—they kept near the foot of Mount Moreh, for the sake of some spring or springs which issued from its base, as the Ain-Charod did from that on which Gideon was planted. These conditions are most accurately fulfilled if we assume *Jebel ed-Duhy*, the "Little Hermon" of the modern travellers, to be Moreh, the *Ain-Jalood* to be the spring of Harod, and Gideon's position to have been on the north-east slope of *Jebel Fukda* (Mount Gilboa), between the village of *Nuris* and the last-mentioned spring. Between *Ain Jalood* and the foot of the "Little Hermon," a space of between 2 and 3 miles intervenes, ample in extent for the encampment even of the enormous horde of the Amalekites. In its general form this identification is due to Professor Stanley. The desire to find Moreh nearer to Shechem, where the "oak of Moreh" was, seems to have induced Mr. Van de Velde to place the scene of Gideon's battle many miles to the south of the valley of Jezreel, "possibly on the plain of *Tūbas* or of *Yāsir*;" in which case the encampment of the Israelites may have been on the ridge between *Wadi Ferra'* and *Wadi Tūbas*, near *Burj el-Ferra'* (*Syr. & Pal.* ii. 341-2). But this involves the supposition of a movement in the position of the Amalekites, for which there is no warrant either in the narrative or in the circumstances of the case; and at any rate, in the present state of our knowledge, we may rest tolerably certain that *Jebel ed-Duhy* is the HILL OF MOREH. [G.]

MORESHETH-GATH (מוֹרֶשֶׁת גַּת; κληρονομία Γέθ; *haereditas Geth*), a place named by the prophet Micah only (Mic. i. 14), in company with Lachish, Achzib, Mareshah, and other towns of the lowland district of Judah. His words, "therefore shalt thou give presents to Moresheth-

^c Ecclus. i. 26 perhaps contains a play on the name Moreh—"that foolish people (ὁ λαὸς ὁ μωρὸς) who dwell in Sicheim." If the pun existed in the Hebrew text it may have been between Sicheim and Sicho (drunken).

^d This form is possibly due to a confusion between Moreh and Mamre. (See Reland as above.)

gath" are explained by Ewald (*Propheten*, 330, 1) as referring to Jerusalem, and as containing an allusion to the signification of the name Moreseth, which, though not so literal as the play on those of Achzib and Mareshah, is yet tolerably obvious:—"Therefore shalt thou, O Jerusalem, give compensation to Moreseth-gath, itself only the possession of another city."

Micah was himself the native of a place called Moreseth, since he is designated, in the only two cases in which his name is mentioned, "Micah the Morashite," which latter word is a regular derivation from Moreseth; but whether Moreseth-gath was that place cannot be ascertained from any information given us in the Bible.

Eusebius and Jerome, in the *Onomasticon*, and Jerome in his Commentary on Micah (*Prologus*), give Morasthi as the name, not of the person, but of the place; and describe it as "a moderate-sized village (*haud grandis viculus*) near Eleutheropolis, the city of Philistia (Palaestinae), and to the east thereof."

Supposing *Beit-jibrin* to be Eleutheropolis, no traces of the name of Moreseth-gath have been yet discovered in this direction. The ruins of Maresha lie a mile or two due south of *Beit-jibrin*; but it is evident, from Mic. i. 14, 15, that the two were distinct.

The affix "gath" may denote a connexion with the famous Philistine city of that name—the site of which cannot, however, be taken as yet ascertained—or it may point to the existence of vineyards and wine-presses, "gath" in Hebrew signifying a wine-press or vat. [G.]

MORIAH. A name which occurs twice in the Bible (Gen. xxii. 2; 2 Chr. iii. 1).

1. THE LAND OF MORIAH (אֶרֶץ הַמֹּרְיָה; Samar. אֶרֶץ הַמֹּרְיָה: הָיָה יְהוָה הָיָה וְהָיָה; *terra visionis*). On "one of the mountains" in this district took place the sacrifice of Isaac (Gen. xxii. 2). What the name of the mountain was we are not told; but it was a conspicuous one visible from "afar off" (ver. 4). Nor does the narrative afford any data for ascertaining its position; for although it was more than two days' journey from the "land of the Philistines"—meaning no doubt the district of Gerar where Beersheba lay, the last place mentioned before and the first after the occurrence in question—yet it is not said how much more than two days it was. The mountain—the "place"—came into view in the course of the third day; but the time occupied in performing the remainder of the distance is not stated. After the deliverance of Isaac, Abraham, with a play on the name of Moriah impossible to convey in English, called the spot Jehovah-jireh, "Jehovah sees" (i. e. provides), and thus originated a proverb referring to the providential and opportune interference of God. "In the mount of Jehovah, He will be seen."

It is most natural to take the "land of Moriah" as the same district with that in which the "Oak (A. V. "plain") of Moreh" was situated, and not as that which contains Jerusalem, as the modern

* Michaelis (*Suppl.* No. 1458) suggests that the name may be more accurately Hammoriah, since it is not the practice in the early names of districts to add the article. Thus the land of Canaan is אֶרֶץ כְּנָעַן, not אֶרֶץ הַכְּנָעַן. See LABRADOR.]

† Following Aquila, τῆς γῆς τῆς καταφανῆς; and Symmachus, τῆς γῆς τῆς ὀρασίμας. The same rendering is adopted by the Samaritan version.

tradition, which would identify the Moriah of Gen. xxii. and that of 2 Chr. iii. 1 affirms. The former was well-known to Abraham. The former spot on which he had pitched his tent in the promised Land, and it was hallowed and enclosed to him by the first manifestation of Jehovah, in which he had been favoured, and by the erection of his first altar. With Jerusalem on the other hand, except as possibly the residence of Melchizedek, he had not any connexion whatever; it lay as entirely out of his path as it did out of that of Isaac and Jacob. The LXX. appear to have thus read or interpreted the original, since they render both Moriah and Moriah in Gen. by Ἰμαρῆα, while in 2 Chr. iii. they have Ἀμαρῆα. The one name is but the feminine of the other (Simonis, *Onom.* 414), and there is hardly more difference between them than between Maresha and Mareshah, and not so much as between Jerusalem and Jerushalem. The Jewish tradition, which first appears in Josephus—unless 2 Chr. iii. 1 be a still earlier hint of its existence—is fairly balanced by the rival tradition of the Samaritans, which affirms that Mount Gerizim was the scene of the sacrifice of Isaac, and which is at least as old as the 3rd century after Christ. [GERIZIM.]

2. MOUNT MORIAH (הַר הַמֹּרְיָה; ὄρος τῆς Ἀμαρῆα; Alex. Ἀμορῆα; Mons Moria). The name ascribed, in 2 Chr. iii. 1 only, to the eminence on which Solomon built the Temple. "And Solomon began to build the house of Jehovah in Jerusalem on the Mount Moriah, where He appeared to David his father, in a place which David reserved in the threshing-floor of Araunah the Jebusite." From the mention of Araunah, the inference is natural that the "appearance" alluded to occurred at the time of the purchase of the threshing-floor by David, and his erection thereon of the altar (2 Sam. xxiv. 1; 1 Chr. xxi.). But it will be observed that nothing is said in the narratives of that event of any "appearance" of Jehovah. The earlier and simpler record of Samuel is absolutely silent on the point. And in the later and more elaborate account of 1 Chr. xxi. the only occurrence which can be construed into such a meaning is that "Jehovah answered David by fire on the altar of burnt-offering."

A tradition which first appears in a definite shape in Josephus (*Ant.* i. 13, §1, 2, vii. 13, §4), and is now almost universally accepted, asserts that the "Mount Moriah" of the Chronicles is identical with the "mountain" in "the land of Moriah" of Genesis, and that the spot on which Jehovah appeared to David, and on which the Temple was built, was the very spot of the sacrifice of Isaac. In the early Targum of Onkelos on Gen. xxii. this belief is exhibited in a very mild form. The land of Moriah is called the "land of worship," and ver. 14 is given as follows: "And Abraham sacrificed and prayed in that place; and he said before Jehovah, In this place shall generations worship, because it shall be said in that day, In this mountain did Abraham worship before Jehovah." But in case

† Others take Moriah as Moreh-jah (i. e. Jehovah), but this would be to anticipate the existence of the name of Jehovah, and, as Michaelis has pointed out (*Suppl.* No. 1458), the name would more probably be Moreh-ki being the name by which God was known to Abraham.

‡ אֶרֶץ הַמֹּרְיָה.

the Jerusalem Targum the latter passage is thus given. "Because in generations to come it shall be said, in the mount of the house of the sanctuary of Jehovah did Abraham offer up Isaac his son, and in this mountain which is the house of the sanctuary was the glory of Jehovah much manifest." And those who wish to see the tradition in its complete and detailed form, may consult the Targum of R. Joseph on 1 Chr. xxi. 15, and 2 Chr. iii. 1, and the passages collected by Beer (*Leben Abrahams nach jüdischer Sage*, 57-71).^e But the single occurrence of the name in this one passage of Chronicles is surely not enough to establish a coincidence, which if we consider it is little short of miraculous. Had the fact been as the modern belief asserts, and had the belief existed in the minds of the people of the Old or New Testament, there could not fail to be frequent references to it, in the narrative—so detailed—of the original dedication of the spot by David; in the account of Solomon's building in the book of Kings; of Nehemiah's rebuilding (compare especially the reference to Abraham in ix. 7); or of the restorations and purifications of the Maccabees. It was a fact which must have found its way into the paronomastic addresses of the prophets, into the sermon of St. Stephen, so full of allusion to the Founders of the nation, or into the argument of the author of the Epistle to the Hebrews. But not so; on the contrary, except in the case of Salem, and that is by no means ascertained—the name of Abraham does not, as far as the writer is aware, appear once in connexion with Jerusalem or the later royal or ecclesiastical glories of Israel. Jerusalem lies out of the path of the patriarchs, and has no part in the history of Israel till the establishment of the monarchy. The "high places of Isaac," as far as we can understand the allusion of Amos (vii. 9, 16) were in the northern kingdom. To connect Jerusalem in so vital a manner with the life of Abraham, is to antedate the whole of the later history of the nation and to commit a serious anachronism, warranted neither by the direct nor indirect statements of the sacred records.

But in addition to this, Jerusalem is incompatible with the circumstances of the narrative of Gen. xxii. To name only two instances—(1.) The Temple mount cannot be spoken of as a conspicuous eminence. "The towers of Jerusalem," says Professor Stanley (*S. & P.* 251), "are indeed seen from the ridge of Mar Elias at the distance of three miles to the south, but there is no elevation; nothing corresponding to the 'place afar off' to which Abraham 'lifted up his eyes.' And the special locality which Jewish tradition has assigned for the place, and whose name is the chief guarantee for the tradition—Mount Moriah, the hill of the Temple—is not visible till the traveller is close upon it at the northern edge of the valley of Hinnom, from whence he looks down upon it as on a lower & eminence."^f

(2.) If Salem was Jerusalem, then the trial of

Abraham's faith, instead of taking place in the lonely and desolate spot implied by the narrative, where not even fire was to be obtained, and where no help but that of the Almighty was nigh, actually took place under the very walls of the city of Melchizedek.

But, while there is no trace except in the single passage quoted of Moriah being attached to any part of Jerusalem—on the other hand in the slightly different form of MOREH it did exist attached to the town and the neighbourhood of Shechem, the spot of Abram's first residence in Palestine. The arguments in favour of the identity of Mount Gerizim with the mountain in the land of Moriah of Gen. xxii., are stated under GERIZIM (vol. i. p. 679, 680). As far as they establish that identity, they of course destroy the claim of Jerusalem. [G.]

MORTAR. The simplest and probably most ancient method of preparing corn for food was by pounding it between two stones (*Virg. Aen. i.* 179). Convenience suggested that the lower of the two stones should be hollowed, that the corn might not escape, and that the upper should be shaped so as to be convenient for holding. The pestle and mortar must have existed from a very early period. The Israelites in the desert appear to have possessed mortars and handmills among their necessary domestic utensils. When the manna fell they gathered it, and either ground it in the mill or pounded it in the mortar (מֹרְתָה, *mēdōcāh*) till it was fit for use (*Num. xi.* 8). So in the present day stone mortars are used by the Arabs to pound wheat for their national dish *kibby* (Thomson, *The Land and the Book*, ch. viii, p. 94). Niebuhr describes one of a very simple kind which was used on board the vessel in which he went from Jidda to Lohëia. Every afternoon one of the sailors had to take the *durra*, or millet, necessary for the day's consumption and pound it "upon a stone, of which the surface was a little curved, with another stone which was long and rounded" (*Descr. de l'Arab.* p. 45). Among the inhabitants of Ezzezhoo, a Druse village, Burckhardt saw coffee-mortars made out of the trunks of oak-trees (*Syria*, p. 87, 8). The spices for the incense are said to have been prepared by the house of Abtines, a family set apart for the purpose, and the mortar which they used was, with other spoils of the Temple, after the destruction of Jerusalem by Titus, carried to Rome, where it remained till the time of Hadrian (*Reggio in Martinet's Hebr. Chrest.* p. 35). Buxtorf mentions a kind of mortar (מֹרְתָה, *cūtāsh*) in which olives were slightly bruised before they were taken to the olive-presses (*Lex. Talm. s. v.* מֹרְתָה). From the same root as this last is derived *mactēsh* (מֹכְתֵשׁ, *Prov. xxvii.* 22), which probably denotes a mortar of a larger kind in which corn was pounded. "Though thou bray the fool in the mortar among the bruised

any play of words or other pretext be connected with it. Of this kind were the early Christian legends that Golgotha was the place of the burial of the first Adam as well as of the death of the Second (see *Mislin, Saints Lieux*, ii. 304, 5). Of this kind also are the Mohammedan legends which cluster round all the shrines and holy places, both of Palestine and Arabia. In the Targum of Chronicles (2 Chr. iii. 1) alluded to above, the Temple mount is made to be also the scene of the vision of Jacob.

^e See JERUSALEM, vol. i. 985 b, and the plate in Bartlett's *Walks* there referred to

^e The modern form of the belief is well expressed by the latest Jewish commentator (Kalisch, *Genesis*, 444, 5): "The place of the future temple, where it was promised the glory of God should dwell, and whence atonement and peace were to bless the hearts of the Hebrews, was halloved by the most brilliant act of piety, and the deed of which his ancestor was thus more prominently presented to the imitation of his descendants." The spot of the sacrifice of Isaac is actually shewn in Jerusalem (Barclay, *City*, 109).

^f There is in the East a natural tendency when a place is established as a sanctuary to make it the scene of all the notable events, possible or impossible, which can by

corn with the pestle, yet will not his folly depart from him." Corn may be separated from its husk and all its good properties preserved by such an operation, but the fool's folly is so essential a part of himself that no analogous process can remove it from him. Such seems the natural interpretation of this remarkable proverb. The language is intentionally exaggerated, and there is no necessity for supposing an allusion to a mode of punishment by which criminals were put to death, by being pounded in a mortar. A custom of this kind existed among the Turks, but there is no distinct trace of it among the Hebrews. The Ulemats, or body of lawyers, in Turkey had the distinguished privilege, according to De Tott (*Mem.* i. p. 28. Eng. tr.), of being put to death only by the pestle and the mortar. Such, however, is supposed to be the reference in the proverb by Mr. Roberts, who illustrates it from his Indian experience. "Large mortars are used in the East for the purpose of separating the rice from the husk. When a considerable quantity has to be prepared, the mortar is placed outside the door, and two women, each with a pestle of five feet long, begin the work. They strike in rotation, as blacksmiths do on the anvil. Cruel as it is, this is a punishment of the state: the poor victim is thrust into the mortar, and beaten with the pestle. The late king of Kandy compelled one of the wives of his rebellious chiefs thus to beat her own infant to death. Hence the saying, 'Though you beat that loose woman in a mortar, she will not leave her ways:' which means, 'Though you chastise her ever so much, she will never improve'" (*Orient. Illustr.* p. 368).

MORTER* (Gen. xi. 3; Ex. i. 14; Lev. xiv. 42, 45; Is. xii. 25; Ez. xiii. 10, 11, 14, 15, xxii. 28; Nah. iii. 14). Omitting iron cramps, lead, [HANDICRAFT], and the instances in which large stones are found in close apposition without cement, the various compacting substances used in Oriental buildings appear to be—1. bitumen, as in the Babylonian structures; 2. common mud or moistened clay; 3. a very firm cement compounded of sand, ashes, and lime, in the proportions respectively of 1, 2, 3, well pounded, sometimes mixed and sometimes coated with oil, so as to form a surface almost impenetrable to wet or the weather. [PLASTER.] In Assyrian, and also Egyptian brick buildings, stubble or straw, as hair or wool among ourselves, was added to increase the tenacity (Shaw, *Trav.* p. 206; Volney, *Trav.* ii. p. 436; Chardin, *Voy.* iv. 116). If the materials were bad in themselves, as mere mud would necessarily be, or insufficiently mixed, or, as the Vulgate seems to understand (Ez. xiii. 10), if straw were omitted, the mortar or cob-wall would be liable to crumble under the influence of wet weather. (See Shaw, *Trav.* 136, and Ges. p. 1515, s. v. תַּפַּל: a word connected with the Arabic *Tafal*,^b a substance resembling pipe-clay, believed by Burckhardt to be the detritus of the felspar of

* 1. מֹרְטָר; πηλός, *caementum* a word from the same root (מֹרְטָר "boil") as מֹרְטָר "slime" or "bitumen," used in the same passage, Gen. xi. 3. Ghomēr is also rendered "clay," evidently plastic clay, Is. xxix. 16, and elsewhere. 2. מֹרְטָר; χυός, *lutum*, also *limus*, *pulvis*, A. V. "dust," "powder," as in 2 K. xxiii. 6, and Gen. li. 7.

• مَرْتَر.

granite, and used for taking stains out of cloths; Burckhardt, *Syria*, p. 488; Mishn. *Pirach.* l. 3; wheels for grinding chalk or lime for mortar, closely resembling our own machines for the same purpose, are in use in Egypt (Niebuhr, *Voy.* i. 122, pl. 17; Burckhardt, *Nubia*, p. 82, 97, 102, 140; Hasselquist, *Trav.* p. 90). [HOUSE; CLAY.]

MO'SERAH (מֹסֶרָה; *Mosoupois*: *Mosou*, xxxiii. 30, its plural form), the name of a place near Mount Hor. Hengstenberg (*Austriac. der Pentat.*) thinks it lay in the Arabah, where that mountain overhangs it. Burckhardt suggests that possibly *Wady Mousa*, near Petra and Mount Hor, may contain a corruption of Mosera. This does not seem likely. Used as a common noun, the word means "bonds, fetters." In Deut. it is said that "there Aaron died." Probably the people encamped in this spot adjacent to the mount, which Aaron ascended, and where he died. [H. B.]

MO'SES (Heb. *Mōsheh*, מֹשֶׁה = "drawn": LXX., Josephus, Philo, the most ancient MSS. of N. T., *Μωϋσῆς*, declined *Μωϋσαίος*, *Μωϋσαίω*, *Μωϋσῆ*, *Μωϋσαία*, or *Μωϋσῆν*; Vulg. *Moyse*, declined *Moyse*, gen. and dat., *Moyse*, acc.: Lat. Text of N. T. and Protestant versions, *Moses*; Arabic, *Mūsa*: Numenius ap. Eus. *Præp.* Ec. ii. 8, 27, *Μουσαῖος*: Artapanus ap. Eus. *Id.* ii. 8, 27, *Μουσαῖος*; Joseph. c. *Ap.* i. 26, 28, 30, *Μωϋσῆς*; Manetho sp. Joseph. c. *Ap.* i. 26, 28, 30, *Osarsiph*: Chacremon, ap. *ib.* 32, *Taitben*: "the man of God," Ps. xc., title, 1 Chr. xxiii. 14; "the slave of Jehovah," Num. xii. 7, Deut. xxxiv. 3, Job. i. 1, Ps. cv. 26; "the chosen," Ps. cv. 23). The legislator of the Jewish people, and in a certain sense the founder of the Jewish religion. No one else presented so imposing a figure to the external Gentile world; and although in the Jewish nation his fame is eclipsed by the larger details of the life of David, yet he was probably always regarded as their greatest hero.

The materials for his life are—
I. The details preserved in the four last books of the Pentateuch.

II. The allusions in the Prophets and Pauline, which in a few instances seem independent of the Pentateuch.

III. The Jewish traditions preserved in the N. T. (Acts vii. 20-38; 2 Tim. iii. 8, 9; Heb. xi. 23-28; Jude 9); and in Josephus (*Ant.* ii. iii. 10), Philo (*Vita Moyse*), and Clemens. Alex. (*Strom.*).

IV. The heathen traditions of Manetho, Irenæus, Eusebius (*Præp.* Ec. ix. 8, 26, 27), and of Hecateus in Diod. Sic. xi., Strabo xvi. 2.

V. The Mussulman traditions in the *Koran* (vi. vii. x. xviii. xx. xxviii. xl.), and the Arabian legends, as given in Weil's *Biblical Legends*; D'Herbelot ("Moussa"), and Lane's *Selectans*, p. 182.

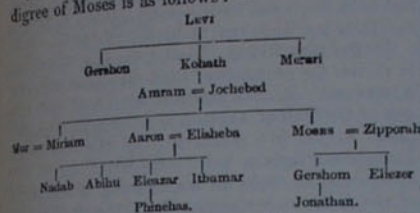
VI. Apocryphal Books of Moses (Fabricius, *Col. Pseud.* V. T. i. p. 825):—(1) Prayers of Moses. (2) Apocalypse of Moses. (3) Ascension of Moses. (These are only known by fragments.)

VII. In modern times his career and legislation has been treated by Warburton, Michaelis, Ewald, and Bunsen.

* πρώτος ἀνάγνωστος ὁ θαυμαστός θεολόγος καὶ σοφὸς ὁσένης, Eus. *Præp.* Ec. vii. 8. Comp. Philo, *V. M.* i. 11.

His life, in the later period of the Jewish history, was divided into three equal portions of forty years each (Acts vii. 23, 30, 36). This agrees with the natural arrangement of his history into the three parts of his Egyptian education, his exile in Arabia, and his government of the Israelite nation in the Wilderness and on the confines of Palestine.

I. His birth and education. The immediate pedigree of Moses is as follows:—



In the Koran, by a strange confusion, the family of Moses is confounded with the Holy Family of Nazareth, chiefly through the identification of Mary and Miriam, and the 3rd chapter, which describes the evangelical history, bears the name of the "Family of Amram." Although little is known of the family except through its connexion with this its most illustrious member, yet it was not without influence on his after-life.

The fact that he was of the tribe of Levi no doubt contributed to the selection of that tribe as the sacred caste. The tie that bound them to Moses was one of kinship, and they thus naturally rallied round the religion which he had been the means of establishing (Ex. xxxii. 28) with an ardour which could not have been found elsewhere. His own eager devotion is also a quality, for good or evil, characteristic of the whole tribe.

The Levitical parentage and the Egyptian origin both appear in the family names. *Gershom*, *Eleazar*, are both repeated in the younger generations. *Moses* (vide *infra*) and *Phinehas* (see Brugsch, *Hist. de l'Égypte*, i. 173) are Egyptian. The name of his mother, Jochebed, implies the knowledge of the name of *JEHOVAH* in the bosom of the family. It is its first distinct appearance in the sacred history.

Miriam, who must have been considerably older than himself, and Aaron, who was three years older (Ex. vii. 7), afterwards occupy that independence of position which their superior age would naturally give them.

Moses was born according to Manetho (Jos. c. Ap. i. 26, ii. 2) at Heliopolis, at the time of the deepest depression of his nation in the Egyptian servitude. Hence the Jewish proverb, "When the tale of bricks is doubled then comes Moses." His birth (according to Josephus, *Ant.* ii. 9, § 2, 3, 4) had been foretold to Pharaoh by the Egyptian magicians, and to his father Amram by a dream—as respectively the future destroyer and deliverer. The pangs of his mother's labour were alleviated so as to enable her to evade the Egyptian midwives. The story of his birth is thoroughly Egyptian in its scene. The beauty of the new-born babe—in the later versions of the story amplified into a

¹ She was (according to Artapanus, *Eus. Præp. Ev.* ix. 27) the daughter of Palmanotes, who was reigning at Heliopolis, and the wife of Cherephres, who was reigning at Memphis. In this tradition, and that of Philo (V. M. i. 4), she has no child, and hence her delight at finding one.

² Brugsch, however (*L'Histoire d'Égypte*, pp. 167, 173), renders the name *Mes* or *Messon* = child, borne by one of the princes of Ethiopia under Rameses II. In the Arabic traditions the name is derived from his discovery in the

beauty and size (Jos. *Ibid.* § 1, 5) almost divine (*ἀστέριος τῷ θεῷ*, Acts vii. 20; the word *ἀστέριος* is taken from the LXX. version of Ex. ii. 2, and is used again in Heb. xi. 23, and is applied to none but Moses in the N.T.)—induced the mother to make extraordinary efforts for its preservation from the general destruction of the male children of Israel. For three months the child was concealed in the house. Then his mother placed him in a small boat or basket of papyrus—perhaps from a current Egyptian belief that the plant is a protection from crocodiles (Plut. *Is. & Os.* 358)—closed against the water by bitumen. This was placed among the aquatic vegetation by the side of one of the canals of the Nile. [NILE.] The mother departed as if unable to bear the sight. The sister lingered to watch her brother's fate. The basket (Jos. *Ibid.* § 4) floated down the stream.

The Egyptian princess (to whom the Jewish traditions gave the name of *Thermuthis*, Jos. *Ant.* ii. 9, § 5; Artapanus, *Præp. Ev.* ix. 27, the name of *Merrhis*, and the Arabic traditions that of *Asiat*, Jalaladdin, 387) came down, after the Homeric simplicity of the age, to bathe in the sacred river, or (Jos. *Ant.* ii. 9, § 5) to play by its side. Her attendant slaves followed her. She saw the basket in the flags, or (Jos. *Ibid.*) borne down the stream, and dispatched divers after it. The divers, or one of the female slaves, brought it. It was opened, and the cry of the child moved the princess to compassion. She determined to rear it as her own. The child (Jos. *Ibid.*) refused the milk of Egyptian nurses. The sister was then at hand to recommend a Hebrew nurse. The child was brought up as the princess's son, and the memory of the incident was long cherished in the name given to the founding of the water's side—whether according to its Hebrew or Egyptian form. Its Hebrew form is מֹשֶׁה, *Mosheh*, from מָשָׁה, *Mashâh*, "to

draw out"—"because I have drawn him out of the water." But this (as in many other instances, *Babel*, &c.) is probably the Hebrew form given to a foreign word. In Coptic, *mo* = water, and *ush* = saved. This is the explanation given by Josephus (*Ant.* ii. 9, § 6; c. *Apion*, i. 31⁴), and confirmed by the Greek form of the word adopted in the LXX., and thence in the Vulgate, *Μωϋσῆς*, *Moses*, and by Artapanus *Μώυσοσ* (*Eus. Præp. Ev.* ix. 27). His former Hebrew name is said to have been Joachim (Clem. Alex. *Strom.* i. p. 343). The child was adopted by the princess. Tradition describes its beauty as so great that passers-by stood fixed to look at it, and labourers left their work to steal a glance (Jos. *Ant.* ii. 9, § 6).

From this time for many years Moses must be considered as an Egyptian. In the Pentateuch this period is a blank, but in the N. T. he is represented as "educated (*ἐπαίδευθῆναι*) in all the wisdom of the Egyptians," and as "mighty in words and deeds" (Acts vii. 22). The following is a brief summary of the Jewish and Egyptian traditions which fill up the silence of the sacred writer. He was educated at Heliopolis (comp. Strabo, xvii. 1), and grew up there

water and among the trees; "for in the Egyptian language *mo* is the name of water, and *se* is that of a tree" (Jalaladdin, 387).

⁴ Philo (V. M. i. 4), *môs* = water; Clem. Alex. (*Strom.* i. p. 343), *môu* = water. Clement (*id.*) derives *Moses* from "drawing breath." In an ancient Egyptian treatise on agriculture cited by Chwolson (*Ueberreste*, &c., 12 no. 8) his name is given as *Monios*.

as a priest, under his Egyptian name of Osarsiph (Manetho, apud Jos. c. *Ap.* i. 26, 28, 31) or Tisithen (Chaeremon, apud *ib.* 32). "Osarsiph" is derived by Manetho from Osiris, i. e. (Osiri-tsif?) "saved by Osiris" (Osborn, *Monumental Egypt*). He was taught the whole range of Greek, Chaldee, and Assyrian literature. From the Egyptians especially he learned mathematics, to train his mind for the unprejudiced reception of truth (Philo, *V. M.* i. 5). "He invented boats and engines for building—instruments of war and of hydraulics—hieroglyphics—division of lands" (Artapanus, ap. *Eus. Præp. Ev.* ix. 27). He taught Orpheus, and was hence called by the Greeks Musæus (ib.), and by the Egyptians Hermes (ib.). He taught grammar to the Jews, whence it spread to Phœnicia and Greece (Eupolemus, ap. *Clem. Alex. Strom.* i. p. 243). He was sent on an expedition against the Ethiopians. He got rid of the serpents of the country to be traversed by turning baskets full of ibises upon them (*Jos. Ant.* ii. 10, §2), and founded the city of Hermopolis to commemorate his victory (Artapanus, ap. *Eus. ix.* 27). He advanced to Saba, the capital of Ethiopia, and gave it the name of Mæroe, from his adopted mother Merrhis, whom he married there (ib.). Tharbis, the daughter of the king of Ethiopia, fell in love with him, and he returned in triumph to Egypt with her as his wife (*Jos. Ibid.*).

II. The nurture of his mother is probably spoken of as the link which bound him to his own people, and the time had at last arrived when he was resolved to reclaim his nationality. Here again the N. T. preserves the tradition in a distincter form than the account in the Pentateuch. "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures"—the ancient accumulated treasure of Rhampsinitus and the old kings—"of Egypt" (*Heb.* xi. 24-26). In his earliest infancy he was reported to have refused the milk of Egyptian nurses (*Jos. Ant.* ii. 9, §5), and when three years old to have trampled under his feet the crown which Pharaoh had playfully placed on his head (ib. 7). According to the Alexandrian representation of Philo (*V. M.* i. 6), he led an ascetic life, in order to pursue his high philosophic speculations. According to the Egyptian tradition, although a priest of Heliopolis, he always performed his prayers, according to the custom of his fathers, outside the walls of the city, in the open air, turning towards the sun-rising (*Jos. c. Apion.* ii. 2). The king was excited to hatred by the priests of Egypt, who foresaw their destroyer (ib.), or by his own envy (Artapanus, ap. *Eus. Pr. Ev.* ix. 27). Various plots of assassination were contrived against him, which failed. The last was after he had already escaped across the Nile from Memphis, warned by his brother Aaron, and when pursued by the assassin he killed him (ib.). The same general account of conspiracies against his life appears in Josephus (*Ant.* ii. 10). All that remains of these traditions in the sacred narrative is the simple and natural incident, that seeing an Israelite suffering the bastinado from an Egyptian, and thinking that they were alone, he slew the Egyptian (the later tradition, preserved by Clement of Alexandria, said, "with a word of his mouth"), and buried the corpse in the sand (the sand of the desert then, as now, running close up to the cultivated tract). The fire of patriotism which thus turned him into

a deliverer from the oppressors, turns him in the same story into the peace-maker of the oppressed. It is characteristic of the faithfulness of the Jewish records that his flight is there occasionally named by the malignity of his countrymen than by the enmity of the Egyptians. And in St. Stephen's speech this part of the story which is drawn out at great length than in the original, evidently with a view of showing the identity of the narrow spirit which had thus displayed itself equally against their first and their last Deliverer (*Acts vii.* 25-35).

He fled into Midian. Beyond the fact that it was in or near the peninsula of Sinai, its precise situation is unknown. Arabian tradition points to the country east of the Gulf of Akaba (see *Laborde*). Josephus (*Ant.* ii. 11, §1) makes it "by the Red Sea." There was a famous well ("the well," *Ex. ii.* 15) surrounded by tanks for the watering of the flocks of the Bedouin herdsmen. By this well the fugitive seated himself "at noon" (*Jos. Ibid.*), and watched the gathering of the sheep. There were the Arabian shepherds, and there were also some maidens, whom the shepherds rudely drove away from the water. The chivalrous spirit (if we may so apply a modern phrase) which had already broken forth in behalf of his oppressed countrymen, broke forth again in behalf of the distressed maidens. They returned unusually soon to their father, and told him of their adventure. Their father was a person of whom we know little, but of whom that little shows how great an influence he exercised over the future career of Moses. It was Jethro, or REUEL, or HOBAB, chief or priest ("Sheikh" exactly expresses the union of the religious and political influence) of the Midianite tribes.

Moses, who up to this time had been "an Egyptian" (*Ex. ii.* 19), now became for an unknown period, extended by the later tradition over thirty years (*Acts vii.* 30), an Arabian. He married Zipporah, daughter of his host, to whom he also became the slave and shepherd (*Ex. ii.* 21, iii. 1).

The blank which during the stay in Egypt is filled up by Egyptian traditions, can here only be supplied from indirect allusions in other parts of the O. T. The alliance between Israel and the Kenite branch of the Midianites, now first formed, was never broken. [KENITES.] Jethro became their guide through the desert. If from Egypt, as we have seen, was derived the secular and religious learning of Moses, and with this much of their outward ceremonial, so from Jethro was derived the organization of their judicial and social arrangements during their nomadic state (*Ex. xviii.* 21-23). Nor is the conjecture of Ewald (*Gesch.* ii. 59, 60) improbable, that in this pastoral and simple relation there is an indication of a wider concert than is directly stated between the rising of the Israelites in Egypt and the Arabian tribes, who, under the name of "the Shepherds," had been recently expelled. According to Artapanus (*Eus. Pr. Ev.* ix. 27) Reuel actually urged Moses to make war upon Egypt. Something of a point actually is implied in the visit of Aaron to the desert (*Ex. iv.* 27; comp. Artapanus, *ut supra*); something also in the sacredness of Sinai, already recognised both by Israel and by the Arabs (*Ex. vii.* 27; *Jos. Ant.* ii. 12, §1).

But the chief effect of this stay in Arabia is on Moses himself. It was in the seclusion and simplicity of his shepherd-life that he received his call as a prophet. The traditional scene of this great event is in the valley of Shoayb, or Hobab, on the N. side of Jebel Mûsa. Its exact spot is marked

by the convent of S. Catherine, of which the altar is said to stand on the site of the Burning Bush. The original indications are too slight to enable us to fix the spot with any certainty. It was at "the back" of "the wilderness" at Horeb (Ex. iii. 1): to which the Hebrew adds, whilst the LXX. omits, "the mountain of God." Josephus further particularises that it was the loftiest of all the mountains in that region, and best for pasturage, from its good grass; and that, owing to a belief that it was inhabited by the Divinity, the shepherds feared to approach it (*Ant.* ii. 12, §1). Philo (*V. M.* i. 12) adds "a grove" or "glade."

Upon the mountain was a well-known acacia [SHITTIM] (the definite article may indicate either "the particular celebrated tree," sacred perhaps already, or "the tree" or "vegetation peculiar to the spot"), the thorn-tree of the desert, spreading out its tangled branches, thick set with white thorns, over the rocky ground. It was this tree which became the symbol of the Divine Presence; a flame of fire in the midst of it, in which the dry branches would naturally have crackled and burnt in a moment, but which played round it without consuming it. In Philo (*V. M.* i. 12) "the angel" is described as a strange, but beautiful creature. Artapanus (*Eus. Praep. Ev.* ix. 27) represents it as a fire suddenly bursting from the bare ground, and feeding itself without fuel. But this is far less expressive than the Biblical image. Like all the visions of the Divine Presence recorded in the O. T., as manifested at the outset of a prophetic career, this was exactly suited to the circumstances of the tribe. It was the true likeness of the condition of Israel, in the furnace of affliction, yet not destroyed (*comp.* Philo, *V. M.* i. 12). The place too, in the desert solitude, was equally appropriate, as a sign that the Divine protection was not confined either to the sanctuaries of Egypt, or to the Holy Land, but was to be found with any faithful worshipper, fugitive and solitary though he might be. The rocky ground at once became "holy," and the shepherd's sandals was to be taken off no less than on the threshold of a palace or a temple. It is this feature of the incident on which St. Stephen dwells, as a proof of the universality of the true religion (*Acts* vii. 29-33).

The call or revelation was twofold—

1. The declaration of the Sacred Name expresses the eternal self-existence of the One God. The name itself, as already mentioned, must have been known in the family of Aaron. But its grand significance was now first drawn out. [JEHOVAH.]

2. The mission was given to Moses to deliver his people. The two signs are characteristic—the one of his past Egyptian life—the other of his active shepherd life. In the rush of leprosy into his hand is the link between him and the people whom the Egyptians called a nation of lepers. In the transformation of his shepherd's staff is the glorification of the simple pastoral life, of which that staff was the symbol, into the great career which lay before it. The humble yet wonderfully observes, what the despised Cross is in the first history of Christianity.

* The Mussulman legends speak of his white shining hand as the instrument of his miracles (D'Herbelot). Hence "the white hand" is proverbial for the healing art. † So Ewald (*Geschichte*, vol. ii. pt. 2, p. 105), taking the sickness to have visited Moses. Rosenmüller makes Ger-

In this call of Moses, as of the apostles afterwards, the man is swallowed up in the cause. Yet this is the passage in his history which, more than any other, brings out his outward and domestic relations.

He returns to Egypt from his exile. His Arabian wife and her two infant sons are with him. She is seated with them on the ass—the ass was known as the animal peculiar to the Jewish people from Jacob down to David). He apparently walks by their side with his shepherd's staff. (The LXX. substitute the general term τὰ ὄνομαζα.)

On the journey back to Egypt a mysterious incident occurred in the family, which can only be explained with difficulty. The most probable explanation seems to be, that at the caravanserai either Moses or Gershom (the context of the preceding verses, iv. 22, 23, rather points to the latter) was struck with what seemed to be a mortal illness. In some way, not apparent to us, this illness was connected by Zipporah with the fact that her son had not been circumcised—whether in the general neglect of that rite amongst the Israelites in Egypt, or in consequence of his birth in Midian. She instantly performed the rite, and threw the sharp instrument, stained with the fresh blood, at the feet of her husband, exclaiming in the agony of a mother's anxiety for the life of her child—"A bloody husband thou art, to cause the death of my son." Then, when the recovery from the illness took place (whether of Moses or Gershom), she exclaims again, "A bloody husband still thou art, but not so as to cause the child's death, but only to bring about his circumcision."†

It would seem to have been in consequence of this event, whatever it was, that the wife and her children were sent back to Jethro, and remained with him till Moses joined them at Rephidim (*Ex.* xviii. 2-6), which is the last time that she is distinctly mentioned. In *Num.* xii. 1 we hear of a Cushite wife who gave umbrage to Miriam and Aaron. This may be—(1) an Ethiopian (Cushite) wife, taken after Zipporah's death (*Ewald, Gesch.* ii. 229). (2) The Ethiopian princess of Josephus (*Ant.* i. 10, §2): (but that whole story is probably only an inference from *Num.* xii. 1). (3) Zipporah herself, which is rendered probable by the juxtaposition of Cushan with Midian in *Hab.* iii. 7.

The two sons also sink into obscurity. Their names, though of Levitical origin, relate to their foreign birth-place. Gershom, "stranger," and Eli-ezer, "God is my help," commemorated their father's exile and escape (*Ex.* xviii. 3, 4). Gershom was the father of the wandering Levite Jonathan (*Judg.* xviii. 30), and the ancestor of Shebuel, David's chief treasurer (*1 Chr.* xxiii. 16, xxiv. 20). Eliezer had an only son, Rehabiah (*1 Chr.* xxiii. 17), who was the ancestor of a numerous but obscure progeny, whose representative in David's time—the last descendant of Moses known to us—was Shelomith, guard of the consecrated treasures in the Temple (*1 Chr.* xxvi. 25-28).

After this parting he advanced into the desert, and at the same spot where he had had his vision encountered Aaron (*Ex.* iv. 27). From that meeting and cooperation we have the first distinct in-

shom the victim, and makes Zipporah address Jehovah, the Arabic word for "marriage" being a synonym for "circumcision." It is possible that on this story is founded the tradition of Artapanus (*Eus. Pr. Ev.* ix. 27), that the Ethiopians derived circumcision from Moses.

dication of his personal appearance and character. The traditional representations of him in some respects well agree with that which we derive from Michael Angelo's famous statue in the church of *S. Pietro in Vinculi* at Rome. Long shaggy hair and beard is described as his characteristic equally by Josephus, Diodorus (i. p. 424), and Artapanus (*κομήτης*, apud Eus. *Pr. Ev.* ix. 27). To this Artapanus adds the curious touch that it was of a reddish hue, tinged with gray (*πυρράκης, παλιός*). The traditions of his beauty and size as a child have been already mentioned. They are continued to his manhood in the Gentile descriptions. "Tall and dignified," says Artapanus (*μάκρος, ἀξιοματικός*)—"Wise and beautiful as his father Joseph" (with a curious confusion of genealogies), says Justin (xxxvi. 2).

But beyond the slight glance at his infantine beauty, no hint of this grand personality is given in the Bible. What is described is rather the reverse. The only point there brought out is a singular and unlooked for infirmity. "O my Lord, I am not eloquent, neither heretofore nor since Thou hast spoken to Thy servant; but I am slow of speech and of a slow tongue. . . . How shall Pharaoh hear me, which am of uncircumcised lips?" (i. e. slow, without words, stammering, hesitating: *ισχνόφωνος καὶ βαρόγλωστος*, LXX.), his "speech contemptible," like St. Paul's—like the English Cromwell (comp. Carlyle's *Cromwell*, ii. 219)—like the first efforts of the Greek Demosthenes. In the solution of this difficulty which Moses offers, we read both the disinterestedness, which is the most distinct trait of his personal character, and the future relation of the two brothers. "Send, I pray Thee, by the hand of him whom Thou wilt send" (i. e. "make any one Thy apostle rather than me"). In outward appearance this prayer was granted. Aaron spoke and acted for Moses, and was the permanent inheritor of the sacred staff of power. But Moses was the inspiring soul behind; and so as time rolls on, Aaron, the prince and priest, has almost disappeared from view, and Moses, the dumb, backward, disinterested prophet, is in appearance, what he was in truth, the foremost leader of the chosen people.

III. The history of Moses henceforth is the history of Israel for forty years. But as the incidents of this history are related in other articles, under the heads of EGYPT, EXODUS, PLAGUES, SINAI, LAW, PASSOVER, WANDERINGS, WILDERNESS, it will be best to confine ourselves here to such indications of his personal character as transpire through the general framework of the narrative.

It is important to trace his relation to his immediate circle of followers. In the Exodus, he takes the decisive lead on the night of the flight. Up to that point he and Aaron appear almost on an equality. But after that, Moses is usually mentioned alone. Aaron still held the second place, but the character of interpreter to Moses which he had borne in speaking to Pharaoh withdraws, and it would seem as if Moses henceforth became altogether what hitherto he had only been in part, the prophet of the people. Another who occupies a place nearly equal to Aaron, though we know but little of him, is HUR, of the tribe of Judah, husband of Miriam, and grandfather of the artist Bezaleel (*Joseph. Ant.* iii. 2, §4). He and Aaron are the chief supporters of Moses in moments of weariness or excitement. His adviser in regard to the route through the wilderness as well as in the judicial

arrangements, was, as we have seen, JETHRO. His servant, occupying the same relation to him as Elshah to Elijah, or Gehazi to Eliash, was the youthful Hoshea (afterwards JOSHUA). MIRIAM always held the independent position to which her age entitled her. Her part was to supply the voice and song to her brother's prophetic voice.

But Moses is incontestably the chief personage of the history, in a sense in which no one else is described before or since. In the narrative, the phrase "Moses," "The Lord spake unto Moses," "Moses spake unto the children of Israel," in the traditions of the desert, whether late or early, his name predominates over that of any one else, "The Wells of Moses"—on the shores of the Red Sea. "The Mountain of Moses" (*Jobel Mûsa*)—near the convent of St. Catherine. The Ravine of Moses (*Shuk Mûsa*)—at Mount St. Catherine. The Valley of Moses (*Wady Mûsa*)—near Petra. "The Books of Moses" (are so called) afterwards the Books of Samuel, in all probability from his being the chief subject of them. The very word "Mosaic" has been in later times applied to the proper name of no other saint of the O. T., to the whole religion. Even as applied to tessellated pavement ("Mosaic," *Musivum, μουσαϊκόν, πορσεταϊκόν*), there is some probability that the expression is derived from the variegated pavement of the later Temple, which had then become the representative of the religion of Moses (see an Essay of Redlob, *Zeitschrift der Deutsch. Morgenl. Gesell.* xiv. 663).

It has sometimes been attempted to reduce this great character into a mere passive instrument of the Divine Will, as though he had himself borne no conscious part in the actions in which he figures, or the messages which he delivers. This, however, is as incompatible with the general tenor of the Scriptural account, as it is with the common language in which he has been described by the Church in all ages. The frequent addresses of the Deity to him no more contravene his personal activity and intelligence, than in the case of Elijah, Isaiah, or St. Paul. In the N. T. the Mosaic legislation is expressly ascribed to him:—"Moses gave you circumcision" (John vii. 22). "Moses, because of the hardness of your hearts, suffered you" (Matt. xix. 8). "Did not Moses give you the law?" (John vii. 19). "Moses accuseth you" (John v. 45). St. Paul goes so far as to speak of him as the founder of the Jewish religion: "They were all baptized unto Moses" (1 Cor. x. 2). He is constantly called "a Prophet." In the poetical language of the O. T. (*Num.* xxi. 18; *Deut.* xxxiii. 21), and in the popular language both of Jews and Christians, he is known as "the Lawgiver." The terms in which his legislation is described by Philo (*V. M.* ii. 1-4) is decisive as to the ancient Jewish view. He must be considered, like all the saints and heroes of the Bible, as a man, of marvellous gifts, raised up by Divine Providence, for a special purpose; but as led, both by his own disposition and by the peculiarity of the Revelation which he received, into a closer communion with the invisible world than was reserved to any other in the Old Testament.

There are two main characters in which he appears, as a Leader and as a Prophet. The two are more frequently combined in the East than in the West. Several remarkable instances occur in the history of Mahometanism:—Mahomet himself, Abd-el-Kader in Algeria, Schamyrl in Circassia.

(a.) As a Leader, his life divides itself into the three

epochs—of the march to Sinai; the march from Sinai to Kadesh; and the conquest of the Transjordanic kingdoms. Of his natural gifts in this capacity, we have but few means of judging. The two main difficulties which he encountered were the reluctance of the people to submit to his guidance, and the impracticable nature of the country which they had to traverse. The patience with which he bore their murmurs is often described—at the Red Sea, at the apostasy of the golden calf, at the rebellion of Korah, at the complaints of Aaron and Miriam. The incidents with which his name was specially connected both in the sacred narrative, and in the Jewish, Arabian, and heathen traditions, were those of supplying water, when most wanted. This is the only point in his life noted by Tacitus, who describes him as guided to a spring of water by a herd of wild asses (*Hist.* v. 3). In the Pentateuch these supplies of water take place at Marah, at Horeb, at Kadesh, and in the land of Moab. That at Marah is produced by the sweetening of waters through a tree in the desert, those at Horeb and at Kadesh by the opening of a rift in the "rock" and in the "cliff;" that in Moab, by the united efforts, under his direction, of the chiefs and of the people (*Num.* xxi. 18).^a (See Philo, *V. M.* i. 40.) Of the three first of these incidents, traditional sites, bearing his name, are shown in the desert at the present day, though most of them are rejected by modern travellers. One is *Ayún Mûsa*, "the wells of Moses," immediately south of Suez, which the tradition (probably from a confusion with Marah) ascribes to the rod of Moses. Of the water at Horeb, two memorials are shown. One is the *Shuk Mûsa*, or "cleft of Moses," in the side of Mount St. Catherine, and the other is the remarkable stone, first mentioned expressly in the Koran (ii. 57), which exhibits the 12 marks or mouths out of which the water is supposed to have issued for the 12 tribes.^b The fourth is the celebrated "Sik," or ravine, by which Petra is approached from the East, and which, from the story of its being torn open by the rod of Moses, has given his name (the *Wady Mûsa*) to the whole valley. The quails and the manna are less directly ascribed to the intercession of Moses. The brazen serpent that was lifted up as a sign of the Divine protection against the snakes of the desert (*Num.* xxi. 8, 9), was directly connected with his name, down to the latest times of the nation (2 K. xviii. 4; John iii. 14). Of all the relics of his time, with the exception of the Ark, it was the one longest preserved. [NEHUSHTAN.]

The route through the wilderness is described as having been made under his guidance. The particular spot of the encampment is fixed by the cloudy pillar. But the direction of the people first to the Red Sea, and then to Mount Sinai (where he had been before), is communicated through Moses, or given by him. According to the tradition of Memphis, the passage of the Red Sea was effected through Moses's knowledge of the movement of the tide (*Eus. Praep. Ev.* ix. 27). And in all the wanderings from Mount Sinai he is said to have had the assistance of Jethro. In the Mussulman legends, as if to avoid this appearance of human aid, the place of Jethro is taken by El Khudr, the

^a An illustration of these passages is to be found in one of the representations of *Rameses II.* (contemporary with Moses), in like manner calling out water from the lower-rocks (see Brugsch, *Hist. de l'Ég.* i. p. 153).

^b See *R. & P.*, 46-7, also Wolf's *Travels*, 2nd Ed. 125.

mysterious benefactor of mankind (*D'Herbelot, Moussa*). On approaching Palestine the office of the leader becomes blended with that of the general, or the conqueror. By Moses the spies were sent to explore the country. Against his advice took place the first disastrous battle at Hormah. To his guidance is ascribed the circuitous route by which the nation approached Palestine from the East, and to his generalship the two successful campaigns in which *SHON* and *OG* were defeated. The narrative is told so shortly, that we are in danger of forgetting that at this last stage of his life *Moses* must have been as much a conqueror and victorious soldier as *Joshua*.

(b.) His character as a Prophet is, from the nature of the case, more distinctly brought out. He is the first as he is the greatest example of a Prophet in the O. T. The name is indeed applied to Abraham before (*Gen.* xx. 7), but so casually as not to enforce our attention. But, in the case of Moses, it is given with peculiar emphasis. In a certain sense, he appears as the centre of a prophetic circle, now for the first time named. His brother and sister were both endowed with prophetic gifts. Aaron's fluent speech enabled him to act the part of Prophet for Moses in the first instance, and Miriam is expressly called "the Prophetess." The seventy elders, and Eldad and Medad also, all "prophesied" (*Num.* xi. 25-27).

But Moses (at least after the *Exodus*) rose high above all these. The others are spoken of as more or less inferior. Their communications were made to them in dreams and figures (*Deut.* xiii. 1-4; *Num.* xii. 6). But "Moses was not so." With him the Divine revelations were made, "mouth to mouth, even apparently, and not in dark speeches, and the similitude of *JEHOVAH* shall he behold" (*Num.* xii. 8). In the Mussulman legends his surname is "Kelim Allah," "the spoken to by God." Of the especial modes of this more direct communication, four great examples are given, corresponding to four critical epochs in his historical career, which help us in some degree to understand what is meant by these expressions in the sacred text. (1.) The appearance of the Divine presence in the flaming acacia-tree has been already noticed. The usual pictorial representations of that scene—of a winged human form in the midst of the bush, belongs to Philo (*V. M.* i. 12), not to the Bible. No form is described. "The Angel," or "Messenger," is spoken of as being "in the flame." On this it was that Moses was afraid to look, and hid his face, in order to hear the Divine voice (*Ex.* iii. 2-6). (2.) In the giving of the Law from Mount Sinai, the outward form of the revelation was a thick darkness as of a thunder-cloud, out of which proceeded a voice (*Ex.* xix. 19, xx. 21). The revelation on this occasion was especially of the Name of *JEHOVAH*. Outside this cloud Moses himself remained on the mountain (*Ex.* xxiv. 1, 2, 15), and received the voice, as from the cloud, which revealed the Ten Commandments, and a short code of laws in addition (*Ex.* xx.-xxiii.). On two occasions he is described as having penetrated within the darkness, and remained there, successively, for two periods of forty days, of which the second was spent in absolute seclusion and fasting (*Ex.* xxiv. 18, xxiv. 28). On the first occasion he received instructions respecting the tabernacle, from "a pattern showed to him" (*xxv.* 9, 40; *xxvi.*, *xxvii.*), and respecting the priesthood (*xxviii.*-*xxx.*). Of the second occasion hardly anything is told us. But each of these periods was concluded by the production of the two slabs or tables of granite, containing the successive editions

of the Ten Commandments (Ex. xxxii. 15, 16). On the first of the two occasions the ten moral commandments are those commonly so called (comp. Ex. xx. 1-17, xxxii. 15; Deut. v. 6-22). On the second occasion (if we take the literal sense of Ex. xxxiv. 27, 28), they are the ten (chiefly) ceremonial commandments of Ex. xxxiv. 14-26. The first are said to have been the writing of God (Ex. xxxi. 18, xxxii. 16; Deut. v. 22); the second, the writing of Moses (Ex. xxxiv. 28). (3) It was nearly at the close of those communications in the mountains of Sinai that an especial revelation was made to him personally, answering in some degree to that which first called him to his mission. In the despondency produced by the apostasy of the molten calf, he besought JEHOVAH to show him "His glory." The wish was thoroughly Egyptian. The same is recorded of Amenophi, the Pharaoh preceding the Exodus. But the Divine answer is thoroughly Biblical. It announced that an actual vision of God was impossible. "Thou canst not see my face; for there shall no man see my face and live." He was commanded to hew two blocks of stone, like those which he had destroyed. He was to come absolutely alone. Even the flocks and herds which fed in the neighbouring valleys were to be removed out of the sight of the mountain (Ex. xxxiii. 18, 20; xxxiv. 1, 3). He took his place on a well-known or prominent rock ("the rock") (xxxiii. 21). The cloud passed by (xxxiv. 5, xxxiii. 22). A voice proclaimed the two immutable attributes of God, Justice and Love—in words which became part of the religious creed of Israel and of the world (xxxiv. 6, 7). The importance of this incident in the life of Moses is attested not merely by the place which it holds in the sacred record, but by the deep hold that it has taken of the Mussulman traditions, and the local legends of Mount Sinai. It is told, with some characteristic variations, in the Koran (vii. 139), and is commemorated in the Mussulman chapel erected on the summit of the mountain which from this incident (rather than from any other) has taken the name of the Mountain of Moses (*Jebel Musa*). A cavity is shown in the rock, as produced by the pressure of the back of Moses, when he shrank from the Divine glory¹ (*S. & P.* 30).

(4). The fourth mode of Divine manifestation was that which is described as commencing at this juncture, and which continued with more or less continuity through the rest of his career. Immediately after the catastrophe of the worship of the calf, and apparently in consequence of it, Moses removed the chief tent² outside the camp, and invested it with a sacred character under the name of "the Tent or Tabernacle of the Congregation" (xxxiii. 7). This tent became henceforth the chief scene of his communications with God. He left the camp, and it is described how, as in the expectation of some great event, all the people rose up and stood every man at his tent door, and looked—gazing after Moses until he disappeared within the tent. As he disappeared the entrance was closed behind him by the cloudy pillar, at the sight of which³ the people prostrated themselves (xxxiii. 10). The communications within the tent were described as being still more intimate than those on the mountain. "JEHOVAH spake unto Moses face to face, as a

man speaketh unto his friend" (xxxiii. 11). He was apparently accompanied on these mysterious visits by his attendant Hoshea (or Joshua), who remained in the tent after his master had left it (xxxiii. 11). All the revelations contained in the books of *Leviticus* and *Numbers* seem to have been made in this manner (Lev. i. 1; Num. i. 1).

It was during these communications that a peculiarity is mentioned which apparently had not been seen before. It was on his final descent from Mount Sinai, after his second long seclusion, that a splendour shone on his face, as if from the glory of the Divine Presence. It is from the Vulgate translation of "ray" (רָאָה), "*cornutam habens faciem*," that the conventional representation of the horns of Moses has arisen. The rest of the story is told so differently in the different versions that both may be given. (1.) In the A. V. and most Protestant versions, Moses is said to wear a veil in order to hide the splendour. In order to produce this sense, the A. V. of Ex. xxxiv. 33 reads, "and [till] Moses had done speaking with them"—and other versions, "he had put on the veil." (2.) In the LXX. and the Vulgate, on the other hand, he is said to put on the veil, not during, but after, the conversation with the people—in order to hide, not the splendour, but the vanishing away of the splendour; and to have worn it till the moment⁴ of his return to the Divine Presence in order to rekindle the light there. With this reading agrees the obvious meaning of the Hebrew words, and it is this rendering of the sense, which is followed by St. Paul in 2 Cor. iii. 18, 14, where he contrasts the fearlessness of the Apostolic teaching with the concealment of that of the O. T. "We have no fear, as Moses had, that our glory will pass away."

There is another form of the prophetic gift, in which Moses more nearly resembles the later prophets. We need not here determine what is best considered under the several books which bear his name, PENTATEUCH, &c.) the extent of his authorship, or the period at which these books were put together in their present form. Eusebius (*Eus. Præp. Ev.* ix. 26) makes him the author of letters. But of this the Hebrew narrative gives no indication. There are two portions of the Pentateuch, and two only, of which the actual writing is ascribed to Moses: (1.) The second Edition of the Ten Commandments (Ex. xxxiv. 28), (2.) The register of the Stations in the Wilderness (Num. xxxiii. 1). But it is clear that the prophetic office, as represented in the history of Moses, included the poetical form of composition which characterizes the Jewish prophecy generally. These poetical utterances, whether connected with Moses by ascription or by actual authorship, enter so largely into the full Biblical conception of his character, that they must be here mentioned.

1. "The song which Moses and the children of Israel sung" (after the passage of the Red Sea, Ex. xv. 1-19). It is unquestionably, the earliest written account of that event; and, although it may have been in part, according to the conjectures of Ewald and Bunsen, adapted to the sanctuary of Gerizim or Shiloh, yet its framework and ideas are essentially Mosaic. It is probably this song to which allusion is made in Rev. xv. 2, 3: "They stood

¹ It is this moment which is seized in the recent sculpture by Mr. Woolner in Llandaff Cathedral.

² According to the LXX. it was his *cana tenti*.

³ Ewald, *Alterthümer*, p. 229.

⁴ In Ex. xxxiv. 34, 35, the Vulgate, apparently by following a different reading, *DAN*, "with them" in *DAN*, "with him," differs both from the LXX. and A. V.

so the sex of glass mingled with fire . . . and sing the song of Moses the servant of God."

2. A fragment of a war-song against Amalek—
"As the hand is on the throne of Jehovah,
So will Jehovah war with Amalek
From generation to generation."

(Ex. xvii. 16).

3. A fragment of a lyrical burst of indignation—
"Not the voice of them that shout for mastery,
Nor the voice of them that cry for being overcome,
But the noise of them that sing do I hear."

(Ex. xxxii. 18).

4. Probably, either from him or his immediate prophetic followers, the fragments of war-songs in Num. xxi. 14, 15, 27-30, preserved in the "book of the wars of Jehovah," Num. xxi. 14; and the address to the well, xxi. 16, 17, 18.

5. The song of Moses (Deut. xxxii. 1-43), setting forth the greatness and the failings of Israel. It is remarkable as bringing out with much force the idea of God as the Rock (xxxii. 4, 15, 18, 30, 31, 37). The special allusions to the pastoral riches of Israel point to the trans-Jordanic territory as the scene of its composition (xxxii. 13, 14).

6. The blessing of Moses on the tribes (Deut. xxxiii. 1-29). If there are some allusions in this psalm to circumstances only belonging to a later time (such as the migration of Dan, xxxiii. 22), yet there is no one, in whose mouth it could be so appropriately placed, as in that of the great leader on the eve of the final conquest of Palestine. This poem combined with the similar blessing of Jacob (Gen. xlix.), embraces a complete collective view of the characteristics of the tribes.

7. The 90th Psalm, "A prayer of Moses, the man of God." The title, like all the titles of the Psalms is of doubtful authority—and the Psalm has often been referred to a later author. But Ewald (*Psalmen*, p. 91) thinks that, even though this be the case, it still breathes the spirit of the venerable lawgiver. There is something extremely characteristic of Moses, in the view taken, as from the summit or base of Sinai, of the eternity of God, greater even than the eternity of mountains, in contrast with the fleeting generations of man. One expression in the Psalm, as to the limit of human life (70, or at most 80 years) in verse 10, would, if it be Mosaic, fix its date to the stay at Sinai. Jerome (*Ade. Ruffin*, i. §13), on the authority of Origen, ascribes the next eleven Psalms to Moses. Cosmas (*Cosmoj.* v. 223) supposes that it is by a younger Moses of the time of David.

How far the gradual development of these revelations or prophetic utterances had any connexion with his own character and history, the materials are not such as to justify any decisive judgment. His Egyptian education must, on the one hand, have supplied him with much of the ritual of the Israelite worship. The coincidences between the arrangements of the priesthood, the dress, the sacrifices, the ark, in the two countries, are decisive. On the other hand, the proclamation of the Unity of God is not merely as a doctrine confined to the priestly order, but communicated to the whole nation, implies distinct antagonism, almost a conscious recoil against the Egyptian system. And the absence of its full extent the paradox of Warburton proves at least a remarkable independence of the Egyptian theology, in which that great doctrine held so prominent a place. Some modern critics have supposed that the Levitical ritual was an after-growth of the

Mosaic system, necessitated or suggested by the incapacity of the Israelites to retain the higher and simpler doctrine of the Divine Unity,—as proved by their return to the worship of the Heliopolitan calf under the sanction of the brother of Moses himself. There is no direct statement of this connexion in the sacred narrative. But there are indirect indications of it, sufficient to give some colour to such an explanation. The event itself is described as a crisis in the life of Moses, almost equal to that in which he received his first call. In an agony of rage and disappointment he destroyed the monument of his first revelation (Ex. xxxii. 19). He threw up his sacred mission (ib. 32). He craved and he received a new and special revelation of the attributes of God to console him (ib. xxxiii. 18). A fresh start was made in his career (ib. xxxiv. 29). His relation with his countrymen henceforth became more awful and mysterious (ib. 32-35). In point of fact, the greater part of the details of the Levitical system were subsequent to this catastrophe. The institution of the Levitical tribe grew directly out of it (xxxii. 26). And the inferiority of this part of the system to the rest is expressly stated in the Prophets, and expressly connected with the idolatrous tendencies of the nation. "Wherefore I gave them statutes that were not good, and judgments whereby they should not live" (Ez. xx. 25). "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices" (Jer. vii. 22).

Other portions of the Law, such as the regulations of slavery, of blood-feud, of clean and unclean food, were probably taken, with the necessary modifications, from the customs of the desert-tribes.

But the distinguishing features of the law of Israel, which have remained to a considerable extent in Christendom, are peculiarly Mosaic:—the Ten Commandments; and the general spirit of justice, humanity, and liberty, that pervades even the more detailed and local observances.

The prophetic office of Moses, however, can only be fully considered in connexion with his whole character and appearance. "By a prophet Jehovah brought Israel out of Egypt, and by a prophet was he preserved" (Hos. xii. 13). He was in a sense peculiar to himself the founder and representative of his people. And, in accordance with this complete identification of himself with his nation, is the only strong personal trait which we are able to gather from his history. "The man Moses was very meek, above all the men that were upon the face of the earth" (Num. xii. 3). The word "meek" is hardly an adequate reading of the Hebrew term **יָבֵן**, which should be rather "much enduring;" and, in fact, his onslaught on the Egyptian, and his sudden dashing the tables on the ground, indicate rather the reverse of what we should call "meekness." It represents what we should now designate by the word "disinterested." All that is told of him, indicates a withdrawal of himself, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism. He joins his countrymen in their degrading servitude (Ex. ii. 11, v. 4). He forgets himself to avenge their wrongs (ii. 14). He desires that his brother may take the lead instead of himself (Ex. iv. 13). He wishes that not he only, but all the nation were gifted alike:—"Envyest thou for my sake?" (Num. xi. 29). When the offer is

made that the people should be destroyed, and that he should be made "a great nation" (Ex. xxxii. 10), he prays that they may be forgiven—"if not, blot me, I pray Thee, out of Thy book which Thou hast written" (xxxii. 32). His sons were not raised to honour. The leadership of the people passed, after his death, to another tribe. In the books which bear his name, Abraham, and not himself, appears as the real father of the nation. In spite of his great pre-eminence, they are never "the children of Moses."

In exact conformity with his life is the account of his end. The Book of Deuteronomy describes, and is, the long last farewell of the prophet to his people. It takes place on the first day of the eleventh month of the fortieth year of the wanderings, in the plains of Moab (Deut. i. 3, 5), in the palm-groves of Abila (Joseph. *Ant.* iv. 8, §1). [ABEL-SHITTIM.] He is described as 120 years of age, but with his sight and his freshness of strength unabated (Deut. xxxiv. 7). The address from ch. i. to ch. xxx. contains the recapitulation of the Law. Joshua is then appointed his successor. The Law is written out, and ordered to be deposited in the Ark (ch. xxxi.). The song and the blessing of the tribes conclude the farewell (ch. xxxii. xxxiii.).

And then comes the mysterious close. As if to carry out to the last the idea that the prophet was to live not for himself, but for his people, he is told that he is to see the good land beyond the Jordan, but not to possess it himself. The sin for which this penalty was imposed on the prophet is difficult to ascertain clearly. It was because he and Aaron rebelled against Jehovah, and "believed Him not to sanctify Him," in the murmurings at Kadesh (Num. xx. 12, xxvii. 14; Deut. xxxii. 51), or, as it is expressed in the Psalms (cvi. 33), because he spoke unadvisedly with his lips. It seems to have been a feeling of distrust. "Can we (not, as often rendered, can we) bring water out of the cliff?" (Num. xx. 10; LXX. *μη ἐξήξομεν*, "surely we cannot.") The Talmudic tradition, characteristically, makes the sin to be that he called the chosen people by the opprobrious name of "rebels." He ascends a mountain in the range which rises above the Jordan valley. Its name is specified so particularly that it must have been well known in ancient times, though, owing to the difficulty of exploring the eastern side of the Jordan, it is unknown at present. The mountain tract was known by the general name of THE PISGAH. Its summits apparently were dedicated to different divinities (Num. xxiii. 14). On one of these, consecrated to Nebo, Moses took his stand, and surveyed the four great masses of Palestine west of the Jordan—so far as it could be discerned from that height. The view has passed into a proverb for all nations. In two remarkable respects it illustrates the office and character of Moses. First, it was a view, in its full extent, to be imagined rather than actually seen. The foreground alone could be clearly discernible: its distance had to be supplied by what was beyond, though suggested by what was within, the actual prospect of the seer.

Secondly, it is the likeness of the great discoverer pointing out what he himself will never reach. To English readers this has been made familiar by the application of this passage to Lord Bacon, originally in the noble poem of Cowley, and then drawn out at length by Lord Macaulay.

† According to the view also of Philo (*F. M.* iii. 39), Moses wrote the account of his death.

"So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah, and He buried him in a 'ravine' in the land of his sepulchre unto this day . . . And the children of Israel wept for Moses in the plains of Moab thirty days" (Deut. xxxiv. 5-8). This is all that is in the sacred record. Jewish, Arabian, and Christian traditions have laboured to fill up the details. "Amidst the tears of the people—the women beating their breasts, and the children giving way to uncontrolled wailing—he withdrew. At a certain point in his ascent he made a sign to the weeping multitude to advance no further, taking with him only the elders, the high-priest Eliezar, and the general Joshua. At the top of the mountain he dismissed the elders—and then, as he was embracing Eliezar and Joshua, and still speaking to them, a cloud suddenly stood over him, and he vanished in a deep valley. He wrote the account of his own death in the sacred books, fearing lest he should be deified" (Joseph. *Ant.* iv. 8, §1). "He died in the last month of the Jewish year." After his death he is called "Melki" (*Gen. iii. Strom.* i. 343).

His grave, though studiously concealed in the sacred narrative, in a manner which seems to point a warning against the excessive veneration of all sacred tombs, and though never acknowledged by the Jews, is shown by the Mussulmans on the west (and therefore the wrong) side of the Jordan, between the Dead Sea and St. Saba (*S. & P.* p. 302).

The Mussulman traditions are chiefly exaggerations of the O. T. accounts. But there are some stories independent of the Bible. One is the strange story (Koran, xviii. 65-80) on which is founded Parnell's *Hermit*. Another is the proof given by Moses of the existence of God to the atheist king (Chardin, x. 836, and in Fabricius, 836).

In the O. T. the name of Moses does not occur frequently after the close of the Pentateuch, as might be expected. In the Judges it occurs only once—in speaking of the wandering Levite Jonathan his grandson. In the Hebrew copies, followed by the A. V., it has been superseded by "Manasse," in order to avoid throwing discredit on the family of so great a man. [MANASSEH, p. 225.] In the Psalms and the Prophets, however, he is frequently named as the chief of the prophets.

In the N. T. he is referred to partly as the representative of the Law—as in the numerous passages cited above—and in the vision of the Transfiguration, where he appears side by side with Elijah. It is possible that the peculiar word rendered "decease" (*ἔξοδος*)—used only in Luke ii. 42 and 2 Pet. i. 15, where it may have been drawn from the context of the Transfiguration—was suggested by the Exodus of Moses.

As the author of the Law he is contrasted with Christ, the Author of the Gospel: "The law was given by Moses" (John i. 17). The ambiguity and transitory nature of his glory is set against the permanence and clearness of Christianity ("the law" 13-18), and his mediatorial character ("the law" in the hand of a mediator) against the unmediated communication of God in Christ (Gal. iii. 19). His "service" of God is contrasted with Christ's sonship (Heb. iii. 5, 6). But he is also spoken of as a likeness of Christ; and, as this is a point of view

† In the Arabic traditions the 7th of Adar (Feb. 28, 385).

which has been almost lost in the Church, compared with the more familiar comparisons of Christ to Adam, David, Joshua, and yet has as firm a basis in fact as any of them, it may be well to draw it out in detail.

1. Moses is, as it would seem, the only character of the O. T. to whom Christ expressly likens Himself,—"Moses wrote of me" (John v. 46). It is uncertain to what passage our Lord alludes, but the general opinion seems to be the true one—that it is the remarkable prediction in Deut. xviii. 15, 18, 19,—“The Lord thy God will raise up unto thee a prophet from the midst of thee, from thy brethren, like unto me; unto him ye shall hearken . . . I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” This passage is also expressly quoted by Stephen (Acts vii. 37), and it is probably in allusion to it, that at the Transfiguration, in the presence of Moses and Elijah, the words were uttered, “Hear ye Him.”

It suggests three main points of likeness:—

(a.) Christ was, like Moses, the great Prophet of the people—the last, as Moses was the first. In greatness of position, none came between them. Only Samuel and Elijah could by any possibility be thought to fill the place of Moses, and they only in a very secondary degree. Christ alone appears, like Moses, as the Revealer of a new name of God—of a new religious society on earth. The Israelites “were baptized unto Moses” (1 Cor. x. 2). The Christians were baptized unto Christ. There is no other name in the Bible that could be used in like manner.

(b.) Christ, like Moses, is a Lawgiver: “Him shall ye hear.” His whole appearance as a Teacher, differing in much beside, has this in common with Moses, unlike the other prophets, that He lays down a code, a law, for His followers. The Sermon on the Mount almost inevitably suggests the parallel of Moses on Mount Sinai.

(c.) Christ, like Moses, was a Prophet out of the midst of the nation—“from their brethren.” As Moses was the entire representative of his people, feeling for them more than for himself, absorbed in their interests, hopes, and fears, so, with reverence be it said, was Christ. The last and greatest of the Jewish prophets, He was not only a Jew by descent, but that Jewish descent is insisted upon as an integral part of His appearance. Two of the Gospels open with His genealogy. “Of the Israelites came Christ after the flesh” (Rom. ix. 5). He wept and lamented over His country. He confined Himself during His life to their needs. He was not sent “but unto the lost sheep of the house of Israel” (Matt. xv. 24). It is true that His absorption into the Jewish nationality was but the symbol of His absorption into the far wider and deeper interests of all humanity. But it is only by understanding the one that we are able to under-

stand the other; and the life of Moses is the best means of enabling us to understand them both.

2. In Heb. iii. 1-19, xii. 24-29, Acts vii. 37. Christ is described, though more obscurely, as the Moses of the new dispensation—as the Apertle, or Messenger, or Mediator, of God to the people—as the Controller and Leader of the flock or household of God. No other person in the O. T. could have furnished this parallel. In both, the revelation was communicated partly through the life, partly through the teaching; but in both the Prophet was incessantly united with the Guide, the Ruler, the Shepherd.

3. The details of their lives are sometimes, though not often, compared. Stephen (Acts vii. 24-28, 35) dwells, evidently with this view, on the likeness of Moses in striving to act as a peacemaker, and misunderstood and rejected on that very account. The death of Moses, especially as related by Josephus (*ut supra*), immediately suggests the Ascension of Christ; and the retardation of the rise of the Christian Church, till after its Founder was withdrawn, gives a moral as well as a material resemblance. But this, though dwelt upon in the services of the Church, has not been expressly laid down in the Bible.

In Jude 9 is an allusion to an altercation between Michael and Satan over the body of Moses. It has been endeavoured (by reading Ἰησοῦ for Μαυσαίως) to refer this to Zech. iii. 2. But it probably refers to a lost apocryphal book, mentioned by Origen, called the ‘Ascension, or Assumption, of Moses.’ All that is known of this book is given in Fabricius, *Cod. Pseudepigr. V. T.* i. 839-844. The “dispute of Michael and Satan” probably had reference to the concealment of the body to prevent idolatry. Gal. v. 6 is by several later writers said to be a quotation from the ‘Revelation of Moses’ (Fabricius, *Ibid.* i. 838).^{*} [A. P. S.]

MOSOL'LAM (Μοσόλλαμος: *Bosoramus*) = MESHULLAM 11 (1 Esdr. ix. 14; comp. Ezr. x. 15).

MOSOL'LAMON (Μοσόλλαμος: *Mosolamius*) = MESHULLAM 10 (1 Esdr. viii. 44; comp. Ezr. viii. 16).

MOTH (μῦς, 'ash: σῆς, ἀράχνη, παραχῆ, χρόνος; Sym. εὐρώς; Aq. βρώσις: *tinea, aranea*). By the Hebrew word we are certainly to understand some species of clothes-moth (*tinea*); for the Greek σῆς, and the Latin *tinea*, are used by ancient authors to denote either the larva or the imago of this destructive insect, and the context of the several passages where the word occurs is sufficiently indicative of the animal. Reference to the destructive habits of the clothes-moth is made in Job iv. 19, xiii. 28; Ps. xxxix. 11; Is. l. 9, li. 8; Hos. v. 12; Matt. vi. 19, 20; Luke xii. 33, and in Eccles. xix. 3, xlii. 13; indeed, in every instance but one where mention of this insect is made, it is in reference to its habit of destroying garments; in Job xxvii. 18, “He buildeth his house as a moth,” it is clear that allusion is made either to the well-known case of the *Tinea pellio-*

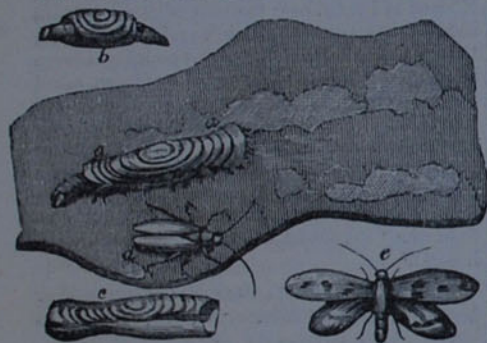
though never occurring again (perhaps, as in the case of David, and of Peter in the Papacy, from motives of reverence) in the earlier annals, as recorded in the Bible. Moses Maimonides, Moses Mendelssohn, Mûsa the conqueror of Spain, are obvious instances. Of the first of these three a Jewish proverb testifies that “From Moest to Moses there was none like Moses.”

* From the root מוֹשֵׁךְ, “to fall away.”

* In later history, the name of Moses has not been forgotten. In the early Christian Church he appears in the Roman catacombs in the likeness of St. Peter, partly, doubtless, from his being the leader of the Jewish, as Peter of the Christian Church, partly from his connexion with Peter's name.

In the Jewish, as in the Arabian nation, his name has in later years been more common than in former ages.

nella (see woodcut), or some allied species, or else to the leaf-building larvae of some other member of the *Lepidoptera*. "I will be to Ephraim as a moth," in Hos. v. 12, clearly means "I will consume him as a moth consumes garments." The expression of the A. V. in Job iv. 19, "are crushed before the moth," is certainly awkward and ambiguous; for the different interpretations of this passage see Rosenmüller's *Schol.* ad loc., where it is argued that the words rendered "before the moth" signify, "as a moth (destroys garments)." So the Vulg. "consumatur veluti a tineæ" (for this use of the Hebrew phrase, see 1 Sam. i. 16. Similar is the Latin *ad faciē*, in Plaut. *Cistell.* i. 1, 73). Others take the passage thus—"who are crushed even as the frail moth is crushed." Either sense will suit the passage; but see the different explanation of Lee (*Comment.* on Job, ad loc.). Some writers understand the word βρωσις of Matt. vi. 19, 20, to denote some species of moth (*tinea granella*?); others think that σῆς καὶ βρωσις by hendiadys = σῆς βιβρώσκουσα (see Scultet. *Ex. Evang.* ii. c. 35). [RUST.] The Orientals were fond of forming repositories of rich apparel (Hammond, *Annot.* on Matt. vi. 19), whence the frequent allusion to the destructiveness of the clothes-moth.



The Clothes-Moth. (*Tinea pellionella*.)

- a. Larva in a case constructed out of the substance on which it is feeding.
 b. Case cut at the ends.
 c. Case cut open by the larva for enlarging it.
 d. e. The perfect insect.

The British tineæ which are injurious to clothes, fur, &c., are the following: *tinea tapetzella*, a common species often found in carriages, the larva feeding under a gallery constructed from the lining; *t. pellionella*, the larva of which constructs a portable case out of the substance in which it feeds, and is very partial to feathers. This species, writes Mr. H. T. Stainton to the author of this article, "certainly occurs in Asia Minor, and I think you may safely conclude, that it and *biselliata* (an abundant species often found in horse-hair linings of chairs) will be found in any old furniture warehouse at Jerusalem." For an interesting account of the habits and economy of the clothes-moths, see Rennie's *Insect Architecture*, p. 190, and for a systematic enumeration of the British species of the genus *Tinea*, see *Insecta Britannica*, vol. iii. The clothes-moths belong to the group *Tineina*, order *Lepidoptera*. For the Hebrew דָּד (Sās) see WORM.

[W. H.]

MOTHER (דָּבָר: מִתְּנָה: mater). The supe-

* In the same manner "The Peak," originally the name of the highest mountain of Derbyshire, has now been extended to the whole district.

riority of the Hebrew over all contemporary systems of legislation and of morals is strongly shown in the higher estimation of the mother in the Jewish family, as contrasted with modern Oriental, as well as ancient Oriental and classical usage. The king's mother, as appears in the case of Bathsheba, was treated with especial honor (1 K. ii. 19; Ex. xx. 12; Lev. xii. 3; Deut. 16, xxi. 18, 21; Prov. x. 1, xv. 20, xvii. 25, xxii. 15, xxxi. 1, 30). [CHILDREN; FATHER; KINDRED; KING, vol. ii. 196; WOMEN.] [H. W. P.]

MOUNT, MOUNTAIN. In the O. T. the translators have employed this word to represent the following terms only of the original: (1) the Hebrew הָר, *har*, with its derivative or kindred הָרָר, *harar*, or הָרֵר, *herer*; and (2) the Chaldean טֹר, *tūr*: this last occurs only in Dan. ii. 35, 44. In the New Testament it is confined almost exclusively to representing ὄρος. In the Apocrypha the same usage prevails as in the N. T., the only exception being in 1 Mac. xii. 36, where "mount" is put for ὄρος, probably a mound, as we should now say, or embankment, by which Simon cut off the communication between the citadel on the Temple-mount and the town of Jerusalem. For this Josephus (*Ant.* xiii. 5, §11) has τείχος, a wall.

But while they have employed "mount" and "mountain" for the above Hebrew and Greek terms only, the translators of the A. V. have also occasionally rendered the same terms by the English word "hill," thereby sometimes causing a confusion and disconnection between the different parts of the narrative which it would be desirable to avoid. Examples of this are given under HILLS (vol. i. p. 816 a). Others will be found in 1 Sam. xii. 52, compared with xvi. 20; Jud. vi. 12, 13, compared with x. 10, xiii. 10.

The Hebrew word *har*, like the English "mountain," is employed both for single eminences more or less isolated, such as Sinai, Gerizim, Elai, Zim, and Olivet, and for ranges, such as Lebanon. It is also applied to a mountainous country or district, as in Josh. xi. 16, where "the mountain of Israel" is the highland of Palestine, as opposed to the "valley and the plain;" and in Josh. xi. 21, xi. 2, where "the mountain of Judah" (A. V. in the former case "mountains") is the same as "the hill-country" in xxi. 11. Similarly Mount Ephraim (Har Ephraim) is the mountainous district occupied by that tribe, which is evident from the fact that the Mount Gaash, Mount Zemaraim, the hills of Phinehas, and the towns of Shechem, Samaria, Timnath-Serach, besides other cities (2 Chr. xi. 4), were all situated upon it.* So also the "mountains of the Amorites" is apparently the elevated country east of the Dead Sea and Jordan (Deut. i. 7, 14, 20), and "Mount Naphtali" the very elevated and lofty tract allotted to that tribe.

The various eminences or mountain-districts to which the word *har* is applied in the O. T. see a following:—

ABARIM; AMANA; OF THE AMALKITES; OF THE AMORITES; ARARAT; BAALAH; BALAN; HERMON; BASHAN; BETHEL; BETHER; CARMEL; EBAL; EPHRAIM; EPHRON; ESAU; GERIZIM; GILBOA; GILEAD; HALAK; HARBEL; HERMON; HOR^b (2); HOREB; OF ISRAEL; JER-

^b Mount Hor is probably the "great mountain" or "mountain of mountains," according to the Oriental custom of emphatic expression by doubling the root.

ARIM; JUDAH; OLIVET, or OF OLIVES; MIZAR; MORIAH; NAPHTALI; NEBO; PARAN; PERAZIM; SAMARIA; SEIR; SEPHAR; SINAI; SION. SIRION, or SHENIR (all names for Hermon); SHAPIER; TABOR; ZALMON; ZEMARAIM; ZION.

The MOUNT OF THE VALLEY (הַר הָעֻמָּוֹת) *δ* *ἵψος* 'Evdθ; Alex. *δ* *Ἐνακ*: *mons convaltis* was a district on the East of Jordan, within the territory allotted to Reuben (Josh. xiii. 19), containing a number of towns. Its name recalls a similar juxtaposition of "mount" and "valley" in the name of "Langdale Pikes," a well-known mountain in our own country.

The word *har* became, at least in one instance, incorporated with the name which accompanied it, so as to form one word. Har Gerizzim, Mount Gerizim, appears in the writers of the first centuries of the Christian era as *πόλις Ἀργαρίζιν* (Eupolemus), *ἵψος Ἀργαρίζος* (Marinus), *mons Agazaren* (Itin. Hierosolym. p. 587). This is also, as has already been noticed (see vol. i. p. 108 a), the origin of the name of Armageddon; and it may possibly be that of Atabyrion or Itabyrion, the form under which the name of Mount Tabor is given by the LXX., Stephanus of Byzantium, and others, and which may have been a corruption, for the sake of euphony, from Ἀρταβύριον:—Ἀρταβύριον, Ἰταβύριον.

The frequent occurrence throughout the Scriptures of personification of the natural features of the country is very remarkable. The following are, it is believed, all the words* used with this object in reference to mountains or hills:—

1. HEAD, *רֹאשׁ*, *Rôsh*, Gen. viii. 5; Ex. xix. 20; Deut. xxiv. 1; 1 K. xviii. 42; (A. V. "top").

2. EARS, *אָזְנוֹת*, *Aznôth*. Aznoth-Tabor, Josh. xix. 34; possibly in allusion to some projection on the top of the mountain. The same word is perhaps found in UZZEN-SHERAH.

3. SHOULDER, *כַּתֵּף*, *Câthêph*. Deut. xxxiii. 12; Josh. xv. 8, and xviii. 16 ("side"); all referring to the hills on or among which Jerusalem is placed. Josh. xv. 10, "the side of Mount Jearim."

4. SIDE, *צֵד*, *Tsad*. (See the word for the "side" of a man in 2 Sam. ii. 16, Ez. iv. 4, &c.) Used in reference to a mountain in 1 Sam. xxiii. 26, 2 Sam. xiii. 34.

5. LOINS or FLANKS, *בְּסֻלֹת*, *Cislôth*. Chisloth-Tabor, Josh. xix. 12. It occurs also in the name of a village, probably situated on this part of the moun-

* 1 K. xvi. 24, "the hill Samaria;" accurately, "the mountain Shomeron."

* The same reading is found in the LXX. of Jer. xlvi. 4, lit. 4.

* With perhaps four exceptions, all the above terms are used in our own language; but, in addition, we speak of the "crown," the "instep," the "foot," the "toe," and the "breast" or "bosom" of a mountain or hill. "Top" is perhaps only a corruption of *kopp*, "head." Similarly we speak of the "mouth," and the "gorge" (i. e. the "throat") of a ravine; and a "tongue" of land. Compare also the word *col*, "neck," in French.

* 1. To mourn. *אָבַל*, *peivôw*, *lugeo*.

2. (a) *אָנַן*, *gaggrôw*, and (b) *אָנָה*, *peivôw*, *moereo*.

From (b) *אָנָה* and *אָנָה*, *στεναγμός*, *gemitus*. In Lam. ii. 5, *ταπεινόμενος*, *humiliatus*; A. V. "mourning" = "lamentation."

3. *בָּכָה*, *piôthos*, *fletus*; A. V. *Bzchuth*. Also *בְּכִית*.

and *בָּכָה*, *Baca*, *flex* *בָּכָה*, *klaiw*, *fleo*.

tain, Ha-Cesulloth, הַבְּסֻלֹת, i. e. the "loins" (Josh. xix. 18). [CHESÛLLOTH.]

6. RIB, *צֵלַע*, *Tselâ*. Only used once, in speaking of the Mount of Olives, 2 Sam. xvi. 13, and there translated "side," *ἐκ πλευῶν τοῦ ὄρους*.

7. BACK, *שֵׁטֶם*, *Shecem*. Possibly the root of the name of the town *Shechem*, which may be derived from its situation, as it were on the back of Gerizim.

8. THIGH, *יָרֵכָה*, *Jarcâh*. (See the word for the "thigh" of a man in Judg. iii. 16, 21.) Applied to Mount Ephraim, Judg. xix. 1, 18; and to Lebanon, 2 K. xix. 23; Is. xxxvii. 24. Used also for the "sides" of a cave, 1 Sam. xxiv. 3.

9. The word translated "covert" in 1 Sam. xxv. 20 is *סֵתֶר*, *Sêther*, from *סָתַר*, "to hide," and probably refers to the shrubbery or thicket through which Abigail's path lay. In this passage "hill" should be "mountain."

The Chaldee *טור*, *târ*, is the name still given to the Mount of Olives, the *Jebel et-Tûr*.

The above is principally taken from the Appendix to Professor Stanley's *Sinai and Palestine*, §23. See also 249, and 338 note, of that work. [G.]

MOUNT (Is. xxix. 3; Jer. vi. 6, &c.). [SIEGE.]

MOUNTAIN OF THE AMORITES

(הַר הָאֲמֹרִי) *ὄρος τοῦ Ἀμορραίου*: *Mons Amor-rhaei*), specifically mentioned Deut. i. 19, 20 (comp. 44), in reference to the wandering of the Israelites in the desert. It seems to be the range which rises abruptly from the plateau of *et-Tûh*, running from a little S. of W. to the N. of E., and of which the extremities are the *Jebel Araif en-Nakah* westward, and *Jebel el-Mukrah* eastward, and from which line the country continues mountainous all the way to Hebron. [WILDERNESS OF WANDERING.] [H. H.]

MOURNING.* The numerous list of words employed in Scripture to express the various actions which are characteristic of mourning, show in a great degree the nature of the Jewish customs in this respect. They appear to have consisted chiefly in the following particulars:—

1. Beating the breast or others parts of the body.
2. Weeping and screaming in an excessive degree.
3. Wearing sad-coloured garments.
4. Songs of lamentation.
5. Funeral feasts.
6. Employment of persons, especially women, to lament.

4. *נָהַי*, *θρήνος*, *cantus*. In Ez. ii. 10, *נָהַי*, *θρήνος*, *lamentatio*. In Ez. xxvii. 32, *נָהַי*, *θρήνος*, *carmen lugubre*, from *נָהַי*, *θρηνέω*, *canto*.

5. *נָנַח*, *θρηνέω*, *lugeo*.

6. *כִּסְפָד*, *κοπετός*, *planctus*, from *כָּפַד*, *κόπτω*, *plango*. See Eccl. xii. 5.

7. *קָנָה*, *σκοτούμαι*, *contristor*, i. e. to wear dark-coloured clothes. Jer. viii. 21.

8. *אָוֶן*, *dolor*. [BEN-ONI.]

9. *הִנָּה*, *μέλος*, *carmen*. Ez. ii. 10.

10. *מָרַח*, *θιάσος*, *convivium*; A. V. marg. "mourning feast." Jer. xvi. 5.

11. *קָנָה*, or *קָנָה*, "to beat." Hence part. *קֹנְנוֹת*, *κοννοῖσαι*, *lamentatrices*, "mourning women." Jer. ix. 16; *θρηνησάσαι*, *lamentatrices*, "mourning women."

12. N. T. *θρηνη ἀλαλῆς*, *ὀλοαύς*, *θυροβόμος*, *πενθήω*, *κλαίω*, *κόπτομαι*, *κοπετός*, *πένθος*, *κλυθμός*, *ἰδυρμος*, *lugeo*, *fleo*, *ploro*, *plango*, *moereo* *εἶπλο*, *luctus*, *fletus* *moeror*, *planctus*, *ululatus*

And we may remark that the same words, and in many points the same customs prevailed, not only in the case of death, but in cases of affliction or calamity in general.

(1.) Although in some respects a similarity exists between Eastern and Western usage, a similarity which in remote times and in particular nations was stronger than is now the case, the difference between each is on the whole very striking. One marked feature of Oriental mourning is what may be called its studied publicity, and the careful observance of the prescribed ceremonies. Thus Abraham, after the death of Sarah, came, as it were in state, to mourn and weep for her, Gen. xxiii. 2. Job, after his misfortunes, "arose and rent his mantle (*meil*, DRESS, p. 454b) and shaved his head, and fell down upon the ground, on the ashes," Job. i. 20, ii. 8, and in like manner his friends, "rent every one his mantle, and sprinkled dust upon their heads, and sat down with him on the ground seven days and seven nights" without speaking, ii. 12, 13. We read also of high places, streets, and house-tops, as places especially chosen for mourning, not only by Jews but by other nations, Is. xv. 3; Jer. iii. 21, xlviii. 38; 1 Sam. xi. 4, xxx. 4; 2 Sam. xv. 30.

(2.) Among the particular forms observed the following may be mentioned:

a. Renting the clothes, Gen. xxxvii. 29, 34, xlv. 13; 2 Chr. xxxiv. 27; Is. xxxvi. 22; Jer. xxxvi. 24 (where the absence of the form is to be noted), xli. 5; 2 Sam. iii. 31, xv. 32; Josh. vii. 6; Joel ii. 13; Ezr. ix. 5; 2 K. . . 7, xi. 14; Matt. xxvi. 65, *λυάριον*; Mark xiv. 63, *χιτών*.

b. Dressing in sackcloth [SACKCLOTH], Gen. xxxvii. 34; 2 Sam. iii. 31, xxi. 10; Ps. xxxv. 13; Is. xxxvii. 1; Joel i. 8, 13; Am. viii. 10; Jon. iii. 8, man and beast; Job xvi. 15; Esth. iv. 3, 4; Jer. vi. 26; Lam. ii. 10; 1 K. xxi. 27.

c. Ashes, dust, or earth sprinkled on the person, 2 Sam. xiii. 19, xv. 32; Josh. vii. 6; Esth. iv. 1, 3; Jer. vi. 26; Job ii. 12, xvi. 15, xlii. 6; Is. lxi. 3; Rev. xviii. 19.

d. Black or sad-coloured garments, 2 Sam. xiv. 2; Jer. viii. 21; Ps. xxxviii. 6, xlii. 9, xliii. 2; Mal. iii. 14, marg.; Ges. p. 1195.

e. Removal of ornaments or neglect of person, Deut. xxi. 12, 13; Ex. xxxiii. 4; 2 Sam. xiv. 2, xix. 24; Ezr. xxvi. 16; Dan. x. 3; Matt. vi. 16, 17. [NAIL.]

f. Shaving the head, plucking out the hair of the head or beard, Lev. x. 6; 2 Sam. xix. 24; Ezr. ix. 3; Job i. 20; Jer. vii. 29, xvi. 6.

g. Laying bare some part of the body. Isaiah himself naked and barefoot, Is. xx. 2. The Egyptian and Ethiopian captives, ib. ver. 4; Is. xlvii. 2, l. 6; Jer. xiii. 22, 26; Nah. iii. 5; Mic. i. 11; Am. viii. 10.

h. Fasting or abstinence in meat and drink, 2 Sam. i. 12, iii. 35, xii. 16, 22; 1 Sam. xxxi. 13; Ezr. x. 6; Neh. i. 4; Dan. x. 3, vi. 18; Joel i. 14, ii. 12; Ezr. xxiv. 17; Zech. vii. 5, a periodical fast during captivity; 1 K. xxi. 9, 12; Is. lviii. 3, 4, 5, xxiv. 7, 9, 11; Mal. iii. 14; Jer. xxxvi. 9; Jon. iii. 5, 7 (of Nineveh); Judg. xx. 26; 2 Chr. x. 3; Ezr. viii. 21; Matt. ix. 14, 15.

i. In the same direction may be mentioned diminution in offerings to God, and prohibition to partake in sacrificial food, Lev. vii. 20; Deut. xxvi. 14; Hos. ix. 4; Joel i. 9, 13, 16.

k. Covering the "upper lip," i. e. the lower part of the face, and sometimes the head, in token of

silence; specially in the case of the leper, Lev. xiii. 45; 2 Sam. xv. 30, xix. 4; Jer. xiv. 4; Is. xxi. 17; Mic. iii. 7.

l. Cutting the flesh, Jer. xvi. 6, 7; xli. 5; [CUTTINGS in the FLESH.] Beating the body, Jer. xxi. 12; Jer. xxxi. 19.

m. Employment of persons hired for the purpose of mourning, women "skilful in lamentation," Eccl. xii. 5; Jer. ix. 17; Am. v. 16; Matt. ix. 18. Also flute-players, Matt. ix. 23 [MISTREA]; Jer. xxxv. 25.

n. Akin to this usage the custom for friends and passers-by to join in the lamentations of bereaved and afflicted persons, Gen. l. 3; Judg. xi. 40; Job. i. 11, xxx. 25, xxvii. 15; Ps. lxxvii. 64; Jer. lxi. 1, xxii. 18; 1 K. xv. 13, 18; 1 Chr. vii. 22; 2 Chr. xxxv. 24, 25; Zech. xii. 11; Luke vii. 12; John xi. 31; Acts viii. 2, ix. 39; Rom. xii. 15. So also in times of general sorrow we find large numbers of persons joining in passionate expressions of grief, Judg. ii. 4, xx. 26; 1 Sam. xxviii. 3, xxx. 4; 2 Sam. i. 12; Ezr. iii. 13; Ezr. vii. 16, and the like is mentioned of the priests, Joel ii. 17; Mal. ii. 13; see below.

o. The sitting or lying posture in solemn indicative of grief, Gen. xxiii. 3; Judg. xii. 20; 2 Sam. xii. 16, xiii. 31; Job i. 20, ii. 13; Ezr. iii. 1; Lam. ii. 10; Is. iii. 26.

p. Mourning feast and cup of consolation, Jer. xvi. 7, 8.

The period of mourning varied. In the case of Jacob it was seventy days, Gen. l. 3; cf. *Num.* xx. 29, and Moses, Deut. xxxiv. 8, *Septuaginta*. A further period of seven days in Jacob's case, Gen. l. 10. Seven days for Saul, which may have been an abridged period in time of national danger, 1 Sam. xxxi. 13.

Excessive grief in the case of an individual may be noticed in 2 Sam. iii. 16; Jer. xxxi. 15, and the same hypocritically, Jer. xli. 6.

(3.) Similar practices are noticed in the Apocryphal books.

a. Weeping, fasting, rending clothes, smiting ashes, or earth on head, 1 Macc. ii. 14, iii. 40, 41, 39, v. 14, xi. 71, xiii. 45; 2 Macc. iii. 19, x. 23, xiv. 15; Jud. iv. 10, 11; viii. 6, ix. 1, x. 23 (Assyrians), x. 2, 3, viii. 5; 3 Macc. iv. 8; 1 Dan. x. 4; Esth. xii. 2.

b. Funeral feast with wailing, Bar. vi. 21; Tob. iv. 17; see in reproof of the practice, *Septuaginta* Civ. D. viii. 27.

c. Period of mourning, Jud. viii. 6; Eccl. xii. 12, seven days, so also perhaps 2 Esdr. v. 20. *Septuaginta* and Dragon ver. 40.

d. Priests ministering in sackcloth and on the altar dressed in sackcloth, Jud. iv. 11, 13, 15.

e. Idol priests with clothes rent, head and beard shorn, and head bare, Bar. vi. 31.

(4.) In Jewish writings not Scriptural, these notices are in the main confirmed, and in some cases enlarged.

a. Tearing hair and beating breast, *Septuaginta* Bar. vi. 7, §5, xv. 3, §9.

b. Sackcloth and ashes, *Septuaginta* Bar. vi. 8, §2, *Bell. Jud.* ii. 12, §5; clothes rent, *Septuaginta* Bar. vi. 8, §2, *Bell. Jud.* ii. 12, §5; for thirty days.

c. Seven days mourning for a father, *Septuaginta* Bar. vi. 8, §4, *Bell. Jud.* ii. 1, §1; for thirty days, *B. J.* iii. 9, §5.

d. Those who met a funeral required to join in mourning, *Septuaginta* Bar. vi. 12, and *Bell. Jud.* iii. 9, §5.

e. Flute-players at a funeral, *Bell. Jud.* iii. 9, §5.

The Mishna prescribes seven days mourning for a father, a mother, son, daughter, brother, sister, or wife (Bartenora, on *Moed Katon* iii. 7).

Rending garments is regularly graduated according to the degree of relationship. For a father or mother the garment was to be rent, but not with an instrument, so as to show the breast; to be sewn up roughly after thirty days, but never closed. The same for one's own teacher in the Law, but for other relatives a palm breadth of the upper garment to suffice, to be sewn up roughly after seven days and fully closed after thirty days, *Moed Kat.* iii. 7; *Shabb.* xiii. 3; Carpov, *App. Bib.* p. 650. Friendly mourners were to sit on the ground, not on the bed. On certain days the lamentation was to be only partial, *Moed Kat.* l. c. For a wife there was to be at least one hired mourner and two pipers, *Cetuboth.* iv. 4.

(5.) In the last place we may mention a. the idolatrous "mourning for Tammuz," *Ez.* viii. 14, as indicating identity of practice in certain cases among Jews and heathens; and the custom in later days of offerings of food at graves, *Eccles.* xxx. 18. b. The prohibition both to the high-priest and to Nazirites against going into mourning even for a father or mother, *Lev.* xxi. 10, 11; *Num.* vi. 7; see *Nesir.* vii. 1. The inferior priests were limited to the cases of their near relatives, *Lev.* xxi. 1, 2, 4. c. The food eaten during the time of mourning was regarded as impure, *Deut.* xxvi. 14; *Jer.* xvi. 5, 7; *Ez.* xxiv. 17; *Hos.* ix. 4.

(6.) When we turn to heathen writers we find similar usages prevailing among various nations of antiquity. Herodotus, speaking of the Egyptians, says, "When a man of any account dies, all the womankind among his relatives proceed to smear their heads and faces with mud. They then leave the corpse in the house, and parade the city with their breasts exposed, beating themselves as they go, and in this they are joined by all the women belonging to the family. In like manner the men also meet them from opposite quarters, naked to the waist and beating themselves" (*Her.* ii. 85). He also mentions seventy days as the period of embalming (ii. 86). This doubtless includes the whole mourning period. Diodorus, speaking of a king's death, mentions rending of garments, suspension of sacrifices, heads smeared with clay, and breasts bared, and says men and women go about in companies of 200 or 300, making a wailing twice-a-day, *εὐρὺθ-ῶντες* *μετ' ὁδοῦ*. They abstain from flesh, wheat-bread, wine, the bath, dainties, and in general all pleasure; do not lie on beds, but lament as for an only child during seventy-two days. On the last day a sort of trial was held of the merits of the deceased, and according to the verdict pronounced by the acclamations of the crowd, he was treated with funeral honours, or the contrary (*Diod. Sic.* i. 72). Similar usages prevailed in the case of private persons, *ib.* 81, 92.

The Egyptian paintings confirm these accounts as to the exposure of the person, the beating, and the throwing clay or mud upon the head; and women are represented who appear to be hired mourners (*Long, Eg. Ant.* ii. 154-159; *Wilkinson, Eg. Ant.* ii. p. 358, 387). Herodotus also mentions the Persian custom of rending the garments with wailing, and also cutting off the hair on occasions of death or calamity. The last, he says, was also usual among the Scythians (*Her.* ii. 66, viii. 99, *ib.* 24, iv. 71).

Lucian, in his discourse concerning Greek mourn-

ing, speaks of tearing the hair and flesh, and wailing, and beating the breast to the sound of a flute, burial of slaves, horses, and ornaments as likely to be useful to the deceased, and the practice for relatives to endeavour to persuade the parents of the deceased to partake of the funeral-feast (*περιδειπνον*) by way of reciting themselves after their three days' fast (*De Luctu*, vol. ii. p. 303, 305, 307, ed. Amsterdam). Plutarch mentions that the Greeks regarded all mourners as unclean, and that women in mourning cut their hair, but the men let it grow. Of the Romans, in carrying corpses of parents to the grave, the sons, he says, cover their heads, but the daughters uncover them, contrary to their custom in each case (*Quaest. Rom.* vol. vii. p. 74, 82, ed. Reiske.)

Greeks and Romans both made use of hired mourners, *præficiae*, who accompanied the funeral procession with chants or songs. Flowers and perfumes were also thrown on the graves (*Or. Fast.* vi. 660; *Trist.* v. 1, 47; *Plato, legg.* vii. 9; *Dict. of Antiq.* art. *Funus*). The *præficiae* seem to be the predecessors of the "mutes" of modern funerals.

(7.) With the practices above mentioned, Oriental and other customs, ancient and modern, in great measure agree. D'Arvieux says, Arab men are silent in grief, but the women scream, tear their hair, hands, and face, and throw earth or sand on their heads. The older women wear a blue veil and an old abba by way of mourning garments. They also sing the praises of the deceased (*Trav.* p. 269, 270). Niebuhr says both Mahometans and Christians in Egypt hire wailing women, and wail at stated times (*Voy.* i. 150). Burckhardt says the women of Athara in Nubia shave their heads on the death of their nearest relatives, a custom prevalent also among several of the peasant tribes of Upper Egypt. In Berber on a death they usually kill a sheep, a cow, or a camel. He also mentions wailing women, and a man in distress besmearing his face with dirt and dust in token of grief (*Nubia*, pp. 176, 226, 374). And, speaking of the ancient Arab tribes of Upper Egypt, "I have seen the female relations of a deceased man dance before his house with sticks and lances in their hands and behaving like furious soldiers" (*Notes on Bed.* i. 280). Shaw says of the Arabs of Barbary, after a funeral the female relations during the space of two or three months go once a week to weep over the grave and offer eatables (see *Eccles.* xxx. 18). He also mentions mourning women (*Trav.* pp. 220, 242). "In Oman," Wellsted says, "there are no hired mourning women, but the females from the neighbourhood assemble after a funeral and continue for eight days, from sunrise to sunset, to utter loud lamentations" (*Trav.* i. 216). In the Arabian Nights are frequent allusions to similar practices, as rending clothes, throwing dust on the head, cutting off the hair, loud exclamation, visits to the tomb, plucking the hair and beard (i. 65, 263, 297, 358, 518, ii. 354, 237, 409). They also mention ten days and forty days as periods of mourning (i. 427, ii. 409). Sir J. Chardin, speaking of Persia, says, the tombs are visited periodically by women (*Voy.* vi. 489). He speaks also of the tumult at a death (*ib.* 482). Mourning lasts forty days: for eight days a fast is observed, and visits are paid by friends to the bereaved relatives; on the ninth day the men go to the bath, shave the head and beard, and return the visits, but the

lamentation continues two or three times a week till the fortieth day. The mourning garments are black, but never black (ib. p. 481). Ruskell, speaking of the Turks at Aleppo, says, "the instant the death takes place, the women who are in the chamber give the alarm by shrieking as if distracted, and are joined by all the other females in the harem. This conclamation is termed the *wulwaly*:¹ it is so shrill as to be heard, especially in the night, at a prodigious distance. The men disapprove of and take no share in it; they drop a few tears, assume a resigned silence, and retire in private. Some of the near female relations, when apprised of what has happened, repair to the house, and the *wulwaly*, which had paused for some time, is renewed upon the entrance of each visitant into the harem" (*Aleppo*, i. 306). He also mentions professional mourners, visits to the grave on the third, seventh, and fortieth days, prayers at the tomb, flowers strewn, and food distributed to the poor. At these visits the shriek of wailing is renewed: the chief mourner appeals to the deceased and reproaches him fondly for his departure. The men make no change in their dress; the women lay aside their jewels, dress in their plainest garments, and wear on the head a handkerchief of a dusky colour. They usually mourn twelve months for a husband and six for a father. (ib. 311, 312). Of the Jews he says, the conclamation is practised by the women, but hired mourners are seldom called in to assist at the *wulwaly*. Both sexes make some alteration in dress by way of mourning. The women lay aside their jewels, the men make a small rent in their outer vestment (ii. 86, 87).

Lane, speaking of the modern Egyptians, says, "After death the women of the family raise cries of lamentation called *welweleh* or *wilwál*, uttering the most piercing shrieks, and calling upon the name of the deceased, 'O, my master! O, my resource! O, my misfortune! O, my glory' (see *Jer.* xxii. 18). The females of the neighbourhood come to join with them in this conclamation: generally, also, the family send for two or more *neddá-bels*, or public wailing women. Each brings a tambourine, and beating them they exclaim, 'Alas for him.' The female relatives, domestics, and friends,

with their hair dishevelled, and sometimes with rent clothes, beating their faces, cry in like manner, 'Alas, for him!' These make no alteration in dress, but women, in some cases, dye their shirts, head-veils, and handkerchiefs of a dark-blue colour. They visit the tombs at stated periods" (*Mod. Eg.* iii. 152, 171, 195). Wealthy families in Cairo have in the burial-grounds regularly furnished houses of mourning, to which the females repair at stated periods to bewail their dead. The art of mourning is only to be acquired by long practice, and regular professors of it are usually hired on the occasion of a death by the wealthier classes (Mrs. Poole, *Englishw. in Egypt*, ii. 100). Dr. Wolff mentions the wailing over the dead in Abyssinia, *Autobiog.* ii. 273. Pietro della Valle mentions a practice among the Jews of burning perfumes at the site of Abraham's tomb at Hebron, for which see 2 Chr. xvi. 14, xxi. 19; *Jer.* xxxiv. 5; P. della Valle, *Viaggi*, i. 306. The customs of the N. American Indians also resemble those which have been described in many particulars, as the howling and wailing, and speeches to the dead: among some tribes the practice of piercing the flesh with arrows or sharp stones, visits to the place of the dead (*Carver, Travels*, p. 401; Bancroft, *Hist. of U. States*, ii. 912; Catlin, *N. A. Indians*, i. 90).

The former and present customs of the Welsh, Irish, and Highlanders at funerals may also be cited as similar in several respects, e. g. wailing and howling, watching with the corpse, funeral entertainments ("funeral baked meats"), flowers on the grave, days of visiting the grave (Brand, *Pop. Antiq.* ii. 128, &c.; Harmer, *Obs.* iii. 40).

One of the most remarkable instances of traditional customary lamentation is found in the weekly wailing of the Jews at Jerusalem at a spot as near to the Temple as could be obtained. This custom, noticed by St. Jerome, is alluded to by Benjamin of Tudela and exists to the present day. *Jerome, ad Sophon.* i. 15; *ad Paulam Ep.* xxxii.; *Early Trav. in Pal.* p. 83; Ráimer, *Palästina*, p. 293; Martineau, *Eastern Life*, p. 471; Robinson, i. 237. [H. W. P.]



Copper Coins of Vespasian, representing the mourning of Judaea for her captivity.

MOUSE. עִבְרָר, 'albár: mûs: mus) occurs in Lev. xi. 29 as one of the unclean creeping things which were forbidden to be used as food. In 1 Sam.

¹ Arab. موش, Heb. מוש, Gk. ὀλομύς, ἀλαμύς. Lat. *ejulo, ululo*, an onomatopoeic word common to

vi. 4, 5, five golden mice, "images of the mice that mar the land," are mentioned as part of the trespass offering which the Philistines were to send to the

many languages. See Ges. p. 596; Schoebel, *Anal. Constit.* p. 54; and Russell, vol. i. note 83, chiefly from Schultens.

MOWING

Israelites when they returned the ark. In Is. lvi. 17, it is said, "They that sanctify themselves . . . eating swine's flesh, and the abomination, and the mouse, shall be consumed together." The Hebrew word is in all probability generic, and is not intended to denote any particular species of mouse; although Bochart (*Hieroz.* ii. 427), following the Arabic version of Is. lvi. 17, restricts its meaning to the jerboa (*Dipus jaculus*). The original word denotes a field-ravager,* and may therefore comprehend any destructive rodent. It is probable, however, that in 1 Sam. vi. 5, "the mice that mar the land" may include and more particularly refer to the short-tailed field-mice (*Arvicola agrestis*, Flem.), which Dr. Kitto says cause great destruction to the corn-lands of Syria. "Of all the smaller rodentia which are injurious, both in the fields and in the woods, there is not," says Prof. Bell (*Hist. Brit. Quad.* p. 835), "one which produces such extensive destruction as this little animal, when its increase, as is sometimes the case, becomes multitudinous." The ancient writers frequently speak of the great ravages committed by mice. Herodotus (ii. 141) ascribes the loss of Sennacherib's army to mice, which in the night time gnawed through the bow-strings and shield-straps.

Col. Hamilton Smith (Kitto's *Cycl.* art. "Mouse") says that the hamster and the dormouse are still eaten in common with the jerboa by the Bedouens; and Gesenius (*Thes.* s. v.) believes some esculent species of dormouse is referred to in Is. lvi. 17.

[W. H.]

MOWING (מִצֵּד; *tonsio*, Am. vii. 1—LXX. reads

ἄνθραξ, either from a various reading or a confusion of the letters מ and צ—a word signifying also a shorn fleece, and rendered in Ps. lxxii. 6 "mown grass"). As the great heat of the climate in Palestine and other similarly situated countries soon dries up the herbage itself, hay-making in our sense of the term is not in use. The term "hay," therefore, in P. B. version of Ps. cvi. 20, for מִצֵּד, is incorrect. A. V. "grass." So also Prov. xxvii. 25, and Is. xv. 6. The corn destined for forage is cut with a sickle. The term מִצֵּד, A. V. "mower," Ps. cxix. 7, is most commonly in A. V. "reaper;" and once, Jer. ix. 22, "harvest-man."

The "king's mowings," Am. vii. 1, i. e. mown grass, Ps. lxxii. 6, may perhaps refer to some royal right of early pasturage for the use of the cavalry. See 1 K. xviii. 5. (Shaw, *Trav.* 138; Wilkinson, *Anc. Eg.* abridgm. ii. 43, 50; *Early Trav.* 365. Pietro della Valle, *Viaggi*, ii. 237; Charlevoix, *Voy.* iii. 370; Layard, *Nin. & Bab.* 330; Niebuhr, *Descr. de l'Ar.* 139; Harmer, *Obs.* ii. 386; Burchhardt, *Notes on Bed.* i. 210.)

[H. W. P.]

MOZA (מוֹצָא; *Mosá*; Alex. *Ἰωσά*: *Mosa*).

1. Son of Caleb the son of Hezron by his concubine Ephrah (1 Chr. ii. 46).

2. (*Mosá*), 1 Chr. viii. 36, 37; *Mosá*, Alex. *Mosá*, 1 Chr. ix. 42, 43). Son of Zimri, and descendant of Saul through Micah the son of Mephibosheth.

MOZAH (מוֹצָה), with the definite article, *non-Mozah*: *Ἀμώκη*; Alex. *Ἀμώσα*: *Ammosa*), one of the cities in the allotment of Benjamin

* Bochart derives it from מִצֵּד, "to devour" and "corn."

(Josh. xviii. 26 only), named between hac-Cephirah and Rekem. The former of these has probably been identified with *Kefir*, 2 miles east of *Yalo*, but no trace of any name resembling *Motsah* has hitherto been discovered. Interpreting the name according to its Hebrew derivation, it may signify "the spring-head"—the place at which the water of a spring gushes out (Stanley, *S. & P. App.* §52). A place of this name is mentioned in the Mishna (*Succah*, iv. §5) as follows—"There was a place below Jerusalem named *Motsa*; thither they descended and gathered willow-branches," i. e. for the "Feast of Tabernacles" so called. To this the Gemara adds, "the place was a Colonia" (קולוניה),

that is, exempt from the king's tribute" (Buxtorf, *Lex. Talm.* 2043), which other Talmudists reconcile with the original name by observing that *Motsah* signifies an outlet or liberation, e. g. from tribute. Bartenora, who lived at Jerusalem, and now lies in the "valley of Jehoshaphat" there, says (in *Surenhusius' Mishna*, ii. 274) that *Motsah* was but a short distance from the city, and in his time retained the name of *Colonia*. On these grounds Schwarz (127) would identify *Mozah* with the present *Kulonieh*, a village about 4 miles west of Jerusalem on the Jaffa road, at the entrance of the great *Wady Beit Haninah*. The interpretations of the Rabbis, just quoted, are not inconsistent with the name being really derived from its having been the seat of a Roman *colonia*, as suggested by Robinson (*B. R.* iii. 158). The only difficulty in the way of the identification is that *Kulonieh* can hardly be spoken of as "below Jerusalem"—an expression which is most naturally interpreted of the ravine beneath the city, where the *Bir-Eyub* is, and the royal gardens formerly were. Still there are vestiges of much vegetation about *Kulonieh*, and when the country was more generally cultivated and wooded, and the climate less arid than at present, the dry river-bed which the traveller now crosses may have flowed with water, and have formed a not unfavourable spot for the growth of willows.

[G.]

MULBERRY-TREES (מוֹרָא; *becátan*:

κλαυθμών, ἄπιος; *pyri*) occurs only in 2 Sam. v. 23 and 24, and in the parallel passage of 1 Chr. xiv. 14. The Philistines having spread themselves in the valley of Rephaim, David was ordered to fetch a compass behind them and come upon them over against the mulberry-trees; and to attack them when he heard the "sound of a going in the tops of the mulberry-trees."

We are quite unable to determine what kind of tree is denoted by the Hebrew מוֹרָא; many attempts at identification have been made, but they are mere conjectures. The Jewish Rabbis, with several modern versions, understand the mulberry-tree; others retain the Hebrew word. Celsius (*Hierob.* i. 335) believes the Hebrew *bacá* is identical with a tree of similar name mentioned in a MS. work of the Arabic botanical writer Abu' Fadli, namely, some species of *Amyris* or *Balsamodendron*. Most lexicographers are satisfied with this explanation. Some modern English authors have adopted the opinion of Dr. Royle, who (Kitto's *Cyc.* art. *Buca*) refers

* Can this title be in any way connected with the *Koulon* (κουλων), which is one of the eleven names inserted by the LXX. in the catalogue of the cities of Judah, between verses 59 and 60 of Josh. xv. ?

the Hebrew *bâcâ* to the Arabic *Shajrat-al-bah*,^a "the gnat-tree," which he identifies with some species of poplar, several kinds of which are found in Palestine. Rosenmüller follows the LXX. of 1 Chr. xiv. 14, and believes "pear-trees" are signified. As to the claim of the mulberry-tree to represent the *becâm* of Scripture, it is difficult to see any foundation for such an interpretation—for, as Rosenmüller has observed (*Bib. Bot.* p. 256), it is neither "countenanced by the ancient versions nor by the occurrence of any similar term in the cognate languages"—unless we adopt the opinion of Ursinus, who (*Arbor. Bib.* iii. 75), having in view the root of the word *bacah*,^b "to weep," identifies the name of the tree in question with the mulberry, "from the blood-like tears which the pressed berries pour forth." Equally unsatisfactory is the claim of the "pear-tree" to represent the *bâcâ*; for the uncertainty of the LXX. in the absence of further evidence, is enough to show that little reliance is to be placed upon this rendering.

As to the tree of which Abu'l Fadli speaks, and which Sprengel (*Hist. Rei herb.* p. 12) identifies with *Amyris gûcadensis*, Lin., it is impossible that it can denote the *bâcâ* of the Hebrew Bible, although there is an exact similarity in form between the Hebrew and Arabic terms: for the *Amyridaceae* are tropical shrubs, and never could have grown in the valley of Rephaim, the Scriptural locality for the *becâm*.

The explanation given by Royle, that some poplar is signified, although in some respects it is well suited to the context of the Scriptural passages, is untenable; for the Hebrew *bâcâ* and the Arabic *baka* are clearly distinct both in form and signification, as is evident from the difference of the second radical letter in each word.^c

As to the *בָּכָה* of Ps. lxxxiv. 6, which the A. V. retains as a proper name, we entirely agree with Hengstenberg (*Com. on Ps.* ad loc.) that the word denotes "weeping," and that the whole reference to *Baca* trees must be given up, but see *BACA*.

Though there is no evidence to show that the mulberry-tree occurs in the Hebrew Bible, yet the fruit of this tree is mentioned in 1 Macc. vi. 34, as having been, together with grape-juice, shown to the elephants of Antiochus Eupator in order to irritate these animals and make them more formidable opponents to the army of the Jews. It is well known that many animals are enraged when they see blood or anything of the colour of blood. For further remarks on the mulberry-trees of Palestine see *SYCAMINE*. [W. H.]

MULE, the representative in the A. V. of the following Hebrew words,—*Pered* or *Pirdâh*, *Rechesh*, and *Yêmim*.

1. *Pered*, *Pirdâh* (פָּרֵד, פִּרְדָּה; δ ἄμιλος, ἡ ἄμιλος: *mulus, mula*), the common and feminine Hebrew nouns to express the "mule;" the first of which occurs in numerous passages of the Bible, the latter only in 1 K. i. 33, 38, 44. It is an interesting fact that we do not read of mules till the time of David (as to the *yêmim*, A. V.

"mules," of Gen. xxxvi. 24, see below), just at the time when the Israelites were becoming well acquainted with horses. After this time horses and mules are in Scripture often mentioned together. After the first half of David's reign, as Michaelis (*Comment. on Laws of Moses*, ii. 477) observes, they became all at once very common. In Exr. ii. 66, Neh. vii. 68, we read of two hundred and forty-five mules; in 2 Sam. xiii. 29, "all the king's sons arose, and every man gat him up upon his mule." Absalom rode on a mule in the battle of the wood of Ephraim at the time when the animal went away from under him and so caused his death. Mules were amongst the presents which were brought year by year to Solomon (1 K. x. 25). The Levitical law forbade the coupling together of animals of different species (Lev. xix. 19), consequently we must suppose that the mules were imported, unless the Jews became subsequently less strict in their observance of the ceremonial injunctions, and bred their mules. We learn from Ezekiel (xxvii. 14) that the Tyrians, after the time of Solomon, were supplied with both horses and mules from Armenia (Togarmah), which country was celebrated for its good horses (see Strabo, xi. 13, §7, ed. Kramer; comp. also Xenoph. *Anab.* iv. 5, 36; Herod. vii. 40). Michaelis conjectures that the Israelites first became acquainted with mules in the war which David carried on with the king of Nisibis (*Zobah*), (2 Sam. viii. 3, 4). In Solomon's time it is possible that mules from Egypt occasionally accompanied the horses which we know the king of Israel obtained from that country; for though the mule is not of frequent occurrence in the monuments of Egypt (Wilkinson's *Anc. Egypt.* i. 386, Lond. 1854), yet it is not easy to believe that the Egyptians were not well acquainted with this animal. That a friendship existed between Solomon and Pharaoh is clear from 1 K. ix. 16, as well as from the fact of Solomon having married the daughter of the king of Egypt; but after Shishak came to the throne a very different spirit prevailed between the two kingdoms; perhaps, therefore, from this date mules were obtained from Armenia. It would appear that kings and great men only rode on mules. We do not read of mules at all in the N. T., perhaps therefore they had ceased to be imported.

2. *Rechesh* (רָכֵשׁ). See DROMEDARY, in Appendix A.

3. *Yêmim* (יָמִים; ἔδεν ἰαμείν, Vat. and Alex. ἔδεν ἰαμείν, Compl.; τοὺς ἰαμείν, Aq. and Sym.: *apuae calidae*) is found only in Gen. xxxvi. 24, where the A. V. has "mules" as the rendering of the word. The passage where the Hebrew name occurs is one concerning which various explanations have been attempted. Whatever may be the proper translation of the passage, it is quite certain that the A. V. is incorrect in its rendering:—"This was that Anah that found the asses in the wilderness as he fed the asses of Zibeon his father." Michaelis has shown that at this time horses were unknown in Canaan; consequently mules could not have

^a *شجرة البق*, of which, however, Freytag says,

^b *Arbor cullcum, ulmus, quia ex succo in foliis suis exsiccato culices gignuntur.*

^c *בָּכָה*, "to flow by drops," "to weep."

^d *בֵּית* in the Hebrew; *بيت* in the Arabic; *بيت*.

^a A word of doubtful etymology. Gesenius refers it to

the Syriac *ܚܢܝܐ*, "a volavit." Comp. German *Pferd*

Lat. *burdo*, and see Michaelis' remarks.

^c From unspiced root *יָמַם*, "quae caloris potestatem habuisse videtur" (Gesen. *Theol.*).

