

THE DEAD SEA.—View from the heights behind *Sebleh* (Masada), showing the wide beach on the Western side of the Lake, and the tongue-shaped Peninsula. From a Drawing made on the spot by W. Tipping, Esq.

high (Seetzen, ii. 355). With this exception the mountains come down abruptly on the water during the whole length of the eastern side of the gulf. In two places only is there a projecting rock, apparently due to the deltas caused by the *Wady en-Nemeirah* and *Uheimir*.

28. We have now arrived at the peninsula which projects from the eastern shore and forms the north-western end of the lagoon. It is too remarkable an object, and too characteristic of the southern portion of the lake, to be passed over without description.

It has been visited and described by three explorers—Irby and Mangles in June 1818; Mr. Poole in Nov. 1855; and the American expedition in April 1848. Among the Arabs it appears to bear the names *Ghor el Mezra'ah* and *Ghor el Lisân*. The latter name—"the Tongue"—recalls the similar Hebrew word *lashon*, לֶשׁוֹן, which is employed three times in relation to the lake in the specification of the boundaries of Judah and Benjamin contained in the Book of Joshua. But in its three occurrences the word is applied to two different points—one at the north (Josh. xv. 5, xviii. 19), and one at the south (xv. 2); and it is probable

that it signifies in both cases a tongue of water—a bay—instead of a tongue<sup>s</sup> of land.

29. Its entire length from north to south is about 10 geogr. miles—and its breadth from 5 to 6—though these dimensions are subject to some variation according to the time of year. It appears to be formed entirely of recent aqueous deposits, late or post-tertiary, very similar, if not identical, with those which face it on the western shore, and with the "mounds" which skirt the plains at the south and N.W. of the lake. It consists of a friable carbonate of lime intermixed with sand or sandy marls, and with frequent masses of sulphate of lime (gypsum). The whole is impregnated strongly with sulphur, lumps of which are found, as on the plain at the north end of the lake, and also with salt, existing in the form of lumps or packs of rock-salt (And. 187). Nitre is reported by Irby (139), but neither Poole nor Anderson succeeded in meeting with it. The stratification is almost horizontal, with a slight dip to the east (Poole, 63). At the north it is worn into a sharp ridge or mane, with very steep sides and serrated top. Towards the south the top widens into a table-land, which Poole (ib.) reports as about <sup>s</sup>230 ft. above

appears to attach it more particularly to its southern portion—"le Liçan actuel des Arabes, c'est-à-dire la pointe sud de la presqu'île" (*Voyage*, i. 290). And this is supported by the practice of Van de Velde, who on his map marks the north portion of the peninsula as *Ghor-el-Mezra'ah*, and the south *Ghor-el-Lisân*. M. de Sauley also specifies with much detail the position of the former of these two as at the opening of the *Wady ed Dra'a* (Jan. 15). The point is well worth the careful attention of future travellers, for if the name *Lisân* is actually restricted to the south side, a curious confirmation of the accuracy of the ancient survey recorded in Josh. xv. 2 would be furnished, as well as a remarkable proof of the tenacity of an old name.

<sup>s</sup> This dimension, which Mr. Poole took with his aneroid, is strangely at variance with the estimate of Lynch's party. Lynch himself, on approaching it at the north

<sup>s</sup> This appellation is justified by the view at the top of the page.

<sup>s</sup> From the expression being in the first two cases "tongue of the sea," and in the third simply "tongue," M. de Sauley conjectures that in the last case a tongue of land is intended; but there is nothing to warrant this. It may be intended to apply to different parts of the peninsula, or be given indiscriminately to the whole. *Ghor el Mezra'ah* is the only name which Seetzen mentions, and he restricts it to the whole. It is also the only one mentioned by Mr. Anderson, but he restricts it to the depression on the west side of the peninsula, which runs N. and S., and separates between the main body and the foot of the mountains (And. 184). M. de Sauley is apparently the first traveller to mention the name *Lisân*. He restricts it to the whole peninsula, though he



the level of the lake at its southern end. It breaks down on the W., S., and N.E. sides by steep declivities to the shore, furrowed by the rains which are gradually washing it into the lake, into cones and other fantastic forms, like those already described on the western beach near *Sebbeh*. It presents a brilliant white appearance when lit up by the blazing sun, and contrasted with the deep blue of the lake (Beaufort, 104). A scanty growth of shrubs (Poole, 64)—so scanty as to be almost invisible (Irby, 139b)—is found over the table-land. On the east the highland descends to a depression of  $1\frac{1}{2}$  or 2 miles wide, which from the description of Dr. Anderson (184) appears to run across the neck from S. to N., at a level hardly above that of the lake. It will doubtless be ultimately worn down quite to the level of the water, and then the peninsula will become an island (Anderson, 184, 189). Into this valley lead the torrents from the ravines of the mountains on the east. The principal of these is the *Wady ed-Dra'a* or *W. Kerak*, which leads up to the city of that name. It is here that the few inhabitants of the Peninsula reside, in a wretched village called *Mezra'ah*. The soil is of the most unbounded fertility, and only requires water to burst into riotous prodigality of vegetation (Seetzen, ii. 351, 2).

30. There seems no reason to doubt that this peninsula is the remnant of a bed of late aqueous strata which were deposited at a period when the water of the lake stood very much higher than it now does, but which, since it attained its present level, and thus exposed them to the action of the winter torrents, are gradually being disintegrated and carried down into the depths of the lake. It is in fact an intrusion upon the form of the lake, as originally determined by the rocky walls of the great fissure of the *Ghôr*. Its presence here, so long after the great bulk of the same formation has been washed away, is an interesting and fortunate circumstance, since it furnishes distinct evidence of a stage in the existence of the lake, which in its absence might have been inferred from analogy, but could never have been affirmed as certain. It may have been deposited either by the general action of the lake, or by the special action of a river, possibly in the direction of *Wady Kerak*, which in that case formed this extensive deposit at its mouth, just as the Jordan is now forming a similar bank at its embouchure. If a change were to take place which either lowered the water, or elevated the bottom, of the lake, the bank at the mouth of the Jordan would be laid bare, as the *Lisân* now is, and would immediately begin to undergo the process of disintegration which that is undergoing.

31. The extraordinary difference between the depth of the two portions of the lake—north and south of the peninsula—has been already alluded to, and may be seen at a glance on the section given on page 1174. The former is a bowl, which at one place attains the depth of more than 1300 feet, while the average depth along its axis may be taken

point (Narr. 297), states it at from 40 to 60 ft. high, with a sharp angular central ridge some 20 ft. above that. This last feature is mentioned also by Irby (June 2). Anderson increases the dimension of his chief to 80 or 90 ft. (*Off. Rep.* 185); but even this falls short of Poole. The peninsula probably slopes off considerably towards the north end, at which Lynch and Anderson made their estimate.

\* When sounded by Lynch, its depth over the greater part of the area was 12 feet.

\* He fixes the ford at  $\frac{1}{2}$  an hour north of the N. end of *Jebel Udum*.

at not far short of 1000. On the other hand the southern portion is a flat plain, with the greater part of its area nearly level, a very few feet only below the surface, shoaling gradually at the brink till the brink is reached. So shallow is this lagoon that it is sometimes possible to ford right across from the west to the east side (Seetzen, i. 428, ii. 336; Rob. i. 521; Lynch, *Narr.* 304).

The channel connecting the two portions, on the western side of the peninsula, is very gradual on its slope from S. to N., increasing in depth from 3 fathoms to 13, and from 13 to 19, 32 and so on, when it suddenly drops to 107 (642 feet), and joins the upper portion.

32. Thus the circular portion below the peninsula, and a part of the channel, form a mere lagoon, entirely distinct and separate from the basin of the lake proper. This portion, and the plain at the south as far as the rise or offset at which the Arabah commences—a district in all of some miles by 8—would appear to have been left by the last great change in the form of the ground at a level not far below its present one, and consequently much higher than the bottom of the lake itself. But surrounded as it is on three sides by highlands, the waters of which have no other outlet, it has become the delta into which those waters discharge themselves. On its south side are the immense torrents of the *Jed*, the *Ghurundel*, and the *Fikreh*. On the east the somewhat less important *El Ahsy*, *Numeirah*, *Humeir* and *ed-Dra'ah*. On the west the *Zuweirah*, *Mubughghik*,\* and *Senin*. These streams are the drains of a district not less than 600 square miles in area, very uneven in form, and composed of materials more or less friable. They must therefore bring down enormous quantities of silt and shingle. There can be little doubt that they have already filled up the southern part of the estuary as far as the present brink of the water, and the silting up of the rest is merely a work of time. It is the same process which is going on on a larger and more rapid scale, in the Sea of Azov, the upper portion of which is fast filling up with the detritus of the river Don. Indeed the two portions of the Dead Sea present several points of analogy to the Sea of Azov and the Black Sea.

It is difficult to speak with confidence on any of the geological features of the lake, in the absence of reports by competent observers. But the theory that the lagoon was lowered by a recent change, and overflowed (Robinson, *B. R.* ii. 189), seems directly contrary to the natural inference from the fact that such large torrents discharge themselves into that spot. There is nothing in the appearance of the ground to suggest any violent change in recent (*i. e.* historical) times, or that anything has taken place but the gradual accumulation of the deposits of the torrents all over the delta.

33. The water of the lake is not less remarkable than its other features. Its most obvious peculiarity is its great weight.\* Its specific gravity

\* Across this, too, there is a ford, described in detail by Irby and Mangles (June 2). The water must have been unusually low, since they not only state the donkeys were able to cross, but also that the water did not exceed a mile, a matter in which the keen eye of a practical sailor is not likely to have been deceived. Lynch could find no trace of either ford, and his map shows the channel as fully two miles wide at its narrowest spot.

\* Pronounced *Muburrîk*; the Embarreg of De Sa.†

\* Of the salt-lakes in Northern Persia (*Drummond &c.*) nothing is yet known. Wagner's account is not



found to be as much as 12·28; that is a gallon of it would weigh over 12¼ lbs. 10 lbs., the weight of distilled water. so heavy must not only be extremely but must possess great inertia. Its buoyancy is a common theme of remark by the travellers who have been upon it or in it. Josephus (i. 8, §4) relates some experiments made by throwing bound criminals into it; and bathing on the eastern shore near the mouth of the *Wady Zūrka*, says (*Narr.* 371), in words parallel to those of the old historian, "With great difficulty I kept my feet down, and I laid upon my back, and, drawing up my hands, placed my hands upon them, I rolled immediately over." In the bay on the north side of the lake "a horse could with difficulty keep himself upright. Two fresh hens' eggs floated up one-third of their length," i. e. with one-third exposed; they would have sunk in the water of the Mediterranean or Atlantic" (*Narr.* 342). "A muscular man floated nearly breast-high without the least exertion" (*ib.* 325). One of the few things recollected by the Maltese servant of Mr. Costigan—who lost his life from exposure on the lake—was that the boat "floated a palm higher than before" (Josephus, *Incidents*, ch. xxxii). Dr. Robinson could never swim before, either in fresh or salt water, yet here he "could sit, stand, lie, or swim without difficulty" (*B. R.* i. 506).

34. So much for its buoyancy. Of its weight and inertia the American expedition had also practical experience. In the gale in which the party was caught on their first day on the lake, between the mouth of the Jordan and *Ain Feshkiah*, "it seemed as if the bows of the boats were encountering the sledge-hammers of the Titans." When, however, "the wind abated, the sea rapidly fell; the water, from its ponderous quality, settling as soon as the agitating cause had ceased to act" (*Narr.* 268, 9). At ordinary times there is nothing remarkable in the action of the surface of the lake. Its waves rise and fall, and surf beats on the shore, just like the ocean. Nor is its colour, familiar to that of the Sea. The water has a greasy feel, owing possibly to the saponification of lime and other earthy salts with the perspiration of the skin, and this seems to have led some observers to attribute to it a greasy look. But such a look is in imagination only. It is quite transparent, and has a opalescent green tint, and is compared by Lynch (*Narr.* 337) to diluted absinthe. Lynch (*Narr.* 296) distinctly contradicts the assertion that it has any smell, noxious or not. So do the chemists who have analysed it.

35. One or two phenomena of the surface may be mentioned. Many of the old travellers, and some modern ones (as Osburn, *Pal. Past and Present*, and Churton, *Land of the Morning*, 149), mention that the turbid yellow stream of the lake is distinguishable for a long distance in the distance. Molyneux (129) speaks of a "curious strip of white foam which appeared to lie in

Those in Southern Russia have been fully investigated by Goebel (*Reisen &c.*, Dorpat, 1837). The water is that of the "Red Sea," near Perekop in the Crimea (solid contents 37·22 per cent.; sp. gr. 1·027). The others, including the Ieltonskoë or Elton, range from 24 to 28 per cent. of solid matter in solution, and in sp. gr., from 12·07 to 12·68.

With the single exception of Moldenbauer, who when he opened the specimen he analysed, found it to

a straight line nearly N. and S. throughout the whole length of the sea . . . some miles W. of the mouth of the Jordan" (comp. Lynch, *Narr.* 279, 295). "It seemed to be constantly bubbling and in motion, like a stream that runs rapidly through still water; while nearly over this track during both nights we observed in the sky a white streak like a cloud extending also N. and S. and as far as the eye could reach." Lines of foam on the surface are mentioned by others: as Robinson (i. 503); Borrer (*Journey, &c.*, 479); Lynch (*Narr.* 288, 9). From *Ain Jidy* a current was observed by Mr. Clowes's party running steadily to the N. not far from the shore (comp. Lynch, *Narr.* 291). It is possibly an eddy caused by the influx of the Jordan. Both De Saulcy (*Narr.* Jan. 8) and Robinson (i. 504) speak of spots and belts of water remaining smooth and calm while the rest of the surface was rippled, and presenting a strong resemblance to islands (comp. Lynch, 288, Irby, June 5). The haze or mist which perpetually broods over the water has been already mentioned. It is the result of the prodigious evaporation. Lynch continually mentions it. Irby (June 1) saw it in broad transparent columns, like water-spouts, only very much larger. Extraordinary effects of mirage due to the unequal refraction produced by the heat and moisture are occasionally seen (Lynch, *Narr.* 320).

36. The remarkable weight of this water is due to the very large quantity of mineral salts which it holds in solution. The details of the various analyses are given overleaf in a tabular form, accompanied by that of sea-water for comparison. From that of the U. S. expedition<sup>c</sup> it appears that each gallon of the water, weighing 12¼ lbs., contains nearly 3½ lbs. (3·319) of matter in solution—an immense quantity when we recollect that sea-water, weighing 10¼ lbs. per gallon, contains less than ½ a lb. Of this 3½ lbs. nearly 1 lb. is common salt (chloride of sodium); about 2 lbs. chloride of magnesium, and less than ½ a lb. chloride of calcium (or muriate of lime). The most unusual ingredient is bromide of magnesium, which exists in truly extraordinary<sup>d</sup> quantity. To its presence is due the therapeutic reputation enjoyed by the lake when its water was sent to Rome for wealthy invalids (Galen, in Reland, *Pal.* 242) or lepers flocked to its shores (Ant. Mart. §x.). Boussingault (*Ann. de Chimie*, 1856, xviii. 168) remarks that if ever bromine should become an article of commerce the Dead Sea will be the natural source for it. It is the magnesian compounds which impart so nauseous and bitter a flavour to the water. The quantity of common salt in solution is very large. Lynch found (*Narr.* 377) that while distilled water would dissolve 5-17ths of its weight of salt, and the water of the Atlantic 1-6th, the water of the Dead Sea was so nearly saturated as only to be able to take up 1-11th.

37. The sources of the components of the water may be named generally without difficulty. The lime and magnesia proceed from the dolomitic limestone of the surrounding mountains; from the gypsum which

smell strongly of sulphur.

<sup>c</sup> This is chosen because the water was taken from a considerable depth in the centre of the lake, and therefore probably more fairly represents the average composition than the others.

<sup>d</sup> Adopting Marchand's analysis, it appears that the quantity of this salt in the Dead Sea is 128 times as great as in the Ocean and 74 times as great as in the Kreuznach water, where its strength is considered remarkable.



COMPARATIVE TABLE OF ANALYSES OF THE WATER OF THE DEAD SEA.

	1. C. G. Gmelin, 1824. As recal- culated by Marchand.	2. Apjohn, 1838.	3. Marchand, 1847.	4. Herapath, 1849.	5. Booth, of Phila- delphia (U. S. Exped.), 1849.	6. Boutron- Charlard and Henry.	7. Prof. W. Gregory, 1854.	8. Molden- hauer, Nov. 1854.	9. Water of the Dead Sea.
Chloride of Magnesium . . .	12.166	7.370	10.543	7.822	14.589	1.696	13.951	6.831	
Sodium . . .	7.039	7.839	6.578	12.109	7.855	11.003	7.339	2.957	
Calcium . . .	3.336	2.438	2.894	2.455	*3.107	.680	2.796	1.471	
Potassium . . .	1.086	.852	1.398	1.217	.658	.166	.571	2.391	
Manganese . . .	.161	.005	..	.006	..	..	..	..	
Ammonium . . .	.007	..	..	.006	..	..	..	..	
Aluminium . . .	.143	..	.018	.056	..	..	..	..	
Iron . . .	..	..	..	.003	..	..	..	..	
Sulphate of Potash . . .	..	..	..	..	..	..	..	.062	
Lime . . .	.052	.075	.088	.068	.070	..	.106	..	
Magnesia . . .	..	..	..	..	..	.233	..	..	
Bromide of Magnesium . . .	.442	.201	.251	.251	.137	trace	.069	.183	
Sodium . . .	..	..	..	..	..	..	..	..	
Organic matter . . .	..	..	..	.062	..	..	..	..	
Silica . . .	..	..	.003	..	..	0.200	..	..	
Bituminous matter . . .	..	..	..	..	..	..	..	..	
Carbonate of Lime . . .	..	..	..	..	..	0.953	..	..	
Total solid contents . . .	24.435	18.780	21.773	24.055	26.416	14.927	24.832	13.895	
Water . . .	75.565	81.220	78.227	75.945	73.584	85.073	75.168	86.105	
	100.000	100.000	100.000	100.000	100.000	100.000	100.000	100.000	
Specific gravity . . .	1.202	1.153	1.1841 at 66° F.	1.172	1.227 at 60° F.	1.099	1.210 at 60° F.	1.116	
Boiling Point . . .	..	221°	..	227.75	..	..	..	..	
Water obtained . . .	..	½ mile from Jordan, late in rainy season.	in 1847, at the north end.	in March, 1849, ½ mile N.W. of mouth of Jordan.	May 5, '48 195 fath. deep, off A. Teräbeh	Apr. 2, 1850, "2 hours from the Jordan."	from Island at N. end, March 11, 1854.	in June, 1854.	

No. 1. The figures in the Table are the recalculations of Marchand (*Journal*, &c., 359) on the basis of the improved chemical science of his time. The original analysis is in *Naturwiss. Abhandl.*, Tübingen, i. (1827) 333.

No. 2. See *The Athenæum*, June 15, 1839.

No. 3. *Journal für prakt. Chemie*, &c., Leipzig, xlvii. (1849), 365.

No. 4. *Quarterly Journal of Chem. Soc.* ii. (1850) 336.

No. 5. *Off. Report of U. S. Expedition*, 4to., p. 204.

No. 6. *Journal de Pharmacie et de Chimie*, Mars 1852.

No. 7. Calculated by the writer from the proportionate table of salts given in Stewart's *Tent and Khan*, 381.

No. 8. Liebig and Wöhler's *Annalen der Chemie*, xlvii. (1856) 357; xlviii. (1856) 129-170.

No. 9. Regnault's *Cours Elém. de Chimie*, ii. 190.

The older analyses have not been reprinted, the methods employed having been imperfect and the results uncertain as compared with the more modern ones quoted. They are as follows:—1. Macquer, Lavoisier, and Lesage (*Mém. de l'Acad. des Sciences*, 1778); 2. Marcet (*Phil. Trans.*, 1807, p. 296, &c.); 3. Klaproth (*Mag. der Gesells. naturfor. Freunde zu Berlin*, iii. 139); 4. Gay Lussac (*Ann. de Chimie*, xi. (1819), p. 197); 5. Hermbstädt (*Schweigger's Journal*, xxxiv. 163).

Want of space compels the omission of the analysis of Boussingault of water collected in spring 1855 (*Ann. de Chimie*, xlviii. (1856), 129-170), which corresponds very closely with that of Gmelin (viz. sp. gr. 1.194; salts, 22.785 per cent), as well as that of Commines (quoted in the same paper) of water collected in June 1853, showing sp. gr. 1.196 and salts 18.26 per cent. Another analysis by Prof. W. Gregory, giving 19.25 per cent of salts, is quoted by Kltto (*Phys. Geogr.* 374).

The writer has been favoured with specimens of water collected 13th Nov., 1850, by the Rev. G. W. Bridges, and 7th April, 1863, by Mr. R. D. Wilson. Both were taken from the north end. The former, which had been carefully sealed up until examination, exhibited sp. gr. 1.1812,

solid contents, 21.585 per cent; the latter, sp. gr. 1.188, solid contents, 22.188; the boiling point in both cases 226° 4 Fahr.;—a singular agreement, when it is remembered that one specimen was obtained at the end, the other at the beginning, of summer. For this investigation, and much more valuable assistance in this part of his article, the writer is indebted to his friend Dr. David Simpson Price, F.C.S.

The inferiority in the quantity of the salts in Nos. 6, and 8 is very remarkable, and must be due to the fact (acknowledged in the 2 first) that the water was obtained during the rainy season, or from near the entrance of the Jordan or other fresh water. Nos. 7 and 8 were collected within two months of each other. The preceding winter, 1853-4, was one of the wettest and coldest remembered in Syria, and yet the earlier of the two analyses shows a largely preponderating quantity of salts. There is sufficient discrepancy in the whole of the results to render it desirable that a fresh set of analyses should be made of water obtained from various defined spots and depths, at different times of the year, and investigated by the same analyst. The variable density of the water was observed as early as by Galen (see quotations in Reland, *Pal. Sic.*).

The best papers on this interesting subject are those of Gmelin, Marchand, Herapath, and Boussingault (see the references given above). The second of these contains an excellent review of former analyses, and most instructive observations on matters more or less connected with the subject.

The absence of iodine is remarkable. It was particularly searched for by both Herapath and Marchand, but without effect. In Sept. 1858 the writer obtained a large quantity of water from the island at the north end of the lake, which he reduced by boiling on the spot. The concentrated salts were afterwards tested by Dr. D. S. Price by his nitrate of potash test (see *Chem. Soc. Journal* for 1851), with the express view of detecting iodine, but not a trace could be discovered.

\* Dr. Anderson (*Off. Rep.* 205) states that in water from "another part" of the lake he found as much as 4.8 per cent of sodium sulphate.



the shores, nearly pure, in large quantities; and from the carbonate of lime and carbonate of magnesia found on the peninsula and elsewhere (Anderson, 185). The chloride of sodium is supplied from *Khashm Usdum*, and the copious brine springs on both shores. Balls of nearly pure sulphur (probably the deposit of some sulphurous stream) are found in the neighbourhood of the lake, on the peninsula (Anderson, 187), on the western beach and the north-western heights (Ibid. 176, 180, 181), and on the plain S. of Jericho (Rev. G. W. Bridges). Nitre may exist, but the specimens mentioned by Irby and others are more probably some of rock salt, since no trace of nitric acid has been found in the water or soil (Marchand, 187). Manganese, iron, and alumina have been found on the peninsula (Anderson, 185, 7), and the other constituents are the product of the numerous mineral springs which surround the lake,<sup>f</sup> and the washings of the aqueous deposits on the shores (p. 17), which are gradually restoring to the sea the salts they received from it ages back when covered by its waters. The strength of these ingredients is heightened by the continual evaporation, which (as already stated) is sufficient to carry off the whole amount of the water supplied, leaving, of course, the salts in the lake; and which in the Dead Sea, as in every other lake which has affluents but no outlets, is gradually concentrating the mineral constituents of the water, as in the alembic of the chemist. When the water becomes saturated with salt, or even before, deposition will take place, and salt-beds be formed on the bottom of the lake.<sup>g</sup> If, then, at a future epoch a convulsion should take place which should upheave the bottom of the lake, a salt mountain would be formed similar to the *Khashm Usdum*; and this is not improbably the manner in which that singular mountain was formed. It appears to have been the bed of an ancient salt lake, which during the convulsion which depressed the bed of the present lake, or some other remote change, was forced up to its present position. Thus this spot may have been from the earliest ages *the home of Dead Seas*; and the present lake but one of a numerous series.

38. It has been long supposed that no life whatever existed in the lake. But recent facts show that some inferior organizations can and do find a home even in these salt and acrid waters. The Cabinet d'Hist. Naturelle at Paris contains a fine specimen of a coral called *Stylophora pistillata*, which is stated to have been brought from the lake in 1837 by the Marq. de l'Escalopier, and has every appearance of

<sup>e</sup> On the subject of the bitumen of the lake the writer has nothing to add to what is said under PALESTINE, vol. III. and SLIME, 1333, 4.

<sup>f</sup> The bromine has not yet been satisfactorily traced. The salt of *Khashm Usdum* has been analysed for its discovery (Rob. II. 108), but in vain. Marchand examined a specimen of soil from a "salt-plain called Zeph"  $\frac{1}{2}$  an hour W. of the lake, and found it to contain "an appreciable quantity of bromine" (*Journal für prakt. Chemie*, vol. 309, 79).

<sup>g</sup> In addition to the obvious sources named in the text, there are doubtless others less visible. The remarkable variation in the proportions of the constituents of the water in the specimens obtained by different travellers (see the analyses) leads to the inference that in the bed of the lake there are masses of mineral matter, or mineral springs, which may modify the constitution of the water in their immediate neighbourhood.

<sup>h</sup> This is already occurring, for Lynch's sounding-lead several times brought up cubical crystals of salt, some-

having been a resident there, and not an ancient or foreign specimen.<sup>h</sup> Ehrenberg discovered 11 species of *Polygaster*, 2 of *Polythalamia*, and 5 of *Phytolitharia*, in mud and water brought home by Lepsius (*Monatsb. d. Kön. Pr. Akad.* June 1849). The mud was taken from the north end of the lake, 1 hour N.W. of the Jordan, and far from the shore. Some of the specimens of *Polygaster* exhibited ovaries, and it is worthy of remark that all the species were found in the water of the Jordan also. The copious phosphorescence mentioned by Lynch (*Narr.* 280) is also a token of the existence of life in the waters. In a warm salt stream which rose at the foot of the *Jebel Usdum*, at a few yards only from the lake, Mr. Poole (Nov. 4) caught small fish (*Cyprinodon hammonis*)  $1\frac{1}{4}$  inch long. He is of opinion, though he did not ascertain the fact, that they are denizens of the lake. The *melanopsis* shells found by Poole (67) at the fresh springs (? *Ain Terâbeh*), and which other travellers have brought from the shore at *Ain Jidy*, belong to the spring and not to the lake. Fucus and ulva are spoken of by some of the travellers, but nothing certain is known of them. The ducks seen diving by Poole must surely have been in search of some form of life, either animal or vegetable.

39. The statements of ancient travellers and geographers to the effect that no living creature could exist on the shores of the lake, or bird fly across its surface, are amply disproved by later travellers. It is one of the first things mentioned by Maundrell (March 30); and in our own days almost every traveller has noticed the fable to contradict it. The cane brakes of *Ain Feshkhah*, and the other springs on the margin of the lake, harbour snipe, partridges, ducks, nightingales, and other birds, as well as frogs; hawks, doves, and hares are found along the shore (Lynch, 274, 277, 279, 287, 294, 371, 6); and the thickets of *Ain Jidy* contain "innumerable birds," among which were the lark, quail, and partridge, as well as birds of prey (*B. R.* i. 524). Lynch mentions the curious fact that "all the birds, and most of the insects and animals" which he saw on the western side were of a stone colour so as to be almost invisible on the rocks of the shore (*Narr.* 279, 291, 294). Van de Velde (*S. & P.* ii. 119), Lynch (*Narr.* 279, 287, 308), and Poole (Nov. 2, 3, and 7), even mention having seen ducks and other birds, single and in flocks, swimming and diving in the water.

40. Of the temperature of the water more observations are necessary before any inferences can be drawn. Lynch (*Report*, May 5) states that a stratum

times with mud, sometimes alone (*Narr.* 281, 297; comp. Molyneux, 127). The lake of Assal, on the E. coast of Africa, which has neither affluent nor outlet, is said to be concentrated to (or nearly to) the point of saturation (*Edin. N. Phil. Journ.* Apr. 1855, 259).

<sup>h</sup> This interesting fact is mentioned by Humboldt (*Views of Nat.* 270); but the writer is indebted to the kind courtesy of M. Valenciennes, keeper of the Cabinet, for confirmation of it. Humboldt gives the coral the name of *Porites elongata*, but the writer has the authority of Dr. P. Martin Duncan for saying that its true designation is *Stylophora pist.* Unfortunately nothing whatever is known of the place or manner of its discovery - and it is remarkable that after 26 years no second specimen should have been acquired. It is quite possible for the coral in question to grow under the conditions presented by the Dead Sea, and it is true that it abounds also in the Red Sea; but it will not be safe to draw any deduction from these facts till other specimens of it have been brought from the lake.



at 59° Fahr. is almost invariably found at 10 fathoms below the surface. Between *Wady Zūrka* and *Ain Terâbeh* the temp. at surface was 76°, gradually decreasing to 62° at 1044 ft. deep, with the exception just named (*Narr.* 374). At other times, and in the lagoon, the temp. ranged from 82° to 90°, and from 5° to 10° below that of the air (*Ib.* 310-20. *Comp. Poole*, Nov. 2). Dr. Stewart (*Tent and Khan*, 381), on 11th March, 1854, found the Jordan 60° Fahr., and the Dead Sea (N. end) 73°; the temperature of the air being 83° in the former case, and 78° in the latter.

41. Nor does there appear to be anything inimical to life in the atmosphere of the lake or its shores, except what naturally proceeds from the great heat of the climate. The *Ghawârîneh* and *Rashaûdeh* Arabs, who inhabit the southern and western sides and the peninsula, are described as a poor stunted race; but this is easily accounted for by the heat and relaxing nature of the climate, and by their meagre way of life, without inferring anything specially unwholesome in the exhalations of the lake. They do not appear to be more stunted or meagre than the natives of Jericho, or, if more, not more than would be due to the fact that they inhabit a spot 500 to 600 feet further below the surface of the ocean and more effectually enclosed. Considering the hard work which the American party accomplished in the tremendous heat (the thermometer on one occasion 106°, after sunset, *Narr.* 314), and that the sounding and working the boats necessarily brought them a great deal into actual contact with the water of the lake, their general good health is a proof that there is nothing pernicious in the proximity of the lake itself. A strong smell of sulphur pervades some parts of the western shore, proceeding from springs or streams impregnated with sulphuretted hydrogen (*De Saulcy, Narr.* i. 192; *Van de Velde*,<sup>1</sup> ii. 109; *Beaufort*, ii. 113). It accompanied the north wind which blew in the evenings (*Lynch*, 292, 294). But this odour, though unpleasant, is not noxious, and in fact M. de Saulcy compares it to the baths of Barèges. The *Sabkah* has in summer a "strong marshy smell," from the partial desiccation of the ditches which convey the drainage of the salt springs and salt rocks into the lagoon; but this smell can hardly be stronger or more unhealthy than it is in the marshes above the Lake *el-Huleh*, or in many other places where marshy ground exists under a sun of equal power; such, for example, as the marshes at *Iskanderûn*, quoted by Mr. Porter (*Handbook*, 201 a).

42. Of the Botany of the Dead Sea little or nothing can be said. Dr. Hooker, in his portion of the article PALESTINE, has spoken (pp. 687, 8) of the vegetation of the *Ghôr* in general, and of that of *Ain Jidy* and the N.W. shore of the lake in particular. Beyond these, the only parts of the lake which he explored, nothing accurate is known. A few plants are named by Seetzen as inhabiting the *Ghôr es-Safieh* and the peninsula. These, such as they are, have been already mentioned. In addition, the following are enumerated in the lists<sup>2</sup> which accompany the *Official Report* (4to.) of Lynch, and the *Voyage* of De Saulcy (*Atlas des Planches, &c.*) At *Ain Jidy*, *Reseda lutea*,

<sup>1</sup> M. Van de Velde's watch turned black with the sulphur in the air of the hills and valleys south of Masada. Miss Beaufort (at *Birket el Khulil*) says it was "very strong, immensely more nauseous than that of the springs of Tadmor."

<sup>2</sup> Lynch's lists were drawn up by Dr. R. Eglesfield

*Malva sylvestris*, *Glinus lotoides*, *Sedum reflexum*, *Sideritis syriaca*, *Eupatorium syriacum*, and *W. thania somnifera*. On the south-eastern and eastern shore of the lake, at the *Ghôr es-Safieh*, and on the peninsula, they name *Zilla myagroides*, *Zygophyllum coccinea*, *Ruta bracteosa*, *Zizyphus spina christi*, *Indigofera*, *Tamarix*, *Aizoon canariense*, *Salsola persica*, *Isloga fontanesii*, *Picridium tinctorium*, *Solanum villosum*, *Euphorbia pepus*, *Erythrostictus punctatus*, *Carex stenophylla*, and *Heliotropium albidum*. At *Ain Feshkhah*, *Ain Ghawârîneh*, *Ain Terâbeh*, and other spots on the western shore, they name, in addition to those given by Dr. Hooker, *Sida asiatica*, *Knautia arvensis*, *Scabiosa papposa*, *Echium italicum* and *creticum*, *Stratice sinuata*, *Anastatica hierochuntina*, *Heliotropium rotundifolium*, and *Phragmites communis*. At other places not specified along the shores, *Kakile* and *Crumis maritima*, *Arenaria maritima*, *Chenopodium maritimum*, *Anabasis aphylla*, *Anemone coronaria*, *Ranunculus asiaticus*, *Fumaria micrantha*, *Sisymbrium irio*, *Cleome trinerioia*, *Anagyris foetida*, *Chrysanthemum coronaria*, *Rhagadiolus stellatus*, *Anagallis arvensis*, *Convolvulus siculus*, *Ononis syriaca*, *Lithospermum tenuiflorum*, *Hyoscyamus aureus*, *Euphorbia helioscopia*, *Iris caucasicus*, *Morea sisyrinchium*, *Romulea bulbocodium* and *grandiflora*. The mouth of the *Wady Zumeirah* contains large quantities of oleanders.

43. Of the Zoology of the shores, it is hardly too much to say that nothing is known. The birds and animals mentioned by Lynch and Robinson have been already named, but their accurate identification must await the visit of a traveller versed in natural history. On the question of the existence of life in the lake itself, the writer has already said all that occurs to him.

44. The appearance of the lake does not fulfil the idea conveyed by its popular name. "The Dead Sea," says a recent traveller,<sup>1</sup> "did not strike me with that sense of desolation and dreariness which I suppose it ought. I thought it a pretty, smiling lake—a nice ripple on its surface." Lord Nugent (*Lands &c.*, ii. ch. 5) expresses himself in similar terms. Schubert came to it from the Gulf of Akabeh, and he contrasts the "desert look" of that with the remarkable beauties of this, "the most glorious spot he had ever seen" (*Ritter*, 557). This was the view from its northern end. The same of the southern portion. "I expected a scene of unequalled horror," says Mr. Van de Velde (ii. 117) "instead of which I found a lake calm and glassy-blue and transparent, with an unclouded heaven, a smooth beach, and surrounded by mountains whose blue tints were of rare beauty. . . . It bears a remarkable resemblance to Loch Awe."—"It reminded me of the beautiful lake of Nice" (*Paxton*, in *Kitts, Phys. Geogr.* 383). "Nothing of gloom and desolation," says another traveller, ". . . even the shore was richly studded with bright yellow flowers growing to the edge of the rippling waters." Of the view from Masada, Miss Beaufort (ii. 110) thus speaks—"Some one says there is no beauty in it . . . but this view is beyond all others for the splendour of its savage and yet beautiful wildness." Seetzen, in a lengthened and unusually enthusiastic

Griffith; and De Saulcy's by the Abbé Michon, who himself collected the bulk of the specimens.

<sup>1</sup> Rev. W. Lea (1847), who has kindly allowed the use of his MS. journal. See very nearly the same remarks by Dr. Stewart (*Tent and Khan*).

<sup>2</sup> Probably *Inula crithmoides*.



passage (i. 364, 5) extols the beauties of the view from the delta at the mouth of the *Wady Mojib*, and the advantages of that situation for a permanent residence. These testimonies might be multiplied at pleasure, and they contrast strangely with the statements of some of the mediæval pilgrims (on whose accounts the ordinary conceptions of the lake are based), and even those of some modern travellers,\* of the perpetual gloom which broods over the lake, and the thick vapours which roll from its waters like the smoke of some infernal furnace, filling the whole neighbourhood with a miasma which has destroyed all life within its reach.

The truth lies, as usual, somewhere between these two extremes. On the one hand the lake certainly is not a gloomy, deadly, smoking, gulf. In this respect it does not at all fulfil the promise of its name. The name is more suggestive of the dead solitude of the mountain tarns of Wales or Scotland, the perpetual twilight and undisturbed lingering decay of the Great Dismal Swamp, or the noxious miasma of the Putrid Sea of the Crimea. Death can never be associated with the wonderful brightness of the sun of Syria, with the cheerful reflection of the calm bosom of the lake at some periods of the day, or with the regular alternation of the breezes which ruffle its surface at others. At sunrise and sunset the scene must be astonishingly beautiful. Every one who has been in the West of Scotland knows what extraordinary pictures are sometimes seen mirrored in the sea-water lochs when they lie unruffled in the calm of early morning or of sunset. The reflexions from the bosom of the Dead Sea are said to surpass those, as far as the hues of the mountains which encircle it, when lit up by the gorgeous rising and setting suns of Syria, surpass in brilliancy and richness those of the hills around Loch Fyne and Loch Goyle. In such aspect may be seen—and it is said by competent judges to be no exaggerated representation—in “The Scapegoat” of Mr. Holman Hunt, which is a view of the Moab mountains at sunset, painted from the foot of *Jebel Usdum*, looking across the lower part of the Lagoon.<sup>p</sup> But on the other hand, with all the brilliancy of its illumination, its frequent beauty of colouring, the fantastic grandeur of its enclosing mountains, and the tranquil charm afforded by the reflexion of that unequalled sky on the no less unequalled mirror of the surface—with all these there is something in the prevalent sterility and the dry, burnt, look of the shores, the overpowering heat, the occasional smell of sulphur, the dreary salt marsh at the southern end, and the fringe of dead driftwood round the margin, which would go far to excuse the title which so many ages have attached to the lake, and which we may be sure it will never lose.

\* As, for instance, the Patriarch of Jerusalem, quoted by Beza (A.D. 1290), and the terrific description given by Guesdard (ii. 759, &c.), as if from Brocardus, though it is not in the Received Text of his works (Amst. 1711): Sir R. Shirley (A.D. 1506): Schwarz (A.D. 1845). It is, however, surprising how free the best of the old travellers are from exaggeration. The descriptions of the Bourdeaux Pilgrim, of Maundeville, Thietmar, Doubdan, Maundrell, &c., being a little exaggeration of the buoyancy of the water and of its repulsion to life, are sober, and, as far as they go, accurate. It is to be lamented that the popular conception of the lake was not founded on these accounts, instead of on the sensational-descriptions of others at secondhand.

<sup>p</sup> It is not gloom but desolation that is its prevailing characteristic,” is the remark of Prof. Stanley, in his excellent chapter on the lake in *Sinai and Palestine*

46. It does not appear probable that the condition or aspect of the lake in biblical times was materially different from what it is at present. Other parts of Syria may have deteriorated in climate and appearance owing to the destruction of the wood which once covered them, but there are no traces either of the ancient existence of wood in the neighbourhood of the lake, or of anything which would account for its destruction supposing it to have existed. A few spots, such as *Ain Jidy*, the mouth of the *Wady Zuweirah*, and that of the *Wady ed Dra'a*, were more cultivated, and consequently more populous, than they are under the discouraging influences of Mohammedanism. But such attempts must always have been partial, confined to the immediate neighbourhood of the fresh springs and to a certain degree of elevation, and ceasing directly irrigation was neglected. In fact the climate of the shores of the lake is too sultry and trying to allow of any considerable amount of civilized occupation being conducted there. Nothing will grow without irrigation, and artificial irrigation is too laborious for such a situation. The plain of Jericho we know was cultivated like a garden, but the plain of Jericho is very nearly on a level with the spring of *Ain Jidy*, some 600 feet above the *Ghor el-Lisân*, the *Ghor es Safieh*, or other cultivable portions of the beach of the Dead Sea. Of course, as far as the capabilities of the ground are concerned, provided there is plenty of water, the hotter the climate the better, and it is not too much to say that, if some system of irrigation could be carried out and maintained, the plain of Jericho, and still more the shores of the lake (such as the peninsula and the southern plain), might be the most productive spots in the world. But this is not possible, and the difficulty of communication with the external world would alone be (as it must always have been) a serious bar to any great agricultural efforts in this district.

When Machaerus and Callirhoë were inhabited (if indeed the former was ever more than a fortress, and the latter a bathing establishment occasionally resorted to), and when the plain of Jericho was occupied with the crowded population necessary for the cultivation of its balsam-gardens, vineyards, sugar-plantations, and palm-groves, there may have been a little more life on the shores. But this can never have materially affected the lake. The track along the western shore and over *Ain Jidy* was then, as now, used for secret marauding expeditions, not for peaceable or commercial traffic. What transport there may have been between Idumæa and Jericho came by some other channel. A doubtful passage in Josephus, and a reference by Edrisi (Ed. Jaubert, in Ritter, *Jordan*, 700) to an occasional venture by the people of “Zara and Dara” in the 12th

(chap. vii.). “So mournful a landscape, for one having real beauty, I had never seen” (Miss Martineau, *Eastern Life*, Pt. III. ch. 4).

<sup>p</sup> The remarks in the text refer to the mountains which form the background to this remarkable painting. The title of the picture and the accidents of the foreground give the key to the sentiment which it conveys, which is certainly that of loneliness and death. But the mountains would form an appropriate background to a scene of a very different description.

<sup>q</sup> Quoted by Reland (*Pal.* 252) as “liber v. de bell. cap. 3.” But this—if it can be verified, which the writer has not yet succeeded in doing—only shows that the Romans on one occasion, sooner than let their fugitives escape them, got some boats over and put them on the lake. It does not indicate any continued navigation



century, are all the allusions known to exist to the navigation of the lake, until Englishmen and Americans<sup>r</sup> launched their boats on it within the last twenty years for purposes of scientific investigation. The temptation to the dwellers in the environs must always have been to ascend to the fresher air of the heights, rather than descend to the sultry climate of the shores.

47. The connexion between this singular lake and the Biblical history is very slight. In the topographical records of the Pentateuch and the Book of Joshua, it forms one among the landmarks of the boundaries of the whole country, as well as of the inferior divisions of Judah and Benjamin; and attention has been already drawn to the minute accuracy with which, according to the frequent custom of these remarkable records, one of the salient features of the lake is singled out for mention. As a landmark it is once named in what appears to be a quotation from a lost work of the prophet Jonah (2 K. xiv. 25), itself apparently a reminiscence of the old Mosaic statement (Num. xxxiv. 8, 12). Besides this the name occurs once or twice in the imagery of the Prophets.<sup>s</sup> In the New Testament there is not even an allusion to it. There is, however, one passage in which the "Salt Sea" is mentioned in a different manner to any of those already quoted, viz., as having been in the time of Abraham the Vale of Siddim (Gen. xiv. 3). The narrative in which this occurs is now generally acknowledged to be one of the most ancient of those venerable documents, from which the early part of the Book of Genesis was compiled. But a careful examination shows that it contains a number of explanatory statements which cannot, from the very nature of the case, have come from the pen of its original author. The sentences, "Bela which is Zoar" (2 and 8); "En-Mishpat which is Kadesh" (7); "the Valley of Shaveh which is the King's Valley" (17); and the one in question, "the Vale of Siddim which is the Salt Sea" (3), are evidently explanations added by a later hand at a time when the ancient names had become obsolete. These remarks (or, as they may be termed, "annotations") stand on a perfectly different footing to the words of the original record which they are intended to elucidate, and whose antiquity they enhance. It bears every mark of being contemporary with the events it narrates. They merely embody the opinion of a later person, and must stand or fall by their own merits.

48. Now the evidence of the spot is sufficient to show that no material change has taken place in the upper and deeper portion of the lake for a period very long anterior to the time of Abraham. In the lower portion—the lagoon and the plain below it—if any change has occurred, it appears to have been rather one of reclamation than of submersion—the gradual silting up of the district by the torrents which discharge their contents into it (see §23).

<sup>r</sup> Costigan in 1835, Moore and Beek in 1837, Symonds in 1841, Molyneux in 1847, Lynch in 1848.

<sup>s</sup> See the quotations at the head of the article.

<sup>t</sup> One of these (Ez. xlvii.) is remarkable for the manner in which the characteristics of the lake and its environs—the dry ravines of the western mountains; the noxious waters; the want of fish; the southern lagoon—are brought out. See Prof. Stanley's notice (*S. & P.* 294).

<sup>u</sup> בַּלַּע הַיָּם הַמֶּלַח : such is the formula adopted in each of the instances quoted. It is the same which is used in the precisely parallel case, "Hazazon-Tamar, which is Engedi" (2 Chr. xx. 2). In other cases, where the remark seems to have proceeded from the original writer, another form

We have seen that, owing to the gentle slope of the plain, temporary fluctuations in the level of the lake would affect this portion very materially; and it is quite allowable to believe that a few wet winters followed by cold summers, would raise the level of the lake sufficiently to lay the whole of the district south of the lagoon under water, and convert it for the time into a part of the "Salt Sea." A rise of 20 feet beyond the ordinary high-water point would probably do this, and it would take some years to bring things back to their former condition. Such an exceptional state of things the writer of the words in Gen. xiv. 3 may have witnessed and placed on record.

49. This is merely stated as a possible explanation, and it assumes the Vale of Siddim to have been the plain at the south end of the lake, for which there is no evidence. But it seems to the writer more natural to believe that the author of this note on a document which even in his time was probably of great antiquity, believed that the present lake covered a district which in historic times had been permanently habitable dry land. Such was the implicit belief of the whole modern world—with the exception perhaps of Ireland—till within less than half a century. Even so lately as 1830 the formation of the Dead Sea was described by a divine of our Church, remarkable alike for learning and discernment, in the following terms:—

"The Valley of the Jordan, in which the cities of Sodom, Gomorrah, Adma, and Tseboim, were situated, was rich and highly cultivated. It is most probable that the river then flowed in a deep and uninterrupted channel down a regular descent, and discharged itself into the eastern gulf of the Red Sea. The cities stood on a soil broken and undermined with veins of bitumen and sulphur. These inflammable substances set on fire by lightning caused a terrible convulsion; the water-courses—both the river and the canals by which the land was extensively irrigated—burst their banks; the cities, the walls of which were perhaps built from the combustible materials of the soil, were entirely swallowed up by the fiery inundation, and the whole valley, which had been compared to Paradise and the well-watered cornfields of the Nile, became a dead and fetid lake" (Milman, *Hist. of the Jews*, 2nd ed. i. 15).

In similar language does the usually cautious Dr. Robinson express himself, writing on the spot, before the researches of his countrymen had revealed the depth and nature of the chasm, and the consequent remote date of the formation of the lake:—"Shattered mountains and the deep chasms of the new earth are here tokens of the wrath of God, and of his vengeance upon the guilty inhabitants of the plain" (*Bib. Res.* i. 525).<sup>w</sup>

Now if these explanations—so entirely groundless, when it is recollected that the identity of the Vale of Siddim with the Plain of Jordan, and the

is used—אֵשֶׁר—as in "el Paran, which is by the Wilderness" (6), "Hobah, which is on the left hand of Hamath" (15).

<sup>v</sup> See his chapter *De lacu Asphaltite in Palaestina*, in i. cap. xxxviii.—truly admirable, considering the scanty materials at his disposal. He seems to have been the first to disprove the idea that the cities of the plain were submerged.

<sup>w</sup> Even Lieut. Lynch can pause between the cause of the lead to apostrophise the "unbattered sea . . . the record of God's wrath," or to notice the "sepulchral light" cast around by the phosphorence, &c., &c. (*ibid.* 284, 288, 280).



immersion of the cities, find no warrant whatever in Scripture—are promulgated by persons of learning and experience in the 19th century after Christ, and it need occasion no surprise to find a similar view put forward at a time when the contradiction involved in the statement that the Salt Sea had once been the Vale of Siddim could not have presented themselves to the ancient commentator who added that explanatory note to the original record of Gen. xiv. At the same time it must not be overlooked that the passage in question is the only one in the whole Bible—Old Testament, Apocrypha, or New Testament—to countenance the notion that the cities of the plain were submerged; a notion which the present writer has endeavoured elsewhere\* to show does not date earlier than the Christian era.

30. The writer has here also attempted to prove that the belief which prompted the statements just quoted from modern writers, viz. that the Dead Sea was formed by the catastrophe which overthrew the "Cities of the Plain"—is a mere assumption. It is not only unsupported by Scripture, but is directly in the teeth of the evidence of the ground itself. Of the situation of those cities we only know that, being in the "Plain of the Jordan," they must have been to the north of the lake. Of the catastrophe which destroyed them, we only know that it is described as a shower of ignited sulphur descending from the skies. Its date is uncertain, but we shall be safe in placing it within the limit of 2000 years before Christ. Now, how the chasm in which the Jordan and its lakes were contained was produced out of the limestone block which forms the main body of Syria, we are not at present sufficiently informed to know. It may have been the effect of a sudden fissure† of dislocation, or of gradual‡ erosion, or of a combination of both. But there can be no doubt that, however the operation was performed, it was of far older date than the time of Abraham, or any other historic event. And not only this, but the details of the geology, so far as we can at present discern them, all point in a direction opposite to the popular hypothesis. That hypothesis is to the effect that the valley was once dry, and at a certain historic period was covered with water and con-

verted into a lake. The evidence of the spot goes to show that the very reverse was the case; the plateaus and terraces traceable round its sides, the aqueous deposits of the peninsula and the western and southern shores, saturated with the salts of their ancient immersion, speak of a depth at one time far greater than it is at present, and of a gradual subsidence, until the present level (the balance, as already explained, between supply and evaporation) was reached.

Beyond these and similar tokens of the action of water, there are no marks of any geological action nearly so recent as the date of Abraham. Inexperienced and enthusiastic travellers have reported craters, lava, pumice, scoriae, as marks of modern volcanic action, at every step. But these things are not so easily recognized by inexperienced observers, nor, if seen, is the deduction from them so obvious. The very few competent geologists who have visited the spot—both those who have published their observations (as Dr. Anderson, geologist to the American expedition), and those who have not, concur in stating that no certain indications exist in or about the lake, of volcanic action within the historical or human period, no volcanic craters, and no *coulées* of lava traceable to any vent. The igneous rocks described as lava are more probably basalt of great antiquity; the bitumen of the lake has nothing necessarily to do with volcanic action. The scorched, calcined look of the rocks in the immediate neighbourhood, of which so many travellers have spoken as an evident token of the conflagration of the cities, is due to natural causes—to the gradual action of the atmosphere on the constituents of the stone.

The destruction of Sodom and Gomorrah may have been by volcanic action, but it may be safely asserted that no traces of it have yet been discovered, and that, whatever it was, it can have had no connexion with that far vaster and far more ancient event which opened the great valley of the Jordan and the Dead Sea, and at some subsequent time cut it off from communication with the Red Sea by forcing up between them the tract of the *Wady Arabah*.<sup>d</sup> [G.]

\* Under the heads of SODOM, SIDDIM, ZOAR.

† See the remarks of Sir R. Murchison before the B. Association (In *Athenaeum*, 29 Sept. 1849).

‡ This is the opinion of Dr. Anderson.

§ Dr. Anderson is compelled to infer from the features of the western shore that the Ghor existed "before the tertiary age" (189; and see his interesting remarks on 190, 2).

¶ This Report is the only document which purports to give a scientific account of the geology of the Dead Sea. The author was formerly Professor at Columbia College, U.S. It forms a part of his *Geological Reconnaissance of those portions of the Holy Land which were visited by the American Expedition*. The writer is not qualified to pass judgment on its scientific merits, but he can speak to its fairness and clearness, and to the modesty with which the author submits his conclusions, and which contrasts very favourably with the loose bombast in which the chief of the Expedition is too prone to indulge. Its usefulness would be greatly increased by the addition of diagrams showing the order of succession of the strata, and fragments of some of the more remarkable phenomena.

‡ An instance of the loose manner in which these expressions are used is found in Lynch's *Narrative* (283), where he characterises as "scathed by fire" a rock near the mouth of the Kidron, which in the same sentence he says was in rapid progress of disintegration, with a "steep hill of half its own height" at its base formed by the dust of its daily decay.

§ There is a slight correspondence, though probably but

a superficial one, between the Dead Sea at the apex of the Gulf of Akabeh and the Bitter Lakes at the apex of the Gulf of Suez. Each was probably at one time a portion of the sea, and each has been cut off by some change in the elevation of the land, and left to concentrate its waters at a distance from the parent branch of the ocean. The change in the latter case was probably far more recent than in the former, and may even have occurred since the Exodus.

The parallel between the Euxine and the Dead Sea has been already spoken of. If by some geological change the strait of the Bosphorus should ever be closed, and the outlet thus stopped, the parallel would in some respects be very close—the Danube and the Dnieper would correspond to the Jordan and the *Zurka*; the Sea of Azov with the Sivash would answer to the Lagoon and the *Sabkah*—the river Don to the *Wady el Jeib*. The process of adjustment between supply and evaporation would at once commence, and from the day the straits were closed the saltiness of the water would begin to concentrate. If further, the evaporation should be greater than the present supply, the water would sink and sink until the great Euxine became a little lake in a deep hollow far below the level of the Mediterranean; and the parallel would then be complete.

The likeness between the Jordan with its lakes and the river of Utah has been so often alluded to, that it need not be more than mentioned here. See Dr. Buist in *Edin. N. Phil. Journal*, April 1855; Burton's *City of the Saints*, 394.



**SEAL**<sup>a</sup> The importance attached to seals in the East is so great that without one no document is regarded as authentic (Layard, *Nin. & Bab.* p. 608; Chardin, *Voy.* v. 454). The use of some method of sealing is obviously, therefore, of remote antiquity. Among such methods used in Egypt at a very early period were engraved stones, pierced through their length and hung by a string or chain from the arm or neck, or set in rings for the finger. The most ancient form used for this purpose was the scarabaeus, formed of precious or common stone, or even of blue pottery or porcelain, on the flat side of which the inscription or device was engraved. Cylinders of stone or pottery bearing devices were also used as signets. One in the Alnwick Museum bears the date of Osirtasen I., or between 2000 and 3000 B.C. Besides finger-rings, the Egyptians, and also the Assyrians and Babylonians, made use of cylinders of precious stone or terra-cotta, which were probably set in a frame and rolled over the document which was to be sealed. The document, especially among the two latter nations, was itself often made of baked clay, sealed while it was wet and burnt afterwards. But in many cases the seal consisted of a lump of clay, impressed with the seal and attached to the document, whether of papyrus or other material, by strings. These clay lumps often bear the impress of the finger, and also the remains of the strings by which they had been fastened. One such found at Nimroud was the seal of Sabaco king of Egypt, B.C. 711, and another is believed by Mr. Layard to have been the seal of Sennacherib, of nearly the same date (Birch, *Hist. of Pottery*, i. 101, 118; Wilkinson, *Anc. Eg.* ii. 341, 364; Layard, *Nin. & Bab.* 154-160). In a somewhat similar manner doors of tombs or other places intended to be closed were sealed with lumps of clay. The custom prevalent among the Babylonians of carrying seals is mentioned by Herodotus i. 195, who also notices the seals on tombs, ii. 121; Wilkinson, i. 15, ii. 364; Matt. xxvii. 66; Dan. vi. 17. The use of clay in sealing is noticed in the Book of Job xxxviii. 14, and the signet-ring as an ordinary part of a man's equipment in the case of Judah (Gen. xxxviii. 18), who probably, like many modern Arabs, wore it suspended by a string<sup>b</sup> from his neck or arm. (See Cant. viii. 6; Ges. pp. 538, 1140; Robinson, i. 36; Niebuhr, *Descr. de l'Ar.* p. 90; Chardin, *l. c.* Olearius, *Trav.* p. 317; Knobel on Gen. xxxviii. in *Exeg. Hdb.*) The ring or the seal as an emblem of authority both in Egypt, in Persia, and elsewhere, is mentioned in the cases of Pharaoh with Joseph, Gen. xli. 42; of Ahab, 1 K. xxi. 8; of Ahasuerus, Esth. iii. 10, 12, viii. 2; of Darius, Dan. *l. c.*, also 1 Macc. vi. 15; Joseph. *Ant.* xx. 2, §2; Her. iii. 128; Curtius, iii. 6, 7, x. 5, 4; Sandys, *Trav.* p. 62; Chardin, ii. 291, v. 451, 462; and as an evidence of a covenant in Jer. xxxii. 10, 54; Neh. ix. 38, x. 1; Hag. ii. 23. Its general importance is denoted by the metaphorical use of the word, Rev. v. 1, ix. 4. Rings with seals are mentioned in the Mishna, *Shabb.* vi. 3, and earth or clay<sup>c</sup> as used for seals of bags,

<sup>a</sup> 1. חֶתֶם (Ara. خاتم); σφραγίς, ἀποσφράγισμα; annulus (Gen. xxxviii. 25). חֶתֶם f.; δακτύλιος; annulus; from חָתַם, "close" or "seal." Ch. חֶתֶם; σφραγίζομαι; signum imprimere, signare.

viii. 5. Seals of four sorts used in the Temple, as well as special guardians of them, are mentioned in *Shekal.* v. 1.

Among modern Orientals the size and place of the seal vary according to the importance both of the sender of a letter and of the person to whom it is sent. In sealing, the seal itself, and the paper, is smeared with the sealing-substance. Thus illiterate persons sometimes use the object nearest at hand—their own finger, or a stick notched for the purpose—and, daubing it with ink, smear the paper therewith (Chardin, v. 454, ix. 347; Arvieux, *Trav.* p. 161; Rauwolf, *Trav.* in Ray, ii. 61; Niebuhr, *l. c.*; Robinson, i. p. 36). Engraved signets were in use among the Hebrews in early times, as is evident in the description of the high-priest's breastplate, Ex. xxviii. 11, 36, xxxix. 6, and the work of the engraver as a distinct occupation is mentioned in Ecclus. xxxviii. 27. [CLAY, i. 337.] [H. W.]

**SE'BA** (סְבָא: Σαβά, Σοήνη: Saba: gent. n. pl. סְבָאִים: Σαβαίμ, Ζαβαίμ: Sabaim: A. V. incorrectly rendered SABAENS, a name there given with more probability to the שְׁבָאִים, Joel iii. 8 [Heb. text, iv. 8]; and to Sheba, used for the people, Job i. 15; but it would have been better had the original orthography been followed in both cases by such renderings as "people of Seba," "people of Sheba," where the gent. nouns occur). Seba heads the list of the sons of Cush. If Seba be of Hebrew, or cognate, origin, it may be connected with the root סָבַן, "he or it drank, drank to excess," which would not be inappropriate to a nation seated, as we shall see was that of Seba, in a well-watered country; but the comparison of two other similar names of Cushites, Sabtah (סַבְתָּה) and Sabtechah (סַבְתַּח), does not favour this supposition, as they were probably seated in Arabia, like the Cushite Seba (שְׁבָא), which is not remote from Seba (סְבָא), the two letters being not unfrequently interchanged. Gesenius has suggested the Ethiopic ሰባላ sabbēay, "a man," as the origin of both Seba and Sheba, but this seems unlikely. The ancient Egyptian names of nations or tribes, possibly countries, of Ethiopia, probably mainly, if not wholly, of Nigritian race, SAHABA, SABARA (Brugsch, *Geogr. Inschr.* ii. p. 9, tav. xii. K. l.), are more to the point; and it is needless to cite later geographical names of cities, though that of one of the upper confluents of the Nile, Astasobas, compared with Astaboras, and Astapus, seems worthy of notice, as perhaps indicating the name of a nation. The proper names of the first and second kings of the Ethiopian xxvth dynasty of Egypt, SHEBEK (ሰባክ) and SHEBETEK, may also be compared. Gesenius was led, by an error of the Egyptologists, to connect Sevechus, a Greek transcription of SHEBETEK, with SABK or SBAK, the crocodile-headed divinity of Ombos (*Lex.* s. v. סוּא).

The list of the sons of Cush seems to indicate the position of the Cushite nation or country Seba

2. Ring, or signet-ring, טַבַּעַת.

3. עֶזְרָא, Ch.; δακτύλιος; annulus.

<sup>b</sup> פְּתִיל, ὄρμισκος; armilla; A. V. "bracket."

<sup>c</sup> אֲדָמָה (see Ges. p. 27).



Merod, who is mentioned at the close of the list, and at first in Babylonia, and apparently afterwards in Assyria: of the names enumerated between Seba and Nimrod, it is highly probable that some belong to Arabia. We thus may conjecture a series of Cushite settlements, one extremity of which was to be placed in Babylonia, the other, if prolonged far enough in accordance with the mention of the distant Cush, in Ethiopia. The more exact position of Seba will be later discussed.

Besides the mention of Seba in the list of the sons of Cush (Gen. x. 7; 1 Chr. i. 9), there are not three, or, as some hold, four, notices of the name. In Psalm lxxii., which has evidently a direct reference to the reign of Solomon, Seba is thus mentioned among the distant nations which should do honour to the king:—"The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts" (10). This mention of Sheba and Seba together is to be compared with the occurrence of a Sheba among the descendants of Cush (Gen. x. 7), and its fulfilment is found in the story of Sheba's coming to Solomon. There can be little doubt that the Arabian kingdom of Sheba was Cushite as well as Joktanite; and this occurrence of Sheba and Seba together certainly lends some support to this view. On the other hand, the connection of Seba with an Asiatic kingdom is important in reference to the race of its people, which, or at least the ruling class, was, no doubt, not Nigritian. In Isaiah xliii., Seba is spoken of with Egypt, and more particularly with Cush, apparently with some reference to the Exodus, when we read: "I gave Egypt [for] thy ransom, Cush and Seba for thee" (3). Here, to render Cush by Ethiopia, as in the A. V., is perhaps to miss the sense of the passage, which does not allow us to infer, though it is by no means impossible, that Cush, as a geographical designation, includes Seba, as it would do if here meaning Ethiopia. Later in the book there is a passage parallel in its indications: "The labour of Egypt, and merchandize of Cush, and of the people of Seba, men of stature, shall come over unto thee, and they shall be thine" (iv. 14). Here there is the same mention together of the three nations, and the same special association of Cush and Seba. The great stature and beauty of the Ethiopians is mentioned by Herodotus, who speaks of them as by report the tallest and handsomest men in the world (iii. 20; comp. 114); and in the present day some of the tribes of the dark races of a type intermediate between the Nigritians and the Egyptians, as well as the Caucasian Abyssinians, are remarkable for their fine form, and certain of the former for their height. The doubtful notice is in Ezekiel, in a doubtful passage: "and with men of the multitude of Adam [were] brought drunkards [סֹבְאִים, סֹבְאִים, 'people of Seba'] from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads" (xviii. 42). The first clause would seem to favour the idea that a nation is meant, but the reading of the text is rather supported by what follows the mention of the "drunkards." Nor is it clear why the people of Seba should come from the wilderness. The passages we have examined thus seem to show (if we omit the last) that Seba was a nation of

Africa, bordering on or included in Cush and in Solomon's time independent and of political importance. We are thus able to conjecture the position of Seba. No ancient Ethiopian kingdom of importance could have excluded the island of Meroë, and therefore this one of Solomon's time may be identified with that which must have arisen in the period of weakness and division of Egypt that followed the Empire, and have laid the basis of that power that made SHEBEK, or Sabaco, able to conquer Egypt, and found the Ethiopian dynasty which ruled that country as well as Ethiopia.

Josephus says that Saba (Σαβά) was the ancient name of the Ethiopian island and city of Meroë (A. J. ii. 10, §2), but he writes Seba in the notice of the Noachian settlements, Sabas (Id. i. 6, §2). Certainly the kingdom of Meroë succeeded that of Seba; and the ancient city of the same name may have been the capital, or one of the capitals, of Seba, though we do not find any of its monuments to be even as early as the xxvth dynasty. There can be no connection between the two names. According to Josephus and others, Meroë was named after a sister of Cambyses; but this is extremely unlikely, and we prefer taking it from the ancient Egyptian MERU, an island, which occurs in the name of a part of Ethiopia that can only be this or a similar tract, MERU-PET, "the island of PET [Phut?] the bow," where the bow may have a geographical reference to a bend of the river, and the word island, to the country enclosed by that bend and a tributary [PHUT].

As Meroë, from its fertility, must have been the most important portion of any Ethiopian kingdom in the dominions of which it was included, it may be well here to mention the chief facts respecting it which are known. It may be remarked that it seems certain that, from a remote time, Ethiopia below Meroë could never have formed a separate powerful kingdom, and was probably always dependent upon either Meroë or Egypt. The island of Meroë lay between the Astaboras, the Atbara, the most northern tributary of the Nile, and the Astapus, the Bahr el-Azrak or "Blue River," the eastern of its two great confluents: it is also described as bounded by the Astaboras, the Astapus, and the Astasobas, the latter two uniting to form the Blue River (Str. xvii. p. 821), but this is essentially the same thing. It was in the time of the kingdom rich and productive. The chief city was Meroë, where was an oracle of Jupiter Ammon. Modern research confirms these particulars. The country is capable of being rendered very wealthy, though its neighbourhood to Abyssinia has checked its commerce in that direction, from the natural dread that the Abyssinians have of their country being absorbed like Kurdufán, Dárfoor, and Fayzóglu, by their powerful neighbour Egypt. The remains of the city Meroë have not been identified with certainty, but between N. lat. 16° and 17°, temples, one of them dedicated to the ram-headed Num, confounded with Ammon by the Greeks, and pyramids, indicate that there must have been a great population, and at least one important city. When ancient writers speak of sovereigns of Meroë, they may either mean rulers of Meroë alone, or, in addition, of Ethiopia to the north nearly as far or as far as Egypt. [R. S. P.]

SE'BAT. [MONTH.]

SEC'ACAH (סֶכַּח: Αἰσχίον; Alex. Σοχοχά: Schacha, or Sachacha). One of the six cities of Judah which were situated in the Midbar ("wilder-

\* The reading of the A. V. in the text is, "with the men of the common sort," and in the margin, "with the men of the multitude of men."



ness"), that is the tract bordering on the Dead Sea (Josh. xv. 61). It occurs in the list between Middin and han-Nibshan. It was not known to Eusebius and Jerome, nor has the name been yet encountered in that direction in more modern times. From *Sinjil*, among the highlands of Ephraim, near *Seilan*, Dr. Robinson saw a place called *Sekakeh* (*B. R.* ii. 267, note). [G.]

**SECHENIAS** (Σεχενίας: *Secilias*). 1. SHECHANIAH (1 Esd. viii. 29; comp. Ezr. viii. 3).

2. (*Jechonias*.) SHECHANIAH (1 Esd. viii. 32; comp. Ezr. viii. 5).

**SE'CHU** (שֶׁחֻ, with the art. le: ἐν τῷ Σεφεί; Alex. ἐν Σοκχω: *Soccho*). A place mentioned once only (1 Sam. xix. 22), apparently as lying on the route between Saul's residence, Gibeah, and Ramah (Ramathaim Zophim), that of Samuel. It was notorious for "the great well" (or rather cistern, בּוֹר) which it contained. The name is derivable from a root signifying elevation, thus perhaps implying that the place was situated on an eminence.

Assuming that Saul started from Gibeah (*Tuleil el-Ful*), and that *Neby Samwil* is Ramah, then *Bir Neballa* (the well of Neballa), alleged by a modern traveller (Schwarz, 127) to contain a large pit, would be in a suitable position for the great well of Sechu. Schwarz would identify it with *Askur*, on the S.E. end of Mount Ebal, and the well with Jacob's Well in the plain below; and Van de Velde (*S. & P.* ii. 53, 4) hesitatingly places it at *Shuk*, in the mountains of Judah N.E. of Hebron; but this they are forced into by their respective theories as to the position of Ramathaim Zophim.

The Vat. LXX. alters the passage, and has "the well of the threshing-floor that is in Sephei," substituting, in the first case, גֶּרֶן for גֶּרֶל, or ἄλω for μέγαλον, and in the latter שֶׁפִי for שֶׁחֻ. The Alex. MS., as usual, adheres more closely to the Hebrew. [G.]

**SECUNDUS** (Σεκοῦνδος: *Secundus*) was one of the party who went with the Apostle Paul from Corinth as far as Asia (ἄχρι τῆς Ἀσίας), probably to Troas or Miletus (all of them so far, some further), on his return to Jerusalem from his third missionary tour (see Acts xx. 4). He and Aristarchus are there said to have been Thessalonians. H: is otherwise unknown. [H. B. H.]

**SEDECI'AS** (Σεδεκίας: *Sedecias*), the Greek form of Zedekiah. 1. A man mentioned in Bar. i. 1 as the father of Maaseiah, himself the grandfather of Baruch, and apparently identical with the false prophet in Jer. xxix. 21, 22.

2. The "son of Josiah, king of Judah" (Bar. i. 8). [ZEDEKIAH.] [B. F. W.]

**SEER.** [PROPHET.]

**SE'GUB** (שֶׁגֻב; *Kri*, שֶׁגֻב: Σεγούβ: *Segub*).

1. The youngest son of Hiel the Bethelite, who rebuilt Jericho (1 K. xvi. 34). According to Rabbinical tradition he died when his father had set up the gates of the city. One story says that his father slew him as a sacrifice on the same occasion.

2. (Σερούχ; Alex. Σεγούβ.) Son of Hezron, by the daughter of Machir the father of Gilead (1 Chr. ii. 21, 22).

**SEIR, MOUNT** (שֵׁעִיר, "rough" or "rugged:" Σηείο: *Seir*). We have both אֶרֶץ שֵׁעִיר, "land of Seir" (Gen. xxxii. 3, xxxvi. 30), and הַר שֵׁעִיר, "Mount Seir" (Gen. xiv. 6). 1. The original name of the mountain ridge extending along the east side of

the valley of Arabah, from the Dead Sea to the Elyptic Gulf. The name may either have been derived from Seir the Horite, who appears to have been the chief of the aboriginal inhabitants (Gen. xxxvi. 20), or, what is perhaps more probable, from the rough aspect of the whole country. The view from Aaron's tomb on Hor, in the centre of Mount Seir, is enough to show the appropriateness of the appellation. The sharp and serrated ridges, the jagged rocks and cliffs, the straggling bushes and stunted trees, give the whole scene a sternness and ruggedness almost unparalleled. In the Samaritan Pentateuch, instead of שֵׁעִיר, the name גַּבְלָה is used, and in the Jerusalem Targum, in place of "Mount Seir" we find טוֹרַא דְגַבְלָה, *Mount Gabla*. The word *Gabla* signifies "mountain," and is thus descriptive of the region (Reland, *Pal.* p. 83). The name *Gebala*, or *Gebalene*, was applied to this province by Josephus, and also by Eusebius and Jerome (Joseph. *Ant.* ii. 1, §2; *Onomast.* "Idumaea"). The northern section of Mount Seir, as far as Petra, is still called *Jebâl*, the Arabic form of *Gabal*. The Mount Seir of the Bible extended much farther south than the modern province, as is shown by the words of Deut. ii. 1-8. In fact its boundaries are there defined with tolerable exactness. It had the Arabah on the west (vers. 1 and 8); it extended as far south as the head of the Gulf of Akabah (ver. 8); its eastern border ran along the base of the mountain range where the plateau of Arabia begins. Its northern border is not so accurately determined. The land of Israel, as described by Joshua, extended from "the Mount Halak that goeth up to Seir, even unto Baal Gad" (Josh. xi. 17). As no part of Edom was given to Israel, Mount Halak must have been upon its northern border. Now there is a line of "naked" (*halak* signified "naked") white hills or cliffs which runs across the great valley about eight miles south of the Dead Sea, forming the division between the Arabah proper and the deep Ghor north of it. The view of these cliffs, from the shore of the Dead Sea, is very striking. They appear as a line of hills shutting in the valley, and extending up to the mountains of Seir. The impression left by them on the mind of the writer was that this is the very "Mount Halak, that goeth up to Seir" (Robinson, *B. R.* ii. 113, &c.; see Keil on Josh. xi. 17). The northern border of the modern district of *Jebâl* is *Wady el-Ahsy*, which falls into the Ghor a few miles farther north (Burckhardt, *Syr.* p. 401).

In Deut. xxxiii. 2, Seir appears to be connected with Sinai and Paran; but a careful consideration of that difficult passage proves that the connection is not a geographical one. Moses there only sums up the several glorious manifestations of the Divine Majesty to the Israelites, without regard either to time or place (comp. Judg. v. 4, 5).

Mount Seir was originally inhabited by the Horites, or "troglodytes," who were doubtless the excavators of those singular rock-dwellings found in such numbers in the ravines and cliffs around Petra. They were dispossessed, and apparently annihilated, by the posterity of Esau, who "dwelt in their stead" (Deut. ii. 12). The history of Seir thus early merges into that of Edom. Though the country was afterwards called Edom, yet the old name, Seir, did not pass away: it is frequently mentioned in the subsequent history of the Israelites (1 Chr. iv. 42; 2 Chr. xx. 10). Mount Seir is the subject of a terrible prophetic curse pronounced by Ezekiel (chap. xxxv.), which seems now to be literally fulfilled:—"Thus saith the Lord God



Behold, O Mount Seir, I am against thee, and I will make thee most desolate. I will lay thy cities waste. . . . when the whole earth rejoiceth I will make thee desolate. . . . I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord." [J. L. P.]

2. (שֵׁירָה) ὄρος Ἀσσάρ;<sup>a</sup> Alex. δ. Σηειρ: (Seir). An entirely different place from the one of the landmarks on the north boundary of the territory of Judah (Josh. xv. 10) which lay westward of Kirjath-jearim, and between it and Beth-shemesh. If *Kuriet el Enab* be the former, and *Ain-shems* the latter of these two, then Mount Seir cannot fail to be the ridge which lies between the *Wady Aly* and the *Wady Arab* (Rob. iii. 155). A village called *Saris*<sup>b</sup> stands on the southern site of this ridge, which Pöhlner (*3tte Wanderung*, 203) and Schwarz (97) would identify with Seir. The obstacle to this is that the names are radically<sup>c</sup> different. The *Sa'irah* (ساريس) on the south of the *Wady Surar* (Rob. i. 364), is nearer in orthography, but not so suitable in position.

How the name of Seir came to be located so far to the north of the main seats of the Seirites we have no means of knowing. Perhaps, like other names occurring in the tribe of Benjamin, it is a monument of an incursion by the Edomites which has escaped record. [OPHNI, &c.] But it is more probable that it derived its name from some peculiarity in the form or appearance of the spot. Dr. Robinson (155), apparently without intending any allusion to the name of Seir, speaks of the "rugged points which composed the main ridge" of the mountain in question. Such is the meaning of the Hebrew word *Seir*. Whether there is any connection between this mountain and SEIRATH or *has-Seirah* (see the next article) is doubtful. The name is not a common one, and it is not unlikely that it may have been attached to the more northern continuation of the hills of Judah which ran up into Benjamin—or, as it was then called, Mount Ephraim. [G.]

SEIRATH (שֵׁירָה), with the definite article: Σειρωθά; Alex. Σεειρωθα: *Seirath*). The place to which Ehud fled after his murder of Eglon (Judg. iii. 26), and whither, by blasts of his cowards, he collected his countrymen for the attack of the Moabites in Jericho (27). It was in "Mount Ephraim" (27), a continuation, perhaps, of the same wooded shaggy hills (such seems to be the signification of *Seir*, and *Seirath*) which stretched even so far south as to enter the territory of Judah (Josh. xv. 10). The definite article prefixed to the name in the original shows that it was a well-known spot in its day. It has, however, hitherto escaped observation in modern times. [G.]

SELA and SE'LAH (סֵלָה, or סֵלָה: πέτρα, or ἡ πέτρα), 2 K. xiv. 7; Is. xvi. 1: rendered "the rock" in the A. V., in Judg. i. 36, 2 Chr.

<sup>a</sup> Ἀσσάρ. This looks as if the Heb. name had once had the article prefixed.

<sup>b</sup> Possibly the Σωρής which, in the Alex. MS., is one of the seven names inserted by the LXX. in Josh. xv. 59. The neighbouring names agree. In the Vat. MS. it is Ἐωβής.

<sup>c</sup> ساريس is the orthography of *Saris* (Lists of Dr. Robinson in 1st ed. of Robinson, iii. App. 123), containing no *s* and a duplicate *s*.

<sup>d</sup> This is the reading of the Vat. Codex according to Mas. If accurate, it furnishes an instance of the *y* being represented by *r*, which is of the greatest rarity, and is

xxv. 12, Obad. 3. Probably the city later known as Petra, 500 Roman miles from Gaza (Plin. vi. 32), the ruins of which are found about two days' journey N. of the top of the gulf of Akaba, and three or four S. from Jericho. It was in the midst of Mount Seir, in the neighbourhood of Mount Hor (Joseph. *Ant.* iv. 4, §7), and therefore Edomite territory, taken by Amaziah, and called JOKTHEEL (not therefore to be confounded with Joktheel, Josh. xv. 38, which pertained to Judah in the time of Joshua), but it seems to have afterwards come under the dominion of Moab. In the end of the fourth century B.C. it appears as the head-quarters of the Nabatnaeans, who successfully resisted the attacks of Antigonos (Diod. Sic. xix. 731, ed. Hanov. 1604), and under them became one of the greatest stations for the approach of Eastern commerce to Rome (*ib.* 94; Strabo, xvi. 799; Apul. *Flor.* i. 6). About 70 B.C. Petra appears as the residence of the Arab princes named Aretas (Joseph. *Ant.* xiv. 1, §4, and 5, §1; *B. J.* i. 6, §2, and 29, §3). It was by Trajan reduced to subjection to the Roman empire (Dion Cass. lxxviii. 14), and from the next emperor received the name of Hadriana,<sup>e</sup> as appears from the legend of a coin. Josephus (*Ant.* iv. 4, §7) gives the name of Arce (Ἄρκεη) as an earlier synonym for Petra, where, however, it is probable that Ἄρκεημ or Ἄρκεμ<sup>f</sup> (alleged by Euseb. *Onom.*, as found in Josephus) should be read. The city Petra lay, though at a high level,<sup>g</sup> in a hollow shut in by mountain-cliffs, and approached only by a narrow ravine through which, and across the city's site, the river winds (Plin. vi. 32; Strabo, xvi. 779). The principal ruins are—1. *el Khuzneh*; 2. the theatre; 3. a tomb with three rows of columns; 4. a tomb with a Latin inscription; 5. ruined bridges; 6. a triumphal arch; 7. *Zub Far'on*; 8. *Kusr Fa'on*; and are chiefly known by the illustrations of Laborde and Linant, who also thought that they traced the outline of a naumachia or theatre for sea-fights, which would be flooded from cisterns, in which the water of the torrents in the wet season had been reserved—a remarkable proof, if the hypothesis be correct, of the copiousness of the water-supply, if properly husbanded, and a confirmation of what we are told of the exuberant fertility of the region, and its contrast to the barren Arabah on its immediate west (Robinson, ii. 169). Prof. Stanley (*S. & P.* 95) leaves little doubt that Petra was the seat of a primeval sanctuary, which he fixes at the spot now called the "Deir" or "Convent," and with which fact the choice of the site of Aaron's tomb may, he thinks, have been connected (96). As regards the question of its identity with Kadesh, see KADESH; and, for the general subject, Ritter, xiv. 69, 997 foll., and Robinson, ii. 1. [H. H.]

SELA - HAM - MAHLEKOTH (*i. e.* "the cliff of escapes" or "of divisions," סֵלָה הַמַּחְלָקוֹת πέτρα ἡ μερισθεισα, in both MSS.: *Petra divi-*

not mentioned by Frankel (*Vorstudien*, &c. 112). *γ* and *κ* are the ordinary equivalents of *ψ* in the LXX.

<sup>e</sup> Nummi in quibus ΑΔΡΙΑΝΗ ΠΗΤΡΑ ΜΗΤΡΟΠΟΛΙΣ, Reland, *s. v.*

<sup>f</sup> Eusebius (*Onom.*), under a later article, identifies Petra and Ἄρκεμ, which appears (Num. xxxi. 8) as the name of a Midianitish prince (see Stanley, *S. & P.* p. 94, note).

<sup>g</sup> Robinson (ii. 124) computes the *Wady Mousa* as about 2000 feet or more above the Arabah.

<sup>h</sup> One of the few cases in which the Hebrew article has been retained in our translation. Ham-maleketh and Helkath ha-Zurim are examples of the same.



*jeans*). A rock or cliff in the wilderness of Maon, the scene of one of those remarkable escapes which are so frequent in the history of Saul's pursuit of David (1 Sam. xxiii. 28). Its name, if interpreted as Hebrew, signifies the "cliff of escapes," or "of divisions." The former is the explanation of Gesenius (*Thes.* 485), the latter of the Targum and the ancient Jewish interpreters (Midrash; Rashi). The escape is that of David; the divisions are those of Saul's mind undecided whether to remain in pursuit of his enemy or to go after the Philistines; but such explanations, though appropriate to either interpretation, and consistent with the Oriental habit of playing on words, are doubtless mere accommodations. The analogy of topographical nomenclature makes it almost certain that this cliff must have derived its name either from its smoothness (the radical meaning of קלח) or from some peculiarity of shape or position, such as is indicated in the translations of the LXX. and Vulgate. No identification has yet been suggested. [G.]

**SELAH** (סֶלָה). This word, which is only found in the poetical books of the Old Testament, occurs seventy-one times in the Psalms, and three times in Habakkuk. In sixteen Psalms it is found once, in fifteen twice, in seven three times, and in one four times—always at the end of a verse, except in Ps. lv. 19 [20], lvii. 3 [4], and Hab. iii. 3, 9, where it is in the middle, though at the end of a clause. All the Psalms in which it occurs, except eleven (iii. vii. xxiv. xxxii. xlvi. l. lxxxii. lxxxiii. lxxxvii. lxxxix. cxliii.), have also the musical direction, "to the Chief Musician" (comp. also Hab. iii. 19); and in these exceptions we find the words מִזְמוֹר, *mizmôr* (A. V. "Psalm"), Shiggaion, or Maschil, which sufficiently indicate that they were intended for music. Besides these, in the titles of the Psalms in which Selah occurs, we meet with the musical terms Alamoth (xlvi.), Altaschith (lvii. lix. lxxv.), Gittith (lxxxi. lxxxiv.), Mahalath Leannoth (lxxxviii.), Michtam (lvii. lix. lx.), Neginah (lxi.), Neginoth (iv. liv. lv. lxxvii. lxxvi.; comp. Hab. iii. 19), and Shushan-eduth (lx.); and on this association alone might be formed a strong presumption that, like these, Selah itself is a term which had a meaning in the musical nomenclature of the Hebrews. What that meaning may have been is now a matter of pure conjecture. Of the many theories which have been framed, it is easier to say what is not likely to be the true one than to pronounce certainly upon what is. The Versions are first deserving of attention.

In by far the greater number of instances the Targum renders the word by לְעֶלְמִין, *l'almîn*, "for ever;" four times (Ps. xxxii. 4, 7; xxxix. 11 [12]; 4 [6]) לְעֶלְמָא, *l'almá*; once (Ps. xliv. 8 [9]) לְעֶלְמֵי עֶלְמִין, *l'almé 'almîn*; and (Ps. xlviii. 8 [9]) עַד עֶלְמֵי עֶלְמִין, *'ad 'almé 'almîn*, with the same meaning, "for ever and ever." In Ps. xlix. 13 [14] it has לְעֶלְמָא דְּאֵתֵי, *l'almá déáthé*, "for the world to come;" in Ps. xxxix. 5 [6] לְחַיֵּי עֶלְמָא, *l'chayyé 'almá*, "for the life everlasting;" and in Ps. cxl. 5 [6] תְּדִירָא, *tédirá*, "continually." This

\* Except in Ps. ix. 16 [17], lxxv. 3 [4], lxxvi. 3, 9 [4, 10], where *Ed. 5ta* has *ἀεί*, Ps. xxi. 2 [3], where it has *διεπαυτός*, and in Hab. iii. 3, 13, where it reproduces the

interpretation, which is the one adopted by the majority of Rabbinical writers, is purely traditional and based upon no etymology whatever. It is followed by Aquila, who renders "Selah" *ἀεί*; by the *Editio quinta* and *Editio sexta*, which give respectively *διαπαντός* and *εἰς τέλος*;\* by Symmachus (*εἰς τὸν αἰῶνα*) and Theodotion (*εἰς τέλος*), in Habakkuk; by the reading of the Alex. MS. (*εἰς τέλος*) in Hab. iii. 13; by the Peshito-Syriac in Ps. iii. 8 [9], iv. 2 [3], xxiv. 10, and Hab. iii. 13; and by Jerome, who has *semper*. In Ps. lv. 19 [20] הֶלֶם סֶלָה, *hedem seláh*, is rendered in the Peshito "from before the world." That this rendering is manifestly inappropriate in some passages, as for instance Ps. xxi. 2 [3], xxxii. 4, lxxxi. 7 [8], and Hab. iii. 3, and superfluous in others, as Ps. xlv. 8 [9], lxxxiv. 4 [5], lxxxix. 4 [5], was pointed out long since by Aben Ezra. In the Psalms the usual form rendering of the LXX. is *διάψαλμα*. Symmachus and Theodotion give the same, except in Ps. ix. 16 [17], where Theodotion has *ἀεί*, and Ps. lii. 5 [7], where Symmachus has *εἰς ἀεί*. In Hab. iii. 13, the Alex. MS. gives *εἰς τέλος*. In Ps. xxxviii. (in LXX.) 7, lxxx. 7 [8], *διάψαλμα* is added in the LXX., and in Hab. iii. 7 in the Alex. MS. In Ps. lvii. it is put at the end of ver. 2; and in Ps. iii. 8 [9], xxiv. 10, lxxxviii. 10 [11], it is omitted altogether. In all passages except those already referred to, in which it follows the Targum, the Peshito-Syriac has *ܘܘܠܘܢ*, an abbreviation for *διάψαλμα*. This abbreviation is added in Ps. xlvii. 13 [14], l. 15 [16], lxxviii. 13 [14], lvii. 2, lxxx. 7 [8], at the end of the verse; and in Ps. lii. 3 in the middle of the verse after *ܘܘܠܘܢ*; in Ps. xlix. 13 it is put after *ܘܘܠܘܢ* in ver. 14 [15], and in Ps. lxxviii. after *ܘܘܠܘܢ* in ver. 8 [9], and after *ܘܘܠܘܢ* in ver. 32 [33]. The Vulgate omits it entirely, while in Hab. iii. 3 the *Editio sexta* and others give *μεταβολή διαψάλματος*.

The rendering *διάψαλμα* of the LXX. and other translators is in every way as traditional as that of the Targum "for ever," and has no foundation in any known etymology. With regard to the meaning of *διάψαλμα* itself there are many opinions. Both Origen (*Comm. ad Ps.*, *Opp.* ed. Delarue, i. 516) and Athanasius (*Synops. Script. Sacr.* xiii.) are silent upon this point. Eusebius of Caesarea (*Praef. in Ps.*) says it marked those passages in which the Holy Spirit ceased for a time to work upon the choir. Gregory of Nyssa (*Tract. 2 in Ps.* cap. x.) interprets it as a sudden lull in the midst of the psalmody, in order to receive anew the Divine inspiration. Chrysostom (*Opp.* ed. Montfaucon, v. p. 540) takes it to indicate the portion of the psalm which was given to another choir. Augustine (on Ps. iv.) regards it as an interval of silence in the psalmody. Jerome (*Ep. ad Marcellam*) enumerates the various opinions which have been held upon the subject; that *diapsalma* denotes a change of metre, a cessation of the Spirit's influence, or the beginning of another sense. Others, he says, regard it as indicating a difference of rhythm, and the silence of some kind of music in the choir; but for himself he falls back upon the version of Aquila, and renders Selah by *semper*, with a reference to the custom of the

Hebrew *σελά*. In Ps. ix. 16 [17] *Editio 6ta* has *ἀεί*. In Ps. lxxv. 3 [4] *διαπαντός*, and in Ps. lxxvi. 3 [4] *εἰς τέλος*.



less to put at the end of their writings Amen, Selah, or Shalom. In his commentary on Ps. iii. it is doubtful whether to regard it as simply a musical sign, or as indicating the perpetuity of the truth contained in the passage after which it is placed; so that, he says, "wheresoever *Selah*, that is *diapsalma* or *semper*, is put, there we may know that what follows, as well as what precedes, belong not only to the present time, but to eternity." Theodoret (*Praef. in Ps.*) explains *diapsalma* by *μεταβολή* or *ἐναλλαγή* (as Suidas), "a change of the melody." On the whole, the rendering *διάψαλμα* rather increases the difficulty, for it does not appear to be the true meaning of *Selah*, and its own signification is obscure.

Leaving the Versions and the Fathers, we come to the Rabbinical writers, the majority of whom follow the Targum and the dictum of R. Eliezer (Talm. Babl. *Erubin*, v. p. 54) in rendering *Selah* "for ever." But Aben Ezra (on Ps. iii. 3) showed that in some passages this rendering was inappropriate, and expressed his own opinion that *Selah* was a word of emphasis, used to give weight and importance to what was said, and to indicate its truth:—"But the right explanation is that the meaning of *Selah* is like 'so it is' or 'thus,' and 'the matter is true and right.'" Kimchi (*Lex. s. v.*) doubted whether it had any special meaning at all in connexion with the sense of the passage in which it was found, and explained it as a musical term. He derives it from *לָלַח*, to raise, elevate, with *ה* paragogic, and interprets it as signifying raising or elevating the voice, as much as to say in this place there was an elevation of the voice in song.

Among modern writers there is the same diversity of opinion. Gesenius (*Thes. s. v.*) derives *Selah* from *לָלַח*, *sáláh*, to suspend, of which he thinks it is the imperative Kal, with *ה* paragogic, *הָלַח*, a pause *הָלַח*. But this form is supported by no parallel instance. In accordance with his derivation, which is harsh, he interprets *Selah* to mean either, "suspend the voice," that is, "be silent," a hint to the singers; or "raise, elevate the stringed instruments." In either case he regards it as denoting a pause in the song, which was filled up by an interlude played by the choir of Levites. Ewald (*Die Dichter des A. B. i. 179*) arrives at substantially the same result by a different process. He derives *Selah* from *לָלַח*, *sálah*, to rise, whence the substantive *לָלַח*, which with *ה* paragogic becomes in pause *הָלַח* (comp. *הָרַח*, from *הָרַח*, root *הָרַח*, Gen. ix. 10). So far as the form of the word is concerned, this derivation is more tenable than the former. Ewald regards the phrase "Higgaion, Selah," in Ps. ix. 16 [17], as the full form, signifying "music, strike up!"—an indication that the voices of the choir were to cease while the instruments alone came in. Hengstenberg follows Gesenius, De Wette, and others, in the rendering *pause!* but refers it to the contents of the psalm, and understands it of the silence of the music in order to give room for quiet reflection. If this were the case, *Selah* at the end of a psalm would be superfluous. The same meaning of *pause* or *end* is arrived at by Fürst (*Handb. s. v.*), who derives *Selah* from a root *לָלַח*, *sáláh*, to cut off (a meaning which is perfectly arbitrary), whence the substantive *לָלַח*, *sél*, which with *ה* paragogic becomes in pause *הָלַח*; a

form which is without parallel. While etymologists have recourse to such shifts as these, it can scarcely be expected that the true meaning of the word will be evolved by their investigations. Indeed the question is as far from solution as ever. Beyond the fact that *Selah* is a musical term, we know absolutely nothing about it, and are entirely in the dark as to its meaning. Sommer (*Bibl. Abhandl. i. 1-84*) has devoted an elaborate discourse to its explanation. After observing that *Selah* everywhere appears to mark critical moments in the religious consciousness of the Israelites, and that the music was employed to give expression to the energy of the poet's sentiments on these occasions, he (p. 40) arrives at the conclusion that the word is used "in those passages where, in the Temple Song, the choir of priests, who stood opposite to the stage occupied by the Levites, were to raise their trumpets (*לָלַח*), and with the strong tones of this instrument mark the words just spoken, and bear them upwards to the hearing of Jehovah. Probably the Levite minstrels supported this priestly intercessory music by vigorously striking their harps and psalteries; whence the Greek expression *διάψαλμα*. To this points, moreover, the fuller direction, 'Higgaion, Selah' (Ps. ix. 16); the first word of which denotes the whirr of the stringed instruments (Ps. xcii. 4), the other the raising of the trumpets, both which were here to sound together. The less important *Higgaion* fell away, when the expression was abbreviated, and *Selah* alone remained." Dr. Davidson (*Introd. to the O. T. ii. 248*) with good reason rejects this explanation as laboured and artificial, though it is adopted by Keil in Hävernicks *Einleitung* (iii. 120-129). He shows that in some passages (as Ps. xxxii. 4, 5, lii. 3, lv. 7, 8) the playing of the priests on the trumpets would be unsuitable, and proposes the following as his own solution of the difficulty:—"The word denotes *elevation* or *ascent*, i. e. *loud*, *clear*. The music which commonly accompanied the singing was soft and feeble. In cases where it was to burst in more strongly during the silence of the song, *Selah* was the sign. At the end of a verse or strophe, where it commonly stands, the music may have readily been strongest and loudest." It may be remarked of this, as of all the other explanations which have been given, that it is mere conjecture, based on an etymology which, in any other language than Hebrew, would at once be rejected as unsound. A few other opinions may be noticed as belonging to the history of the subject. Michaelis, in despair at being unable to assign any meaning to the word, regarded it as an abbreviation, formed by taking the first or other letters of three other words (*Suppl. ad Lex. Hebr.*), though he declines to conjecture what these may have been, and rejects at once the guess of Meibomius, who extracts the meaning *da capo* from the three words which he suggests. For other conjectures of this kind, see Eichhorn's *Bibliothek*, v. 545. Mattheson was of opinion that the passages where *Selah* occurred were repeated either by the instruments or by another choir: hence he took it as equal to *ritornello*. Herder regarded it as marking a change of key; while Paulus Burgensis and Schindler assigned to it no meaning, but looked upon it as an enclitic word used to fill up the verse. Buxtorf (*Lex. Hebr.*) derived it from *הָלַח*, *sáláh*, to spread, lay low: hence used as a sign to lower the voice, like *piano*. In Eichhorn's *Bibliothek*



(v. 550) it is suggested that Selah may perhaps signify a scale in music, or indicate a rising or falling in the tone. Köster (*Stud. und Krit.* 1831) saw in it only a mark to indicate the strophical divisions of the Psalms, but its position in the middle of verses is against this theory. Augusti (*Pract. Einl. in d. Ps.* p. 125) thought it was an exclamation, like *hallelujah!* and the same view was taken by the late Prof. Lee (*Heb. Gr.* §243, 2), who classes it among the interjections, and renders it *praise!* "For my own part," he says, "I be-

lieve it to be descended from the root *صلى*, 'he blessed,' &c., and used not unlike the word *amen*, or the *doxology*, among ourselves." If any further information be sought on this hopeless subject, it may be found in the treatises contained in Ugolini, vol. xxii., in Noldius (*Concord. Part. Ann. et Vind.* No. 1877), in Saalschütz (*Hebr. Poes.* p. 346), and in the essay of Sommer quoted above. [W. A. W.]

**SEL'ED** (סֶלָה: סאלד: *Saled*). One of the sons of Nadab, a descendant of Jerahmeel (1 Chr. ii. 30).

**SELEMI'A** (*Salemia*). One of the five men "ready to write swiftly," whom Esdras was commanded to take (2 Esd. xiv. 24).

**SELEMI'AS** (Σελεμίας: om. in Vulg.). **SHELEMI'AH** of the sons of Bani (1 Esd. ix. 34; comp. Ezr. x. 39).

**SELEUCI'A** (Σελεύκεια: *Seleucia*) was practically the seaport of ANTIOCH, as Ostia was of Rome, Neapolis of Philippi, Cenchræe of Corinth, and the Piræus of Athens. The river Orontes, after flowing past Antioch, entered the sea not far from Seleucia. The distance between the two towns was about 16 miles. We are expressly told that St. Paul, in company with Barnabas, sailed from Seleucia at the beginning of his first missionary circuit (Acts xiii. 4); and it is almost certain that he landed there on his return from it (xiv. 26). The name of the place shows at once that its history was connected with that line of Seleucidae who reigned at Antioch from the death of Alexander the Great to the close of the Roman Republic, and whose dynasty had so close a connexion with Jewish annals. This strong fortress and convenient seaport was in fact constructed by the first Seleucus, and here he was buried. It retained its importance in Roman times, and in St. Paul's day it had the privileges of a free city (Plin. *H. N.* v. 18). The remains are numerous, the most considerable being an immense excavation extending from the higher part of the city to the sea: but to us the most interesting are the two piers of the old harbour, which still bear the names of Paul and Barnabas. The masonry continues so good, that the idea of clearing out and repairing the harbour has recently been entertained. Accounts of Seleucia will be found in the narrative of the *Euphrates Expedition* by General Chesney, and in his papers in the *Journal of the Royal Geographical Society*, and also in a paper by Dr. Yates in the *Museum of Classical Antiquities*. [J. S. H.]

**SELEUCUS** (Σέλευκος: *Seleucus*) IV. Philopator, "king of Asia" (2 Macc. iii. 3), that is, of the provinces included in the Syrian monarchy, according to the title claimed by the Seleucidae, even when they had lost their footing in Asia Minor (comp. 1 Macc. viii. 6, xi. 13, xii. 39, xiii. 32), was

the son and successor of Antiochus the Great. He took part in the disastrous battle of Magnesia (B.C. 190), and three years afterwards, on the death of his father, ascended the throne. He seems to have devoted himself to strengthening the Syrian power, which had been broken down at Magnesia, seeking to keep on good terms with Rome and Egypt till he could find a favourable opportunity for war. He was, however, murdered, after a reign of twelve years (B.C. 175), by Heliodorus, one of his own courtiers [HELIODORUS], "neither in [sudden] anger nor in battle" (Dan. xi. 20, and Jerome, *ad loc.*), but by ambitious treachery, without having effected anything of importance. His son Demetrius I. Soter [DEMETRIUS], whom he had sent, while still a boy, as hostage to Rome, after a series of romantic adventures, gained the crown in 162 B.C. (1 Macc. vii. 1; 2 Macc. xiv. 1). The general policy of Seleucus towards the Jews, like that of his father (2 Macc. iii. 2, 3, καὶ Σέλευκον), was conciliatory, as the possession of Palestine was of the highest importance in the prospect of an Egyptian war; and he undertook a large share of the expenses of the Temple-service (2 Macc. iii. 3, 6). On one occasion, by the false representations of Simon, a Jewish officer [SIMON 3], he was induced to make an attempt to carry away the treasures deposited in the Temple, by means of the same Heliodorus who murdered him. The attempt signally failed, but it does not appear that he afterwards showed any resentment against the Jews (2 Macc. iv. 5, 6); though his want of money to pay the enormous tribute due to the Romans [ANTIOCHUS III., vol. i. p. 74] may have compelled him to raise extraordinary revenues, for which cause he is described in Daniel as "a raiser of taxes" (Dan. ii. l. c.; Liv. xli. 19). [B. F. W.]

**SEM** (שֵׁם: *Sem*). **SHEM** the patriarch (Luke iii. 36).

**SEMACHI'AH** (שֵׁמַחִיָּהוּ: Σαμαχία; Αλεξ. Σαμαχίας: *Samachias*). One of the sons of Shemaiah, the son of Obed-edom (1 Chr. xxvi. 7).

**SEM'EI** (Σεμεΐ: *Semei*). 1. SHIMEI of the sons of Hashum (1 Esd. ix. 33; comp. Ezr. x. 33).

2. (Σεμεΐας.) SHIMEI, the ancestor of Mordecai (Esth. xi. 2).

3. (Σεμεΐ.) The father of Mattathias in the genealogy of Jesus Christ (Luke iii. 26).

**SEMEL'LIUS** (Σαμέλλιος: *Sabellius*). SHIMSHAI the scribe (1 Esd. ii. 16, 17, 25, 30; comp. Ezr. iv.).

**SEM'IS** (Σεμεΐς: *Semeis*). SHIMEI the Levite in the time of Ezra (1 Esd. ix. 23; comp. Ezr. x. 23).

**SEMITIC LANGUAGES.** [SHEMITIC LANGUAGES.]

**SENA'AH** (שֵׁנָאָה: Σαανᾶ, Σαβανᾶ: *Senaah*). The "children of Senaah" are enumerated among the "people of Israel" who returned from the Captivity with Zerubbabel (Ezr. ii. 35; Neh. vii. 38). In Neh. iii. 3, the name is given with the article, *has-Senaah*.

The names in these lists are mostly those of towns; but Senaah does not occur elsewhere in the Bible as attached to a town.<sup>a</sup>

The Magdal-Senna, or "great Senna" of Eusebius and Jerome, seven miles N. of Jericho (*Onomast.*

<sup>a</sup> The rock SENEH of 1 Sam. xiv. 4 is hardly approved that



\*Senna<sup>67</sup>), however, is not may appropriate in position. There is a variation in the numbers given by Ezra and Nehemiah; but even adopting the smaller figure, it is difficult to understand how the people of Senaah should have been so much more numerous than those of the other places in the catalogue. Bertheau (*Ezra. Handb.*) suggests that Senaah represents not a single place but a district; but there is nothing to corroborate this.

In the parallel passages of 1 Esdras (iv. 23) the name is given ANNAAS, and the number 3330. [G.]

SENEH (סֶנֶה: *Σεννά*; Alex. omits: *Sene*).

The name of one of the two isolated rocks which stood in the "passage of Michmash," at the time of the adventure of Jonathan and his armour-bearer (1 Sam. xiv. 4). It was the southern one of the two (ver. 5), and the nearest to Geba. The name in Hebrew means a "thorn," or thorn-bush, and is applied elsewhere only to the memorable thorn of Horeb; but whether it refers in this instance to the shape of the rock, or to the growth of *seneh* upon it, we cannot ascertain. The latter is more consistent with analogy. It is remarkable that Josephus (*B. J.* v. 2, §1), in describing the route of Titus from the north to Jerusalem, mentions that the last encampment of his army was at a spot "which in the Jews' tongue is called the valley" or perhaps the plain "of thorns (*ἀκανθῶν ἀυλών*), near a certain village called Gabathsoulé," i. e. Gibeath of Saul. The ravine of Michmash is about four miles from the hill which is, with tolerable certainty, identified with Gibeah. This distance is perhaps too great to suit Josephus's expression; still the point is worth notice. [G.]

SENI'R (שֵׁנִיר: *Σανείρ*: *Sanir*). This name occurs twice in the A. V., viz. 1 Chr. v. 23, and Isa. xlvii. 5; but it should be found in two other passages, in each of which the Hebrew word is exactly similar to the above, viz. Deut. iii. 9, and Cant. iv. 8. In these it appears in the A. V. as SENIR. Even this slight change is unfortunate, since, as one of the few Amorite words preserved, the name possesses an interest which should have protected it from the addition of a single letter. It is the Amorite name for the mountain in the north of Palestine which the Hebrews called HERMON, and the Phoenicians SIRION; or perhaps it was rather the name for a portion of the mountain than the whole. In 1 Chr. v. 23, and Cant. iv. 8, Hermon and it are mentioned as distinct. Abulfeda (ed. Kähler, p. 164, quoted by Gesenius) reports that the part of Anti-Lebanon north of Damascus—that usually denominated *Jebel esh Shurky*, "the East Mountain"—was in his day called *Senir*. The use of the word in Ezekiel is singular. In describing Tyre we should naturally expect to find the Phoenician name (Sirion) of the mountain employed, if the ordinary Israelite name (Hermon) were discarded. That it is not so may show that in the time of Ezekiel the name of *Senir* had lost its original significance as an Amorite name, and was employed without that restriction.

The Targum of Joseph on 1 Chr. v. 23 (ed. Beck) renders *Senir* by טוֹר מִיִּשְׂרָי פְּרוֹי, of which the most probable translation is "the mountain of the plains of the Perizzites." In the edition of Wilkins the text is altered to ט' מִסְרֵי פִירוֹי, "the mountain that corrupteth fruits," in agreement with the Targum on Deut. iii. 9, though it is there given as

the equivalent of Sirion. Which of these is the original it is perhaps impossible now to decide. The former has the slight consideration in its favour, that the Hivites are specially mentioned as "under Mount Hermon," and thus may have been connected or confounded with the Perizzites; or the reading may have arisen from mere caprice, as that of the Sam. ver. of Deut. iii. 9, appears to have done. [See SAMARITAN PENTATEUCH, p. 1114.] [G.]

SENNACH'ERIB (סֶנַחֲרִיב: *Σενναχηρίμ*

*Σενναχηρείμ*, LXX.; *Σεναχήριβος*, Joseph.; *Σαναχάριβος*, Herod.: *Sennacherib*) was the son and successor of Sargon. [SARGON.] His name in the original is read as *Tsin-akki-irib*, which is understood to mean, "Sin (or the Moon) increases brothers:" an indication that he was not the first-born of his father. The LXX. have thus approached much more nearly to the native articulation than the Jews of Palestine, having kept the vowel-sounds almost exactly, and merely changed the labial at the close from β to μ. Josephus has been even more entirely correct, having only added the Greek nominative ending.

We know little or nothing of Sennacherib during his father's lifetime. From his name, and from a circumstance related by Polyhistor, we may gather that he was not the eldest son, and not the heir to the crown till the year before his father's death. Polyhistor (following Berossus) related that the tributary kingdom of Babylon was held by a brother—who would doubtless be an elder brother—of Sennacherib's, not long before that prince came to the throne (*Beros. Fr.* 12). Sennacherib's brother was succeeded by a certain Hagisa, who reigned only a month, being murdered by Merodach-Baladan, who then took the throne and held it six months. These events belong to the year B.C. 703, which seems to have been the last year of Sargon. Sennacherib mounted the throne B.C. 702. His first efforts were directed to crushing the revolt of Babylonia, which he invaded with a large army. Merodach-Baladan ventured on a battle, but was defeated and driven from the country. Sennacherib then made Belibus, an officer of his court, viceroy and, quitting Babylonia, ravaged the lands of the Aramaean tribes on the Tigris and Euphrates, whence he carried off 200,000 captives. In the ensuing year (B.C. 701) he made war upon the independent tribes in Mount Zagros, and penetrated thence to Media, where he reduced a portion of the nation which had been previously independent. In his third year (B.C. 700) he turned his arms towards the west, chastised Sidon, took tribute from Tyre, Aradus, and the other Phoenician cities, as well as from Edom and Ashdod, besieged and captured Ascalon, made war on Egypt, which was still dependent on Ethiopia, took Libnah and Lachish on the Egyptian frontier, and, having probably concluded a convention with his chief enemy,<sup>a</sup> finally marched against Hezekiah, king of Judah. Hezekiah, apparently, had not only revolted and withheld his tribute, but had intermeddled with the affairs of the Philistian cities, and given his support to the party opposed to the influence of Assyria. It was at this time that "Sennacherib came up against all the fenced cities of Judah, and took

<sup>a</sup> The impression on clay of the seal of a Sabaco, found in Sennacherib's palace at Koyunjik, had probably been appended to this treaty.



them" (2 K. xviii. 13). There can be no doubt that the record which he has left of his campaign against "Hiskiah" in his third year, is the war with Hezekiah so briefly touched in the four verses of this chapter (vers. 13-16). The Jewish monarch was compelled to make a most humble submission. He agreed to bear whatever the Great King laid upon him; and that monarch, besides carrying off a rich booty and more than 200,000 captives, appointed him a fixed tribute of 300 talents of silver, and 30 talents of gold. He also deprived him of a considerable portion of his territory, which he bestowed on the petty kings of Ashdod, Ekron, and Gaza. Having made these arrangements, he left Palestine and returned into his own country.

In the following year (B.C. 699), Sennacherib invaded Babylonia for the second time. Merodach-Baladan continued to have a party in that country, where his brothers still resided; and it may be suspected that the viceroy, Belibus, either secretly favoured his cause, or at any rate was remiss in opposing it. The Assyrian monarch, therefore, took the field in person, defeated a Chaldaean chief who had taken up arms on behalf of the banished king, expelled the king's brothers, and, displacing Belibus, put one of his own sons on the throne in his stead.

It was perhaps in this same year that Sennacherib made his second expedition into Palestine. Hezekiah had again revolted, and claimed the protection of Egypt, which seems to have been regarded by Sennacherib as the true cause of the Syrian troubles. Instead, therefore, of besieging Jerusalem, the Assyrian king marched past it to the Egyptian frontier, attacked once more Lachish and Libnah, but apparently failed to take them, sent messengers from the former to Hezekiah (2 K. xviii. 17), and on their return without his submission wrote him a threatening letter (2 K. xix. 14), while he still continued to press the war against Egypt, which had called in the assistance of Tirhakah, king of Ethiopia (ib. ver. 9). Tirhakah was hastening to the aid of the Egyptians, but probably had not yet united his troops with theirs, when an event occurred which relieved both Egypt and Judaea from their danger. In one night the Assyrians lost, either by a pestilence or by some more awful manifestation of divine power, 185,000 men! The camp immediately broke up—the king fled—the Egyptians, naturally enough, as the destruction happened upon their borders, ascribed it to their own gods, and made a boast of it centuries after (Herod. ii. 141). Sennacherib reached his capital in safety, and was not deterred, by the terrible disaster which had befallen his arms, from engaging in other wars, though he seems thenceforward to have carefully avoided Palestine. In his fifth year he led an expedition into Armenia and Media; after which, from his sixth to his eighth year, he was engaged in wars with Susiana and Babylonia. From this point his annals fail us.

Sennacherib reigned twenty-two years. The date of his accession is fixed by the Canon of Ptolemy to B.C. 702, the first year of Belibus or Elibus. The date of his death is marked in the same document by the accession of Asaridanus (Esar-Haddon) to the throne of Babylon in B.C. 680. The monuments are in exact conformity with these dates, for the 22nd

<sup>b</sup> It has been stated that in 1861 the French occupants of Syria destroyed this tablet, and replaced it by an inscrip-

year of Sennacherib has been found upon them, while they have not furnished any notice of a later year.

It is impossible to reconcile these dates with the chronology of Hezekiah's reign, according to the numbers of the present Hebrew text. Those numbers assign to Hezekiah the space between B.C. 726 and B.C. 697. Consequently the first invasion of Sennacherib falls into Hezekiah's *twenty-seventh* year instead of his fourteenth, as stated in 2 K. xviii. 13, and Is. xxxvi. 1. Various solutions have been proposed of this difficulty. According to some, there has been a dislocation as well as an alteration of the text. Originally the words ran, "Now it came to pass in the fourteenth year of king Hezekiah, that the king of Assyria [Sargon], came up against the fenced cities of Judah." Then followed ch. xx. (Is. xxxviii.)—"In those days was Hezekiah sick unto death," &c.; after which came the narrative of Sennacherib's two invasions. [See HEZEKIAH.] Another suggestion is, that the year has been altered in 2 K. xviii. 13 and Is. xxxvi. 1, by a scribe, who, referring the narrative in ch. xx. (Is. xxxviii.) to the period of Sennacherib's first invasion, concluded (from xx. 6) that the whole happened in Hezekiah's fourteenth year (Rawlinson's *Herodotus*, vol. i. p. 479, note <sup>2</sup>), and therefore boldly changed "twenty-seventh" into "fourteenth."

Sennacherib was one of the most magnificent of the Assyrian kings. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His greatest work is the grand palace at Koyunjik, which covered a space of above eight acres, and was adorned throughout with sculptures of finished execution. He built also, or repaired, a second palace at Nineveh on the mound of Nebbi Yunus, confined the Tigris to its channel by an embankment of brick, restored the ancient aqueducts which had gone to decay, and gave to Nineveh that splendour which she thenceforth retained till the ruin of the empire. He also erected monuments in distant countries. It is his memorial which still remains <sup>b</sup> at the mouth of the *Nahr-el-Kelb* on the coast of Syria, side by side with an inscription of Rameses the Great, recording his conquests six centuries earlier.

Of the death of Sennacherib nothing is known beyond the brief statement of Scripture, that "as he was worshipping in the house of Nisroch (F), his god, Adrammelech and Sharezer his sons smote him with the sword, and escaped into the land of Armenia" (2 K. xix. 37; Is. xxxvii. 38). It is curious that Moses of Chorene and Alexander Polyhistor should both call the elder of these two sons by a different name (Arđumazanes or Argamozanus); and it is still more curious that Abydenus, who generally drew from Berossus, should interpose a king Nergilus between Sennacherib and Adrammelech, and make the latter be slain by Esarhaddon (Euseb. *Chr. Can.* i. 9; comp. i. 5, and see also Mos. *Chr. Arm. Hist.* i. 22). Moses, on the contrary, confirms the escape of both brothers, and mentions the parts of Armenia where they settled, and which were afterwards peopled by their descendants. [G. R.]

SEN'UAH (סֵנּוּאָה: 'Ασανά: Senna). Properly Hassenuah, with the def. article. A Ben-

tion in their own honour; but such an act of barbarism seems scarcely possible in the nineteenth century.



the father of Judah, who was second over the city after the return from Babylon (Neh. xi. 1). In 1 Chr. ix. 7, "Judah the son of Senuah" is identified as Hodaviah the son of Hasenuah."

SEORIM (סְוֵרִים): Σεωρίμ; Alex. Σεωρίν:

The chief of the fourth of the twenty-four courses of priests instituted by David (1 Chr. xiv. 8).

SEPHAR (סֶפְהָרַ: Σαφηρά; Alex. Σεφηρά:

It is written, after the enumeration of the sons of Joktan, "and their dwelling was from Mesha as thou goest unto Sephar, a mount of the east" (Gen. x. 30). The immigration of the Joktanites was probably from west to east, as we have shown in ARAMIA, MESHIA, &c., and they occupied the south-western portion of the peninsula. The undoubted identifications of Arabian places and tribes with their Joktanite originals are included within these limits, and point to Sephar as the eastern boundary. There appears to be little doubt that the ancient sea-port town called Dhafári or Zafári, and Dhafár or Zafár, without the inflexional termination, represents the Biblical site or district: thus the etymology is sufficiently near, and the situation exactly agrees with the requirements of the case. Accordingly, it has been generally accepted as the Sephar of Genesis. But the etymological fitness of this site opens out another question, inasmuch as there are no less than four places bearing the same name, besides several others bearing names that are merely variations from the same root. The frequent recurrence of these variations is curious; but we need only here concern ourselves with the four first named places, and of these two only are important to the subject of this article. They are of twofold importance, as bearing on the site of Sephar, and as being closely connected with the ancient history of the Joktanite kingdom of Southern Arabia, the kingdom founded by the tribes sprung from the sons of Joktan. The following extracts will put in a clear light what the best Arabian writers themselves say on the subject. The first is from the most important of the Arabic Lexicons:—

"Dhafári (ظفاري) is a town of the Yemen;

one says, He who enters Dhafári learns the Himyeritic . . . Es-Sághánee says, 'In the Yemen are four places every one of which is called Dhafári; two cities and two fortresses. The two cities are Dhafári-l-Hakl, near San'á, two days' journey from it on the south; and the Tubbaas used to abide there, and it is said that it is San'á [itself]. In relation to it is called the onyx of Dhafári. (Ibn-Khalkán says that the onyx of Dhafári is so called in relation to Dhafári-Asad, a city in the Yemen.) Another is in the Yemen, near Mirbát, at the extremity of the Yemen, and is known by the name of Dhafári-s-Sáhib [that is, of the sea-coast], and in relation to it is called the Kust-Dhafári (either costus or aloes-wood), that is, the wood with which one fumigates, because it is brought thither from India, and from it to [the rest of] the Yemen . . . And it Yákoot meant, for he said, 'Dhafári . . . is a city in the extremity of the Yemen, near to Esh-Shihr.' As to the two fortresses,

one of them is a fortress on the south of San'á, two days' journey from it, in the country of [the tribe of] Benoo-Murád, and it is called Dhafári-l-Wadiyeyn [that is, of the Two Valleys]. It is also called Dhafári-Zeyd; and another is on the north thereof, also two days' journey from it, in the country of Hemdán, and is called Dhafári-dh-Dháhír" (*Táj-el-'Aroos*, MS., s.v.).<sup>a</sup>

Yákoot, in his Homonymous Dictionary (*El-Mushtarak*, s. v.) says:—"Dhafári is a celebrated city in the extremity of the country of the Yemen, between 'Omán and Mirbát, on the shore of the sea of India: I have been informed of this by one who has seen it prosperous, abounding in good things. It is near Esh-Shihr. Dhafári-Zeyd is a fortress in the Yemen in the territory of Habb: and Dhafári is a city near to San'á, and in relation to it is called the Dhafári onyx; in it was the abode of the kings of Himyer, and of it was said, He who enters Dhafári learns the Himyeritic;—and it is said that San'á itself is Dhafári."

Lastly, in the Geographical Dictionary called the *Marásid*, which is ascribed to Yákoot, we read, s. v. "Dhafári: two cities in the Yemen, one of them near to San'á, in relation to which is called the Dhafári onyx: in it was the dwelling of the kings of Himyer; and it is said that Dhafári is the city of San'á itself. And Dhafári of this day is a city on the shore of the sea of India, between it and Mirbát are five parasangs of the territories of Esh-Shihr, [and it is] near to Suhár, and Mirbát is the other anchorage besides Dhafári. Frankincense is only found on the mountain of Dhafári of Esh-Shihr."

These extracts show that the city of Dhafári near San'á was very little known to the writers, and that little only by tradition; it was even supposed to be the same as, or another name for, San'á, and its site had evidently fallen into oblivion at their day. But the sea-port of this name was a celebrated city, still flourishing, and identified on the authority of an eye-witness. M. Fresnel has endeavoured to prove that this city, and not the western one, was the Himyerite capital; and certainly his opinion appears to be borne out by most of the facts that have been brought to light. Niebuhr, however, mentions the ruins of Dhafári near Yereem, which would be those of the western city (*Descr.* 206). While Dhafári is often mentioned as the capital in the history of the Himyerite kingdom (Caussin, *Essai*, i. *passim*), it was also in the later times of the kingdom the seat of a Christian Church (Philostorgius, *Hist. Eccles.* iii. 4).

But, leaving this curious point, it remains to give what is known respecting Dhafári the sea-port, or as it will be more convenient to call it, after the usual pronunciation, Zafár. All the evidence is clearly in favour of this site being that of the Sephar of the Bible, and the identification has accordingly been generally accepted by critics. More accurately, it appears to preserve the name mentioned in Gen. x. 30, and to be in the district anciently so named. It is situate on the coast, in the province of Hadramáwt, and near to the district which adjoins that province on the east, called Esh-Shihr (or as M. Fresnel says it is pronounced in the modern Himyeritic *Shhër*). Wellsted says of it, "Dofár is

<sup>a</sup> Abu-l-Fidá has fallen into an absurd error in his Geography, noticed by M. Fresnel (*IVe. Lettre*, p. 317). He endeavours to prove that the two Zafáris were only

one, by supposing that the inland town, which he places only twenty-four leagues from San'á, was originally on the sea-coast.



situated beneath a lofty mountain" (ii. 453). In the *Ma'asid* it is said, as we have seen, that frankincense (in the author's time) was found only in the "mountain of Dhafári;" and Niebuhr (*Descr.* 248) says that it exports the best frankincense. M. Fresnel gives almost all that is known of the present state of this old site in his *Lettres sur l'Hist. des Arabes avant l'Islamisme* (V<sup>e</sup>. Lettre, *Journ. Asiat.* iii. série, tome v.). Zafár, he tells us, pronounced by the modern inhabitants "Isfôr," is now the name of a series of villages situate some of them on the shore, and some close to the shore, of the Indian Ocean, between Mirbát and Rás-Sájjir, extending a distance of two days' journey, or 17 or 18 hours, from east to west. Proceeding in this direction, those near the shore are named Takah, Ed-Daháreez, El-Beleed, El-Háfah, Saláhah, and Awkad. The first four are on the sea-shore, and the last two at a small distance from it. El-Beleed, otherwise called Harkám, is, in M. Fresnel's opinion, the ancient Zafár. It is in ruins, but ruins that attest its former prosperity. The inhabitants were celebrated for their hospitality. There are now only three or four inhabited houses in El-Beleed. It is on a small peninsula lying between the ocean and a bay, and the port is on the land side of the town. In the present day, during nearly the whole of the year, at least at low tide, the bay is a lake, and the peninsula an isthmus, but the lake is of sweet water. In the rainy season, which is in the spring, it is a gulf, of sweet water at low tide and of salt water at high tide.

The classical writers mention Sapphar metropolis (*Σαπφάρα μητρόπολις*) or Saphar (in *Anon. Peripl.* p. 274), in long. 88°, lat. 14° 30', according to Ptol., the capital of the Sappharitæ (*Σαπφαρίται*), placed by Ptol. (vi. 6. §25) near the Homeritæ; but their accounts are obscure, and probably from hearsay. In later times, as we have already said, it was the seat of a Christian Church: one of three which were founded A.D. 343, by permission of the reigning Tubbaa, in Dhafári (written Tapharon, *Τάφαρον*, by Philostorgius, *Hist. Eccles.* iii. 4), in 'Aden, and on the shores of the Persian Gulf. Theophilus, who was sent with an embassy by order of the Emperor Constantine to effect this purpose, was the first bishop (Caussin, i. 111 seqq.). In the reign of Abrahah (A.D. 537-570) S. Gregentius was bishop of these churches, having been sent by the Patriarch of Alexandria (cf. authorities cited by Caussin, i. 142-5). [E. S. P.]

**SEPHARAD** (ספראד; Targ. ספראד, *i. e.* Ispania: *Ἰσπ'Εφραθά*, in both MSS.: *in Bosporo*). A name which occurs in Obad. ver. 20 only, as that of a place in which the Jews of Jerusalem were then held in captivity, and whence they were to return to possess the cities of the south.

Its situation has always been a matter of uncertainty, and cannot even now be said to be settled.

(1.) The reading of the LXX. given above, and followed by the Arabic Version, is probably a mere conjecture, though it may point to a modified form of the name in the then original, *viz.* Sepharath. In Jerome's copy of the LXX. it appears to have been *Εὐφράτης*, since (*Comm. in Abd.*) he renders their version of the verse *transmigratio Ierusalem usque Euphratem*. This is certainly extremely ingenious, but will hardly hold water when we turn it back into Hebrew.

(2.) The reading of the Vulgate, *Bosporus*, was adopted by Jerome from his Jewish instructor, who considered it to be "the place to which Hadrian had transported the captives from Jerusalem" (*Comm. in Abdiam*). This interpretation Jerome did not accept, but preferred rather to treat Sepharad as connected with a similar Assyrian word signifying a "boundary," and to consider the passage as denoting the dispersion of the Jews into all regions.

We have no means of knowing to which Bosporus Jerome's teacher alluded—the Cimmerian or the Thracian. If the former (Strait of Feni-hai), which was in Iberia, it is not impossible that this Rabbi, as ignorant of geography outside the Holy Land as most of his brethren, confounded it with Iberia in Spain, and thus agreed with the rest of the Jews whose opinions have come down to us. If the latter (Strait of Constantinople), then the passage may be taken as confirming the most modern opinion (noticed below), that Sepharad was Sardis in Lydia.

The Targum Jonathan (see above) and the Peshito-Syriac, and from them the modern Jews, interpret Sepharad as Spain (Ispania and Ispania), one common variation of which name, *Hesperia* (*Dict. of Geogr.* i. 1074b), does certainly bear considerable resemblance to Sepharad; and so deeply has this taken root that at the present day the Spanish Jews, who form the chief of the two great sections into which the Jewish nation is divided, are called by the Jews themselves the *Sephardim*, German Jews being known as the *Ashkenazim*.

It is difficult to suppose that either of these can be the true explanation of Sepharad. The prophecy of Obadiah has every appearance of referring to the destruction of Jerusalem by Nebuchadnezzar, and there is no reason to believe that any Jews had been at that early date transported to Spain.

(3.) Others have suggested the identity of Sepharad with Siphara in Mesopotamia, but that is now probably SEPHARVAIM.

(4.) The name has perhaps been discovered in the cuneiform Persian inscriptions of *Nakhal-Rustum* and *Behistun*; and also in a list of Asiatic nations given by Niebuhr (*Reiseb.* ii. pl. 31). In the latter it occurs between Ka Ta Pa TUK (Cappadocia) and Ta UNA (Ionia). De Sacy was the first to propose the identification of this with Sepharad, and subsequently it was suggested by Lassen that S Pa Ra D was identical with Sardis, the ancient capital of Lydia. This identification is approved of by Winer, and adopted by Dr. Pusey (*Introd. to Obad.* p. 232, note, also 245). In support of this Fürst (*Handwb.* ii. 95a) points out that Antigonos (cir. B.C. 320) may very probably have taken some of his Jewish captives to Sardis; but it is more consistent with the apparent date of Obadiah's prophecy to believe that he is referring to the event mentioned by Joel (iii. 6), when "children of Judah and Jerusalem" were sold to the "sons of the Javanim" (Ionians), which—as the first captivity that had befallen the kingdom of Judah, and a transportation to a strange land, and that beyond the sea—could hardly fail to make an enduring impression on the nation.

(5.) Ewald (*Propheten*, i. 404) considers that Sepharad has a connexion with Zarephath in the

\* Obtained by taking the prefixed preposition as part of the name—ספראד; and at the same time rejecting the final D.



preceding verse; and while deprecating the "penetration" of those who have discovered the name in a cuneiform inscription, suggests that the true reading is Sefharam, and that it is to be found in a place three hours from Akka, i. e. doubtless the modern *Shefa 'Omar*, a place of much ancient repute and veneration among the Jews of Palestine (see *Lunt.*, note to *Parchi*, 428); but it is not clear how a residence within the Holy Land can have been spoken of as a captivity, and there are considerable differences in the form of the two names. (d.) Michaelis (*Suppl.* No. 1778) has devoted some space to this name; and, among other conjectures, ingeniously suggests that the "Spartans" of 1 Macc. xii. 15 are accurately "Sepharadites." This suggestion, however, does not appear to have stood the test of later investigation. [See SPARVAIM.]

SEPHARVA'IM (סִפְרַוַּיִם: Σεφάρβαϊμ, Σεφάρβαϊμ: *Sepharvaim*) is mentioned by Sennacherib in his letter to Hezekiah as a city whose king had been unable to resist the Assyrians (2 K. xix. 13; Is. xxxvii. 13; comp. 2 K. xviii. 34). It is coupled with Hena and Ava, or Ivah, which were towns on the Euphrates above Babylon. Again, it is mentioned, in 2 K. xvii. 24, as one of the places from which colonists were transported to people the desolate Samaria, after the Israelites had been carried into captivity, where it is again joined with Ava, and also with Cuthah and Babylon. These indications are enough to justify us in identifying the place with the famous town of Sippara, on the Euphrates above Babylon (Ptol. v. 18), which was near the site of the modern Mosaib. Sippara was mentioned by Berosus as the place where, according to him, Xithrus (or Noah) buried the records of the antediluvian world at the time of the deluge, and from which his posterity recovered them afterwards (*Fragm. Hist. Gr.* ii. p. 501, iv. p. 280). Abydenus calls it πόλις Σιππαρηνῶν (P. 9), and says that Nebuchadnezzar excavated a great lake in its vicinity for purposes of irrigation. Pliny seems to intend the same place by his "oppida Hipparenorum" \*—where, according to him, was a great seat of the Chaldaic learning (*H. N.* v. 30). The plural form here used by Pliny may be compared with the dual form in use among the Jews; and the explanation of both is to be found in the fact that there were two Sipparas, one on either side of the river. Berosus called Sippara, "a city of the sun" (ἡλίου πόλις); and in the inscriptions it bears the same title, being called *Tsipar shakmas*, or "Sippara of the Sun"—the sun being the chief object of worship there. Hence the Sepharvites are said, in 2 K. xvii. 31, to have "burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim"—these two distinct deities representing respectively the male and female powers of the sun, as Lunus and Luna represented the male and female powers of the moon among the Romans. [G. R.]

SEPHELA (ἡ Σεφέλα: *Sephela*). The Greek

form of the ancient word *has-Shēfēlāh* (הַשְּׁפֵלָה), the native name for the southern division of the low-lying flat district which intervenes between the central highlands of the Holy Land and the Mediterranean, the other and northern portion of which was known as SHARON. The name occurs throughout the topographical records of Joshua, the historical works, and the topographical passages in the Prophets; always with the article prefixed, and always denoting the same region<sup>b</sup> (Deut. i. 7; Josh. ix. 1, x. 40, xi. 2, 16 a, xii. 8, xv. 33; Judg. i. 9; 1 K. x. 27; 1 Chr. xxvii. 28; 2 Chr. i. 15, ix. 27, xxvi. 10, xxviii. 18; Jer. xvii. 26, xxxii. 44, xxxiii. 13; Obad. 19; Zech. vii. 7). In each of these passages, however, the word is treated in the A. V. not as a proper name, analogous to *the Campagna*, *the Wolds*, *the Carse*, but as a mere appellative, and rendered "the vale," "the valley," "the plain," "the low plains," and "the low country." How destructive this is to the force of the narrative may be realized by imagining what confusion would be caused in the translation of an English historical work into a foreign tongue, if such a name as "The Downs" were rendered by some general term applicable to any other district in the country of similar formation. Fortunately the Book of Maccabees has redeemed our Version from the charge of having entirely suppressed this interesting name. In 1 Macc. xii. 38 the name Sephela is found, though even here stripped of the article, which was attached to it in Hebrew, and still accompanies it in the Greek of the passage.

Whether the name is given in the Hebrew Scriptures in the shape in which the Israelites encountered it on entering the country, or modified so as to conform it to the Hebrew root *shafal*, and thus (according to the constant tendency of language) bring it into a form intelligible to Hebrews—we shall probably never know. The root to which it is related is in common use both in Hebrew and Arabic. In the latter it has originated more than one proper name—as *Mespila*, now known as *Koyunjik*; *el-Mesfale*, one of the quarters of the city of Mecca (Burckhardt, *Arabia*, i. 203, 4); and Seville, originally *Hi-spalis*, probably so called from its wide plain (Arias Montano, in Ford, *Handbook of Spain*).

The name Shefelah is retained in the old versions, even those of the Samaritans, and Rabbi Joseph on Chronicles (probably as late as the 11th century A.D.). It was actually in use down to the 5th century. Eusebius, and after him Jerome (*Onomast.* "Sephela," and *Comm.* on Obad.), distinctly state that "the region round Eleutheropolis on the north and west was so called."<sup>c</sup> And a careful investigation might not improbably discover the name still lingering about its ancient home even at the present day.

No definite limits are mentioned to the Shefelah, nor is it probable that there were any. In the list of Joshua (xv. 33-47) it contains 43 "cities," as well as the hamlets and temporary villages dependent on them. Of these, as far as our know-

sion where it is used without the article (Josh. xi. 16 b) it evidently does not denote the region referred to above, but the plains surrounding the mountains of Ephraim.

<sup>c</sup> In his comment on Obadiah, St. Jerome appears to extend it to Lydda and Emmaus-Nicopolis; and at the same time to extend Sharon so far south as to include the Philistine cities.

\* When Pliny places Hippara or Sippara on the Naragan (*Nahr Agam*), instead of on the Euphrates, his reference is to the artificial channel, which branched off from the Euphrates at Sippara, and led to the great lake (Chald. 𐤍𐤃𐤍) excavated by Nebuchadnezzar. Abydenus called this branch "Aracanus" (Ἀράκανος), *Ar Akan* (P. 10).

<sup>b</sup> So absolute is this usage, that on the single occa-



ledge avails us, the most northern was Ekron, the most southern Gaza, and the most western Nezib (about 7 miles N.N.W. of Hebron). A large number of these towns, however, were situated not in the plain, nor even on the western slopes of the central mountains, but in the mountains themselves. [JARMUTH; KEILAH; NEZIB, &c.] This seems to show, either that on the ancient principle of dividing territory one district might intrude into the limits of another, or, which is more probable, that, as already suggested, the name Shefelah did not originally mean a lowland, as it came to do in its accommodated Hebrew form.

The Shefelah was, and is, one of the most productive regions in the Holy Land. Sloping as it does gently to the sea, it receives every year a fresh dressing from the materials washed down from the mountains behind it by the furious rains of winter. This natural manure, aided by the great heat of its climate, is sufficient to enable it to reward the rude husbandry of its inhabitants, year after year, with crops of corn which are described by the travellers as prodigious.

Thus it was in ancient times the corn-field of Syria, and as such the constant subject of warfare between Philistines and Israelites, and the refuge of the latter when the harvests in the central country were ruined by drought (2 K. viii. 1-3). But it was also, from its evenness, and from its situation on the road between Egypt and Assyria, exposed to continual visits from foreign armies, visits which at last led to the destruction of the Israelite kingdom. In the earlier history of the country the Israelites do not appear to have ventured into the Shefelah, but to have awaited the approach of their enemies from thence. Under the Maccabees, however, their tactics were changed, and it became the field where some of the most hardly contested and successful of their battles were fought.

These conditions have hardly altered in modern times. Any invasion of Palestine must take place through the maritime plain, the natural and only road to the highlands. It did so in Napoleon's case, as has already been noticed under PALESTINE [p. 667 a]. The Shefelah is still one vast corn-field, but the contests which take place on it are now reduced to those between the oppressed peasants and the insolent and rapacious officials of the Turkish government, who are gradually putting a stop by their extortions to all the industry of this district, and driving active and willing hands to better-governed regions. [See JUDAH, vol. i. 1156; PALESTINE, vol. ii. 666 a, 667 b, 672, 3; PLAINS, 890 b.] [G.]

**SEPTUAGINT.** The Greek version of the Old Testament, known by this name, is like the Nile, *fontium qui celat origines*. The causes which produced it, the number and names of the translators, the times at which different portions were translated, are all uncertain.

It will therefore be best to launch our skiff on known waters, and try to track the stream upwards towards its source.

This Version appears at the present day in four principal editions.

1. Biblia Polyglotta Complutensis, A.D. 1514-1517.
2. The Aldine Edition, Venice, A.D. 1518.
3. The Roman Edition, edited under Pope Sixtus V., A.D. 1587.
4. Facsimile Edition of the Codex Alexandrinus, by H. H. Baber A.D. 1816.

1, 2. The texts of (1) and (2) were probably formed by collation of several MSS.

3. The Roman edition (3) is printed from the venerable *Codex Vaticanus*, but not without many errors. This text has been followed in most of the modern editions.

A transcript of the *Codex Vaticanus*, prepared by Cardinal Mai, was lately published at Rome, by Vercelloni. It is much to be regretted that this edition is not so accurate as to preclude the necessity of consulting the MS. The text of the *Codex* and the parts added by a later hand, to complete the *Codex* (among them nearly all Genesis), are printed in the same Greek type, with distinguishing notes.

4. The Facsimile Edition, by Mr. Baber, is printed with types made after the form of the letters in the *Codex Alexandrinus* (Brit. Museum Library) for the Facsimile Edition of the New Testament, by Woide, in 1786. Great care was bestowed upon the sheets as they passed through the press.

#### Other Editions.

The Septuagint in Walton's Polyglot (1657) is the Roman text, with the various readings of the *Codex Alexandrinus*.

The Cambridge edition (1665), (Roman text), is only valuable for the Preface by Pearson.

An edition of the *Cod. Alex.* was published by Grabe (Oxford, 1707-1720), but its critical value is far below that of Baber's. It is printed in common type, and the editor has exercised his judgment on the text, putting some words of the *Codex* in the margin, and replacing them by what he thought better readings, distinguished by a smaller type. This edition was reproduced by Breitinger (Zurich, 1730), 4 vols. 4to., with the various readings of the Vatican text.

The Edition of Bos (Franeq. 1709) follows the Roman text, with its Scholia, and the various readings given in Walton's Polyglott, especially those of the *Cod. Alex.*

The valuable Critical Edition of Holmes, continued by Parsons, is similar in plan to the Hebrew Bible of Kennicott; it has the Roman text, with a large body of various readings from numerous MSS. and editions, Oxford, 1798-1827.

The Oxford Edition, by Gaisford, 1848, has the Roman text, with the various readings of the *Codex Alexandrinus* below.

*Tischendorf's* Editions (the 2nd, 1856) are on the same plan; he has added readings from some other MSS. discovered by himself, with very useful Prolegomena.

Some convenient editions have been published by Mr. Bagster, one in 8vo., others of smaller size, forming part of his Polyglott series of Bibles. His text is the Roman.

The latest edition, by Mr. Field (1859), differs from any of the preceding. He takes as his base the *Codex Alexandrinus*, but corrects all the manifest errors of transcription, by the help of other MSS.; and brings the dislocated portions of the Septuagint into agreement with the order of the Hebrew Bible.\*

#### Manuscripts.

The various readings given by Holmes and Parsons enable us to judge, in some measure, of the character of the several MSS. and of the degree of their accordance with the Hebrew text.

\* There are some singular variations in 1 Kings (see the article on KINGS, p. 81).



They are distinguished thus by Holmes: the *uncial* by Roman numerals, the *curtive* by Arabic figures. Among them may be specially noted, with their probable dates and estimates of value as given by Holmes in his Preface to the Pentateuch:—

UNCIAL. <sup>b</sup>	Probable date. Century.
I. CORTONIANUS. Brit. Mus. (fragments)	4
II. VATICANUS. Vat. Library, Rome	4
III. ALEXANDRINUS. Brit. Mus.	5
IV. AMBROSIANUS. Ambros. Lib., Milan	7
V. CASLINIANUS. Bibl. Imp., Paris	7

CURSIVE.	Probable date. Century.
Mediceus. Med. Laurentian Lib., Florence	11
Chigianus. Similar to Complut. Text and 109, 118	10
Monachiensis. Munich	10
Vaticanus (num. x.). Vat. Lib., similar to 72	13
Glasguensis	12
Bodleianus. Laud. 36, notae optima	12
Parisianus (11). Imperial Library	10 or 11
Venetus. Maximi faciendus	13
Oxononiensis. Univ. Coll.	12
Vaticanus (1901), optima notae	11
Ferrarienses. These two agree	14
Vaticanus (330) } Similar to Complut. } 14	
Parisianus. Imp. Lib. } Text and (19) } 13	

The texts of these MSS. differ considerably from each other, and consequently differ in various degrees from the Hebrew original.

The following are the results of a comparison of the readings in the first eight chapters of Exodus:

1. Several of the MSS. agree well with the Hebrew; others differ very much.

2. The chief variance from the Hebrew is in the addition, or omission, of words and clauses.

3. Taking the Roman text as the basis, there are about 80 places (α) where some of the MSS. differ from the Roman text, either by addition or omission, in agreement with the Hebrew; 26 places (β) where differences of the same kind are not in agreement with the Hebrew. There is therefore a large balance against the Roman text, in point of accordance with the Hebrew.

4. Those MSS. which have the largest number of differences of class (α) have the smallest number of class (β). There is evidently some strong reason for this close accordance with the Hebrew in these MSS.

5. The divergence between the extreme points of the series of MSS. may be estimated from the following statement:—

Differs from the Roman Text	{ in 40 places, with Hebrew.
ditto	{ in 4 " against "
ditto	{ in 40 " with "
ditto	{ in 9 " against "

Between these and the Roman text lie many shades of variety.

The Alexandrine text falls about halfway between the two extremes:

Differs from Roman Text	{ in 25 places, with Hebrew.
	{ in 16 " against "

The diagram below, drawn on a scale representing the comparison thus instituted (by the test of agreement with the Hebrew in respect of additions or omissions), may help to bring these results more clearly into view.

<sup>a</sup> An uncial MS., brought by Tischendorf from St. Catherine's Monastery, and named Codex Sinaiticus, is supposed by him to be as ancient as Cod. Vaticanus (II.) 109, 111.

The base-line R. T. represents the Roman text

	72. Venetus.								
		59. Glasguensis.							
			58. Vaticanus (num. x.).						
				X. COISLINIANUS.					
				16. Mediceus					
					VII. AMBROSIANUS.				
						Ed. Complutensis Codd. 29, 109, 118.			
							III. ALEXANDRINUS.		
								84. Vaticanus (1901).	
									Editt. Aldin.

R. \_\_\_\_\_ T.

The above can only be taken as an approximation, the range of comparison being limited. A more extended comparison might enable us to discriminate the several MSS. more accurately, but the result would, perhaps, hardly repay the labour.

But whence these varieties of text? Was the Version at first more in accordance with the Hebrew, as in (72) and (59), and did it afterwards degenerate into the less accurate state of the Codex Vaticanus?

Or was the Version at first less accurate, like the Vatican text, and afterwards brought, by critical labours, into the more accurate form of the MSS. which stand highest in the scale?

History supplies the answer.

Hieronymus (*Ep. ad Suniam et Fretelam*, tom. ii. p. 627) speaks of two copies, one older and less accurate, *κοινή*, fragments of which are believed to be represented by the still extant remains of the old Latin Version; the other more faithful to the Hebrew, which he took as the basis of his own new Latin Version.

“In quo illud breviter admoneo, ut sciatis, aliam esse editionem, quam Origenes, et Caesariensis Eusebius, omnesque Graeciae tractatores *κοινήν*, id est, *communem*, appellant, atque *vulgatam*, et a plerisque nunc *Λουκιανός* dicitur; aliam LXX. interpretum, quae et in *ἐξαπλοῖς* codicibus reperitur, et a nobis in latinum sermonem fideliter versa est, et Hierosolymae atque in Orientis Ecclesiis decantatur . . . *κοινή* autem ista, hoc est, communis editio, ipsa est quae et LXX. sed hoc interest inter utramque, quod *κοινή* pro locis et temporibus, et pro voluntate scriptorum, vetus corrupta editio est; ea autem quae habetur in *ἐξαπλοῖς*, et quam nos vertimus, ipsa est quae in eruditorum libris incorrupta et immaculata LXX. interpretum translatio reservatur. Quicquid ergo ab hoc discrepat, nulli dubium est, quin ita et ab Hebraeorum auctoritate discordet.”

In another place (*Praefat. in Paralip.* tom. i. col. 1022) he speaks of the corruption of the ancient translation, and the great variety of copies used in different countries:—



“Cum germana illa antiquaque translatio corrupta sit.” . . . “Alexandria et Aegyptus in LXX. suis Hesychium laudant auctorem; Constantinopolis usque Antiochiam Luciani Martyris exemplaria probat; mediae inter has provinciae Palaestinos codices legunt: quos ab Origene elaboratos Eusebius et Pamphilus vulgaverunt: totusque orbis hanc inter se contrariâ varietate compugnat.”

The labours of Origen, designed to remedy the conflict of discordant copies, are best described in his own words (*Comment. in Matth.* tom. i. p. 381, ed. Huet.).

“Now there is plainly a great difference in the copies, either from the carelessness of scribes, or the rash and mischievous correction of the text by others, or from the additions or omissions made by others at their own discretion. This discrepance in the copies of the Old Covenant, we have found means to remedy, by the help of God, using as our criterion the other versions. In all passages of the LXX. rendered doubtful by the discordance of the copies, forming a judgment from the other versions, we have preserved what agreed with them; and some words we have marked with an *obelos* as not found in the Hebrew, not venturing to omit them entirely; and some we have added with asterisks affixed, to show that they are not found in the LXX., but added by us from the other versions, in accordance with the Hebrew.”

The other *ἐκδόσεις*, or versions, are those of Aquila, Theodotion, and Symmachus.

Origen, *Comm. in Joann.* (tom. ii. p. 131, ed. Huet.). “The same errors in names may be observed frequently in the Law and the Prophets, as we have learnt by diligent enquiry of the Hebrews, and by comparing our copies with their copies, as represented in the still uncorrupted versions of Aquila, Theodotion, and Symmachus.”

It appears, from these and other passages, that Origen, finding great discordance in the several copies of the LXX., laid this version side by side with the other three translations, and, taking their accordance with each other as the test of their agreement with the Hebrew, marked the copy of the LXX. with an *obelos*, ÷, where he found superfluous words, and supplied the deficiencies of the LXX. by words taken from the other versions, with an *asterisc*, \*, prefixed.

The additions to the LXX. were chiefly made from Theodotion (*Hieronymus, Prolog. in Genesin*, t. 1).

“Quod ut auderem, Origenis me studium provocavit, qui Editioni antiquae translationem Theodotionis miscuit, asterisco \* et obelo ÷, id est, stellâ et veru, opus omne distinguens: dum aut illucescere facit quae minus ante fuerant, aut superflua quaeque jugulat et confodit” (see also *Praef. in Job*, p. 795).

From Eusebius, as quoted below, we learn that this work of Origen was called *τετραπλᾶ*, the four-fold Bible. The specimen exhibited at the top of the next column is given by Montfaucon.

ΑΚΥΛΑΣ.	ΣΥΜ-ΜΑΧΟΣ.	ΟΙ Ο.	Θεοδοτίου.
ἐν κεφαλαίῳ ἔκτισεν ὁ Θεὸς σὺν τοῦ οὐρανοῦ καὶ σὺν τῇ γῆν.	ἐν ἀρχῇ ἔκτισεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.	ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.	ἐν ἀρχῇ ἔκτισεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

But this was only the earlier and the smaller portion of Origen's labours; he rested not till he had acquired the knowledge of Hebrew, and compared the Septuagint directly with the Hebrew copies. Eusebius (*Hist. Eccl.* vi. 16, p. 217, ed. Vales.) thus describes the labours which led to the greater work, the *Hexapla*; the last clause of the passage refers to the *Tetrapla*:—

“So careful was Origen's investigation of the sacred oracles, that he learnt the Hebrew tongue and made himself master of the original Scriptures received among the Jews, in the Hebrew letters; and reviewed the versions of the other interpreters of the Sacred Scriptures, besides the LXX.; and discovered some translations varying from the well-known versions of Aquila, Symmachus, and Theodotion, which he searched out, and brought to light from their long concealment in neglected corners; . . . and in his Hexapla, after the four principal versions of the Psalms, added a fifth, yea, a sixth and seventh translation, stating that one of these was found in a cask at Jericho, in the time of Antoninus, son of Severus: and bringing these all into one view, and dividing them in columns, one against one another, together with the Hebrew text, he left to us the work called *Hexapla*; having arranged separately, in the *Tetrapla*, the versions of Aquila, Symmachus, and Theodotion, together with the version of the Seventy.”

So Jerome (*Catal. Script. Eccl.* tom. iv. P. 2, p. 116): “Quis ignorat, quod tantum in Scripturis divinis habuerit studii, ut etiam hebraicam linguam contra aetatis gentisque suae naturam edisceret; et acceptis LXX. interpretibus, alias quoque editiones in unum volumen congregaret: Aquilae scilicet Pontici proselyti, et Theodotionis Ebionae, et Symmachi ejusdem dogmatis . . . Praeterea Quintam et Sextam et Septimam Editionem, quam etiam nos de ejus Bibliothecâ habemus, miro labore reperit, et cum caeteris editionibus comparavit.”

From another passage of Jerome (*in Epist. ad Titum*, t. iv. P. 1, p. 437) we learn that in the *Hexapla* the Hebrew text was placed in one column in Hebrew letters, in the next column in Greek letters:—

“Unde et nobis curae fuit omnes veteris legis libros, quos vir doctus Adamantius (Origenes) in Hexapla digesserat, de Caesariensi Bibliothecâ descriptos, ex ipsis authenticis emendare, in quibus ipsa hebraea propriis sunt characteribus verba descripta, et Graecis literis tramite expressa vicina.”

HEXAPLA (Hos. xi. 1).

Το ΕΒΡΑΙΚΟΝ.	Το ΕΒΡ. ΕΛΛΗΝΙΚΟΙΣ ΓΡ.	ΑΚΥΛΑΣ.	ΣΥΜΜΑΧΟΣ.	ΟΙ Ο.	ΘΕΟΔΟΤΙΟΥ.
כי נער ישראל ואהבהו ומוצרים הראתי לבני	χι νερ Ισραηλ ουεαβηου ουμεμεσραιμ καραθι λεβανι.	οτι παις Ισραηλ, και ηγαπησα αυτον, και απο Αιγυπτου εκαλεσα τον υιον μου.	οτι παις Ισραηλ και ηγαπημενος εξ Αιγυπτου κεκληται υιος μου.	οτι νηπιος Ισραηλ και εγω ηγαπησα αυτον και εξ Αιγυπτου κεκληται υιος μου.	οτι νηπιος Ισραηλ και ηγαπησα αυτον και εκαλεσα υιον μου εξ Αιγυπτου



It should here be mentioned that some take the *Tetrapla* as denoting, not a separate work, but only that portion of the Hexapla which contains the four columns filled by the four principal Greek versions. Valesius (*Notes on Eusebius*, p. 106) thinks that the Tetrapla was formed by taking those four columns out of the Hexapla, and making them into a separate book.

But the testimony of Origen himself (i. 381, l. 131), above cited, is clear that he formed one corrected text of the Septuagint, by comparison of the three other Greek versions (A, Σ, Θ), using them as his criterion. If he had known Hebrew at that time, would he have confined himself to the Greek versions? Would he have appealed to the Hebrew, as represented by Aquila, &c.? It seems very evident that he must have learnt Hebrew at a later time, and therefore that the Hexapla, which rests on a comparison with the Hebrew, must have preceded the Tetrapla, which was formed by the help of Greek versions only.

The words of Eusebius also (*H. E.* vi. 16) appear to distinguish very clearly between the Hexapla and Tetrapla as separate works, and to imply that the Tetrapla preceded the Hexapla.

The order of precedence is not a mere literary question; the view above stated, which is supported by Montfaucon, Ussher, &c., strengthens the force of Origen's example as a diligent student of Scripture, showing his increasing desire *integros accedere fontes*.

The labours of Origen, pursued through a long course of years, first in procuring by personal travel the materials for his great work, and then in comparing and arranging them, made him worthy of the name *Adamantius*.

But what was the result of all this toil? Where was his great work, the Hexapla, prepared with so much care, and written by so many skilful hands? Too large for transcription, too early by centuries for printing (which alone could have saved it), it was destined to a short existence. It was brought from Tyre and laid up in the Library at Caesarea, and there probably perished by the flames, A.D. 653.

The copy, however, had been made, by Pamphilus and Eusebius, of the column containing the corrected text of the Septuagint, with Origen's variants and *obeli*, and the letters denoting from which of the other translators each addition was taken. This copy is probably the ancestor of those MSS. which now approach most nearly to the Hebrew, and are entitled *Hexaplar*; but in the course of transcription the distinguishing marks have disappeared or become confused; and we have thus a text composed partly of the old Septuagint text, partly of insertions from the three other chief Greek versions, especially that of Theodotion.

The facts above related agree well with the phenomena of the MSS. before stated. As we have MSS. derived from the Hexaplar text, e. g. 72, 10, 58; and at the other extreme the Codex Vaticanus (II.), probably representing nearly the ancient uncorrected text, *κοινή*; so between these we find MSS. of intermediate character in the Codex Alexandrinus (III.), and others, which may perhaps be derived from the text of the Tetrapla.

To these main sources of our existing MSS. must be added the recensions of the Septuagint mentioned by Jerome and others, viz. those of Lucian of Antioch and Hesychius of Egypt, not long after the time of Origen. We have seen above that each of

these had a wide range; that of Lucian (supposed to be corrected by the Hebrew) in the Churches from Constantinople to Antioch; that of Hesychius in Alexandria and Egypt; while the Churches lying between these two regions used the Hexaplar text copied by Eusebius and Pamphilus (*Hieron. tom. i. col. 1022*).

The great variety of text in the existing MSS. is thus accounted for by the variety of sources from which they have descended.

### I. HISTORY OF THE VERSION.

We have now to pursue our course upwards, by such guidance as we can find. The ancient text, called *κοινή*, which was current before the time of Origen, whence came it?

We find it quoted by the early Christian Fathers, in Greek by Clemens Romanus, Justin Martyr, Irenaeus; in Latin versions by Tertullian and Cyprian; we find it questioned as inaccurate by the Jews (*Just. Martyr, Apol.*), and provoking them to obtain a better version (hence the versions of Aquila, &c.); we find it quoted by Josephus and Philo; and thus we are brought to the time of the Apostles and Evangelists, whose writings are full of citations and references, and imbued with the phraseology of the Septuagint.

But when we attempt to trace it to its origin, our path is beset with difficulties. Before we enter on this doubtful ground we may pause awhile to mark the wide circulation which the Version had obtained at the Christian era, and the important services it rendered, first in preparing the way of CHRIST, secondly in promoting the spread of the Gospel.

1. This version was highly esteemed by the Hellenistic Jews before the coming of Christ. An annual festival was held at Alexandria in remembrance of the completion of the work (*Philo, De Vita Mosis, lib. ii.*). The manner in which it is quoted by the writers of the New Testament proves that it had been long in general use. Wherever, by the conquests of Alexander, or by colonization, the Greek language prevailed; wherever Jews were settled, and the attention of the neighbouring Gentiles was drawn to their wondrous history and law, there was found the Septuagint, which thus became, by Divine Providence, the means of spreading widely the knowledge of the One True God, and His promises of a Saviour to come, throughout the nations; it was indeed *ostium gentibus ad Christum*. To the wide dispersion of this version we may ascribe in great measure that general persuasion which prevailed over the whole East (*percrebuerat oriente toto*) of the near approach of the Redeemer, and led the Magi to recognise the star which proclaimed the birth of the King of the Jews.

2. Not less wide was the influence of the Septuagint in the spread of the Gospel. Many of those Jews who were assembled at Jerusalem on the day of Pentecost, from Asia Minor, from Africa, from Crete and Rome, used the Greek language; the testimonies to Christ from the Law and the Prophets came to them in the words of the Septuagint; St. Stephen probably quoted from it in his address to the Jews; the Ethiopian eunuch was reading the Septuagint version of Isaiah in his chariot (*...ὡς πρόβατον ἐπὶ σφαγῆν ἤχθη...*); they who were scattered abroad went forth into many lands speaking of Christ in Greek, and pointing to the things written of Him in the Greek version of Moses and the Prophets; from Antioch and Alexandria in the East



to Rome and Massilia in the West the voice of the Gospel sounded forth in Greek; Clemens of Rome, Ignatius at Antioch, Justin Martyr in Palestine, Irenaeus at Lyons, and many more, taught and wrote in the words of the Greek Scriptures; and a still wider range was given to them by the Latin version (or versions) made from the LXX. for the use of the Latin Churches in Italy and Africa; and in later times by the numerous other versions into the tongues of Aegypt, Aethiopia, Armenia, Arabia, and Georgia. For a long period the Septuagint was the Old Testament of the far larger part of the Christian Church.<sup>c</sup>

Let us now try to ascend towards the source. Can we find any clear, united, consistent testimony to the origin of the Septuagint? (1) Where and (2) when was it made? and (3) by whom? and (4) whence the title? The testimonies of ancient writers, or (to speak more properly) their traditions, have been weighed and examined by many learned men, and the result is well described by Pearson (*Praef. ad LXX.*, 1665):

“Neque vero de ejus antiquitate dignitateque quicquam impraesentiarum dicemus, de quibus viri docti multa, hoc praesertim saeculo, scripsere; qui cum maxime inter se dissentiant, nihil adhuc satis certi et explorati videntur tradidisse.”

(1) The only point in which all agree is that Alexandria was the birthplace of the Version: the Septuagint begins where the Nile ends his course.

(2) On one other point there is a near agreement, viz. as to time, that the Version was made, or at least commenced, in the time of the earlier Ptolemies, in the first half of the third century B.C.

(3) *By whom was it made?*—The following are some of the traditions current among the Fathers:—

Irenaeus (lib. iii. c. 24) relates that Ptolemy Lagi, wishing to adorn his Alexandrian Library with the writings of all nations, requested from the Jews of Jerusalem a Greek version of their Scriptures; that they sent seventy elders well skilled in the Scriptures and in later languages; that the king *separated them from one another*, and bade them all translate the several books. When they came together before Ptolemy and showed their versions, God was glorified, for *they all agreed exactly*, from beginning to end, in every phrase and word, so that all men may know *that the Scriptures are translated by the inspiration of God*.

Justin Martyr (*Cohort. ad Graecos*, p. 34) gives the same account, and adds that he was taken to see the cells in which the interpreters worked.

Epiphanius says that the translators were divided into pairs, in 36 cells, each pair being provided with two scribes; and that 36 versions, agreeing in every point, were produced, *by the gift of the Holy Spirit* (*De Pond. et Mens.* cap. iii.–vi.).

Among the Latin Fathers Augustine adheres to the inspiration of the translators:—“Non autem secundum LXX. interpretes, qui etiam ipsi divino Spiritu interpretati, ob hoc aliter videntur nonnulla dixisse, ut ad spirituales sensum scrutandum magis adrioneretur lectoris intentio . . . .” (*De Doctr. Christ.* iv. 15).

But Jerome boldly throws aside the whole story of the cells and the inspiration:—“Et nescio quis primus auctor Septuaginta cellulas Alexandriae mendacio suo extruxerit, quibus divisi eadem scrip-

<sup>c</sup> On this part of the subject see an Hulsean Prize Essay, by W. R. Churton, “On the Influence of the LXX. on the Progress of Christianity.”

titarent, cum Aristaeus ejusdem Ptolemaei *ἀσπιστής*, et multa post tempore Josephus, nihil tale retulerint: sed in unâ basilicâ congregatos contulisse scribant, non prophetasse. Aliud enim vatem, aliud esse interpretem. Ibi Spiritus ventura praedicit; hic eruditio et verborum copia ea quae intelligit transfert” (*Praef. ad Pent.* . . .)

The decision between these conflicting reports as to the inspiration may be best made by careful study of the version itself.

It will be observed that Jerome, while rejecting the stories of others, refers to the relation of Aristaeus, or Aristeas, and to Josephus, the former being followed by the latter.

This (so called) letter of Aristeas to his brother Philocrates is still extant; it may be found at the beginning of the folio volume of Hody (*De Bibliorum Textibus Originalibus*, &c., Oxon. MDCCV.) and separately in a small volume published at Oxford (1692). It gives a splendid account of the origin of the Septuagint; of the embassy and presents sent by King Ptolemy to the high-priest at Jerusalem, by the advice of *Demetrius Phalereus*, his librarian, 50 talents of gold and 70 talents of silver, &c.; the Jewish slaves whom he set free, paying their ransom himself; the letter of the king; the answer of the high-priest; the choosing of six interpreters from each of the twelve tribes, and their names; the copy of the Law, in letters of gold; their arrival at Alexandria on the anniversary of the king's victory over Antigonus; the feast prepared for the seventy-two, which continued for seven days; the questions proposed to each of the interpreters in turn, with the answers of each; their lodging by the sea-shore; and the accomplishment of their work in seventy-two days, by *conference and comparison*.

Οὗ δὴ ἐπετέλουν ἕκαστα σύμφωνα ποιῶντες πρὸς ἑαυτοὺς ταῖς ἀντιβολαῖς, τὸ δὲ ἐκ τῆς συμφωνίας γινόμενον πρεπόντως ἀναγραφῆς αὐτῶν ἐτύγχανε παρὰ τοῦ Δημητρίου . . . .

The king rejoiced greatly, and commanded the books to be carefully kept; gave to each three robes, two talents of gold, &c.; to Eleazar the high-priest he sent ten silver-footed tables, a cup of thirty talents, &c., and begged him to let any of the interpreters who wished come and see him again, for he loved to have such men and to spend his wealth upon them.

This is the story which probably gave to this version the title of the *Septuagint*. It differs from the later accounts above cited, being more embellished, but less marvellous. It speaks much of royal pomp and munificence, but says *nothing of inspiration*. The translators met together and conferred, and produced the best version they could.

A simpler account, and probably more genuine, is that given by Aristobulus (2nd century B.C.) in a fragment preserved by Clemens Alexandria (*Stromata*, lib. v. p. 595) and by Eusebius (*Præp. Evang.* b. xiii. c. 12):—

“It is manifest that Plato has followed our Law, and studied diligently all its particulars. For before Demetrius Phalereus a translation had been made by others, of the history of the Hebrews' going forth out of Egypt, and of all that happened to them, and of the conquest of the land, and of the exposition of the whole Law. Hence it is manifest that the aforesaid philosopher borrowed many things; for he was very learned, as was Pythagoras, who also transferred many of our doctrines into his system. But the entire translation of our



whole Law (ἡ δὲ ὅλη ἐρμηνεία τῶν διὰ τοῦ βασιλέως φιλadelphou) was made in the time of the king Philadelphus, a man of greater zeal, under the direction of Demetrius Phalereus." <sup>d</sup>

This probably expresses the belief which prevailed in the 2nd century B.C., viz. that some portions of the Jewish history had been published in Greek under Demetrius, but that in his time and under his direction the whole Law was translated: and this agrees with the story of Aristeas.

The Prologue of the Wisdom of Jesus the Son of Sirach (ascribed to the time of Ptolemy Physcon, about 133 B.C.) makes mention of "the Law itself, the Prophets, and the rest of the books," having been translated from the Hebrew into another tongue.

The letter of Aristeas was received as genuine and true for many centuries; by Josephus and Jerome, and by learned men in modern times. The first who expressed doubts were Lud. de Vives (note on Augustin. *De Civit. Dei*, xviii. 42) and Julius Scaliger, who boldly declared his belief that it was a forgery: "*a Judaeo quodam Aristeeae nomine confectam esse*:" and the general belief of scholars now is, that it was the work of some Alexandrian Jew, whether with the object of enhancing the dignity of his Law, or the credit of the Greek version, or for the meaner purpose of gain. The age in which the letter of Aristeas makes its appearance was fertile in such fictitious writings (see Bentley on *Phalaris*, p. 85, ed. Dyce).

"The passage in Galen that I refer to is this: 'When the Attali and the Ptolemies were in emulation about their libraries, the knavery of forging names and titles began. For there were those that, to enhance the price of their books, put the names of great authors before them, and so sold them to these princes.'"

It is worth while to look through the letter of Aristeas, that the reader may see for himself how exactly the characters of the writing correspond to those of the fictitious writings of the Sophists, so ably exposed by Bentley.

There are the same kind of errors and anachronisms in history, the same embellishments, eminent characters and great events, splendid gifts of gold and silver and purple, of which the writers of fiction were so lavish. These are well exposed by Bentley; and we of later times, with our inherited notions, wonder how such a story could have obtained credit with scholars of former days.

What clumsy cheats, those Sibylline oracles now extant, and Aristeas' story of the Septuagint, passed without contest, even among many learned men" (Bentley on *Phalaris*, Introd. p. 83).

But the Pseudo-Aristeas had a basis of fact for his fiction; on three points of his story there is no material difference of opinion, and they are confirmed by the study of the Version itself:—

1. The Version was made at Alexandria.
2. It was begun in the time of the earlier Ptolemies, about 280 B.C.
3. The Law (*i. e.* the Pentateuch) alone was translated at first.

It is also very possible that there is some truth in the statement of a copy being placed in the royal library. (The emperor Akbar caused the New Testament to be translated into Persian.)

<sup>d</sup> Some doubts have been raised of the genuineness of this fragment, but it is well defended by Valckenaer (*Observations de Aristobulo Judaeo*).

But by whom was the Version made? As Hody justly remarks, "it is of little moment whether it was made at the command of the king or spontaneously by the Jews; but it is a question of great importance whether the Hebrew copy of the Law, and the interpreters (as Pseudo-Aristeas and his followers relate), were summoned from Jerusalem, and sent by the high-priest to Alexandria."

On this question no testimony can be so conclusive as the evidence of the Version itself, which bears upon its face the marks of imperfect knowledge of Hebrew, and exhibits the forms and phrases of the Macedonic Greek prevalent in Alexandria, with a plentiful sprinkling of Egyptian words. The forms *ἤλθοσαν*, *παρενεβάλοσαν*, bewray the fellow-citizens of Lycophron, the Alexandrian poet, who closes his iambic line with *κάπδ γῆς ἐσχάζοσαν*. Hody (ii. c. iv.) gives several examples of Egyptian renderings of names, and coins, and measures; among them the hippodrome of Alexandria, for the Hebrew *Cibrath* (Gen. xlviii. 7), and the papyrus of the Nile for the rush of Job (viii. 11). The reader of the LXX. will readily agree with his conclusion, "*Sive regis jussu, sive sponte a Judaeis, a Judaeis Alexandrinis fuisse factam.*"

The question as to the moving cause which gave birth to the Version is one which cannot be so decisively answered either by internal evidence or by historical testimony. The balance of probability must be struck between the tradition, so widely and permanently prevalent, of the king's intervention, and the simpler account suggested by the facts of history, and the phenomena of the Version itself.

It is well known that, after the Jews returned from the Captivity of Babylon, having lost in great measure the familiar knowledge of the ancient Hebrew, the readings from the Books of Moses in the synagogues of Palestine were explained to them in the Chaldaic tongue, in Targums or Paraphrases; and the same was done with the Books of the Prophets when, at a later time, they also were read in the synagogues.

The Jews of Alexandria had probably still less knowledge of Hebrew; their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers soon after the time of Alexander, and under the earlier Ptolemies. They would naturally follow the same practice as their brethren in Palestine; the Law first and afterwards the Prophets would be explained in Greek, and from this practice would arise in time an entire Greek Version.

All the phenomena of the Version seem to confirm this view; the Pentateuch is the best part of the Version; the other books are more defective, betraying probably the increasing degeneracy of the Hebrew MSS., and the decay of Hebrew learning with the lapse of time.

4. *Whence the title?*—It seems unnecessary to suppose, with Eichhorn, that the title *Septuagint* arose from the approval given to the Version by an Alexandrian Sanhedrim of 70 or 72; that title appears sufficiently accounted for above by the prevalence of the letter of Aristeas, describing the mission of 72 interpreters from Jerusalem.

## II. CHARACTER OF THE SEPTUAGINT.

We come now to consider the character of the Version, and the help which it affords in the criticism and interpretation of the Scriptures.



*The Character of the Version.*—Is it faithful in substance? Is it minutely accurate in details? Does it bear witness for or against the tradition of its having been made by special inspiration?

These are some of the chief questions: there are others which relate to particulars, and it will be well to discuss these latter first, as they throw some light on the more general questions.

N. Was the Version made from Hebrew MSS. with the vowel points now used?

A few examples will indicate the answer.

1. PROPER NAMES.

Hebrew.	Septuagint.
Ex. vi. 17. לִבְנֵי, Libni.	Λοβεναί.
vi. 19. מַחְלֵי, Machli.	Μοολεί.
xiii. 20. אֶתָם, Etham.	᾽Οθώμ.
Deut. iii. 10. סַלְכָה, Salchah.	᾽Ελχᾶ.
iv. 43. בְּצֶר, Bezer.	Βοσόρ.
xxxiv. 1. פִּסְגָּה, Pisgah.	Φασγά.

2. OTHER WORDS.

Hebrew.	Septuagint.
Gen. i. 9. מְקוֹם, place.	συναγωγή (מְקוֹה).
xv. 11. וַיִּשְׁבּ אֹתָם, and he drove them away.	καὶ συνεκάθισεν αὐτοῖς (וַיִּשְׁבּ אֹתָם).
Ex. xii. 17. אֶת־הַפִּצּוֹת, unleavened bread.	τὴν ἐντολὴν ταύτην (אֶת־הַפִּצּוֹה).
Num. xvi. 5. בֶּקֶר, in the morning.	ἐπέσκεπται (בֶּקֶר).
Deut. xv. 18. מִשְׁנָה, double.	ἐπέτειον (מִשְׁנָה).
Is. ix. 8. דְּבַר, a word.	θανατον (דְּבַר).

Examples of these two kinds are innumerable. Plainly the Greek translators had not Hebrew MSS. pointed as at present.

In many cases (e. g. Ex. ii. 25; Nahum iii. 8) the LXX. have probably preserved the true pronunciation and sense where the Masoretic pointing has gone wrong.

ב. Were the Hebrew words divided from one another, and were the final letters, ך, ך, ך, ך, ך, in use when the Septuagint was made?

Take a few out of many examples:

Hebrew.	LXX.
(1) Deut. xxvi. 5. אֲרָמִי אֲבָד, a perishing Syrian.	Συρίαν ἀπέβαλεν (אֲרָם יֵאבֵד).
(2) 2 K. ii. 14. אַף־הוּא, he also.	ἀφφώ [they join the two words in one].
(3) 2 K. xxii. 20. לָכֵן, therefore.	οὐχ οὕτως (לֵאֲכֹן).
(4) 1 Chr. xvii. 10. וְאֵנֹכִי לְךָ, and I will tell thee.	καὶ ἀξήσω σε (וְאֵנֹכִי לְךָ).
(5) Hos. vi. 5. וּמִשְׁפָּטֶיךָ אֹר, and thy judgments (are as) the light (that) goeth forth.	καὶ τὸ κριμα μου ὡς φῶς ἐξελεύσεται. The LXX. read: וּמִשְׁפָּטֶי כְאֹר.
(6) Zech. xi. 7. לָכֵן עֲנִי הַצֹּאֵן, even you, O poor of the flock.	εἰς τὴν Χανανίτιν [they join the two first words].

Here we find three cases (2, 4, 6) where the LXX. read as one word what makes two in the

present Hebrew text: one case (3) where a Hebrew word is made into two by the LXX. in two cases (1, 5) where the LXX. transfers a letter from the end of one word to the beginning of the next. By inspection of the Hebrew in these cases it will be easily seen that the Hebrew MSS. must have been written without intervals between the words, and that the present final forms were not then in use.

In three of the above examples (4, 5, 6) the Septuagint has probably preserved the true division and sense.

In the study of these minute particulars, which enable us to examine closely the work of the translators, great help is afforded by *Cappelli Critica Sacra*, and by the *Vorstudien* of Frankel, who has most diligently anatomised the text of the LXX. His projected work on the whole of the Version has not been completed, but he has published a part of it in his treatise *Ueber den Einfluss der Palästinischen Exegese auf die Alexandrinische Hermeneutik*, in which he reviews minutely the Septuagint Version of the Pentateuch.

We now proceed to the larger questions.

A. *Is the Septuagint faithful in substance?*—Here we cannot answer by citing a few examples; the question refers to the general texture, and any opinion we express must be verified by continuous reading.

1. And first it has been clearly shown by Holy Frankel, and others, that the several books were translated by different persons, without any comprehensive revision to harmonise the several parts. Names and words are rendered differently in different books; e. g. פֶּסַח, the passover, in the Pentateuch is rendered πάσχα, in 2 Chr. xxx. 26, φασέκ.

אֲרִי, *Urim*. Ex. xxviii. 26, δῆλωσις, Deut. xxxiii. 8, δῆλοι, Ezr. ii. 63, φωτίζοντες, Neh. vi. 65, φωτισων.

תֻּמִּים, *Thummim*, in Ex. xxviii. 26, is ἀλλήλων in Ezr. ii. 63, τέλειον.

The Philistines in the Pentateuch and Judges are φυλιστιεῖμ, in the other books, ἀλλόφυλοι.

The Books of Judges, Ruth, Samuel, and Kings are distinguished by the use of ἐγὼ εἶμι, instead of ἐγὼ εἶμι. These are a few out of many like variations.

2. Thus the character of the Version varies much in the several books; those of the Pentateuch are the best, as Jerome says (*Confitemur quod quam caeteris cum hebraicis consonare*), and this agrees well with the external evidence that the Law was translated first, when Hebrew MSS. were more correct and Hebrew better known. Perhaps the simplicity of the style in these early books facilitated the fidelity of the Version.

3. The poetical parts are, generally speaking, inferior to the historical, the original abounding with rarer words and expressions. In these parts the reader of the LXX. must be continually on the watch lest an imperfect rendering of a difficult word mar the whole sentence. The Psalms and Proverbs are perhaps the best.

4. In the Major Prophets (probably translated nearly 100 years after the Pentateuch) some of the most important prophecies are sadly obscured. e. g. Is. ix. 1, τοῦτο πρῶτον πῖε ταχὺ τὴν χώρα Ζαβουλῶν, κ. τ. λ., and in ix. 6, *nactus est interpretem sese indignum* (Zainp Jer. xxiii. 6, καὶ τοῦτο τὸ ὄνομα αὐτοῦ ὃ καλεῖται αὐτὸν Κύριος Ἰωσεδὲκ ἐν τοῖς προφήταις.



Ezekiel and the Minor Prophets (speaking generally) seem to be better rendered. The LXX. version of Daniel was not used, that of Theodotion being substituted for it.

5. Supposing the numerous glosses and duplicate renderings, which have evidently crept from the margin into the text, to be removed (e. g. Is. vii. 16; Hab. iii. 2; Joel i. 8),—for these are blemishes, not of the Version itself, but of the copies—forming a rough estimate of what the Septuagint was in its earliest state, we may perhaps say of it, in the words of the well-known simile, that it was, in many parts, *the wrong side of the Hebrew tapestry*, exhibiting the general outlines of the pattern, but confused in the more delicate lines, and with many ends of threads visible; or, to use a more dignified illustration, the Septuagint is the image of the original seen through a glass not adjusted to the proper focus; the larger features are shewn, but the sharpness of definition is lost.

8. We have anticipated the answer to the second question—*Is the Version minutely accurate in details?*—but will give a few examples:

1. The same word in the same chapter is often rendered by differing words—Ex. xii. 13, **יִפְסֹךְ**, “I will pass over,” LXX. *σκεπάσω*, but 23, **פָּסַח**, “will pass over,” LXX. *παρελεύσεται*.

2. Differing words by the same word—Ex. xii. 25, **עָבַר**, “pass through,” and **פָּסַח**, “pass over,” both by *παρελεύσεται*; Num. xv. 4, 5, **מִנְחָה**, “offering,” and **זֶבַח**, “sacrifice,” both by *θυσία*.

3. The divine names are frequently interchanged; *Κύριος* is put for **יְהוָה**, GOD, and *Θεός* for **יְהוִה**, JEHOVAH; and the two are often wrongly combined or wrongly separated.

4. Proper names are sometimes translated, sometimes not. In Gen. xxiii. by translating the name *Machpelah* (**טֹד דִּיפְלוּן**), the Version is made to speak first of the cave being in the field (ver. 9), and then of the *field being* in the cave (ver. 17), *ὁ ἀγρὸς Ἐφρών, ὅς ἦν ἐν τῷ διπλῷ σπηλαίῳ*, the last word not warranted by the Hebrew. Zech. vi. 14 is a curious example of four names of persons being translated, e. g. **טֹבִיָּה**, “to Tobiah,” LXX. *τοῖς χρησίμοις αὐτῆς*; Pisgah in Deut. xxxiv. 1 is *φασγά*, but in Deut. iii. 27, *τοῦ καταλαξενμένου*.

5. The translators are often misled by the similarity of Hebrew words: e. g. Num. iii. 26, **קָוִים**, “the cords of it,” LXX. *τὰ κατάλοιπα*, and iv. 26, *τὰ περισσά*. In other places *οἱ κάλοι*, and Is. liv. 2, *τὰ σχοινίσματα*, both rightly. Ex. iv. 31, **שמעו**, “they heard,” LXX. *ἐχάρησαν*; Num. xvi. 15, “I have not taken one ass” (**אֶמְשָׂה**), LXX. *οὐκ ἐπιθύμημα* (**רָמַח**) *εἴληφα*; Deut. xxxii. 10, **מצאנו**, “he found him,” LXX. *αὐτάρκεσεν αὐτόν*; 1 Sam. xii. 2, **שִׁבְתִּי**, “I am grey-headed,” LXX. *καθήσομαι* (**שִׁבְתִּי**); Gen. iii. 17, **בְּעֵבֶר**, “for thy sake,” LXX. *ἐν τοῖς ἔργοις σου* (**ב** for **ב**).

In very many cases the error may be thus traced to the similarity of some of the Hebrew letters, **ד** and **ר**, **ה** and **ח**, **י**, and **ו**, &c.; in some it is difficult to see any connexion between the original and the version: e. g. Deut. xxxii. 8, **בְּנֵי יִשְׂרָאֵל**, “the

sons of Israel,” LXX. *ἀγγέλων Θεοῦ*. Aquila and Symmachus, *υἱῶν Ἰσραήλ*.

Is. xxi. 11, 12.	LXX.
Watchman, what of the night?	<i>Φυλάσσετε ἐπάλλεω</i>
Watchman, what of the night?	<i>Φυλάσσω τοπρωῖ</i> *
The watchman said,	<i>τὴν νυκτα</i>
The morning cometh, and also the night:	<i>ἐὰν ζητῆς ζήτες</i>
If ye will enquire, enquire ye.	<i>καὶ παρ' ἐμοὶ οἶκει.</i>
Return, come.	

6. Besides the above deviations, and many like them, which are probably due to accidental causes, the change of a letter, or doubtful writing in the Hebrew, there are some passages which seem to exhibit a studied variation in the LXX. from the Hebrew: e. g. Gen. ii. 2, on the seventh (**יְבִיחָה**) day GOD *ended his work*, LXX. *συνετέλεσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ*. The addition in Ex. xii. 40, *καὶ ἐν τῇ γῆ Χαναάν*, appears to be of this kind, inserted to solve a difficulty.

Frequently the strong expressions of the Hebrew are softened down; where human parts are ascribed to GOD, for *hand* the LXX. substitute *power*: for *mouth—word*, &c. Ex. iv. 16, “Thou shalt be to him instead of GOD” (**לִּלְאֵלִים**), LXX. *σὺ δὲ αὐτῷ ἔση τὰ πρὸς τὸν Θεόν*; see Exod. iv. 15. These and many more savour of design, rather than of accident or error.

The Version is, therefore, not minutely accurate in details; and it may be laid down as a principle, *never to build any argument on words or phrases of the Septuagint, without comparing them with the Hebrew*. The Greek may be right; but very often its variations are wrong.

7. We shall now be prepared to weigh the tradition of the Fathers, that the Version was made by inspiration: *κατ' ἐπίπνοιαν τοῦ Θεοῦ*, Irenaeus; “*divino Spiritu interpretati*,” Augustine. Even Jerome himself seems to think that the LXX. may have sometimes added words to the original, “*ὁ Spiritus Sancti auctoritatem, licet in Hebraeis voluminibus non legatur*” (*Praefat. in Paralip. tom. i. col. 1419*).

Let us try to form some conception of what is meant by the *inspiration of translators*. It cannot mean what Jerome here seems to allow, that the translators were divinely moved to add to the original, for this would be the *inspiration of Prophets*; as he himself says in another passage (*Prolog. in Genesin, tom. i.*) “*aliud est enim vertere, aliud esse interpretem*.” Every such addition would be, in fact, a new revelation.

Nor can it be, as some have thought, that the deviations of the Septuagint from the original were divinely directed, whether in order to adapt the Scriptures to the mind of the heathen, or for other purposes. This would be, *pro tanto*, a new revelation, and it is difficult to conceive of such a revelation; for, be it observed, the discrepancy between the Hebrew and Greek Scriptures would tend to separate the Jews of Palestine from those of Alexandria, and of other places where the Greek Scriptures were used; there would be two different copies of the same books dispersed throughout the world, each claiming Divine authority; the appeal to Moses and the Prophets would lose much of its force; the standard of Divine truth would be rendered doubtful; the trumpet would give an uncertain sound.

No! If there be such a thing as an *inspiration*



of translators, it must be an effect of the Holy Spirit on their minds, enabling them to do their work of translation more perfectly than by their own abilities and acquirements; to overcome the difficulties arising from defective knowledge, from imperfect MSS., from similarity of letters, from human infirmity and weariness; and so to produce a copy of the Scriptures, setting forth the Word of God, and the history of his people, in its original truth and purity. This is the kind of inspiration claimed for the translators by Philo (*Vit. Mosis*, lib. ii.), "We look upon the persons who made this Version, not merely as translators, but as persons chosen and set apart by Divine appointment, to whom it was given to comprehend and express the sense and meaning of Moses in the fullest and clearest manner."

The reader will be able to judge, from the foregoing examples, whether the Septuagint Version satisfies this test. If it does, it will be found not only substantially faithful, but minutely accurate in details; it will enable us to correct the Hebrew in every place where an error has crept in; it will give evidence of that faculty of intuition in its highest form, which enables our great critics to divine from the faulty text the true reading; it will be, in short, a republication of the original text, purified from the errors of human hands and eyes, stamped with fresh authority from Heaven.

This is a question to be decided by facts, by the phenomena of the Version itself. We will simply declare our own conviction that, instead of such a Divine republication of the original, we find a marked distinction between the original and the Septuagint; a distinction which is well expressed in the words of Jerome (*Prolog. in Genesin*):

*Ibi Spiritus ventura prædicit; hic eruditio et verborum copia ea quæ intelligit transfert.*

And it will be remembered that this agrees with the ancient narrative of the Version, known by the name of Aristeas, which represents the interpreters as meeting in one house, forming one council, conferring together, and agreeing on the sense (see Hody, lib. ii. c. vi.).

There are some, perhaps, who will deem this estimate of the LXX. too low; who think that the use of this version in the N. T. stamps it with an authority above that of a mere translation. But as the Apostles and Evangelists do not invariably cite the O. T. according to this version, we are left to judge by the light of facts and evidence. Students of Holy Scripture, as well as students of the natural world, should bear in mind the maxim of Bacon—*Sola spes est in verâ inductione.*

### III. WHAT, THEN, ARE THE BENEFITS TO BE DERIVED FROM THE STUDY OF THE SEPTUAGINT?

After all the notices of imperfection above given, it may seem strange to say, but we believe it to be the truth, that the student of Scripture can scarcely read a chapter without some benefit, especially if he be a student of Hebrew, and able, even in a very humble way, to compare the Version with the Original.

1. For the Old Testament. We have seen above, that the Septuagint gives evidence of the character and condition of the Hebrew MSS. from which it was made, with respect to vowel points and the mode of writing.

This evidence often renders very material help in the correction and establishment of the Hebrew

text. Being made from MSS. far older than the Masoretic recension, the Septuagint often indicates readings more ancient and more correct than those of our present Hebrew MSS. and editions; and often speaks decisively between the conflicting readings of the present MSS.

E. g. Ps. xxii. 17 (in LXX. xxi. 16), the printed Hebrew text is כָּאֲרִי; but several MSS. have a verb in 3 pers. plural, כָּאֲרוּ: the Sept. steps in to decide the doubt, ὤρυξαν χεῖράς μου καὶ πόδας μου, confirmed by Aquila, ἤσχυναν.

Ps. xvi. 10. The printed text is כִּסְדִּיךָ, in the plural; but near 200 MSS. have the singular, כִּסְדִּיךָ, which is clearly confirmed by the evidence of the Sept., οὐδὲ δώσεις τὸν ὄσιόν σου ἰσθμὸν διαφθοράν.

In passages like these, which touch on the cardinal truths of the Gospel, it is of great importance to have the testimony of an unsuspected witness in the LXX., long before the controversy between Christians and Jews.

In Hosea vi. 5, the context clearly requires that the first person should be maintained throughout the verse; the Sept. corrects the present Hebrew text, without a change except in the position of one letter, τὸ κρίμα μου ὡς φῶς ἐξελεύσεται, rendering unnecessary the addition of words in Italics, in our English Version.

More examples might be given, but we must content ourselves with one signal instance, of a clause omitted in the Hebrew (probably by what is called *δμοιοτέλετον*), and preserved in the Sept. In Genesis iv. 8, is a passage which in the Hebrew, and in our English Version, is evidently incomplete:

"And Cain talked (וַיֹּאמֶר) with Abel his brother; and it came to pass when they were in the field," &c.

Here the Hebrew word וַיֹּאמֶר, is the word constantly used as the introduction to words spoken, "Cain said unto Abel" . . . , but, as the text stands, there are no words spoken; and the following words ". . . when they were in the field," come in abruptly. The Sept. fills up the lacuna *Hebraeorum codicum* (Pearson), καὶ εἶπε Κάιν πρὸς Ἀβὲλ τὸν ἀδελφὸν αὐτοῦ, διέλθωμεν εἰς τὸ πεδῖον (= נִלְכָּה הַשָּׂדֶה). The Sam. Pentateuch and the Syriac Version agree with the Sept., and the passage is thus cited by Clemens Romanus (*Ep. i. c. iv.*). The Hebrew transcriber's eye was probably misled by the word שָׂדֶה, terminating both the clauses.

In all the foregoing cases, we do not attribute any paramount authority to the Sept. on account of its superior antiquity to the extant Hebrew MSS.; but we take it as an evidence of a more ancient Hebrew text, as an eye-witness of the text, 280 or 180 years B.C. The decision as to any particular reading must be made by weighing this evidence, together with that of other ancient Versions, with the arguments from the context, the rules of grammar, the genius of the language, and the comparison of parallel passages. And thus the Hebrew will sometimes correct the Greek, and sometimes the Greek the Hebrew; both liable to error through the infirmity of human eyes and hands, but each checking the other's errors.

2. The close connexion between the Old and New Testament makes the study of the Septuagint extremely valuable, and almost indispensable to the theological student. Pearson quotes from Ire-



and Jerome, as to the citation of the words of prophecy from the Septuagint. The former, as Pearson observes, speaks too universally, when he says that the Apostles, "prophetica omnia ita enun-  
 quomodo Seniorum interpretatio  
 fuerunt quemadmodum Seniorum interpretatio  
 fuerunt." But it was manifestly the chief store-  
 house from which they drew their proofs and pre-  
 cepts.

Mr. Grinneia<sup>6</sup> says that "the number of  
 quotations from the Old Testament in the  
 Gospels, Acts, and Epistles, may be estimated at  
 100, of which not more than 50 materially differ  
 from the LXX. But the indirect verbal allusions  
 would swell the number to a far greater amount"  
 (Apol. for LXX., p. 37). The comparison of the  
 versions with the Septuagint is much facilitated by  
 Mr. Grinfield's 'Editio Hellenistica' of the New  
 Testament, and by Mr. Gough's 'New Test. Quo-  
 tations,' in which the Hebrew and Greek passages  
 of the Old Test. are placed side by side with the  
 citations in the New. (On this subject see Hody, p.  
 281; Kennicott, *Dissert. Gen.* §84; Cappelli  
*Critica Sacra*, vol. ii.)

Further, the language of the Sept. is the mould  
 in which the thoughts and expressions of the Apos-  
 tles and Evangelists are cast. In this version Divine  
 Truth has taken the Greek language as its shrine,  
 and adapted it to the things of GOD. Here the  
 peculiar idioms of the Hebrew are grafted upon the  
 stock of the Greek tongue; words and phrases take  
 a new sense. The terms of the Mosaic ritual in  
 the Greek Version are employed by the Apostles  
 to express the great truths of the Gospel, *e. g.*  
*ἀγγελος, θυσία, ὁσμὴ εὐωδίας.* Hence the Sept.  
 is a treasury of illustration for the Greek Testa-  
 ment.

Many examples are given by Pearson (*Praef. ad*  
*LXX.*), *e. g.* *σὰρξ, πνεῦμα, δικαιοῦ, φρόνημα τῆς*  
*σοφίας, "Frustra apud veteres Graecos quaeras*  
*quid sit πιστεύειν τῷ Θεῷ, vel εἰς τὸν Θεὸν,*  
*quid sit εἰς τὸν Κύριον, vel πρὸς τὸν Θεὸν πίστις,*  
*quae toties in Novo Foedere inculcantur, et ex lec-  
 tione Seniorum facile intelliguntur."*

Valkenaer also (on Luke i. 51) speaks strongly  
 on this subject: "Graecum Novi Testamenti con-  
 sultum rite intellectu nihil est utilius, quam  
 diligenter versasse Alexandrinam antiqui Foederis  
 interpretationem, e qua unâ plus peti poterit auxilii,  
 quam ex veteribus scriptoribus Graecis simul sumtis.  
 Ceterum reperientur in N. T. nusquam obvia in  
 scriptis Graecorum veterum, sed frequentata in Alex.  
 Versione."

*e. g.* the sense of τὸ πάσχα in Deut. xvi. 2,  
 including the sacrifices of the Paschal week, throws  
 light on the question as to the day on which our  
 Lord kept his last Passover, arising out of the  
 words in John xviii. 28, ἀλλ' ἵνα φάγωσι τὸ  
 πάσχα.

The frequent citations of the LXX. by the  
 Greek Fathers and of the Latin Version of the LXX.  
 by the Fathers who wrote in Latin, form another  
 strong reason for the study of the Septuagint. Pear-  
 son gives the appellation of *Scarabaeus bonus*, applied  
 to Origen by Ambrose and Augustine, as explained  
 by reference to the Sept. in Habak. ii. 11, *κάνθαρος*  
*ἐστὶν ἄνθρωπος.*

On the value of the Sept. as a monument of  
 the Greek language in one of its most curious  
 phases, this is not the place to dwell. Our busi-  
 ness is with the use of this Version, as it bears on

the criticism and interpretation of the Bible. And  
 we may safely urge the theological student who  
 wishes to be "thoroughly furnished," to have  
 always at his side the Septuagint. Let the Hebrew,  
 if possible, be placed before him; and at his right,  
 in the next place of honour, the Alexandrian Version;  
 the close and careful study of this Version will be  
 more profitable than the most learned inquiry into  
 its origin; it will help him to a better knowledge  
 both of the Old Testament and the New.

#### OBJECTS TO BE ATTAINED BY THE CRITICAL SCHOLAR.

1. A question of much interest still waits for a  
 solution. In many of the passages which show a  
*studied variation* from the Hebrew (some of which  
 are above noted), the Septuagint and the Sama-  
 ritan Pentateuch agree together: *e. g.* Gen. ii. 2;  
 Ex. xii. 40.

They also agree in many of the ages of the  
 Post-Diluvian Patriarchs, adding 100 years to the  
 age at which the first son of each was born, ac-  
 cording to the Hebrew. (See Cappelli *Crit. Sacr.*  
 iii. xx. vii.)

They agree in the addition of the words *διέλθω-  
 μεν εἰς τὸ πεδῖον*, Gen. iv. 8, which we have seen  
 reason to think rightly added.

Various reasons have been conjectured for this  
 agreement; translation into Greek from a Sama-  
 ritan text, interpolation from the Samaritan into  
 the Greek, or *vice versâ*; but the question does not  
 seem to have found a satisfactory answer.

2. For the critical scholar it would be a worthy  
 object of pursuit to ascertain, as nearly as possible,  
 the original text of the Septuagint as it stood in the  
 time of the Apostles and Philo. If this could be  
 accomplished with any tolerable completeness, it  
 would possess a strong interest, as being the first  
 translation of any writing into another tongue, and  
 the first repository of Divine truth to the great  
 colony of Hellenistic Jews at Alexandria.

The critic would probably take as his basis the  
 Roman edition, from the Codex Vaticanus, as repre-  
 senting most nearly the ancient (*κοινὴ*) texts.  
 The collection of fragments of Origen's *Hexapla*,  
 by Montfaucon and others, would help him to  
 eliminate the additions which have been made to  
 the LXX. from other sources, and to purge out  
 the glosses and double renderings; the citations in  
 the New Testament and in Philo, in the early  
 Christian Fathers, both Greek and Latin, would  
 render assistance of the same kind; and perhaps  
 the most effective aid of all would be found in the  
 fragments of the Old Latin Version collected by  
 Sabatier in 3 vols. folio (Rheims, 1743).

3. Another work, of more practical and genera.  
 interest, still remains to be done, viz. to provide  
 a Greek version, accurate and faithful to the  
 Hebrew original, for the use of the Greek Church,  
 and of students reading the Scriptures in that  
 language for purposes of devotion or mental im-  
 provement. Mr. Field's edition is as yet the best  
 edition of this kind; it originated in the desire to  
 supply the Greek Church with such a faithful  
 copy of the Scriptures; but as the editor has  
 followed the text of the Alexandrian MS., only  
 correcting, by the help of other MSS., the evident  
 errors of transcription (*e. g.* in Gen. xv. 15, cor-  
 recting *τραφείς*, in the Alex. MS. to *ταφείς*, the

<sup>6</sup> One of the most diligent students of the LXX., who  
 devoted his life to the promotion of this branch of

Scripture study, and has lately founded a Lecture on the  
 LXX. in the University of Oxford.



reading of the Complut. text), and as we have seen above that the Alexandrian text is far from being the nearest to the Hebrew, it is evident that a more faithful and complete copy of the Old Testament in Greek might yet be provided.

We may here remark, in conclusion, that such an edition might prepare the way for the correction of the blemishes which remain in our Authorised English Version. Embracing the results of the criticism of the last 250 years, it might exhibit several passages in their original purity; and the corrections thus made, being approved by the judgment of the best scholars, would probably, after a time, find their way into the margin, at least, of our English Bibles.

One example only can be here given, in a passage which has caused no small perplexity and loads of commentary. Isai. ix. 3 is thus rendered in the LXX.: τὸ πλεῖστον τοῦ λαοῦ, ὃ κατήγαγες ἐν εὐφροσύνῃ σου· καὶ εὐφρανθήσονται ἐνώπιόν σου, ὡς οἱ εὐφραίνόμενοι ἐν ἀμύτῳ, καὶ ὃν τρόπον οἱ διαιρούμενοι σκῦλα.

It is easy to see how the faulty rendering of the first part of this has arisen from the similarity of Hebrew letters, נ and ה, ג and ג, and from an ancient error in the Hebrew text. The following translation restores the whole passage to its original clearness and force:—

ἐπλήθυνας τὴν ἀγαλλίασιν (לִּיגִיל),  
 ἐμεγαλύνεις τὴν εὐφροσύνην  
 εὐφραίνονται ἐνώπιόν σου ὡς οἱ εὐφραίνόμενοι  
 ἐν ἀμύτῳ,  
 ὃν τρόπον ἀγαλλιῶνται οἱ διαιρούμενοι σκῦλα.

Thou hast multiplied the gladness,  
 Thou hast increased the joy;  
 They rejoice before thee as with the joy of harvest;  
 As men are glad when they divide the spoil.

Here ἀγαλλίασις and ἀγαλλιῶνται, in the first and fourth lines, correspond to גִּיל and יִגִּיל; εὐφροσύνη and εὐφραίνονται, in the second and third, to הִמְשִׁיחַ and הִמְשִׁיחַ.

The fourfold *introverted* parallelism is complete, and the connexion with the context of the prophecy perfect.

It is scarcely necessary to remark that in such an edition the apocryphal additions to the Book of Esther, and those to the Book of Daniel, which are not recognised by the Hebrew Canon, would be either omitted, or (perhaps more properly, since they appear to have been incorporated with the Septuagint at an early date) would be placed separately, as in Mr. Field's edition and our English Version. [See APOCRYPHA; CANON; DANIEL; APOC. ADDITIONS; ESTHER; SAMARITAN PENT.]

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## SEPULCHRE. [BURIAL.]

SE'RAH (שֶׂרָה: *Sára* in Gen., *Sopé* in 1 Chr.; Alex., *Saáp* in Gen., *Sapaí* in 1 Chr.: *Sara*). The daughter of Asher (Gen. xvi. 17; 1 Chr. vii. 30); called in Num. xxvi. 46, SARAH.

- SERAI'AH (שֶׂרַיָה: *Sasá*; Alex. *Saraias*; *Saraias*). 1. Seraiah, the king's scribe or secretary in the reign of David (2 Sam. viii. 17). In the Vatican MS. of the LXX. *Sasá* appears to be the result of a confusion between Seraiah and Shishai, whose sons were secretaries to Solomon (1 K. iv. 6).  
 2. (*Saraias*; Alex. *Saraias*: *Saraias*). The high-priest in the reign of Zedekiah. He was taken captive to Babylon by Nebuzaradan, the captain of the guard, and slain with others at Riblah (2 K. xxv. 18; 1 Chr. vi. 14; Jer. lii. 24).  
 3. (*Saraia, Sarea*). The son of Tanhumeth the Netophathite, according to 2 K. xv. 23, who came with Ishmael, Jonanan, and Jaazaniah to Gedaliah, and was persuaded by him to submit quietly to the Chaldeans and settle in the land (Jer. xl. 8).  
 4. (*Saraiá*: *Saraiá*). The son of Kenaz, brother of Othniel, and father of Joab, the father or founder of the valley of Charashim (1 Chr. iv. 13, 14).  
 5. (*Saraiá*; Alex. *Saraiá*). Ancestor of Jehu, a chief of one of the Simeonite families (1 Chr. iv. 35).  
 6. (*Saraias*). One of the children of the province who returned with Zerubbabel (Ezr. ii. 2). In Neh. vii. 7 he is called AZARIAH, and in 1 Esd. v. 8 ZACHARIAS.  
 7. One of the ancestors of Ezra the scribe (Ezr. vii. 1), but whether or not the same as Seraiah the high-priest seems uncertain. Called also SARAIAS (1 Esd. viii. 1; 2 Esd. i. 1).  
 8. (*vids 'Araia*; Alex. *vids Saraiá*). A priest or priestly family, who signed the covenant with Nehemiah (Neh. x. 2).  
 9. (*Saraiá*). A priest, the son of Hilkiah (Neh. xi. 11), who was ruler of the house of God after the



return from Babylon. In 1 Chr. ix. 11 he is called

10. (Seraiah.) The head of a priestly house which went up from Babylon with Zerubbabel. His representative in the days of Joiakim the high-priest was Meraiah (Neh. xii. 1, 12).

11. The son of Neriah, and brother of Baruch (Jer. li. 59, 61). He went with Zedekiah to Babylon in the 4th year of his reign, or, as the Targum has it, "in the mission of Zedekiah," and is described as שֵׁר מְנוּחָה, *sar mēnūchâh* (lit. "prince of rest;" A. V. "a quiet prince;" marg. "or, prince of Menucha, or, chief chamberlain"), a title which is interpreted by Kimchi as that of the office of chamberlain, "for he was a friend of the king, and was with the king at the time of his rest, to talk and to delight himself with him." The LXX. and Targum read מִנְחָה, *minchâh*, "an offering," and so Rashi, who says, "under his hand were those who saw the king's face, who brought him a present." The Peshito-Syriac renders "chief of the camp," apparently reading מַחֲנֶה, *machāneh*, unless the translator understood *mēnūchâh* of the halting-place of an army, in which sense it occurs in Num. i. 33. Gesenius adopts the latter view, and makes Seraiah held an office similar to that of "quarter-master-general" in the Babylonian army. It is perfectly clear, however, that he was in attendance upon Zedekiah, and an officer of the Jewish court. The suggestion of Maurer, adopted by Hitzig, has more to commend it, that he was an officer who took charge of the royal caravan on its march, and find the place where it should halt. Hiller (*Onomast.*) says Seraiah was prince of Menuchah, a place on the borders of Judah and Dan, elsewhere called Manahath. The rendering of the Vulgate is unaccountable, *princeps prophetiae*.

Seraiah was commissioned by the prophet Jeremiah to take with him on his journey the roll in which he had written the doom of Babylon, and sink it in the midst of the Euphrates, as a token that Babylon should sink, never to rise again (Jer. li. 60-64). [W. A. W.]

SER'APHIM (שֵׁרָפִים: Σεραφείμ: *Seraphim*). An order of celestial beings, whom Isaiah beheld in vision standing above Jehovah (not as in A. V., "above it," i. e. the throne) as He sat upon his throne (Is. vi. 2). They are described as having each of them three pairs of wings, with one of which they covered their faces (a token of humility; comp. Ex. iii. 6; 1 K. xix. 13 Plutarch, *Quaest. Rom.* 10); with the second they covered their feet (a token of respect; see Lowth on Is. vi., who quotes Chardin in illustration); while with the third they flew. They seem to have borne a general resemblance to the human figure, for they are represented as having a face, a voice, feet, and hands (ver. 6). Their occupation was twofold—to celebrate the praises of Jehovah's holiness and power (ver. 3), and to act as the medium of communication between heaven and earth (ver. 6). From their antiphonal chant ("one cried unto another") we may conceive them to have been ranged in opposite rows on each side of the throne. As the Seraphim are nowhere else mentioned in the Bible, our conceptions of their appearance must be restricted to the above particulars, aided by such uncertain light as etymology and analogy will supply. We may observe that the idea of a winged human figure was not peculiar to the Hebrews: among the sculptures found at

*Mourghaub* in Persia, we meet with a representation of a man with two pairs of wings, springing from the shoulders, and extending, the one pair upwards, the other downwards, so as to admit of covering the head and the feet (Vaux's *Nin. and Persep.* p. 322). The wings in this instance imply deification; for speed and ease of motion stand, in man's imagination, among the most prominent tokens of Divinity. The meaning of the word "seraph" is extremely doubtful; the only word which resembles it in the current Hebrew is *sáraph*, "to burn," whence the idea of *brilliancy* has been extracted. Such a sense would harmonise with other descriptions of celestial beings (e. g. Ez. i. 13; Matt. xxviii. 3); but it is objected that the Hebrew term never bears this secondary sense. Gesenius (*Thes.* p. 1341) connects it with an Arabic term signifying *high* or *exalted*; and this may be regarded as the generally received etymology; but the absence of any cognate Hebrew term is certainly worthy of remark. The similarity between the names Seraphim and Sarapis, led Hitzig (*in Is.* vi. 2) to identify the two, and to give to the former the figure of a winged serpent. But Sarapis was unknown in the Egyptian Pantheon until the time of Ptolemy Soter (Wilkinson's *Anc. Eg.* iv. 360 ff.); and, even had it been otherwise, we can hardly conceive that the Hebrews would have borrowed their imagery from such a source. Knobel's conjecture that Seraphim is merely a false reading for *shárâthîm*,<sup>b</sup> "ministers," is ingenious, but the latter word is not Hebrew. The relation subsisting between the Cherubim and Seraphim presents another difficulty: the "living creatures" described in Rev. iv. 8 resemble the Seraphim in their occupation and the number of the wings; and the Cherubim in their general appearance and number, as described in Ez. i. 5 ff., x. 12. The difference between the two may not, therefore, be great, but we cannot believe them to be identical so long as the distinction of name holds good. [W. L. B.]

SER'ED (סֶרֶד: Σερέδ in Gen., Σαρέδ in Num.: *Sared*). The firstborn of Zebulon, and ancestor of the family of the Sardites (Gen. xlvii. 14; Num. xxvi. 26).

SER'GIUS PAULUS (Σέργιος Παῦλος: *Sergius Paulus*) was the name of the proconsul of Cyprus when the Apostle Paul visited that island with Barnabas on his first missionary tour (Acts xiii. 7 sq.). He is described as an intelligent man (συνετός), truth-seeking, eager for information from all sources within his reach. It was this trait of his character which led him in the first instance to admit to his society Elymas the Magian, and afterwards to seek out the missionary strangers and learn from them the nature of the Christian doctrine. The strongest minds at that period were drawn with a singular fascination to the occult studies of the East; and the ascendancy which Luke represents the "sorcerer" as having gained over Sergius illustrates a characteristic feature of the times. For other examples of a similar character, see Howson's *Life and Epistles of Paul*, vol. i. p. 177 sq. But Sergius was not effectually or long deceived by the arts of the impostor; for on becoming acquainted with the Apostle he examined at once the claims of the Gospel, and yielded his mind to the evidence of its truth.



It is unfortunate that this officer is styled "deputy" in the Common Version, and not "proconsul," according to the import of the Greek term (*ἀνθύπατος*). Though Cyprus was originally an imperial province (Dion Cassius, liii. 12), and as such governed by propraetors or legates (*ἀντιστράτηγοι, πρεσβευταί*), it was afterwards transferred to the Roman senate, and henceforth governed by proconsuls (*καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμπεσθαι ἤρξαντο*, Dion Cassius, liv. 4). For the value of this attestation of Luke's accuracy, see Lardner's *Credibility of the Gospel History*, vol. i. p. 32 sq. Coins too are still extant, on which this very title, ascribed in the Acts to Sergius Paulus, occurs as the title of the Roman governors of Cyprus. (See Akerman's *Numismatic Illustrations*, p. 41; and Howson's *Life and Epistles of Paul*, vol. i. pp. 176, 187.) [H. B. H.]

**SERON** (*Σήρων*: in Syr. and one Gk. MS. *Ηρων*: *Seron*), a general of Antiochus Epiph., in chief command of the Syrian army (1 Macc. iii. 13, *ὁ ἄρχων τ. δυν. Σ.*), who was defeated at Beth-horon by Judas Maccabaeus (B.C. 166), as in the day when Joshua pursued the five kings "in the going down of Beth-horon" (1 Macc. iii. 24; Josh. x. 11). According to Josephus, he was the governor of Coele-Syria and fell in the battle (Jos. *Ant.* xii. 7, §1), nor is there any reason to suppose that his statements are mere deductions from the language of 1 Macc. [B. F. W.]

**SERPENT.** The following Hebrew words denote serpents of some kind or other. *'Acsháb, pethen, tzepha'* or *tziph'óní, shephíphôn, náchâsh,* and *eph'eh*. There is great uncertainty with respect to the identification of some of these terms, the first four of which are noticed under the articles **ADDER** and **ASP** (Appendix A): the two remaining names we proceed to discuss.

1. *Náchâsh* (*נָחָשׁ*): *ὄφης, δράκων*: *serpens, coluber*), the generic name of any serpent, occurs frequently in the O. T. The following are the principal Biblical allusions to this animal:—Its subtilty is mentioned in Gen. iii. 1; its wisdom is alluded to by our Lord in Matt. x. 16; the poisonous properties of some species are often mentioned (see Ps. lviii. 4; Prov. xxiii. 32); the sharp tongue of the serpent, which it would appear some of the ancient Hebrews believed to be the instrument of poison, is mentioned in Ps. cxl. 3; Job xx. 16, "the viper's tongue shall slay him;" although in other places, as in Prov. xxiii. 32, Eccl. x. 8, 11, Num. xxi. 9, the venom is correctly ascribed to the bite, while in Job xx. 14 the gall is said to be the poison; the habit serpents have of lying concealed in hedges is alluded to in Eccl. x. 8, and in holes of walls, in Am. v. 19; their dwelling in dry sandy places, in Deut. viii. 15; their wonderful mode of progression did not escape the observation of the author of Prov. xxx, who expressly mentions it as "one of the three things which were too wonderful for him" (19); the oviparous nature of most of the order is alluded to in Is. lix. 5, where the A. V., however, has the unfortunate rendering of "cockatrice." The art of taming and charming serpents is of great antiquity, and is alluded to in Ps. lviii. 5; Eccl. x. 11; Jer. viii. 17, and doubtless intimated by St. James (iii. 7), who particularises serpents among all other animals that "have been tamed by man." [SERPENT-CHARMING.]

It was under the form of a serpent that the devil

seduced Eve; hence in Scripture Satan is called "the old serpent" (Rev. xii. 9, and comp. 2 Cor. xi. 3).

The part which the serpent played in the transaction of the Fall must not be passed over without some brief comment, being full of interest and curious interest. First of all, then, we have to note the subtilty ascribed to this reptile, which was the reason for its having been selected as the instrument of Satan's wiles, and to compare with it the quality of wisdom mentioned by our Lord as belonging to it, "Be ye wise as serpents" (Matt. x. 16). It was an ancient belief, both amongst Orientals and the people of the western world, that the serpent was endued with a large share of sagacity. The Hebrew word translated "subtilty," though frequently used in a good sense, implies, it is probable, in this passage, "mischievous and malignant craftiness," and is well rendered by Aquila and Theodotion by *πανούργος*, and thus commented upon by Jerome, "magis itaque hoc verbo calliditas et versutia quam sapientia demonstratur" (see Rosenmüller, *Schol. l. c.*). The ancients give various reasons for regarding serpents as being endued with wisdom, as that one species, the *Cerastes*, hides itself in the sand and bites the heels of animals as they pass, or that, as the head was considered the only vulnerable part, the serpent takes care to conceal it under the folds of the body. Serpents have in all ages been regarded as emblems of cunning craftiness. The particular wisdom alluded to by our Lord refers, it is probable, to the sagacity displayed by serpents in avoiding danger. The disciples were warned to be as prudent in not incurring unnecessary persecution.

It has been supposed by many commentators that the serpent, prior to the Fall, moved along in an erect attitude, as Milton (*Par. L.* ix. 496) says—

"Not with indented wave  
Prone on the ground, as since, but on his rear,  
Circular base of rising folds that tower'd  
Fold above fold, a surging maze."

Compare also Josephus, *Antiq.* i. 1, §4, who believed that God now for the first time inserted poison under the serpent's tongue, and deprived him of the use of feet, causing him to crawl low on the ground by the undulating inflexions of the body (*κατὰ τῆς γῆς ἰλυσπώμενον*). Patrick (*Comment. l. c.*) entertained the extraordinary notion that the serpent of the Fall was a winged kind (*Saraph*).

It is quite clear that an erect mode of progression is utterly incompatible with the structure of a serpent, whose motion on the ground is a beautifully effected by the mechanism of the vertebral column and the multitudinous ribs which, forming as it were so many pairs of levers, enable the animal to move its body from place to place; consequently, had the snakes before the Fall moved in an erect attitude, they must have been formed on a different plan altogether. It is true that there are saurian reptiles, such as the *Saurophis tetradactylus* and the *Chamaesaurus anguina* of S. Africa, which in external form are very like serpents, but with quasi-feet; indeed, even in the boa-constrictor, underneath the skin near the extremity, there exist rudimentary legs; some have been disposed to believe that the snakes before the Fall were similar to the *Saurophis*. Such an hypothesis, however, is untenable, for all the fossil ophidia that have hitherto been found differ in no essential respects from modern representatives of that order: it is, moreover, beside

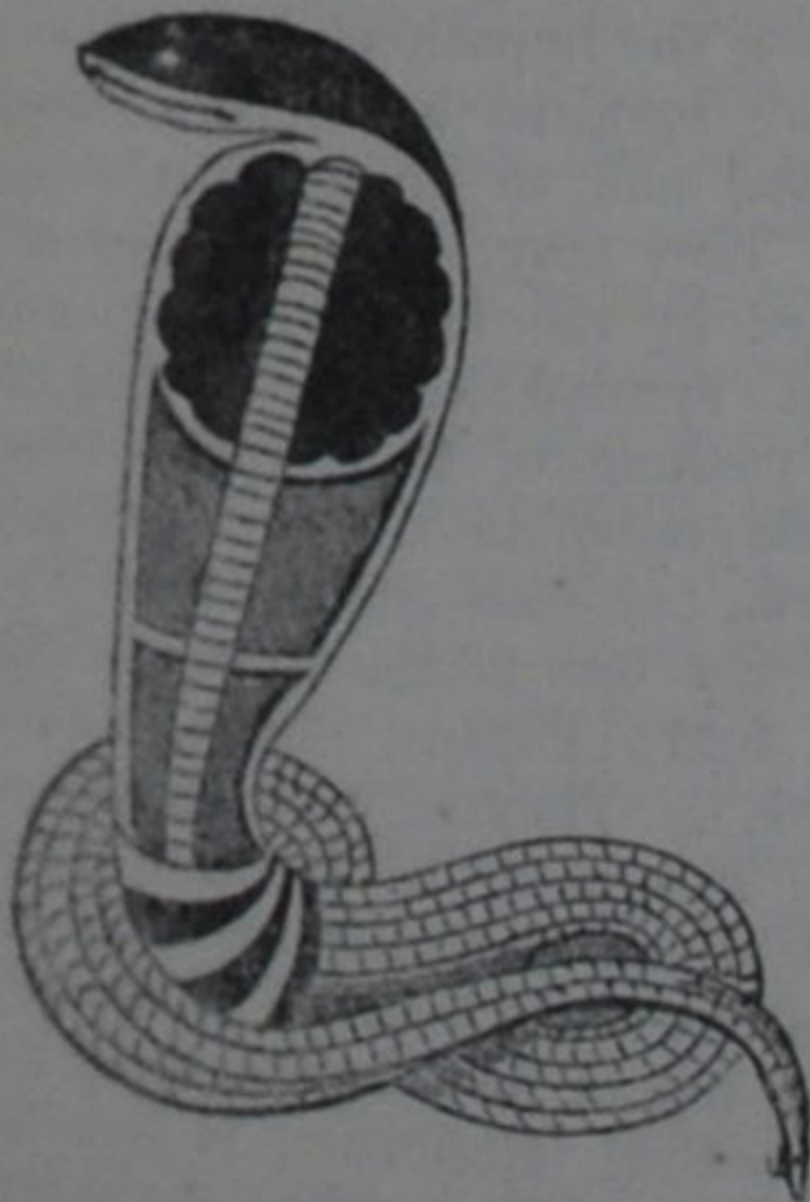


the mark, for the words of the curse, "upon thy belly shalt thou go," are as characteristic of the progression of a saurophoile serpent before the Fall as of a true ophidian after it. There is no reason whatever to conclude from the language of Scripture that the serpent underwent any change of form on account of the part it played in the history of the Fall. The sun and the moon were in the heavens long before they were appointed "for signs and for seasons, and for days and for years." The typical form of the serpent and its mode of progression were in all probability the same before the Fall as after it; but subsequent to the Fall the form and progression were to be regarded with horror and disgust by all mankind, and thus the animal was cursed "above all cattle," and a mark of condemnation was for ever stamped upon it. There can be no necessity to show how that part of the curse is literally fulfilled which speaks of the "enmity" that was henceforth to exist between the serpent and mankind; and though, of course, this has more especial allusion to the devil, whose instrument the serpent was in his deceit, yet it is perfectly true of the serpent. Few will be inclined to differ with Theocritus (*Id.* xv. 58):—

τὸν ψυχρὸν ὄφιν ταμάλιστα δεδοίκα  
ἔκ παιδός.

Serpents are said in Scripture to "eat dust" (see Gen. iii. 14; Is. lxx. 25; Mic. vii. 17); these animals, which for the most part take their food on the ground, do consequently swallow with it large portions of sand and dust.

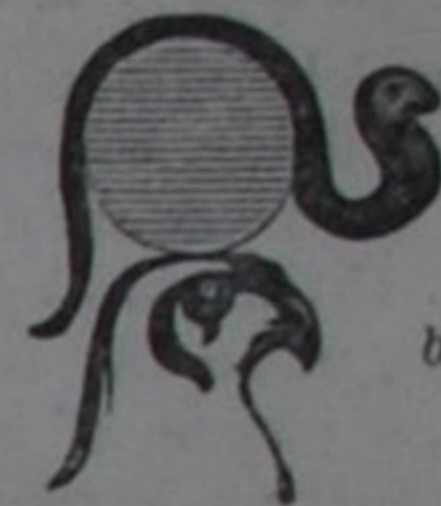
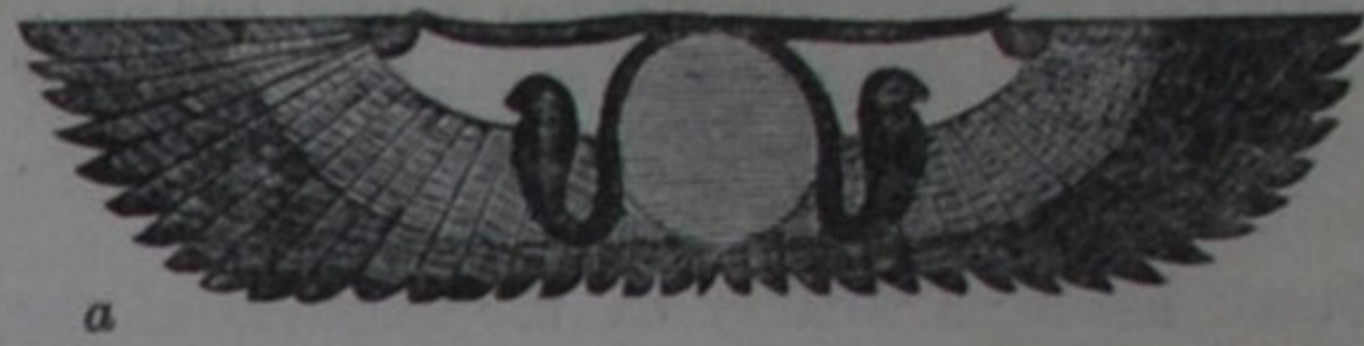
"Almost throughout the East," writes Dr. Kalisch (*Hist. and Crit. Comment.* Gen. iii. 1), "the serpent was used as an emblem of the evil principle, of the spirit of disobedience and conspiracy. A few exceptions only can be discovered. The Phoenicians adored that animal as a beneficent genius; and the Chinese consider it as a symbol of superior wisdom and power, and ascribe to the legs of heaven (*tien-hoangs*) bodies of serpents.



Agathodaemon, denoting Immortality (see Horapollo, l. 1).

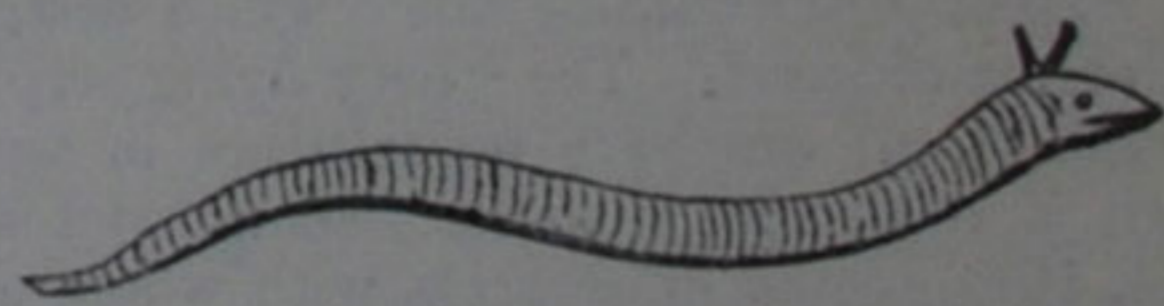
Some other nations fluctuated in their conceptions regarding the serpent. The Egyptians represented the eternal spirit Kneph, the author of all good, under the mythic form of that reptile; they understood the art of taming it, and embalmed it after death; but they applied the same symbol for the god of revenge and punishment (Tithrambo), and for Typhon, the author of all moral and physical evil; and in the Egyptian symbolical alphabet the serpent represents subtlety and cunning, lust and sensual pleasure. In Greek mythology it is certainly, on

the one hand, the attribute of Ceres, of Mercury, and of Aesculapius, in their most beneficent qualities; but it forms, on the other hand, a part of the terrible Furies or Eumenides: it appears in the form of a Python as a fearful monster, which the arrows of a god only were able to destroy; and it is the most hideous and most formidable part of the impious giants who despise and blaspheme the power of



Agathodaemon. From Egyptian Monuments.  
a. Sacred symbol of the winged globe and serpent. b. Head of hawk surmounted by globe and serpent.

Heaven. The Indians, like the savage tribes of Africa and America, suffer and nourish, indeed, serpents in their temples, and even in their houses; they believe that they bring happiness to the places which they inhabit; they worship them as the symbols of eternity; but they regard them also as evil genii, or as the inimical powers of nature which is gradually depraved by them, and as the enemies of the gods, who either tear them to pieces or tread their venomous head under their all-conquering feet. So contradictory is all animal worship. Its principle is, in some instances, gratitude, and in others fear; but if a noxious animal is very dangerous the fear may manifest itself in two ways, either by the resolute desire of extirpating the beast, or by the wish of averting the conflict with its superior power; thus the same fear may, on the one hand, cause fierce enmity, and on the other submission and worship." (See on the subject of serpent-worship, Vossius, *de Orig. Idol.* i. 5; Bryant's *Mythology*, i. 420-490; it is well illustrated in the apocryphal story of "Bel and the Dragon;" comp. Steindorff, *de Ὀφιολατρείᾳ*; Winer's *Bib. Realwört.* ii. 488.) The subjoined woodcut represents the horned *cerastes*, as very frequently depicted on the Egyptian monuments.



Horned Cerastes. From Egyptian Monuments.

The evil spirit in the form of a serpent appears in the Ahriman or lord of evil who, according to the doctrine of Zoroaster, first taught men to sin under the guise of this reptile (*Zendavesta*, ed. Kleuk. i. 25, iii. 84; see J. Reinh. *Rus de serpente seductore non naturali sed diabolo*, Jen. 1712, and Z. Grapius, *de tentatione Evae et Christi a diabolo in assumpto corpore facta*, Rostoch. 1712). But compare the opinion of Dr. Kalisch, who (*Comment.* on Gen. iii. 14, 15) says "the serpent is the reptile, not an evil demon that had assumed its shape . . . . If the serpent represented Satan, it would be extremely surprising that the former only was cursed; and that the latter is not even mentioned . . . . if



would be entirely at variance with the Divine justice for ever to curse the animal whose shape it had pleased the evil one to assume." According to the Talmudists, the name of the evil spirit that beguiled Eve was Sammael (סַמְאֵל); "R. Moses ben Majemon scribit in More lib. 2, cap. 30, Sammaelem inequitasse serpenti antiquo et seduxisse Evam. Dicit etiam nomen hoc absolute usurpari de Satana, et Sammaelem nihil aliud esse quam ipsum Satanam" (Buxtorf, *Lex. Talm.* 1495).

Much has been written on the question of the "fiery serpents" (הַנְּחָשִׁים הַיֹּרְפִים) of Num. xxi. 6, 8, with which it is usual erroneously to identify the "fiery flying serpent" of Is. xxx. 6, and xiv. 29. In the transaction recorded (Num. *l. c.*; Deut. viii. 15) as having occurred at the time of the Exodus, when the rebellious Israelites were visited with a plague of serpents, there is not a word about their having been "flying" creatures; there is therefore no occasion to refer the venomous snakes in question to the kind of which Niebuhr (*Descript. de l'Arab.* p. 156) speaks, and which the Arabs at Basra denominate *Heie sur-surie*, or *Heie thiâre*, "flying serpents," which obtained that name from their habit of "springing" from branch to branch of the date trees they inhabit. Besides these are tree-serpents (*Dendrophidae*), a harmless family of the Colubrine snakes, and therefore quite out of the question. The Heb. term rendered "fiery" by the A. V. is by the Alexandrine edition of the LXX. represented by *θανατοῦντες*, "deadly;" Onkelos, the Arabic version of Saadias, and the Vulg. translate the word "burning," in allusion to the sensation produced by the bite; other authorities understand a reference to the bright colour of the serpents. It is impossible to point out the species of poisonous snake which destroyed the people in the Arabian desert. Niebuhr says that the only truly formidable kind is that called *Baetan*, a small slender creature spotted black and white, whose bite is instant death and whose poison causes the dead body to swell in an extraordinary manner (see Forskål, *Descript. Animal.* p. 15). What the modern name of this serpent is we have been unable to ascertain; it is obvious, however, that either the *Cerastes*, or the *Naia haje*, or any other venomous species frequenting Arabia, may denote the "serpent of the burning bite" which destroyed the children of Israel. The "fiery flying serpent" of Isaiah (*l. c.*) can have no existence in nature, though it is curious to notice that Herodotus (ii. 75, iii. 108) speaks of serpents with wings whose bones he imagined he had himself seen near Buto in Arabia. Monstrous forms of snakes with birds' wings occur on the Egyptian sculptures; it is probable that some kind of flying lizard (*Draco*, *Dracocella*, or *Dracunculus*) may have been the "flying serpent" of which Herodotus speaks; and perhaps, as this animal, though harmless, is yet calculated to inspire horror by its appearance, it may denote the flying serpent of the prophet, and have been regarded by the ancient Hebrews as an animal as terrible as a venomous snake.

<sup>a</sup> The theory which ascribes the healing to mysterious powers known to the astrologers or alchemists of Egypt may be mentioned, but hardly calls for examination (Marsham, *Can. Chron.* pp. 148, 149; R. Tirza, in Deyling, *Exercitt. Sacr.* ii. 210).

2. *Eph'eh* (אֶפְהָה: ὄφης, ἀσπίς, βαίλα, τρώει *vipera, regulus*) occurs in Job xx. 16, Is. xxx. 6, and lix. 5, in all of which passages the A. V. has "viper." There is no Scriptural allusion by means of which it is possible to determine the species of serpent indicated by the Heb. term, which is derived from a root which signifies "to hiss." Shaw (*Trav.* p. 251) speaks of some poisonous snakes which the Arabs call *Leffah* (*El effah*): "it is the most malignant of the tribe, and rarely above a foot long." Jackson also (*Marocco*, p. 110) mentions this serpent; from his description it would seem to be the Algerine adder (*Echidna arietana* var. *Mauritanica*). The snake (ἔχιδνα) that fastened on St. Paul's hand when he was at Melita (*Acts* xxviii. 3) was probably the common viper of that country (*Pelias berus*), which is widely distributed throughout Europe and the islands of the Mediterranean, or else the *Vipera aspis*, a not uncommon species on the coasts of the same Sea. [W. H.]

**SERPENT, BRAZEN.** The familiar history of the brazen serpent need not be repeated here. The nature of the fiery snakes by which the Israelites were attacked has been discussed under SERPENT. The scene of the history, determined by a comparison of Num. xxi. 3 and xxxiii. 42, must have been either Zalmonah or Punon. The names of both places probably connect themselves with it, Zalmonah as meaning "the place of the image," Punon as probably identical with the *Φαινοί* mentioned by Greek writers as famous for its copper-mines, and therefore possibly supplying the materials (Bochart, *Hieroz.* ii. 3, 13). [PUNON; ZALMONAH.] The chief interest of the narrative lies in the thoughts which have at different times gathered round it. We meet with these in three distinct stages. We have to ask by what associations each was connected with the others.

I. The truth of the history will, in this place, be taken for granted. Those who prefer it may choose among the hypotheses by which men halting between two opinions have endeavoured to retain the historical and to eliminate the supernatural element.<sup>a</sup> They may look on the cures as having been effected by the force of imagination, which the visible symbol served to heighten, or by the rapid rushing of the serpent-bitten from all parts of the camp to the standard thus erected, curing them, as men are said to be cured by dancing of the bite of the tarantula (Bauer, *Heb. Gesch.* ii. 320; Paulus, *Comm. IV.* i. 198, in Winer, *Rwb.*). They may see in the serpent the emblematic sign-post, as it were, of the camp-hospital to which the sufferers were brought for special treatment, the form in this instance, as in that of the rod of Aesculapius, being a symbol of the art of healing (Hoffmann, in Scherer, *Schriftl. Forsch.* i. 576; Winer, *Rwb.*). Leaving these conjectures on one side, it remains for us to inquire into the fitness of the symbol thus employed as the instrument of healing. To most of the Israelites it must have seemed as strange then as it did afterwards to the later Rabbis,<sup>b</sup> that any such symbol should be employed. The Second Commandment appeared to forbid the likeness of

<sup>b</sup> One of the Jewish interlocutors in the dialogue of Justin Martyr with Trypho (p. 322) declares that he had often asked his teachers to solve the difficulty, and had never found one who explained it satisfactorily. Justin himself, of course, explains it as a type of Christ.



living thing. The golden calf had been destroyed as an abomination. Now the colossal serpent (the narrative implies that it was visible from all parts of the encampment), made, we may suppose, by the hands of Bezaleel or Aholiab, was exposed to their gaze, and they were told to look to it as gifted with a supernatural power. What reason was there for the difference? In part, of course, the answer may be, that the Second Commandment forbade, not all symbolic forms as such, but those that men made for themselves to worship; but the question still remains, why was this form chosen? It is hardly enough to say, with Jewish commentators, that *any* outward form might have been chosen, like the lump of metal in Hezekiah's sickness, the salt which healed the bitter waters, and that the brazen serpent made the miracle yet more miraculous, inasmuch as the glare of burnished brass, the gaze upon the serpent form were, of all things, most likely to be fatal to those who had been bitten (Gem. Bab. *Sera*; Aben Ezra and others in Buxtorf, *Hist. Heb. Serp.* c. 5). The fact is doubtful, the reason inadequate. It is hardly enough again to say, with most Christian interpreters, that it was intended to be a type of Christ. Some meaning must have had for those to whom it was actually presented, and we have no grounds for assuming, even in Moses himself, still less in the multitude of Israelites slowly rising out of sensuality, unbelief, rebellion, a knowledge of the life-mystery of redemption. If the words of our Lord in John iii. 14, 15 point to the fulfilment of the type, there must yet have been another meaning for the symbol. Taking its part in the education of the Israelites, it must have had its starting-point in the associations previously connected with it. Two views, very different from each other, have been held as to the nature of these associations. On the one side it has been maintained that, either from its simply physical effects or from the mysterious history of the temptation in Gen. iii., the serpent was the representative of evil. To present the serpent-form as deprived of its power to hurt, impaled as the trophy of a conqueror, was to assert that evil, physical and spiritual, had been overcome, and thus help to strengthen the weak faith of the Israelites in a victory over both. The serpent, on this view, expressed the same idea as the dragon in the popular representations of the Archangel Michael and St. George (Ewald, *Geschichte*, ii. 228).<sup>c</sup> To some writers, as to Ewald, this has commanded itself as the simplest and most obvious view. It has been adopted by some orthodox divines who have been unable to convince themselves that the same form could ever really have been at once a type of Satan and of Christ (Jackson, *Humiliation of the Son of God*, c. 31; Patrick, *Comm. in loc.*; Espagnæus, Burmann, Vitranga, & Deyling, *Observatt. Sac.* ii. 15). Others, again, have started from a different ground. They raise the question whether Gen. iii. was then written, or, if written, known to the great body

of the Israelites. They look to Egypt as the starting-point for all the thoughts which the serpent could suggest, and they find there that it was worshipped as an *agathodaemon*, the symbol of health and life.<sup>d</sup> This, for them, explains the mystery. It was as the known emblem of a power to heal that it served as the sign and sacrament on which the faith of the people might fasten and sustain itself.

Contrasted as these views appear, they have, it is believed, a point of contact. The idea primarily connected with the serpent in the history of the Fall, as throughout the proverbial language of Scripture, is that of wisdom (Gen. iii. 1; Matt. x. 16; 2 Cor. xi. 3). Wisdom, apart from obedience to a divine order, allying itself to man's lower nature, passes into cunning. Man's nature is envenomed and degraded by it. But wisdom, the self-same power of understanding, yielding to the divine law, is the source of all healing and restoring influences, and the serpent-form thus becomes a symbol of deliverance and health. The Israelites were taught that it would be so to them in proportion as they ceased to be sensual and rebellious. There were facts in the life of Moses himself which must have connected themselves with this two-fold symbolism. When he was to be taught that the Divine Wisdom could work with any instruments, his rod became a serpent (Ex. iv. 1-5). (Comp. Cyril. Alex. *Schol.* 15. *Glaphyra* in Ex. ii.)<sup>e</sup> When he and Aaron were called to their great conflict with the perverted wisdom of Egypt, the many serpents of the magicians were overcome by the one serpent of the future high-priest. The conqueror and the conquered were alike in outward form (Ex. vii. 10-12).

II. The next stage in the history of the brazen serpent shows how easily even a legitimate symbol, retained beyond its time, after it had done its work, might become the occasion of idolatry. It appears in the reign of Hezekiah as having been, for some undefined period, an object of worship. The zeal of that king leads him to destroy it. It receives from him, or had borne before, the name *Nehushtan*. [Comp. *NEHUSHTAN*.] We are left to conjecture when the worship began, or what was its locality. It is hardly likely that it should have been tolerated by the reforming zeal of kings like Asa and Jehoshaphat. It must, we may believe, have received a fresh character and become more conspicuous in the period which preceded its destruction. All that we know of the reign of Ahaz makes it probable that it was under his auspices that it received a new development,<sup>f</sup> that it thus became the object of a marked aversion to the iconoclastic party who were prominent among the counsellors of Hezekiah. Intercourse with countries in which Ophiolatry prevailed—Syria, Assyria, possibly Egypt also—acting on the feeling which led him to bring together the idolatries of all neighbouring nations, might easily bring about this perversion of the reverence felt for the time-honoured relic.

Here we might expect the history of the material object would cease, but the passion for relics

<sup>c</sup> 348, Eng. transl.; Witsius, *Aegyptiaca*, in Ugolini, i. 852.

<sup>d</sup> The explanation given by Cyril is, as might be expected, more mystical than that in the text. The rod transformed into a serpent represents the Divine Word taking on Himself the likeness of sinful flesh.

<sup>e</sup> Ewald's conjecture (*Gesch.* iv. 622) that, till then, the serpent may have remained at Zalmonah, the object of occasional pilgrimages, is probable enough.

<sup>a</sup> Another view, verging almost on the ludicrous, has been maintained by some Jewish writers. The serpent was set up *in terrorem*, as a man who has chastised his son hangs up the rod against the wall as a warning sign. *Levic. Rabbin.* s. v. *Serpens*).

<sup>b</sup> Comp. SERPENT, and, in addition to the authorities there referred to, Wilkinson's *Anc. Egyptians*, ii. 134, and *ibid.*, v. 54, 238; Kurtz, *History of the Old Covenant*, iii.



has prevailed even against the history of the Bible. The church of St. Ambrose, at Milan, has boasted, for centuries, of possessing the brazen serpent which Moses set up in the wilderness. The earlier history of the relic, so called, is matter for conjecture. Our knowledge of it begins in the year A.D. 971, when an envoy was sent by the Milanese to the court of the Emperor John Zimisce, at Constantinople. He was taken through the imperial cabinet of treasures and invited to make his choice, and he chose this, which, the Greeks assured him, was made of the same metal as the original serpent (Sigonius, *Hist. Regn. Ital.* b. vii.). On his return it was placed in the church of St. Ambrose, and popularly identified with that which it professed to represent. It is, at least, a possible hypothesis that the Western Church has in this way been led to venerate what was originally the object of the worship of some Ophite sect.

III. When the material symbol had perished, its history began to suggest deeper thoughts to the minds of men. The writer of the Book of Wisdom, in the elaborate contrast which he draws between true and false religions in their use of outward signs, sees in it a *σύμβολον σωτηρίας, εἰς ἀνάμνησιν ἐντολῆς νόμου σου*; "he that turned himself was not saved by the thing that he saw (*διὰ τὸ θεωρούμενον*), but by Thee that art the Saviour of all" (Wisd. xvi. 6, 7). The Targum of Jonathan paraphrases Num. xxi. 8, "He shall be healed if he direct his heart unto the Name of the Word of the Lord." Philo, with his characteristic taste for an ethical, mystical interpretation, represents the history as a parable of man's victory over his lower sensuous nature. The metal, the symbol of permanence and strength, has changed the meaning of the symbol, and that which had before been the emblem of the will, yielding to and poisoned by the serpent pleasure, now represents *σωφροσύνη*, the *ἀντιπαθὲς ἀκολασίας φάρμακον* (*De Agricult.*). The facts just stated may help us to enter into the bearing of the words of John iii. 14, 15. If the paraphrase of Jonathan represents, as it does, the current interpretation of the schools of Jerusalem, the devout Rabbi to whom the words were spoken could not have been ignorant of it. The new teacher carried the lesson a step further. He led him to identify the "Name of the Word of the Lord" with that of the Son of Man. He prepared him to see in the lifting-up of the Crucifixion that which should answer in its power to heal and save to the serpent in the wilderness.

IV. A full discussion of the typical meaning here unfolded belongs to Exegesis rather than to a Dictionary. It will be enough to note here that which connects itself with facts or theories already mentioned. On the one side the typical interpretation has been extended to all the details. The pole on which the serpent was placed was not only a type of the cross, but was itself crucial in form (Just. Mart. *Dial. c. Tryph.* p. 322). The serpent was nailed to it as Christ was nailed. As the symbol of sin it represented His being made sin for us. The very metal, like the fine brass of Rev. i. 15, was an emblem of the might and glory of the Son of Man (comp. Lampe, *in loc.*). On the other it has been maintained (Patrick and Jackson, *ut supra*) that the serpent was from the beginning, and remains still, exclusively the symbol of evil, that the lifting-up of the Son of Man answered to that of the serpent because on the cross the victory

over the serpent was accomplished. The point of comparison lay not between the serpent and Christ, but between the look of the Israelite to the outward sign, the look of a justifying faith to the cross of Christ. It will not surprise us to find that, in the spiritual as in the historical interpretation, both theories have an element of truth. The serpent here also is primarily the emblem of the "knowledge of good and evil." To man, having obtained that knowledge by doing evil, it has been as a venomous serpent, poisoning and corrupting. In the nature of the Son of Man it is once more in harmony with the Divine will, and leaves the humanity pure and untainted. The Crucifixion is the witness that the evil has been overcome by the good. Those who are bitten by the serpent find their deliverance in looking to Him who knew evil only by subduing it, and who is therefore mighty to save. Well would it have been for the Church of Christ if it had been content to rest in this truth. Its history shows how easy it was for the old perversion to reproduce itself. The highest of all symbols might share the fate of the lower. It was possible even for the cross of Christ to pass into a Nehushtan. (Comp. Stier, *Words of the Lord Jesus*, on John iii., and Kurtz, *Hist. of the Old Covenant*, iii. 344-358 Eng. transl.) [E. H. P.]

**SERPENT-CHARMING.** Some few remarks on this subject are made under ASP (Appendix A), where it is shown that the *pethen* (𐤒𐤓𐤏) probably denotes the Egyptian cobra. There can be no question at all of the remarkable power which, from time immemorial, has been exercised by certain people in the East over poisonous serpents. The art is most distinctly mentioned in the Bible, and probably alluded to by St. James (iii. 7). The usual species operated upon, both in Africa and India, are the hooded snakes (*Naja tripudians*, and *Naja haje*) and the horned *Cerastes*. The skill of the Italian Marsi and the Libyan Psylli in taming serpents was celebrated throughout the world; and to this day, as we are told by Sir G. Wilkinson (Rawlinson's *Herodotus*, iii. 124, note, ed. 1862), the snake-players of the coast of Barbary are worthy successors of the Psylli (see Pliny, viii. 25, xi. 25, and especially Lucan's account of the Psylli, *Pharsal.* ix. 892). See numerous references cited by Bochart (*Hieroz.* iii. 164, &c.) on the subject of serpent-taming.

That the charmers frequently, and perhaps generally, take the precaution of extracting the poison fangs before the snakes are subjected to their skill, there is much probability for believing, but that this operation is not always attended to is clear from the testimony of Bruce and numerous other writers. "Some people," says the traveller just mentioned, "have doubted that it was a trick, and that the animals so handled had been first trained and then disarmed of their power of hurting, and, fond of the discovery, they have rested themselves upon it without experiment, in the face of all antiquity. But I will not hesitate to aver that I have seen at Cairo a man . . . who has taken a *cerastes* with his naked hand from a number of others lying at the bottom of the tub, has put it upon his bare head, covered it with the common red cap he wears, then taken it out, put it in his breast and tied it about his neck like a necklace, after which it has been applied to a hen and bit it, which has died in a few minutes." Dr. Davy, in his *Interior of*



... speaking of the snake charmers, says on this subject:—"The ignorant vulgar believe that these men really possess a charm by which they thus play without dread, and with impunity from danger. The more enlightened, laughing at this idea, consider the men impostors, and that in playing their tricks there is no danger to be avoided, it being merely by the abstraction of the poison fangs. The enlightened in this instance are mistaken, and the vulgar are nearer the truth in their opinion. I have examined the snakes I have seen exhibited, and have found their poison fangs in and uninjured. These men do possess a charm, though not a supernatural one—viz. that of confidence and courage. . . . They will play their tricks with any hooded snakes (*Viper tripudians*), whether just taken or long in possession, but with no other kind of poisonous snake." See also Tennent, *Ceylon*, i. 199, 3rd ed. Some have supposed that the practice of taking out or breaking off the poison fangs is alluded to in Ps. lviii. 6, "Break their teeth. O God, in their mouth."



Serpent-charming.

The serpent-charmer's usual instrument is a flute. Shrill sounds, it would appear, are those which serpents, with their imperfect sense of hearing, are able most easily to discern; hence it is that the Chinese summon their tame fish by whistling or by ringing a bell.

The reader will find much interesting matter on the art of serpent-charming, as practised by the ancients, in Bochart (*Hieroz.* iii. 161) in the dissertation by Böhmer entitled *De Psyllorum, Marasmodum, et Ophiogenum adversus serpentes virtute*, Lips. 1745; and in Kaempfer's *Amoenitates Exotice*, iii. ix. 565; see also Broderip's *Note Book of a Naturalist*, and *Anecdotes of Serpents*, published by Chambers; Lane's *Modern Egyptians*, p. 106. Those who professed the art of taming serpents were called by the Hebrews *ménáchashím* (מְנַחֲשִׁים), while the art itself was called *lachash* (לַחַשׁ). Jer. viii. 17; Eccl. x. 11; but these terms were not always used in this restricted sense. [DIVINATION; ENCHANTMENT.] [W. H.]

\* But perhaps εἰκόνας and ἀνδρίαντες may here be used of pictures.  
 † In many passages the correct reading would add considerable force to the meaning, e. g. in Gen. ix. 25, "Cursed be the Canaan; a slave of slaves shall he be unto his brethren;"

SERU'G (סְרֻג; Σερούχ; N. T. Σαρύχ Sarug). Son of Reu, and great-grandfather of Abraham. His age is given in the Hebrew Bible as 230 years—30 years before he begat Nahor, and 200 years afterwards. But in the LXX. 130 years are assigned to him before he begat Nahor (making his total age 330), being one of those systematic variations in the ages of the patriarchs between Shem and Terah, as given by the LXX., by which the interval between the Flood and Abraham is lengthened from 292 (as in the Heb. B.) to 1172 (or Alex. 1072) years. [CHRONOLOGY, p. 319.] Bochart (*Phal.* ii. cxiv.) conjectures that the town of *Seruj*, a day's journey from Charrae in Mesopotamia, was named from this patriarch. Suidas and others ascribe to him the deification of dead benefactors of mankind. Epiphanius (*Adv. Haeres.* i. 6, 8), who says that his name signifies "provocation," states that, though in his time idolatry took its rise, yet it was confined to pictures; and that the deification of dead men, as well as the making of idols, was subsequent. He characterises the religion of mankind up to Serug's days as Scythic; after Serug and the building of the Tower of Babel, the Hellenic or Greek form of religion was introduced, and continued to the writer's time (see Petavius, *Anim. adv. Epiph. Oper.* ii. 13). The account given by John of Antioch, is as follows:—Serug, of the race of Japhet, taught the duty of honouring eminent deceased men, either by images or statues,\* of worshipping them on certain anniversaries as if still living, of preserving a record of their actions in the sacred books of the priests, and of calling them *gods*, as being benefactors of mankind. Hence arose Polytheism and idolatry (see *Fragm. Historic. Graec.* iv. 345, and the note). It is in accordance with his being called of the race of Japhet that Epiphanius sends Phaleg and Reu to Thrace (*Epist. ad Descr. Paul.* §ii.). There is, of course, little or no historical value in any of these statements. [A. C. H.]

SERVANT (נֶעָר; מְשָׁרֵת). The Hebrew terms *na'ar* and *meshârêth*, which alone answer to our "servant," in as far as this implies the notions of liberty and voluntariness, are of comparatively rare occurrence. On the other hand, *'ebed*, which is common and is equally rendered "servant" in the A. V., properly means a *slave*.<sup>b</sup> Slavery was in point of fact the normal condition of the underling in the Hebrew commonwealth [SLAVE], while the terms above given refer to the exceptional cases of young or confidential attendants. Joshua, for instance, is described as at once the *na'ar* and *meshârêth* of Moses (Ex. xxxiii. 11); Elisha's servant sometimes as the former (2 K. iv. 12, v. 20), sometimes as the latter (2 K. iv. 43, vi. 15). Amnon's servant was a *meshârêth* (2 Sam. xiii. 17, 18), while young Joseph was a *na'ar* to the sons of Bilhah (Gen. xxxvii. 2, where instead of "the lad was with," we should read, "he was the *servant-boy* to" the sons of Bilhah). The confidential designation *meshârêth* is applied to the priests and Levites, in their relation to Jehovah (Ezr. viii. 17; Is. lxi. 6; Ez. xliv. 11), and the cognate verb to Joseph after he found favour with Potiphar (Gen. xxxix.

in Deut. v. 15, "Remember that thou wast a slave in the land of Egypt;" in Job iii. 19, "The slave is free from his master;" and particularly in passages where the speaker uses the term of himself, as in Gen. xviii. 3, "Pass not away, I pray thee, from thy slave."



4), and to the nephews of Ahaziah (2 Chr. xxii. 8). In 1 K. xx. 14, 15, we should substitute "servants" (*na'ar*) for "young men." [W. L. B.]

**SES'IS** (*Σεσίς*; Alex. *Σεσσείς*: om. in Vulg.). **SHASHAI** (1 Esd. ix. 34; comp. Ezr. x. 40).

**SES'THEL** (*Σεσθήλ*: *Beseel*). **BEZALEEL** of the sons of Pahath-Moab (1 Esd. ix. 31; Ezr. x. 30).

**SETH** (*שֵׁט*, *i. e.* Sheth: *Σήθ*: *Seth*), Gen. iv. 25, v. 3; 1 Chr. i. 1. The third son of Adam, and father of Enos. The signification of his name (given in Gen. iv. 25) is "appointed" or "put" in the place of the murdered Abel, and Delitzsch speaks of him as the second Abel; but Ewald (*Gesch.* i. 353) thinks that another signification, which he prefers, is indicated in the text, viz. "seedling," or "germ." The phrase, "children of Sheth" (Num. xiv. 17) has been understood as equivalent to all mankind, or as denoting the tribe of some unknown Moabitish chieftain; but later critics, among whom are Rosenmüller and Gesenius (*Thes.* i. 346), bearing in mind the parallel passage (Jer. xlvi. 45), render the phrase, "children of noise, tumultuous ones," *i. e.* hostile armies. [SHETH.]

In the 4th century there existed in Egypt a sect calling themselves Sethians, who are classed by Neander (*Ch. Hist.* ii. 115, ed. Bohn) among those Gnostic sects which, in opposing Judaism, approximated to paganism. (See also Tillemont, *Mémoires*, II. 318.) Irenæus (i. 30; comp. Massuet, *Dissert.* i. 3, §14) and Theodoret (*Haeret. Fab.* xiv. p. 306), without distinguishing between them and the Ophites, or worshippers of the serpent, say that in their system Seth was regarded as a divine effluence or virtue. Epiphanius, who devotes a chapter to them (*Adv. Haer.* i. 3, §39), says that they identified Seth with our Lord. [W. T. B.]

**SETHUR** (*שֵׁתוּר*: *Σαθούρ*: *Sthur*). The Asherite spy, son of Michael (Num. xiii. 13).

**SEVEN.** The frequent recurrence of certain numbers in the sacred literature of the Hebrews is obvious to the most superficial reader; and it is almost equally obvious that these numbers are associated with certain ideas, so as in some instances to lose their numerical force, and to pass over into the province of symbolic signs. This is more or less true of the numbers three, four, seven, twelve, and forty; but seven so far surpasses the rest, both in the frequency with which it recurs, and in the importance of the objects with which it is associated, that it may fairly be termed the *representative* symbolic number. It has hence attracted considerable attention, and may be said to be the keystone on which the symbolism of numbers depends. The origin of this symbolism is a question that meets us at the threshold of any discussion as to the number seven. Our limits will not permit us to follow out this question to its legitimate extent, but we may briefly state that the views of Biblical critics may be ranged under two heads, according as the symbolism is attributed to theoretical speculations as to the internal properties of the number itself, or to external associations of a physical or historical character. According to the former of these views, the symbolism of the number seven would be traced back to the symbolism of its component elements three and four, the first of which = Divinity, and the second = Humanity, whence seven = Divinity + Humanity, or, in other words, the union between God and Man, as effected by

the manifestations of the Divinity in creation and revelation. So again the symbolism of twelve is explained as the symbolism of  $3 \times 4$ , *i. e.* a second combination of the same two elements, though in different proportions, the representative number of Humanity, as a multiplier, assuming a more prominent position (Bähr's *Symbolik*, i. 187, 201, 224). This theory is seductive from its genuinity, and its appeal to the imagination, but there appears to be little foundation for it. For (1.) we do not find any indication, in early times at all events, that the number seven was resolved into three and four, rather than into any other arithmetical elements, such as two and five. Bengel notes such a division as running through the heptads of the Apocalypse (*Gnomon*, in *Rev.* xvi. 1), and the remark undoubtedly holds good in certain instances, *e. g.* the trumpets, the three latter being distinguished from the four former by the term "woe" (*Rev.* viii. 13), but in other instances, *e. g.* in reference to the promises (*Gnomon*, in *Rev.* ii. 7), the distinction is not so well established, and even if it were, an explanation might be found in the adaptation of such a division to the subject in hand. The attempt to discover such a distinction in the Mosaic writings—as, for instance, where an act is to be done on the third day out of seven (Num. xix. 12)—appears to be a failure. (2.) It would be difficult to show that any associations of a sacred nature were assigned to three and four previously to the sanctity of seven. This latter number is so far the sacred number *κατ' ἐξοχήν* that we should be less surprised if, by a process the reverse of the one assumed, sanctity had been subsequently attached to three and four as the supposed elements of seven. But (3.) all such speculations on numbers are alien to the spirit of Hebrew thought; they belong to a different stage of society, in which speculation is rife, and is systematized by the existence of schools of philosophy.

We turn to the second class of opinions which attribute the symbolism of the number seven to external associations. This class may be again subdivided into two, according as the symbolism is supposed to have originated in the observation of purely physical phenomena, or, on the other hand, in the peculiar religious enactments of Moses. The influence of the number seven was not restricted to the Hebrews; it prevailed among the Persians (*Esth.* i. 10, 14), among the ancient Indians (Von Bohlen's *Alt. Indien*, ii. 224, seq.), among the Greeks and Romans to a certain extent, and probably among all nations where the week of seven days was established, as in China, Egypt, Arabia, &c. (Ideler's *Chronol.* i. 88, 178, ii. 473). The wide range of the word *seven* is in this respect an interesting and significant fact: with the exception of "six," it is the only numeral which the Semitic languages have in common with the Indo-European; for the Hebrew *sheba* is essentially the same as *ἑπτά*, *septem*, *seven*, and the Sanscrit, Persian, and Gothic names for this number (Pott's *Etym. Forsch.* i. 129). In the countries above enumerated, the institution of seven as a cyclical number is attributed to the observation of the changes of the moon, or to the supposed number of the planets. The Hebrews are held by some writers to have borrowed their notions of the sanctity of seven from their heathen neighbours, either wholly or partially (Von Bohlen's *Introd. to Gen.* i. 216).



Hengstenberg's *Balaam*, p. 393, Clark's *et al.*; but the peculiarity of the Hebrew view consists in the special dignity of the seventh, and not simply in that of seven. Whatever influence, therefore, may be assigned to astronomical observation or to prescriptive usage, in regard to the original institution of the week, we cannot trace back the peculiar associations of the Hebrews farther than to the point when the seventh day was consecrated to the purposes of religious rest.

Assuming this, therefore, as our starting-point, the first idea associated with seven would be that of religious periodicity. The Sabbath, being the seventh day, suggested the adoption of seven as the sufficient, so to say, for the appointment of all sacred periods; and we thus find the 7th month observed in by the Feast of Trumpets, and signalled by the celebration of the Feast of Tabernacles and the great Day of Atonement; 7 weeks as the interval between the Passover and the Pentecost; the 7th year as the Sabbatical year; and the year succeeding  $7 \times 7$  years as the Jubilee year. From the idea of periodicity, it passed by an easy transition to the duration or repetition of religious proceedings; and thus 7 days were appointed as the length of the Feasts of Passover and Tabernacles; 7 days for the ceremonies of the consecration of priests; 7 days for the interval to elapse between the occasion and the removal of various kinds of legal uncleanness, as after childbirth, after contact with a corpse, &c.; 7 times appointed for aspersion either of the blood of the victim (*e. g.* Lev. iv. 6, xvi. 14) or of the water of purification (Lev. xiv. 51; comp. 2 K. v. 10, 14); 7 things to be offered in sacrifice (oxen, sheep, goats, pigeons, wheat, oil, wine); 7 victims to be offered on any special occasion, as in Balaam's sacrifice (Num. xxiii. 1), and especially at the ratification of a treaty, the notion of seven being embodied in the very term<sup>b</sup> signifying to swear, literally meaning to do seven times (Gen. xxi. 28; comp. Herod. iii. 8, for a similar custom among the Arabians). The same idea is further carried out in the vessels and arrangements of the Tabernacle—in the seven arms of the golden candlestick, and the seven chief utensils (altar of burnt-offerings, laver, shewbread table, altar of incense, candlestick, ark, mercy-seat).

The number seven, having thus been impressed with the seal of sanctity as the symbol of all connected with the Divinity, was adopted generally as a cyclical number, with the subordinate notions of perfection or completeness. It hence appears in cases where the notion of satisfaction is required, as in reference to punishment for wrongs (Gen. iv. 15; Lev. xxvi. 18, 28; Ps. lxxix. 12; Prov. vi. 31), or to forgiveness of them (Matt. xviii. 21). It is again mentioned in a variety of passages too numerous for quotation (*e. g.* Job v. 19; Jer. xv. 9; Matt. xii. 45) in a sense analogous to that of a "round number," but with the additional idea of sufficiency and completeness. To the same head we may refer the numerous instances in which persons or things are mentioned by sevens in the historical portions of the Bible—*e. g.* the 7 kine and the 7 ears of corn in Pharaoh's dream, the 7 daughters of the priest of Midian, the 7 sons of Jesse, the 7 deacons, the 7 sons of Sceva, the twice 7 generations in the pedigree of Jesus (Matt. i. 17);

and again the still more numerous instances in which periods of seven days or seven years, occasionally combined with the repetition of an act seven times; as, in the taking of Jericho, the town was surrounded for 7 days, and on the 7th day it fell at the blast of 7 trumpets borne round the town 7 times by 7 priests; or again at the flood, an interval of 7 days elapsed between the notice to enter the ark and the coming of the flood, the beasts entered by sevens, 7 days elapsed between the two missions of the dove, &c. So again in private life, 7 years appear to have been the usual period of a hiring (Gen. xxix. 18), 7 days for a marriage-festival (Gen. xxix. 27; Judg. xiv. 12), and the same, or in some cases 70 days, for mourning for the dead (Gen. l. 3, 10; 1 Sam. xxxi. 13).

The foregoing applications of the number seven become of great practical importance in connexion with the interpretation of some of the prophetic portions of the Bible, and particularly of the Apocalypse. For in this latter book the ever-recurring number seven both serves as the mould which has decided the external form of the work, and also to a certain degree penetrates into the essence of it. We have but to run over the chief subjects of that book—the 7 churches, the 7 seals, the 7 trumpets, the 7 vials, the 7 angels, the 7 spirits before the throne, the 7 horns and 7 eyes of the Lamb, &c.—in order to see the necessity of deciding whether the number is to be accepted in a literal or a metaphorical sense—in other words, whether it represents a number or a quality. The decision of this question affects not only the number seven, but also the number which stands in a relation of antagonism to seven, viz. the half of seven, which appears under the form of forty-two months, =  $3\frac{1}{2}$  years (Rev. xiii. 5), twelve hundred and sixty days, also =  $3\frac{1}{2}$  years (xi. 3, xii. 6), and again a time, times, and half a time =  $3\frac{1}{2}$  years (xii. 14). We find this number frequently recurring in the Old Testament, as in the forty-two stations of the wilderness (Num. xxxiii.), the three and a half years of the famine in Elijah's time (Luke iv. 25), the "time, times, and the dividing of time," during which the persecution of Antiochus Epiphanes was to last (Dan. vii. 25), the same period being again described as "the midst of the week," *i. e.* the half of seven years (Dan. ix. 27), "a time, times, and a half" (Dan. xii. 7), and again probably in the number of days specified in Dan. viii. 14, xii. 11, 12. If the number seven express the notion of completeness, then the number half-seven = incompleteness and the secondary ideas of suffering and disaster: if the one represent divine agency, the other we may expect to represent human agency. Mere numerical calculations would thus, in regard to unfulfilled prophecy, be either wholly superseded, or at all events take a subordinate position to the general idea conveyed.

[W. L. B.]

SHAAL'ABBIN (שַׁעֲלָבִין), but in many MSS.

שַׁעֲלָבִים: Σαλαβείν; Alex. Σαλαμειν: Selebin). A town in the allotment of Dan, named between IR-SHEMESH and AJALON (Josh. xix. 42). There is some uncertainty about the form of the name. The MSS. preponderate in favour of SHAALBIM, in which form it is found in two other passages. But there is also some ground for suspecting that

and Phœnicia, or Canaan, there was a constant intercourse and close connexion. Perhaps this also was a Shaalabbim.

<sup>b</sup> שָׁבַע.  
\* A city called Σαλαμίν, or Σαλαμίν, formerly lay at the east end of the island of Cyprus, between which



it was Shaalbon. [See SHAALBIM and SHAALBONITE.]

**SHA'ALBIM** (שַׁעֲלָבִים: \*Θαλαβειν, Alex. αἱ ἀλωπεκες; in 1 K. Βηθαλαμεί, Alex. Σαλαβειμ: *Salabim, Salebim*). The commoner form of the name of a town of Dan which in one passage is found as Shaalabbin. It occurs in an ancient fragment of history inserted in Judg. i. enumerating the towns of which the original inhabitants of Canaan succeeded in keeping possession after the general conquest. Mount Heres, Aijalon, and Shaalabim were held against the Danites by the Amorites (ver. 35) till the help of the great tribe of Ephraim being called in, they were at last compelled to succumb. It is mentioned with Aijalon again in Josh. xix. 42 (Shaalabbin) and with Bethshemesh both there and in 1 K. iv. 9, in the last passage as making up one of Solomon's commissariat districts. By Eusebius and Jerome it is mentioned in the *Onomasticon* ("Selab") as a large village in the district of Sebaste (*i. e.* Samaria), and as then called Selaba. But this is not very intelligible, for except in the statement of Josephus (*Ant.* v. 1, §22), that the allotment of the Danites extended as far north as Dor (*Tan-tura*), there is nothing to lead to the belief that any of their towns were at all near Samaria, while the persistent enumeration of Shaalabim with Aijalon and Bethshemesh, the sites of both which are known with tolerable certainty as within a radius of 15 miles west of Jerusalem, is strongly against it. It is also at variance with another notice of Jerome, in his commentary on Ezek. xlviii. 22, where he mentions the "towers of Ailon and Selebi and Emmaus-Nicopolis," in connexion with Joppa, as three landmarks of the tribe of Dan. No trace appears to have been yet discovered of any name resembling Shaalabim, in the neighbourhood of *Yalo* or *Ain-shems*, or indeed anywhere else, unless

it be a place called 'Esalin, **عسولين**, mentioned in the lists of Eli Smith and Robinson (*B. R.* 1st Ed. iii. App. 120 *b*) as lying next to *Sūrāh*, the ancient Zorah, a position which is very suitable.

The *Shala'būn*, discovered by M. Renan's expedition about 4 miles N.W. of *Bint-Jebel*, in the *Belad Besharrah* (see the *Carte dressée par la brigade topographique, &c.*, 1862), may be an ancient Shaalabim, possibly so named by the northern colony of Danites after the town of their original dwelling-place. But it is obvious from the foregoing description that it cannot be identical with it. [G.]

**SHAAL'BONITE, THE** (הַשַּׁעֲלָבִי: δ Σαλαβωνείτης: *de Salboni*). Eliahba the Shaalbonite was one of David's thirty-seven heroes (2 Sam. xxiii. 32; 1 Chr. xi. 33). He was the native of a place named Shaalbon, which is unmentioned elsewhere, unless it is identical with SHAALBIM or SHAALABBIN of the tribe of Dan. In this case it

\* This passage in the Vatican Codex (Mai's Ed.) contains a curious specimen of a double reading, each of the two being a translation of the Hebrew proper names:—*ἐν τῷ ὄρει τῷ ὀστρακώδει ἐν ᾧ αἱ ἄρκοι καὶ ἐν ᾧ αἱ ἀλώπεκες ἐν τῷ Μυρσινῶνι, καὶ ἐν Θαλαβείν.* Here ὀστρακώδης and Μυρσινῶν are both attempts to render **דָּרָם**, reading **דָּרָם** and **דָּרָם** respectively. The ἀλώπεκες is due to the **שַׁעֲלָבִים** in Shaalabim. αἱ ἄρκοι, "the she-bears," is for Aijalon, though that signifies deer or gazelles.

becomes difficult to decide which of the three is the original form of the name. [G.]

**SHA'APH** (שַׁאפִּי: Σαγαέ; Alex. Σαγαφ *Saaph*). 1. The son of Jahdai (1 Chr. ii. 47).

2. The son of Caleb the brother of Jerahmeel by his concubine Maachah. He is called the father that is, the founder, of the town Madmannah (1 Chr. ii. 49).

**SHAARA'IM** (שַׁעֲרַיִם: τῶν πυλῶν in both MSS.; Σεωρείμ: *Sarim, Saarim*). A city in the territory allotted to Judah (Josh. xv. 36; in A. V. incorrectly Sharaim). It is one of the first group of the towns of the Shefelah, or lowland district, which contains also Zoreah, Jarmuth, Socoh, besides others not yet recognised. It is mentioned again in the account of the rout which followed the fall of Goliath, where the wounded fell down the road to Shaaraim and as far as Gath and Ekron (1 Sam. xvii. 52). These two notices are consistent with each other. Goliath probably fell on the *Wady es-Sumt*, on opposite sides of which stand the representatives of Socoh and Jarmuth; Gath was at or near *Tell es-Safieh*, a few miles west of Socoh at the mouth of the same Wady; whilst Ekron (if *'Akir* be Ekron) lies farther north. Shaaraim is therefore probably to be looked for somewhere west of *Shuweikeh*, on the lower slopes of the hills, where they subside into the great plain.

We find the name mentioned once more in a list of the towns of Simeon (1 Chr. iv. 31),<sup>c</sup> occupying the same place with Sharuchen and Sansannah, in the corresponding lists of Joshua. Lying as the allotment of Simeon did in the lowest part of Judah, many miles south of the region indicated above, it is impossible that the same Shaaraim can be intended, and indeed it is quite doubtful whether it be not a mere corruption of one of the other two names.

Taken as Hebrew, the word is a dual, and means "two gateways," as the LXX. have rendered it in 1 Sam. xvii. It is remarkable that the group in which Shaaraim is included in Josh. xv. should contain more names in dual form than all the rest of the list put together; viz. besides itself, Adithaim and Gederothaim, and probably also Enam and Adullam. For the possible mention of Shaaraim in 1 Macc. v. 66, see SAMARIA, 1101a. [G.]

**SHAASH'GAZ** (שַׁשְׁגַּז: not found in the LXX., who substitute Γαῖ, Hegai, as in v. 8, 10, *Susagazus*). The eunuch in the palace of Xerxes who had the custody of the women in the second house, *i. e.* of those who had been in to the king (Esth. ii. 14). [HEGAI.] [A. C. H.]

**SHABBETHA'I** (שַׁבְּתָאִי: Σαββαθαῖ; Alex. Καββαθαῖ: *Sebethaī* in Ezr., *Septhaī* in Neh.).

1. A Levite in the time of Ezra, who assisted him in investigating the marriages with foreigners which had taken place among the people (Ezr. x. 15). It is apparently the same who with Jehoiada and others instructed the people in the knowledge

<sup>b</sup> The word *shaaraim* means "two gateways;" and for the mention of the town in Joshua, and the consistency of its position with 1 Sam. xvii. 52, it would be perhaps more natural in that passage to take it as meaning the gates of Gath and Ekron, as the LXX. have done. In the case, however, it ought to have the article, which it has not.

<sup>c</sup> Here there is a slight difference in the vowels due to the pause—שַׁעֲרַיִם—which is reflected in both LXX and Vulgate (see above, at head of article)



of the Law (Neh. viii. 7). He is called SABBATHEUS (1 Esdr. ix. 14) and SABATEAS (1 Esdr. ix. 48). (Om. in LXX.: *Sabathai*.) Shabbethai and Shabbad, of the chief of the Levites, were over the outward business of the house of God after the return from Babylon (Neh. xi. 16). Possibly 1. and 2. are identical, although Burrington (*Geneal.* 107) regards Shabbethai, who is mentioned in Job viii. 7, as a priest.

**SHACH'IA** (שַׁחִיָּא: *Zaβla: Sechia*). Properly "Shabiah," a son of Shahraraim by his wife Shabbah (1 Chr. viii. 10). This form of the name is retained from the Geneva Version. The translators have followed the Vulgate in reading כ for ב. Several of Kennicott's MSS. read שַׁחִיָּא, and fifteen שַׁחִיָּא.

**SHADDAI** (שַׁדַּי, in pause שַׁדַּי). An ancient name of God, rendered "Almighty" everywhere in the A. V. In all passages of Genesis, except one (Gen. 25\*), in Ex. vi. 3, and in Ez. x. 5, it is found in connexion with אֱלֹהִים, *él*, "God," El Shaddai being there rendered "God Almighty," or "the Almighty God." It occurs six times in Genesis, once in Exodus (vi. 3), twice in Numbers (xxiv. 4, 16), twice in Ruth (i. 20, 21), thirty-one times in Job, twice in the Psalms (lxviii. 14 [15], xci. 1), once in Isaiah (xlii. 6), twice in Ezekiel (i. 24, x. 5), and once in Joel (i. 15). In Genesis and Exodus it is found in what are called the Elohistic portions of these books, in Numbers in the Jehovistic portion, and throughout Job the name Shaddai stands in parallelism with Elohim, and never with Jehovah. By the name or in the character of El Shaddai, God was known to the patriarchs—to Abraham (Gen. xxi. 1), to Isaac (Gen. xxviii. 3), and to Jacob (Gen. xliii. 14, xlviii. 3, xlix. 25), before the name Jehovah, in its full significance, was revealed (Ex. vi. 3). By this title He was known to the Midianite Balaam (Num. xxiv. 4, 16), as God the Giver of Visions, the Most High (comp. Ps. xci. 1); and the identity of Jehovah and Shaddai, who dealt bitterly with her, was recognised by Naomi in her sorrow (Ruth i. 20, 21). Shaddai, the Almighty, is the God who chastens men (Job v. 17, vi. 4, xxiii. 16, xxvii. 2); the just God (Job viii. 3, xxxiv. 10) who hears prayer (Job viii. 5, xxii. 26, xxvii. 10); the God of power who cannot be resisted (Job xv. 25), who punishes the wicked (Job xxi. 20, xxvii. 15), and rewards and protects those who trust in Him (Job xxii. 23, 25, xxix. 5); the God of providence (Job xxii. 17, 23, xxvii. 11) and of fore-knowledge (Job xxiv. 1), who gives to men understanding (Job xxxii. 8) and life (Job xxxiii. 4): "excellent in power, and in judgment, and in plenty of justice," whom none can perfectly know (Job x. 7, xxxvii. 23). The prevalent idea attaching to the name in all these passages is that of strength and power, and our translators have probably given to "Shaddai" its true meaning when they rendered it "Almighty."

In the Targum throughout, the Hebrew word is retained, as in the Peshito-Syriac of Genesis and Exodus and of Ruth i. 20. The LXX. gives *ικανός*, *ικανός, θεός, κύριος, παντοκράτωρ, κύριος παντοκράτωρ, ὁ τὰ πάντα ποιήσας* (Job viii. 3), *ικανότατος* (Ps. lxviii. 14 [15]), *ὁ θεὸς τοῦ οὐρανοῦ* (Ps. xci. 1), *σαδδαί* (Ez. x. 5), and *ταλαιπωρία*

(Joel i. 15). In Job xxix. 5 we find the strange rendering *ὕλωδης*. In Gen. and Ex. "El Shaddai" is translated *ὁ θεὸς μου*, or *σου*, or *αὐτῶν*, as the case may be. The Vulgate has *omnipotens* in all cases, except *Dominus* (Job v. 17, vi. 4, 14; Is. xlii. 6), *Deus* (Job xxii. 3, xl. 2), *Deus coeli* (Ps. xci. 1), *sublimis Deus* (Ez. i. 24), *coelestis* (Ps. lxviii. 14 [15]), *potens* (Joel i. 15), and *dignus* (Job xxxvii. 23). The Veneto-Greek has *κραταίος*. The Peshito-Syriac, in many passages, renders "Shaddai" simply "God," in others *ܠܘܥܐ*, *chastnô*, "strong, powerful" (Job v. 17, vi. 4, &c.), and once *ܠܘܥܐ*, *'elôyô*, "Most High" (Job vi. 14). The Samaritan Version of Gen. xvii. 1 has for "El Shaddai," "powerful, sufficient," though in the other passages of Genesis and Exodus it simply retains the Hebrew word; while in Num. xxiv. 4, 16, the translator must have read *שַׁדַּי*, *sâdeh*, "a field," for he renders "the vision of Shaddai," "the vision of the field," i. e. the vision seen in the open plain. Aben Ezra and Kimchi render it "powerful."

The derivations assigned to Shaddai are various. We may mention, only to reject, the Rabbinical etymology which connects it with *דַּי*, *dai*, "sufficiency," given by Rashi (on Gen. xvii. 1), "I am He in whose Godhead there is sufficiency for the whole creation;" and in the Talmud (*Chagiga*, fol. 12, col. 1), "I am He who said to the world, Enough!" According to this, *שַׁדַּי* = *דַּי* + *אֵשֶׁר*, "He who is sufficient," "the all-sufficient One;" and so "He who is sufficient in himself," and therefore self-existent. This is the origin of the *ικανός* of the LXX., Theodoret, and Hesychius, and of the Arabic *الكافي*, *alkâfi*, of Saadias, which has the same meaning. Gesenius (*Gram.* §86, and *Jesaja*, xlii. 6) regards *שַׁדַּי*, *shaddai*, as the plural of majesty, from a singular noun, *שַׁד*, *shad*, root *שַׁדַּד*, *shâdad*, of which the primary notion seems to be, "to be strong" (Fürst, *Handwb.*). It is evident that this derivation was present to the mind of the prophet from the play of words in Is. xlii. 6. Ewald (*Lehrb.* §155c. 5te Ausg.) takes it from a root *שַׁדַּי* = *שַׁדַּד*, and compares it with *דַּוַּי*, *davvâi*, from *דַּוָּה*, *dâvâh*, the older termination *י* being retained. He also refers to the proper names *יִשַׁי*, *Yishai* (Jesse), and *בַּוַּי*, *Bavvai* (Neh. iii. 18). Roediger (*Ges. Thes.* s. v.) disputes Ewald's explanation, and proposes, as one less open to objection, that *Shaddai* originally signified "my powerful ones," and afterwards became the name of God Almighty, like the analogous form *Adonai*. In favour of this is the fact that it is never found with the definite article, but such would be equally the case if Shaddai were regarded as a proper name. On the whole there seems no reasonable objection to the view taken by Gesenius, which Lee also adopts (*Gram.* §139, 6).

Shaddai is found as an element in the proper names Ammishaddai, Zurishaddai, and possibly also in Shedeur there may be a trace of it. [W. A. W.]

**SHAD'RACH** (שַׁדְרָח: *Σεδράκ: Sidrach*: of uncertain etymology). The Chaldee name of Hananiah [HANANIAH 7; SHESHBAZZAR<sup>7</sup>, the chief of the "three children," whose song, as given in

\* Even here some MSS. and the Samaritan Text read *שַׁדַּי*, for *אֱלֹהִים*, etc.



the apocryphal Daniel, forms part of the service of the Church of England, under the name of "Benedicite, omnia opera." A long prayer in the furnace is also ascribed to him in the LXX. and Vulgate, but this is thought to be by a different hand from that which added the song. The history of Shadrach, or Hananiah, is briefly this. He was taken captive with Daniel, Mishael, and Azariah, at the first invasion of Judah by Nebuchadnezzar, in the fourth, or, as Daniel (i. 1) reckons, in the third year of Jehoiakim, at the time when the Jewish king himself was bound in fetters to be carried off to Babylon. [JEHOIAKIM.] Being, with his three companions, apparently of royal birth (Dan. i. 3), of superior understanding, and of goodly person, he was selected, with them, for the king's immediate service, and was for this end instructed in the language and in all the learning and wisdom of the Chaldeans, as taught in the college of the magicians. Like Daniel, he avoided the pollution of the meat and wine which formed their daily provision at the king's cost, and obtained permission to live on pulse and water. When the time of his probation was over, he and his three companions, being found superior to all the other magicians, were advanced to stand before the king. When the decree for the slaughter of all the magicians went forth from Nebuchadnezzar, we find Shadrach uniting with his companions in prayer to God to reveal the dream to Daniel; and when, in answer to that prayer, Daniel had successfully interpreted the dream, and been made ruler of the province of Babylon, and head of the college of magicians, Shadrach was promoted to a high civil office. But the penalty of Oriental greatness, especially when combined with honesty and uprightness, soon had to be paid by him, on the accusation of certain envious Chaldeans. For refusing to worship the golden image he was cast with Meshach and Abed-nego into the burning furnace. But his faith stood firm; and his victory was complete when he came out of the furnace, with his two companions, unhurt, heard the king's testimony to the glory of God, and was "promoted in the province of Babylon." We hear no more of Shadrach, Meshach, and Abed-nego in the O. T. after this; neither are they spoken of in the N. T., except in the pointed allusion to them in the Epistle to the Hebrews, as having "through faith quenched the violence of fire" (Heb. xi. 33, 4). But there are repeated allusions to them in the later apocryphal books, and the martyrs of the Maccabaean period seem to have been much encouraged by their example. See 1 Macc. ii. 59, 60; 3 Macc. vi. 6; 4 Macc. xiii. 9, xvi. 3, 21, xviii. 12. Ewald (*Geschichte*, iv. 557) observes, indeed, that next to the Pentateuch no book is so often referred to in these times, in proportion, as the Book of Daniel. The apocryphal additions to Daniel contain, as usual, many supplementary particulars about the furnace, the angel, and Nebuchadnezzar, besides the introduction of the prayer of Shadrach, and the hymn. Theodore Parker observes with truth, in opposition to Bertholdt, that these additions of the Alexandrine prove that the Hebrew was the original text, because they are obviously inserted to introduce a better connexion into the narrative (Joseph. *Ant.* x. 10; Prideaux, *Connect.* i. 59, 60; Parker's *De Wette's Introd.* ii. 483-

<sup>a</sup> Keil explains the discrepancy by supposing that Nebuchadnezzar may have set off from Babylon towards the end of the third year, but not have reached

510; Grimm, on 1 Macc. ii. 60; Hitzig (who takes a thoroughly sceptical view), on Dan. iii.; Ewald, *op. cit.* 106-7, 557-9; Keil, *Einleit. Daniel*. [A. C. R.]

SHA'GE (שג): Σωλά; Alex. Σαγή: Sage.

Father of Jonathan the Hararite, one of David's guard (1 Chr. xi. 34). In the parallel list of 2 Sam. xxiii. 33, he is called Shammah: unless, as seems probable, there is a confusion between Jonathan the son of "Shage the Hararite," Jonathan the son of Shammah, David's brother, and "Shammah the son of Agee the Hararite." [See SHAMMAH 5.]

SHAHARA'IM (שחרים): Σααρίν; Alex. Σααρήμ: *Sahara'im*). A Benjamite whose history and descent are alike obscure in the present text (1 Chr. viii. 8). It is more intelligible if we remove the full stop from the end of ver. 7, and read on thus: "and begat Uzza and Ahihud, and Shaharaim begat in the field of Moab," &c. This would make Shaharaim the son of Gera. He had three wives and nine children.

SHAHAZ'IMAH (שחזים): but in the orig. text (*Cethib*) שחזים, i. e. Shahatsimah: Σαλας κατὰ ἑθάλασσαν; Alex. Σασειμαθ: *Seesima*). One of the towns of the allotment of Issachar, apparently between Tabor and the Jordan (Josh. xix. 22 only). The name is accurately Shahatsim, the termination being the particle of motion—"to Shahatsim." [G.]

SHA'LEM (שלם); Samar. שלום: *eis Salim*: in Salem), Gen. xxxiii. 18. It seems more than probable that this word should not here be taken as a proper name, but that the sentence should be rendered, "Jacob came safe to the city of Shechem." Our translators have followed the LXX., Peshite-Syriac, and Vulgate, among ancient, and Luther's among modern versions, in all of which Shalem is treated as a proper name, and considered as a town dependent on or related to Shechem. And it is certainly remarkable that there should be a modern village bearing the name of *Salim* in a position to a certain degree consistent with the requirements of the narrative when so interpreted:—viz. 3 miles east of *Nablus* (the ancient Shechem), and therefore between it and the Jordan Valley, where the preceding verse (ver. 17) leaves Jacob settled (Rob. B. R. ii. 279; Wilson, *Lands*, ii. 72; Van de Velde, *Syr. & Pal.* ii. 302, 334).

But there are several considerations which weigh very much against this being more than a fortuitous coincidence.

1. If Shalem was the city in front of which Jacob pitched his tent, then it certainly was the scene of the events of chap. xxxiv.; and the well of Jacob and the tomb of Joseph must be removed from the situation in which tradition has so appropriately placed them to some spot further eastward and nearer to *Salim*. Eusebius and Jerome felt this, and they accordingly make Sychem and Salem one and the same (*Onomast.*, under both these heads).

2. Though east of *Nablus*, *Salim* does not appear to lie near any actual line of communication between it and the Jordan Valley. The road from *Sakût* to *Nablus* would be either by Wady *Malek* through *Teyasir*, *Tubas*, and the Wady *Bidân*, or by *Kerawa*, *Yanân*, and *Beit-Furik*. The former passes two miles to the north, the latter two miles

Judaea till the fourth (*Einleit.* p. 387).

<sup>b</sup> Reading the final syllable as שָׁלֵם, "to the sea."



to the south of *Salim*, but neither approach it in the direct way which the narrative of Gen. xxxiii. 18 seems to denote that Jacob's route did.

With the exceptions already named, the unanimous voice of translators and scholars is in favour of treating *shalem* as a mere appellative. Among the ancients, Josephus (by his silence, *Ant.* i. 21, the Targums of Onkelos and Pseudojonathan, the Samaritan Codex, the Arabic Version. Among the moderns, the Veneto-Greek Version, Rashi,\* Junius and Tremellius, Meyer (*Annot.* on Seder *Shema*), Ainsworth, Reland (*Pal. and Dissert. Misc.*), Rosenmüller, J. D. Michaelis (*Bibel für die Deutsche*), and the great Hebrew scholars of our own day, Gesenius (*Thes.* 1422), Zunz (24 *Bücher*, and *Handwb.*), De Wette, Luzzatto, Knobel, and Kautsch—all these take *shalem* to mean "safe and sound," and the city before which Jacob pitched to be the city of Shechem.

*Salim* does not appear to have been visited by any traveller. It could be done without difficulty from *Nablus*, and the investigation might be of importance. The springs which are reported to be there should not be overlooked, for their bearing on its possible identity with the SALIM of St. John the Baptist. [G.]

SHALIM, THE LAND OF (אֶרֶץ-שַׁלִּים)

i. e. Shaalim: τῆς γῆς Ἐσακέμ; Alex. τ. γ. Ἰσαλίμ: terra *Salim*). A district through which Saul passed on his journey in quest of his father's asses (1 Sam. ix. 4 only). It appears to have lain between the "land of Shalisha" and the "land of Yemini" (probably, but by no means certainly, that of Benjamin).

In the complete uncertainty which attends the route—its starting-point and termination, no less than its whole course—it is very difficult to hazard any conjecture on the position of Shalim. The spelling of the name in the original shows that it had no connexion with Shalem, or with the modern *Salim* east of *Nablus* (though between these two there is probably nothing in common except the name). It is more possibly identical with the "land of Shual,"<sup>c</sup> the situation of which appears, from some circumstances attending its mention, to be almost necessarily fixed in the neighbourhood of *Taiyibeh*, i. e. nearly six miles north of Michmash, and about nine from Gibeah of Saul. But this can only be taken as a conjecture. [G.]

SHALISHA, THE LAND OF (אֶרֶץ-שַׁלִּישָׁה)

i. e. Shalishah: ἡ γῆ Σελαχᾶ; Alex. ἡ γ. Σαλισσα: terra *Salisa*). One of the districts traversed by Saul when in search of the asses of Kish (1 Sam. ix. 4, only). It apparently lay between "Mount Ephraim" and the "land of Shaalim," a specification which with all its evident preciseness is irrecognisable, because the extent of Mount Ephraim is so uncertain; and Shaalim, though probably near *Taiyibeh*, is not yet definitely fixed there. The difficulty is increased by locating Shalisha at *Sâris* or *Kharbet Sâris*, a village a few miles west of Jerusalem, south of *Abu Gosh* (Tobler, 3<sup>tte</sup> Wand.

178), which some have proposed. If the land of Shalisha contained, as it not possibly did, the place called BAAL-SHALISHA (2 K. iv. 42), which, according to the testimony of Eusebius and Jerome (*Onom.* "Beth Salisha"), lay fifteen Roman (or twelve English) miles north of *Lydd*, then the whole disposition of Saul's route would be changed.

The words *Eglath Shalishiyah* in Jer. xlviii. 34 (A. V. "a heifer of three years old") are by some translators rendered as if denoting a place named Shalisha. But even if this be correct, it is obvious that the Shalisha of the prophet was on the coast of the Dead Sea, and therefore by no means appropriate for that of Saul. [G.]

SHALLECH'ETH, THE GATE (שַׁלְכֶת)

שַׁלְכֶת: ἡ πύλη παστοφορίου: porta quae ducit). One of the gates of the "house of Jehovah," whether by that expression be intended the sacred tent of David or the Temple of Solomon. It is mentioned only in 1 Chr. xxvi. 16, in what purports to be a list of the staff of the sacred establishment as settled by David (xxiii. 6, 25, xxiv. 51, xxv. 1, xxvi. 31, 32). It was the gate "to the causeway of the ascent," that is to the long embankment which led up from the central valley of the town to the sacred enclosure. As the causeway is actually in existence, though very much concealed under the mass of houses which fill the valley, the gate Shallecheth can hardly fail to be identical with the *Bab Silsilen*, or *Sinsleh*, which enters the west wall of the Haram area opposite the south end of the platform of the Dome of the Rock, about 600 feet from the southwest corner of the Haram wall. For the bearing of this position on the topography of the Temple, see that article.

The signification of *shalleceth* is "falling or casting down." The LXX. however, appear to have read לְשַׁכָּה,<sup>d</sup> the word which they usually render by παστοφοριον. This would point to the "chambers" of the Temple. [G.]

SHAL'LUM (שַׁלּוּם: Σελλούμ: *Sellum*),

the fifteenth king of Israel, son of Jabesh, conspired against Zechariah, son of Jeroboam II., killed him, and brought the dynasty of Jehu to a close, B.C. 770, according to the prophecy in 2 K. x. 30, where it is promised that Jehu's children should occupy the throne of Israel to the fourth generation. In the English version of 2 K. xv. 10, we read, "And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead." And so the Vulg. *percussitque eum palam et interfecit*. But in the LXX. we find Κεβλαάμ instead of *before the people*, i. e. Shallum and Keblzam killed Zechariah. The common editions read ἐν Κεβλαάμ, meaning that Shallum killed Zechariah in Keblaam; but no place of such a name is known, and there is nothing in the Heb. to answer to ἐν. The words translated *before the people, palam*, Κεβλαάμ, are קָבַל עִם. Ewald (*Geschichte* iii. 598) maintains that קָבַל never occurs in prose,<sup>e</sup> and

<sup>c</sup> It will be seen that Shalim contains the *Ain* which is absent from Shalem. It is, however, present in Shual.

<sup>d</sup> At the same time omitting מַסְלָה, "the causeway," or confounding it with the word before it.

<sup>e</sup> Is not the objection rather that the word is Chaldee? It occurs repeatedly in Daniel (ii. 31; iii. 3; v. 1, 5, 10), and also in the Chaldee portions of Ezra (iv. 16; vi. 13).

\* The traditional explanation of the word among the Jews, as stated by Rashi, is that Jacob arrived before Shechem sound from his lameness (incurred at Peniel), and with his wealth and his faith alike uninjured.

\* Many MSS. have Σεγαλίμ or Σεγαλειμ (see Holmes and Parsons), the reading followed by Tischendorf in his text (1856). The reading of the Alex. is remarkable for the expression of the presence of the *y* in the Hebrew word, usually rendered in Greek by *y*.



that **דַּו** would be **דַּוָּן** if the Latin and English translations were correct. He also observes that in ver. 14, 25, 30, where almost the same expression is used of the deaths of Shallum, Pekahiah, and Pekah, the words *before the people* are omitted. Hence he accepts the translation in the Vatican MS. of the LXX., and considers that **Κεβολαμ** or **Κεβλαδμ** was a fellow-conspirator or rival of Shallum, of whose subsequent fate we have no information. On the death of Zechariah, Shallum was made king, but, after reigning in Samaria for a month only, was in his turn dethroned and killed by Menahem. To these events Ewald refers the obscure passage in Zech. xi. 8:—*Three shepherds also I cut off in one month, and my soul abhorred them*—the three shepherds being Zechariah, Qobolam, and Shallum. This is very ingenious: we must remember, however, that Ewald, like certain English divines (Mede, Hammond, Newcome, Secker, Pye Smith), thinks that the latter chapters of the prophecies of Zechariah belong to an earlier date than the rest of the book. [G. E. L. C.]

2. (**Σελλάμ**; Alex. **Σελλούμ** in 2 K.). The husband (or son, according to the LXX. in 2 K.) of Huldah the prophetess (2 K. xxii. 14; 2 Chr. xxxiv. 22) in the reign of Josiah. He appears to have been keeper of the priestly vestments in the Temple, though in the LXX. of 2 Chr. this office is wrongly assigned to his wife.

3. (**Σαλούμ**; Alex. **Σαλλούμ**). A descendant of Sheshan (1 Chr. ii. 40, 41).

4. (Alex. **Σαλλούμ** in 1 Chr., **Σελλάμ** in Jer.). The third son of Josiah king of Judah, known in the Books of Kings and Chronicles as Jehoahaz (1 Chr. iii. 15; Jer. xxii. 11). Hengstenberg (*Christology of the O. T.* ii. p. 400, Eng. tr.) regards the name as symbolical, "the recompensed one," and given to Jehoahaz in token of his fate, as one whom God recompensed according to his deserts. This would be plausible enough if it were only found in the prophecy; but a genealogical table is the last place where we should expect to find a symbolical name, and Shallum is more probably the original name of the king, which was changed to Jehoahaz when he came to the crown. Upon a comparison of the ages of Jehoiakim, Jehoahaz or Shallum, and Zedekiah, it is evident that of the two last Zedekiah must have been the younger, and therefore that Shallum was the *third*, not the *fourth*, son of Josiah, as stated in 1 Chr. iii. 15.

5. (**Σαλέμ**.) Son of Shaul the son of Simeon (1 Chr. iv. 25).

6. (**Σαλώμ** in Chr., **Σελούμ** in Ezr.; Alex. **Σελλούμ**). A high-priest, son of Zadok and ancestor of Ezra (1 Chr. vi. 12, 13; Ezr. vii. 2). Called also SALUM (1 Esdr. viii. 1), and SADAMIAS (2 Esdr. i. 1).

7. (**Σελλούμ**.) A son of Naphthali (1 Chr. vii. 13). He and his brethren are called "sons of Bilhah," but in the Vat. MS. of the LXX., Shallum and the rest are the sons of Naphthali, and Balam (not Bilhah) is the son of Shallum. Called also SHILLEM.

8. (**Σαλώμ**; Alex. **Σαλλώμ** in 1 Chr. ix. 17: **Σελλούμ** in Ezr. ii. 42: **Σαλούμ**; Alex. **Σελλούμ** in Neh. vii. 45). The chief of a family of porters or gatekeepers of the east gate of the Temple, for the camps of the sons of Levi. His descendants were among those who returned with Zerubbabel.

In 1 Esdr. v. 28 he is called SALUM, and in Neh. xii. 25 MESHULLAM.

9. (**Σελλούμ**, **Σαλώμ**; Alex. **Σαλλώμ** in 1 Chr. ix. 19.) Son of Kore, a Korahite, who with his brethren was keeper of the thresholds of the tabernacle (1 Chr. ix. 19, 31), "and their fathers (were) over the camp of Jehovah, keepers of the entry." On comparing this with the expression in ver. 18, it would appear that Shallum the son of Kore and his brethren were gatekeepers of a higher rank than Shallum, Akkub, Talmon, and Ahiman, who were only "for the camp of the sons of Levi." With this Shallum we may identify Meshemiah and Shelemiah (1 Chr. xxvi. 1, 2, 9, 14), but he seems to be different from the last-mentioned Shallum.

10. (**Σελλάμ**.) Father of Jehizkiah, one of the heads of the children of Ephraim (2 Chr. xxviii. 12).

11. (**Σολμήν**; Alex. **Σολλάμ**.) One of the porters of the Temple who had married a foreign wife (Ezr. x. 24).

12. (**Σελλούμ**.) Son of Bani, who put away his foreign wife at the command of Ezra (Ezr. x. 42).

13. (**Σαλλούμ**; FA. **Σαλούμ**). The son of Hahesh and ruler of a district of Jerusalem. With his daughters he assisted Nehemiah in rebuilding the wall of the city (Neh. iii. 12).

14. (**Σαλώμ**.) The uncle of Jeremiah (Jer. xxxii. 7); perhaps the same as Shallum the husband of Huldah the prophetess. [JEREMIAH, vol. i. p. 966.]

15. (**Σελώμ**.) Father or ancestor of Maaseiah, "keeper of the threshold" of the Temple in the time of Jeremiah (Jer. xxxv. 4); perhaps the same as 9.

SHALLUN (**שָׁלוֹן**; **Σαλωμών**: *Sellum*). The son of Col-hozeh, and ruler of a district of the Mizpah. He assisted Nehemiah in repairing the spring gate, and "the wall of the pool of Hahshelach" (A. V. "Siloah") belonging to the king's garden, "even up to the stairs that go down from the city of David" (Neh. iii. 15).

SHALMA'I (**שָׁלַמַי**, *Keri*; **שָׁלַי** in Ezr., **שָׁלַי** in Neh.: **Σελαμί**, **Σελμεϊ**; Alex. **Σελαμει**, **Σελμει**: *Semlaï*, *Selmaï*). The children of Shalmai (or SHAMLAI, as in the margin of Ezr. ii. 46) were among the Nethinim who returned with Zerubbabel (Ezr. ii. 46; Neh. vii. 48). In Neh. the name is properly SALMAI. In 1 Esdr. v. 30 it is written SUBAI.

SHAL'MAN (**שָׁלְמָן**; **Σαλαμάν**: *Salmana*). Shalmaneser, king of Assyria (Hos. x. 14). The versions differ in a remarkable manner in their rendering of this verse. The LXX. read **שָׁלְמָן** (**ἀρχων**), for **שָׁלְמָן**, *shôd* (in which they are followed by the Arabic of the Polyglot), and "Jeroboam" (Alex. "Jerubbaal") for "Arbel." The Vulgate reading "Jerubbaal," appears to have confounded Shalman with Zalmunna, and renders the clause, *sicut vastatus est Salmana a domo ejus qui judicavit Baal in die praelii*. The Targum of Jonathan and Peshito-Syriac both give "Shalma;" the former for **שָׁלְמָן אַרְבֵּל**, reading **בְּמַאֲרָב**, "by an ambush," the latter, **שָׁלְמָן אֶל**, "Beth-el." The Chaldee translator seems to have caught only the first letters of the word "Arbel," while the Syrian only saw the last two. The Targum possibly regards "Shal"

<sup>1</sup> Q is the best representative of the Hebrew **שָׁלְמָן**.



as an appellative, "the peaceable," following the traditional interpretation of the verse recorded by Rashi, whose note is as follows: "As enemies that come upon a people dwelling in peace, suddenly by means of an ambush, who have not been warned against them to flee before them, and destroy all."

**SHALMANE'SER** (שַׁלְמַנְאֶסֶר: Σαλαμανασάρ; Joseph. Σαλμανασσάρης: *Salmanasar*) was the Assyrian king who reigned immediately before Sargon, and probably immediately after Tiglath-pileser. Very little is known of him, but Sargon, his successor, who was of a different family, and most likely a rebel against his authority [SARGON], seems to have destroyed his monuments. He can scarcely have ascended the throne earlier than B.C. 730, and may possibly not have done so till a few years later. [TIGLATH-PILESER.]

It must have been soon after his accession that he led the forces of Assyria into Palestine, where Hoshea, the last king of Israel, had revolted against his authority (2 K. xvii. 3). No sooner was he come than Hoshea submitted, acknowledged himself a "servant" of the Great King, and consented to pay him a fixed tribute annually. Shalmaneser upon this returned home; but soon afterwards he "found conspiracy in Hoshea," who had concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In B.C. 723 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to Samaria. The siege lasted to the third year (B.C. 721), when the Assyrian arms prevailed; Samaria fell; Hoshea was taken captive and shut up in prison, and the bulk of the Samaritans were transported from their own country to Upper Mesopotamia (2 K. xvii. 4-6, xviii. 9-11). It is uncertain whether Shalmaneser conducted the siege to its close, or whether he did not lose his crown to Sargon before the city was taken. Sargon claims the capture as his own exploit in his first year; and Scripture, it will be found, avoids saying that Shalmaneser took the place.<sup>a</sup> Perhaps Shalmaneser died before Samaria, or perhaps, hearing of Sargon's success, he left his troops, or a part of them, to continue the siege, and returned to Assyria, where he was defeated and deposed (or murdered) by his enemy.

According to Josephus, who professes to follow the Phoenician history of Menander of Ephesus, Shalmaneser engaged in an important war with Phoenicia in defence of Cyprus (*Ant.* ix. 14, 15). It is possible that he may have done so, though we have no other evidence of the fact; but it is perhaps more probable that Josephus, or Menander, made some confusion between him and Sargon, who certainly warred with Phoenicia, and set up a memorial in Cyprus. [SARGON.] [G. R.]

**SHAMA** (שָׁמָא: Σαμαθά; Alex. Σαμμά: *Sama*). One of David's guard, son of Hothan of Gath (1 Chr. xi. 44), and brother of Jehiel. Probably a Reubenite (see 1 Chr. v. 8).

**SHAMARI'AH** (שָׁמַרְיָה: Σαμορία; Alex. Σαμορία: *Somoria*). Son of Rehoboam by Abihail the daughter of Eliab (2 Chr. xi. 19).

<sup>a</sup> In 2 K. xvii. 6, the expression is simply "the king of Assyria took it." In 2 K. xviii. 9, 10, we find, still more remarkably, "Shalmaneser, king of Assyria, came against Samaria, and besieged it; and at the end of three years they took it."

**SHAMED** (שָׁמַד: Σεμμήρ: *Samad*). Properly SHAMER, or Shemer; one of the sons of Elpaal the Benjamite, who built Ono and Lod, with the towns thereof (1 Chr. viii. 12). The A. V. has followed the Vulg., as in the case of Shachia, and retains the reading of the Geneva Version Thirteen of Kennicott's MSS. have שָׁמַד.

**SHA'MER** (שָׁמֶר: Σεμήρ; Alex. Σεμμήρ: *Somer*). 1. A Merarite Levite, ancestor of Ethan (1 Chr. vi. 46).

2. (Σεμμήρ; Alex. Σωμήρ.) SHOMER the son of Heber an Asherite (1 Chr. vii. 34). His four sons are mentioned by name. [W. A. W.]

**SHAM'GAR** (שָׁמְגָר: Σαμεγάρ: *Samgar*: of uncertain etymology; compare Samgar-nebo). Son of Anath, judge of Israel after Ehud, and before Barak, though possibly contemporary with the latter, since he seems to be spoken of in Judg. v. 6 as a contemporary of Jael, if the reading is correct.<sup>b</sup> It is not improbable from his patronymic that Shamgar may have been of the tribe of Naphtali, since Beth-anath is in that tribe (Judg. i. 33). Ewald conjectures that he was of Dan—an opinion in which Bertheau (*On Judg.* iii. 31) does not coincide. And since the tribe of Naphtali bore a chief part in the war against Jabin and Sisera (Judg. iv. 6, 10, v. 18), we seem to have a point of contact between Shamgar and Barak. Anyhow, in the days of Shamgar, Israel was in a most depressed condition; the tributary Canaanites (Judg. i. 33), in league apparently with their independent kinsmen, the Philistines, rose against their Israelite masters, and the country became so unsafe, that the highways were deserted, and Hebrew travellers were obliged to creep unobserved by cross-roads and by-ways. The open villages were deserted, the wells were inaccessible, and the people hid themselves in the mountains. Their arms were apparently taken from them, by the same policy as was adopted later by the same people (Judg. iii. 31, v. 8; comp. with 1 Sam. xiii. 19-22), and the whole nation was cowed. At this juncture Shamgar was raised up to be a deliverer. With no arms in his hand but an ox-goad (Judg. iii. 31; comp. 1 Sam. xiii. 21), he made a desperate assault upon the Philistines, and slew 600 of them; an act of valour by which he procured a temporary respite for his people, and struck terror into the hearts of the Canaanites and their Philistine allies. But it was reserved for Deborah and Barak to complete the deliverance; and whether Shamgar lived to witness or participate in it we have no certain information. From the position of "the Philistines" in 1 Sam. xii. 9, between "Moab" and "Hazor," the allusion seems to be to the time of Shamgar. Ewald observes with truth that the way in which Shamgar is mentioned in Deborah's song indicates that his career was very recent. The resemblance to Samson, pointed out by him, does not seem to lead to anything. [A. C. H.]

**SHAM'HUTH** (שָׁמְהוּת: Σαμαώθ: *Samaoth*). The fifth captain for the fifth month in David's arrangement of his army (1 Chr. xxvii. 8). His designation הַיִּזְרָחַי, *hayyizrách*, i. e. the Yizrâch,

<sup>b</sup> The mention of Jael seems scarcely natural. It has occurred to the writer to conjecture for בִּימֵי יַעַר בִּישְׂרָאֵל, as in ver. 7. Dr. Donaldson (*Jasher* p. 271-2) conjectures וּמֵעַלָּה, "and previously."



is probably for **חֲזַרְחִי**, *hazzarchi*, the Zarhite, or descendant of Zerah the son of Judah. From a comparison of the lists in 1 Chr. xi., xxvii., it would seem that Shamhuth is the same as SHAMMOTH the Hararite. [W. A. W.]

**SHA'MIR** (**שָׁמִיר**: *Σαμείρ*; Alex. in Josh. *Σαφείρ*, in Judg. *Σαμαρεία*: *Samir*). The name of two places in the Holy Land.

1. A town in the mountain district of Judah (Josh. xv. 48, only). It is the first in this division of the catalogue, and occurs in company with JATTIR in the group containing SOCHO and ESHEMOTH. It therefore probably lay some eight or ten miles south of Hebron, in the neighbourhood of the three places just named, all of which have been identified with tolerable certainty. But it has not itself been yet discovered.

2. A place in Mount Ephraim, the residence and burial-place of Tola the judge (Judg. x. 1, 2). It is singular that this judge, a man of Issachar, should have taken up his official residence out of his own tribe. We may account for it by supposing that the plain of Esdraelon, which formed the greater part of the territory of Issachar, was overrun, as in Gideon's time, by the Canaanites or other marauders, of whose incursions nothing whatever is told us—though their existence is certain—driving Tola to the more secure mountains of Ephraim. Or, as Manasseh had certain cities out of Issachar allotted to him, so Issachar on the other hand may have possessed some towns in the mountains of Ephraim. Both these suppositions, however, are but conjecture, and have no corroboration in any statement of the records.

Shamir is not mentioned by the ancient topographers. Schwarz (151) proposes to identify it with *Sanir*, a place of great natural strength (which has some claims to be Bethulia), situated in the mountains, half-way between Samaria and Jenin, about eight miles from each. Van de Velde (*Mém.* 348) proposes *Khirbet Sammer*, a ruined site in the mountains overlooking the Jordan valley, ten miles E.S.E. of *Nâblus*. There is no connexion between the names Shamir and Samaria, as proposed in the Alex. LXX. (see above), beyond the accidental one which arises from the inaccurate form of the latter in that Version, and in our own, it being correctly *Shomron*. [G.]

**SHA'MIR** (**שָׁמִיר**; *Keri*, **שָׁמִיר**: *Σαμήρ*: *Samir*). A Kohathite, son of Micah, or Michah, the firstborn of Uzziel (1 Chr. xxiv. 24).

**SHAM'MA** (**שָׁמַי**: *Σαμά*; Alex. *Σαμμά*: *Samma*). One of the sons of Zophar, an Asherite (1 Chr. vii. 37).

**SHAM'MAH** (**שָׁמַי**: *Σομε*; Alex. *Σομμέ* in 1 Chr. i. 37: *Samma*). 1. The son of Reuel the son of Esau, and one of the chieftains of his tribe (Gen. xxxvi. 13, 17; 1 Chr. i. 37).

2. (*Σαμά*; Alex. *Σαμμά*: *Samma*.) The third son of Jesse, and brother of David (1 Sam. xvi. 9, xvii. 13). Called also SHIMEA, SHIMEAH, and SHIMMA. He was present when Samuel anointed David, and with his two elder brothers joined the Hebrew army in the valley of Elah to fight with the Philistines.

3. (*Σαμά*; Alex. *Σαμμά*: *Samma*.) One of the three greatest of David's mighty men. He was with him during his outlaw life in the cave of Adullam, and signalled himself by defending a

piece of ground full of lentiles against the Philistines on one of their marauding incursions. This achievement gave him a place among the first of the heroes, who on another occasion cut their way through the Philistine garrison, and brought down water from the well of Bethlehem (2 Sam. xxiii. 11-17). The text of Chronicles at this part is clearly very fragmentary, and what is there attributed to Eleazar the son of Dodo properly belongs to Shammah. There is still, however, a discrepancy in the two narratives. The source of Shammah's exploit is said in Samuel to be a field of lentiles (**עֲדָשִׁים**), and in 1 Chron. a field of barley (**שְׁעוּרִים**). Kennicott proposes in both cases to read "barley," the words being in Hebrew so similar that one is produced from the other by a very slight change and transposition of the letters (*Diss.* p. 141). It is more likely, too, that the Philistines should attack and the Israelites defend a field of barley than a field of lentiles. In the Peshito-Syriac, instead of being called "the Hararite," he is said to be "from the king's mountain" (**ܟܝܢܘܢ ܡܘܢܬܐ**), and the same

is repeated at ver. 25. The Vat. MS. of the LXX. makes him the son of Asa (*υἱὸς Ἀσα ὁ Ἀρουδαῖος*, where *Ἀρουδαῖος* was perhaps the original reading). Josephus (*Ant.* vii. 12, §4) calls him *Cesabaenus* the son of Ilus (*Ἰλουῦ μὲν υἱὸς Κησαβαῖος δὲ ὄνομα*).

4. (*Σαμά*; Alex. *Σαμμά*: *Samma*.) The Harodite, one of David's mighty men (2 Sam. xxiii. 23). He is called "SHAMMOTH the Hararite" in 1 Chr. xi. 27, and in 1 Chr. xxvii. 8 "SHAMHUTH the Izrahite." Kennicott maintained the true reading in both to be "Shamhoth the Harodite" (*Diss.* p. 141).

5. (*Σαμνάν*; Alex. *Σαμνάς*.) In the list of David's mighty men in 2 Sam. xxiii. 32, 33, we find "Jonathan, Shammah the Hararite;" while in the corresponding verse of 1 Chr. xi. 34, it is "Jonathan, the son of Shage the Hararite." Combining the two, Kennicott proposes to read "Jonathan, the son of Shamha, the Hararite," David's nephew who slew the giant in Gath (2 Sam. xxi. 21). Instead of "the Hararite," the Peshito-Syriac has "of the Mount of Olives" (**ܟܝܢܘܢ ܡܘܢܬܐ ܗܝܘܠܝܘܬ**), in 2 Sam. xxiii. 33, and in 1 Chr. xi. 34.

"of Mount Carmel" (**ܟܝܢܘܢ ܡܘܢܬܐ ܟܪܡܠ**), but the origin of both these interpretations is obscure. [W. A. W.]

**SHAMMA'I** (**שָׁמַי**: *Σαμαί*; Alex. *Σαμμά*: *Semai*). 1. The son of Onam, and brother of Jada (1 Chr. ii. 28, 32). In the last-quoted version of the LXX. give *Ἀχισαμάς* for "the brother of Shammai."

2. (*Σαμμά*.) Son of Rekem, and father of founder of Maon (1 Chr. ii. 44, 45).

3. (*Σεμεί*; Alex. *Σεμμαί*.) The brother of Meriam and Ishbah the founder of Eshtemoa, in an obscure genealogy of the descendants of Judah (1 Chr. iv. 17). Rabbi D. Kimchi conjectures that these were the children of Mered by his Egyptian wife Bithiah, the daughter of Pharaoh. [M.] The LXX. makes Jether the father of all these. The tradition in the *Quaest. in Libr. Paral.* identifies Shammai with Moses, and Ishbah with Aaron.

**SHAM'MOTH** (**שָׁמֹת**: *Σαμώθ*; Alex. *Σαμώθ*: *Sammoth*). The Hararite, one of David's



found (1 Chr. xi. 27). He is apparently the same with "Shammah the Harodite" (2 Sam. xxiii. 25), and with "Shamhuth" (1 Chr. xxvii. 8).

**SHAMMU'A** (שִׁמּוּא; Σαμουήλ; Alex. Σαμουά; *Sammua*). 1. The son of Zaccur (Num. xiv. 4) and the spy selected from the tribe of Reuben.

2. (Σαμαδ; Alex. Σαμμαού; *Samua*.) Son of Zaccur, by his wife Bathsheba, born to him in Jerusalem (1 Chr. xiv. 4). In the A. V. of 2 Sam. v. 17 he is called SHAMMUAH, and in 1 Chr. iii. 5 SHAMMUA.

3. (Σαμουί; FA. Σαμουεί.) A Levite, the father of Abia (Neh. xi. 17). He is the same as SHEPHAN the father of Obadiah (1 Chr. ix. 16).

4. (Σαμουέ; *Sammua*.) The representative of the priestly family of Bilgah, or Bilgai, in the days of the high-priest Joiakim (Neh. xii. 18).

**SHAMMU'AH** (שִׁמּוּא; Σαμμούς; Alex. Σαμουεί; *Samua*). Son of David (2 Sam. v. 14); elsewhere called SHAMMUA, and SHIMEA.

**SHAMSHERA'I** (שִׁמְשֵׁרַי; Σαμσαρί; Alex. Σαμσαρία; *Samsari*). One of the sons of Jeroham, a Benjamite, whose family lived in Jerusalem (1 Chr. viii. 26).

**SHAPHAM** (שִׁפְחָם; Σαφάμ; *Saphan*). A Gadite who dwelt in Bashan (1 Chr. v. 12). He was second in authority in his tribe.

**SHAPHAN** (שִׁפְחָן; Σαφφάν; Alex. Σαφφάν; 2 K. xxii., but elsewhere both MSS. have Σαφάν; *Saphan*). The scribe or secretary of King Josiah.

He was the son of Azaliah (2 K. xxii. 3; 2 Chr. xxxiv. 8), father of Ahikam (2 K. xxii. 12; 2 Chr. xxxiv. 20), Elasah (Jer. xxix. 3), and Gemariah (Jer. xxxvi. 10, 11, 12), and grandfather of Gedaliah (Jer. xxxix. 14, xl. 5, 9, 11, xli. 2, xliii. 6), Shabiah (Jer. xxxvi. 11), and probably of Jaazaniah (Ez. viii. 11). There seems to be no sufficient reason for supposing that Shaphan the father of Ahikam, and Shaphan the scribe, were different persons.

The history of Shaphan brings out some points with regard to the office of scribe which he held. He appears on an equality with the governor of the city and the royal recorder, with whom he was sent by the king to Hilkiah to take an account

of the money which had been collected by the Levites for the repair of the Temple and to pay the workmen (2 K. xxii. 4; 2 Chr. xxxiv. 9; comp. 2 K. xii. 10). Ewald calls him Minister of Finance (Gesch. iii. 697). It was on this occasion that Hilkiah communicated his discovery of a copy of the Law, which he had probably found while making preparations for the repair of the Temple. [HILKIAH, vol. i. p. 814.] Shaphan was entrusted to deliver it to the king. Whatever may have been the portion of the Pentateuch thus discovered, the manner of its discovery, and the conduct of the king upon hearing it read by Shaphan, prove that for many years it must have been lost and its contents forgotten. The part read was apparently from Deuteronomy, and when Shaphan ended, the king sent him with the high-priest Hilkiah, and other men of high rank, to consult Huldah the prophetess. Her answer moved Josiah deeply, and the work which began with the restoration of the decayed fabric of the Temple, quickly took the form of a thorough reformation of religion and revival of the Levitical services, while all traces of idolatry were for a time swept away. Shaphan was then probably an old

man, for his son Ahikam must have been in a position of importance, and his grandson Gedaliah was already born, as we may infer from the fact that thirty-five years afterwards he is made governor of the country by the Chaldeans, an office which would hardly be given to a very young man. Be this as it may, Shaphan disappears from the scene, and probably died before the fifth year of Jehoiakim, eighteen years later, when we find Elishama was scribe (Jer. xxxvi. 12). There is just one point in the narrative of the burning of the roll of Jeremiah's prophecies by the order of the king, which seems to identify Shaphan the father of Ahikam with Shaphan the scribe. It is well known that Ahikam was Jeremiah's great friend and protector at court, and it was therefore consistent with this friendship of his brother for the prophet that Gemariah the son of Shaphan should warn Jeremiah and Baruch to hide themselves, and should intercede with the king for the preservation of the roll (Jer. xxxvi. 12, 19, 25).

[W. A. W.]

**SHA'PHAT** (שִׁפְחָת; Σαφάτ; *Saphat*). 1. The son of Hori, selected from the tribe of Simeon to spy out the land of Canaan (Num. xiii. 5).

2. The father of the prophet Elisha (1 K. xix. 16, 19; 2 K. iii. 11, vi. 31).

3. (Σαφάθ; Alex. Σαφάτ.) One of the six sons of Shemaiah in the royal line of Judah (1 Chr. iii. 22).

4. (ὁ γραμματεὺς.) One of the chiefs of the Gadites in Bashan (1 Chr. v. 12).

5. (Σωφάτ.) The son of Adlai, who was over David's oxen in the valleys (1 Chr. xxvii. 29).

**SHA'PHER, MOUNT** (שִׁפְחָרְהָר; Σαφάρ. Num. xxxiii. 23). The name of a desert station where the Israelites encamped, of which no other mention occurs. The name probably means "mount of pleasantness," but no site has been suggested for it.

[H. H.]

**SHARA'I** (שִׁרַי; Σαριού; FA. Σαρονέ; *Sarai*). One of the sons of Bani who put away his foreign wife at the command of Ezra (Ezr. x. 40). He is called ESRIL in 1 Esdr. ix. 34.

**SHARA'IM** (שִׁעַרַיִם, *i. e.* Shaaraim; Σακαρείμ; Alex. Σαργαρείμ; *Sarim* and *Saraim*). An imperfect version (Josh. xv. 36 only) of the name which is elsewhere more accurately given SHARA-RAIM. The discrepancy does not exist in the original, and doubtless arose in the A. V. from adherence to the Vulgate.

[G.]

**SHA'RAR** (שִׁרָר; 'Αρατ; Alex. 'Απάδ; *Sarar*). The father of Ahiam the Hararite, one of David's guard (2 Sam. xxiii. 33). In 1 Chr. xi. 35 he is called SACAR, which Kennicott (*Diss.* p. 203) thinks the true reading.

**SHARE'ZER** (שִׁרְאָצַר; Σαρασάρ; *Sarasar*) was a son of Sennacherib, whom, in conjunction with his brother Adrammelech, he murdered (2 K. xix. 37). Moses of Chorene calls him Sanasar, and says that he was favourably received by the Armenian king to whom he fled, and given a tract of country on the Assyrian frontier, where his descendants became very numerous (*Hist. Armen.* i. 22). He is not mentioned as engaged in the murder, either by Polyhistor or Abydenus, who both speak of Adrammelech.

[G. R.]

\* Codex A here retains the γ as the equivalent for the ψ, which has disappeared from the name in Codex B. The first ρ, however, is unusual. [Comp. TIDAL.]



SHA'RON (הַשָּׂרֹן, with the def. article: ὁ Σαρών; \* δ δρυμός; τὸ πεδίον: *Saron, campestris, campus*). A district of the Holy Land occasionally referred to in the Bible<sup>b</sup> (1 Chr. v. 16, xxvii. 29; Is. xxxiii. 9, xxxv. 2, lxx. 10; Cant. ii. 1; Acts ix. 35, A. V. SARON). The name has on each occurrence, with one exception only, the definite article—*has-Sharôn*—as is the case also with other districts—the Arabah, the Shefelah, the Ciccar; and on that single occasion (1 Chr. v. 16), it is obvious that a different spot must be intended to that referred to in the other passages. This will be noticed further on. It would therefore appear that “the Sharon” was some well-defined region familiar to the Israelites, though its omission in the formal topographical documents of the nation shows that it was not a recognised division of the country, as the Shefelah for example. [SHEFELAH.] From the passages above cited we gather, that it was a place of pasture for cattle, where the royal herds of David grazed (1 Chr. xxvii. 29); the beauty of which was as generally recognised as that of Carmel itself (Is. xxxv. 2); and the desolation of which would be indeed a calamity (xxxiii. 9), and its re-establishment a symbol of the highest prosperity (lxx. 10). The rose of Sharon (possibly the tall graceful and striking squill), was a simile for all that a lover would express (Cant. ii. 1). Add to these slight traits the indications contained in the renderings of the LXX., τὸ πεδίον, “the plain,” and ὁ δρυμός, “the wood,” and we have exhausted all that we can gather from the Bible of the characteristics of Sharon.

The only guide to its locality furnished by Scripture is its mention with Lydda in Acts ix. 35. There is, however, no doubt of the identification of Sharon. It is that broad rich tract of land which lies between the mountains of the central part of the Holy Land and the Mediterranean—the northern continuation of the SHEFELAH. Josephus but rarely alludes to it, and then so obscurely that it is impossible to pronounce with certainty, from his words alone, that he does refer to it. He employs the same term as the LXX., “woodland.” Δρυμοὶ τὸ χωρίον καλεῖται, says he (*Ant.* xiv. 13, §3; and comp. *B. J.* i. 13, §2), but beyond its connexion with Carmel there is no clue to be gained from either passage. The same may be said of Strabo (xvi. 28), who applies the same name, and at the same time mentions Carmel.

*Sharon* is derived by Gesenius (*Thes.* 642) from שָׂרַן, to be straight or even—the root also of *Mishor*, the name of a district east of Jordan. The application to it, however, by the LXX., by Josephus, and by Strabo, of the name Δρυμός or Δρυμοί—“woodland,” is singular. It does not seem certain that that term implies the existence of wood on the plain of Sharon. Reland has pointed out (*Pal.* 190) that the Saronicus Sinus, or Bay of Saron, in Greece, was so called (Pliny, *N. H.* v. 5) because of its woods, σάρωνις meaning an oak. Thus it is not impossible that Δρυμός was used as an equivalent of the name Sharon, and was not intended to denote the presence of oaks or woods on

\* Two singular variations of this are found in the Vat. MS. (Mai), viz. 1 Chr. v. 16, Γεριάμ; and xxvii. 29, Ἀσειδῶν, where the A is a remnant of the Hebrew def. article. It is worthy of remark that a more decided trace of the Heb. article appears in Acts ix. 35, where some MSS. have ασσαρώνα.

the spot. May it not be a token that the original meaning of Saron, or Sharon, is not that which it has received Hebrew root would imply, and that it has perished except in this one instance? The Alexandrine Jews who translated the LXX. are not likely to have known much either of the Saronic gulf, or of its connexion with a Greek word.—Eusebius and Jerome (*Onomasticon*, “Saron”), under the name of Saronas, specify it as the region extending from Caesarea to Joppa. And this is corroborated by Jerome in his comments on the three passages in Isaiah, in one of which (on lxx. 10) he appears to extend it as far south as Jamnia. There are occasional allusions to wood in the description of the events which occurred in this district in later times. Thus, in the Chronicles of the Crusades, the “Forest of Saron” was the scene of one of the most romantic adventures of Richard (Michaud, *Histoire*, viii.), the “Forest of Assur” (*i. e.* Arsuf) is mentioned by Voltaire (iv. 16). To the S.E. of *Kaisariyeh* there is still “a dreary wood of (natural) dwarf pines and entangled bushes” (Thomson, *Land and Book*, ch. 33). The orchards and palm-groves round *Jamnia*, *Lydd*, and *Ramleh*, and the dense thickets of date in the neighbourhood of the two last—as well as the mulberry plantations in the valley of the Ajlun a few miles from Jaffa—an industry happily increasing every day—show how easily wood might be maintained by care and cultivation (see Stanley, *S. & P.* 260 note).

A general sketch of the district is given under the head of PALESTINE (pp. 672, 673). Jerome (*Comm.* on Is. xxxv. 2) characterises it in words which admirably portray its aspects even at the present:—“Omnis igitur candor (the white sand-hills of the coast), cultus Dei (the wide crops of the finest corn), et circumcisionis scientia (the well-trimmed plantations) et loca uberrima et campestris (the long gentle swells of rich red and black earth) quae appellantur Saron.”

2. (שָׂרוֹן: Γεριάμ; Alex. Σαρων: *Saron*). The SHARON of 1 Chr. v. 16, to which allusion has already been made, is distinguished from the western plain by not having the article attached to its name as the other invariably has. It is also apparent from the passage itself that it was some district to the east of Jordan in the neighbourhood of Gilead and Bashan. The expression “suburbs” (שָׂרוֹן) is in itself remarkable. The name has not been met with in that direction, and the only approach to an explanation of it is that of Prof. Stanley (*S. & P.* App. §7), that Sharon may here be a synonym for the *Mishor*—a word probably derived from the same root, describing a region with some of the same characteristics, and attached to the pastoral plains east of the Jordan.

SHA'RONITE, THE (הַשָּׂרוֹנִי: δ Σαρωνίτης; Alex. Σαρωνιτης: *Saronites*). Shitar, who had charge of the royal herds pastured in Sharon (1 Chr. xxvii. 29), is the only Sharonite mentioned in the Bible.

SHAR'UHEN (שָׂרוּהֵן: οἱ ἀργολεῖ ἀβρῶν, in both MSS.: *Sareon*). A town, named in Josh. xii. 11.

<sup>b</sup> The Lasharon of Josh. xii. 18, which some scholars consider to be Sharon with a preposition prefixed, appears to the writer more probably correctly given in the A. V. [LASHARON.]

<sup>c</sup> Probably reading שָׂרוּהֵן, as Reland conjectures.



amongst those which were allotted within Judah to Simeon. Sharuhem does not appear in the catalogue of the cities of Judah; but instead of occupying the same position with regard to the other names, we find SHILHIM (xv. 32). In the 1 Chr. on the other hand, the same position is occupied by SHAARAIM (iv. 31). Whether these are different places, or different names of the same place, or mere variations of careless copyists; and, in the latter case, which is the original form, it is perhaps impossible now to determine. Of the three, Shaaraim would seem to have the strongest claim, since we know that it was the name of a place in another direction, while Shilhim and Sharuhem are found once only. If so, then the *Ain* which occurs in Shaaraim has disappeared in the others.

Isabel (*Exeg. Handb.* on Josh. xv. 32) calls attention to Tell Sheri'ah, about 10 miles West of Be'er-Seba, at the head of Wady Sheri'ah (the "watering-place"). The position is not unsuitable, but as to its identity with Shaaraim or Sharuhem we can say nothing. [G.]

SHASHA'I (שׂשׂאִי: Σεσαί: *Sisai*). One of the sons of Bani who had married a foreign wife and put her away in the time of Ezra (Ezr. x. 40).

SHA'SHAK (שׂשׂק: Σωσήκ: *Sesac*). A Benjamite, one of the sons of Beriah (1 Chr. viii. 14, 25).

SHIA'UL (שׂאִוּל: Σαούλ: Alex. Σαμουήλ in Gen.: *Saül*). 1. The son of Simeon by a Canaanitish woman (Gen. xvi. 10; Ex. vi. 15; Num. xvi. 13; 1 Chr. iv. 24), and founder of the family of the SHAULITES. The Jewish traditions identify him with Zimri, "who did the work of the Canaanites in Shittim" (Targ. Pseudojon. on Gen. xvi.).

2. Shaul of Rehoboth by the river was one of the kings of Edom, and successor of Samlah (1 Chr. i. 48, 49). In the A. V. of Gen. xxxvi. 37 he is inaccurately called SAUL.

3. A Kohathite, son of Uziah (1 Chr. vi. 24).

SHA'VEH, THE VALLEY OF (שׂוּהַ עֵמֶק; Samar. Cod. adds the article, הַשׂוּהַ עֵמֶק, Sam. Ver. שׂוּהַ עֵמֶק: τὴν Κοιλιάδα τὴν ὁ Σαυῆ; Alex. v. c. τ. Σαυην: *vallis Save quae est vallis regis*). A name found only in Gen. xiv. It is one of those archaic names with which this venerable chapter abounds—such as Bela, En-Mishpat, Ham, Haman-tamar—so archaic, that many of them have been elucidated by the insertion of their more modern equivalents in the body of the document, by a later but still very ancient hand. In the present case the explanation does not throw any light upon the locality of Shaveh:—"The valley of Shaveh, that is the Valley of the King" (ver. 17). True, the "Valley of the King" is mentioned again in 1 Chr. xviii. 18, as the site of a pillar set up by Absalom; but this passage again conveys no indication of its position, and it is by no means certain that the two passages refer to the same spot. The extreme obscurity in which the whole account of

Abram's route from Damascus is involved, has been already noticed under SALEM. A notion has been long<sup>d</sup> prevalent that the pillar of Absalom is the well-known pyramidal structure which forms the northern member of the group of monuments at the western foot of Olivet. This is perhaps originally founded on the statement of Josephus (*Ant.* vii. 10, §3) that Absalom erected (ἔστηκε) a column (στήλη) of marble (λίθου μαρμαρίνου) at a distance of two stadia from Jerusalem. But neither the spot nor the structure of the so-called "Absalom's tomb" agree either with this description, or with the terms of 2 Sam. xviii. 18. The "Valley of the King" was an *Emek*, that is a broad open valley, having few or no features in common with the deep rugged ravine of the Kedron. [VALLEY.] The pillar of Absalom—which went by the name of "Absalom's hand"—was set up, erected (בָּנָה), according to Josephus in marble—while the lower existing part of the monument (which alone has any pretension to great antiquity) is a monolith not erected, but excavated out of the ordinary limestone of the hill, and almost exactly similar to the so-called "tomb of Zechariah," the second from it on the south. And even this cannot claim any very great age, since its Ionic capitals and the ornaments of the frieze speak with unfaltering voice of Roman art.

Shaveh occurs also in conjunction with another ancient word in the name

SHA'VEH KIRIATHA'IM (שׂוּהַ קִרְיַתַּיִם: ἐν Σαυῆ τῆ πόλει: *Save Cariathaim*) mentioned in the same early document (Gen. xiv. 5) as the residence of the Emim at the time of Chedorlaomer's incursion. Kiriathaim is named in the later history, and, though it has not been identified, is known to have been a town on the east of the Jordan; and Shaveh Kiriathaim, which was also in the same region, was (if Shaveh mean "Valley") probably the valley in or by which the town lay. [G.]

SHAV'SHA (שׂוּשׂא: Σουσα; FA. Σόβς. *Susa*). The royal secretary in the reign of David (1 Chr. xviii. 16). He is apparently the same with SERAIAH (2 Sam. viii. 17), who is called Σεισά by Josephus (*Ant.* vii. 5, §4), and Σασά in the Vat. MS. of the LXX. SHISHA is the reading of two MSS. and of the Targum in 1 Chr. xviii. 16. In 2 Sam. xx. 25 he is called SHEVA, and in 1 K. iv. 3 SHISHA.

SHAWM. In the Prayer-book version of Ps. xcvi. 7, "with trumpets also and *shawms*" is the rendering of what stands in the A. V. "with trumpets and sound of *cornet*." The Hebrew word translated "cornet" will be found treated under that head. The "shawm" was a musical instrument resembling the clarinet. The word occurs in the forms *shalm*, *shalmie*, and is connected with the Germ. *schalmeie*, a reed-pipe.

"With *shawms* and trumpets and with clarions sweet."  
SPENSER, *F. Q.* i. 12, §13.

In the very expression "the Emek-Shaveh," which shows that the word had ceased to be intelligible to the writer, who added to it a modern word of the same meaning with itself. It is equivalent to such names as "Puente d'Alcantara," "the Greens Steps," &c., where the one part of the name is a mere repetition or translation of the other, and which cannot exist till the meaning of the older term is obsolete.

<sup>d</sup> Perhaps first mentioned by Benjamin of Tudela (A. D. 1160), and next by Maundeville (1323).

\* The Targum of Onkelos gives the same equivalent, but with a curious addition, "the plain of Mefana, which is the king's place of racing;" recalling the ἵππόδρομος strongly inserted by the LXX. in Gen. xlviii. 7.

† This is one of the numerous instances in which the Vatican Cod. (Mai) agrees with the Alex., and disagrees with the ordinary text, which in this case has the *Saül*.

‡ If the signification of *Shaveh* be "valley," as Gesenius and Flast assert, then its extreme antiquity is involved



\*Even from the shrillest *shaum* unto the cornamute."  
DRAYTON, *Polyolb.* iv. 366.

Mr. Chappell says (*Pop. Mus.* i. 35, note *b*), "The modern clarionet is an improvement upon the shawm, which was played with a reed like the wayte, or hautboy, but, being a bass instrument, with about the compass of an octave, had probably more the tone of a bassoon." In the same note he quotes one of the "proverbis" written about the time of Henry VII. on the walls of the Manor House at Leckingfield near Beverley, Yorkshire:—

"A shawme maketh a swete sounde, for he tunythe the basse;

It mountithe not to hye, but kepith rule and space.

Yet yf it be blowne with to vehement a wynde,

It makithe it to mysgerve out of his kinde."

From a passage quoted by Nares (*Glossary*) it appears that the shawm had a mournful sound:—

"He—

That never wants a Gilead full of balm

For his elect, shall turn thy woful *shalm*

Into the merry pipe."

G. TOOKER, *Belides*, p. 18. [W. A. W.]

SHEAL' (שֵׁאל: Σαλουία: Alex. Σαάλ: Saal).

One of the sons of Bani who had married a foreign wife (*Ezr.* x. 29). In 1 *Esd.* ix. 30 he is called JASAEEL.

SHEAL'TIEL (שֵׁאל־תִּיַּל, but three times in Haggai שֵׁאל־תִּיַּל: Σαλαθιήλ: *Salathiel*). Father of Zerubbabel, the leader of the Return from Captivity (*Ezr.* iii. 2, 8, v. 2, *Neh.* xii. 1; *Hagg.* i. 1, 12, 14, ii. 2, 23). The name occurs also in the original of 1 *Chr.* iii. 17, though there rendered in the A. V. SALATHIEL. That is its equivalent in the books of the Apocrypha and the N. T.; and under that head the curious questions connected with his person are examined.

SHEARIAH (שְׁעָרִיָּה: Σαρια: Alex. Σαρία in 1 *Chr.* ix. 44: *Saria*). One of the six sons of Azel, a descendant of Saul (1 *Chr.* viii. 38, ix. 44).

SHEARING-HOUSE, THE (בֵּית עֶקֶר) \*הַרְעִים: Βαιθακάθ τῶν ποιμένων; Alex. Βαιθακάθ τ. π.: *camera pastorum*). A place on the road between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2 *K.* x. 12, 14). The translators of our version have given in the margin the literal meaning of the name—"house of binding of the shepherds," and in the text an interpretation perhaps adopted from Jos. Kimchi. Binding, however, is but a subordinate part of the operation of shearing, and the word *akad* is not anywhere used in the Bible in connexion therewith. The interpretation of the Targum and Arabic version, adopted by Rashi, viz. "house of the meeting of shepherds," is accepted by Simonis (*Onom.* 186) and Gesenius (*Thes.* 195 *b*). Other renderings are given by Aquila and Symmachus. None of them, however, seem satisfactory, and it is probable that the original meaning has escaped. By the LXX., Eusebius, and Jerome, it is treated as a proper name, as they also treat the "garden-house" of ix. 27. Eusebius (*Onom.*) mentions it as a village of Samaria "in the great plain [of Esdraelon] 15 miles from Legeon." It is remarkable, that at a dis-

\* The last word of the three is omitted in ver. 14 in the original, and in both the Versions.

tance of precisely 15 Roman miles from *Legeon* the name of *Beth-Kad* appears in Van de Velde's map (see also *Rob. B.R.* ii. 316); but this place, though coincident in point of distance, is not on the plain, nor can it either belong to Samaria, or be on the road from Jezreel thither, being behind (south of) mount Gilboa. The slaughter at the well recalls the massacre of the pilgrims by Ishmael ben-Nethaniah at Mizpah, and the recent tragedy at Cawnpore. [G.]

SHE'AR-JA'SHUB (שֵׁאַר־יָשׁוּב: ὁ κάρω λειφθὲς Ἰασοῦβ: *qui derelictus est Jasub*). The son of Isaiah the prophet, who accompanied him when he went to meet Ahaz in the causeway of the fuller's field (*Is.* vii. 3). The name, like that of the prophet's other son, Maher-shalal-hash-bar, had a mystical significance, and appears to have been given with mixed feelings of sorrow and hope—sorrow for the captivity of the people, and hope that in the end a remnant should return to the land of their fathers (comp. *Is.* x. 20-22).

SHE'BA (שֵׁבַע: Σαβεέ; Joseph. Σαβαίος *Seba*). The son of Bichri, a Benjamite from the mountains of Ephraim (2 *Sam.* xx. 1-22), the last chief of the Absalom insurrection. He is described as a "man of Belial," which seems [comp. *Salm*] to have been the usual term of invective cast between the two parties. But he must have been a person of some consequence, from the immense effect produced by his appearance. It was in fact all but an anticipation of the revolt of Jeroboam. It was not, as in the case of Absalom, a mere conflict between two factions in the court of Judah, but a struggle, arising out of that conflict, on the part of the tribe of Benjamin to recover its lost ascendancy; a struggle of which some indications had been already manifested in the excessive bitterness of the Benjamite Shimei. The occasion seized by Sheba was the emulation, or if from loyalty, between the northern and southern tribes on David's return. Through the ancient custom, he summoned all the tribes "to their tents;" and then, and afterwards, Judah alone remained faithful to the house of David (2 *Sam.* xx. 1, 2). The king might well say, "Sheba the son of Bichri shall do us more harm than did Absalom" (*ib.* 6). What he feared was Sheba's occupation of the fortified cities. This fear was justified by the result. Sheba traversed the whole of Palestine, apparently rousing the population. Joab following him in full pursuit, and so deeply impressed with the gravity of the occasion, that the murder even of the great Amasa was but a passing incident in the campaign. He stayed but for the moment of the deed, and "pursued after Sheba the son of Bichri." The mass of the army halted for an instant by the bloody corpse, and then they also "went on after Joab to pursue after Sheba the son of Bichri." It seems to have been his intention to establish himself in the fortress of Abel-Beth-maacah—in the northmost extremity of Palestine—possibly allied to the cause of Absalom through his mother Maacah, and famous for the prudence of its inhabitants (2 *Sam.* xx. 18). That prudence was put to the test on the present occasion. Joab's terms were—the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow-citizens. The head of Sheba was thrown over the wall, and the insurrection ended.

2. (Σεβεέ; Alex. Σοβαθέ: *Sebe*.) A Gadite



one of the chiefs of his tribe, who dwelt in Bashan [A. P. S.] (Chr. v. 13).

**SHEBA** (שֶׁבָא; Σαβά: *Saba*). The name of these fathers of tribes in the early genealogies of Genesis, often referred to in the sacred books.

They are:—  
1. A son of Raamah, son of Cush (Gen. x. 7; Chr. i. 9).

2. (Alex. Σαβεύ, Σαβάν.) A son of Joktan (Gen. x. 22; 1 Chr. i. 22); the tenth in order of his sons.

3. (Σαβά, Σαβαί; Alex. Σαβάν, Σαβά.) A son of Jokshan, son of Keturah (Gen. xxv. 3; Chr. i. 32).

We shall consider, first, the history of the Joktanite Sheba; and, secondly, the Cushite Sheba and the Keturahite Sheba together.

It has been shown, in ARABIA and other parts of southern Arabia, and that the kingdom which they there founded was, for many centuries, called the kingdom of Sheba, after one of the sons of Joktan. They appear to have been preceded by an aboriginal race, which the Arabian historians describe as a people of gigantic stature, who cultivated the land and peopled the deserts alike, living with the Jinn in the "deserted quarter," or, like the tribe of Thamood, dwelling in caves. This people correspond, in their traditions, to the aboriginal races of whom remains are found wherever a civilized nation has supplanted and dispossessed the older race. But besides these extinct tribes, there are the evidences of Cushite settlers, who appear to have passed along the south coast from west to east, and who probably preceded the Joktanites, and mixed with them when they arrived in the country.

Sheba seems to have been the name of the great Arabian kingdom and the peoples which composed it, until that of Himyer took its place in later times. On this point much obscurity remains; but the Sabaeans are mentioned by Diod. Sic., who refers to the historical books of the kings of Egypt in the Alexandrian Library, and by Eratosthenes, as well as Artemidorus, or Agatharchides (iii. 38, 46), who is Strabo's chief authority; and the Homeritae or Himyerites are first mentioned by Strabo, in the expedition of Aelius Gallus (B.C. 24). Nowhere earlier, in sacred or profane records, are the latter people mentioned, except by the Arabian historians themselves, who place Himyer very high in their list, and ascribe importance to his family from that early time. We have endeavoured, in other articles, to show reasons for supposing that in this very name of Himyer we have the Red Man, and the origin of Erythrus, Erythraean Sea, Phoenicians, &c. [See ARABIA; RED SEA.] The apparent difficulties of the case are reconciled by supposing, as M. Caussin de Perceval (*Essai*, i. 54-5) has done, that the kingdom and its people received the name of Sheba (Arabic, Sebà), but that its chief and sometimes reigning family or tribe was that of Himyer; and that an old name was thus preserved until the foundation of the modern kingdom of Himyer or the Tubbaas, which M. Caussin is inclined to place about a century before our era, when the two great families of Himyer and Kahlan, together with smaller tribes, were united under the former. In support of the view that the name of Sheba applied to the kingdom and its people as a generic or national name, we find in the *Kámoos* "the name of Sebà comprises the tribes of the Yemen in common"

(s. v. Sebà); and this was written long after the later kingdom of Himyer had flourished and fallen. And further, as Himyer meant the "Red Man," so probably did Sebà. In Arabic, the verb Sebà, سَبَا, said of the sun, or of a journey, or of a fever, means "it altered" a man, i. e. by turning him red; the noun sebà, as well as sibà and sebee-ah, signifies "wine" (*Táj el-'Aroos* MS.). The Arabian wine was red; for we read "kumeyt is a name of wine, because there is in it blackness and redness" (*Siháh* MS.). It appears, then, that in Sebà we very possibly have the oldest name of the Red Man, whence came φοῖνιξ, Himyer, and Erythrus.

We have assumed the identity of the Arabic Sebà. سَبَا, with Sheba (שֶׁבָא). The pl. form שֶׁבָאִים corresponds with the Greek Σαβαῖος and the Latin Sabaei. Gesenius compares the Heb. with Eth. ስብእ, "man." The Hebrew *shin* is, in by far the greater number of instances, *sin* in Arabic (see Gesenius); and the historical, ethnological, and geographical circumstances of the case, all require the identification.

In the Bible, the Joktanite Sheba, mentioned genealogically in Gen. x. 28, recurs, as a kingdom, in the account of the visit of the queen of Sheba to king Solomon, when she heard of his fame concerning the name of the Lord, and came to prove him with hard questions (1 K. x. 1); "and she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones" (2). And, again, "she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon" (10). She was attracted by the fame of Solomon's wisdom, which she had heard in her own land; but the dedication of the Temple had recently been solemnized, and, no doubt, the people of Arabia were desirous to see this famous house. That the queen was of Sheba in Arabia, and not of Seba the Cushite kingdom of Ethiopia, is unquestionable; Josephus and some of the rabbinical writers<sup>a</sup> perversely, as usual, refer her to the latter; and the Ethiopian (or Abyssinian) church has a convenient tradition to the same effect (comp. Joseph. *Ant.* viii. 6, § 5; Ludolf, *Hist. Aethiop.* ii. 3; Harris' *Abyssinia*, ii. 105). The Arabs call her Bilkees (or Yelkamah or Balkamah; Ibn Khaldoon), a queen of the later Himyerites, who, if M. Caussin's chronological adjustments of the early history of the Yemen be correct, reigned in the first century of our era (*Essai*, i. 75, &c.); and an edifice at Ma-rib (Mariaba) still bears her name, while M. Fresnel read the name of "Almacah" or "Balmacah," in many of the Himyeritic inscriptions. The Arab story of this queen is, in the present state of our knowledge, altogether unhistorical and unworthy of credit; but the attempt to make her Solomon's queen of Sheba probably arose (as M. Caussin conjectures) from the latter being mentioned in the Kur-án without any name, and the commentators adopting Bilkees as the most ancient queen of Sheba in the lists of the Yemen. The Kur-án, as usual, contains a very poor version of

<sup>a</sup> Aben-Ezra (on Dan. xi. 6), however, remarks that the queen of Sheba came from the Yemen, for she spoke an Ishmaelite (or rather Semitic) language.



the Biblical narrative, diluted with nonsense and encumbered with fables (ch. xxvii. ver. 24, &c.).

The other passages in the Bible which seem to refer to the Joktanite Sheba occur in Is. lx. 6, where we read, "all they from Sheba shall come: they shall bring gold and incense," in conjunction with Midian, Ephah, Kedar, and Nebaioth. Here reference is made to the commerce that took the road from Sheba along the western borders of Arabia (unless, as is possible, the Cushite or Keturahite Sheba be meant); and again in Jer. vi. 20, it is written, "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country?" (but compare Ezek. xxvii. 22, 23, and see below). On the other hand, in Ps. lxxii. 10, the Joktanite Sheba is undoubtedly meant; for the kingdoms of Sheba and Seba are named together, and in ver. 15 the gold of Sheba is mentioned.

The kingdom of Sheba embraced the greater part of the Yemen, or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San'â (UZAL), and Zafâr (SEPHAR). Seba was probably the name of the city, and generally of the country and nation; but the statements of the Arabian writers are conflicting on this point, and they are not made clearer by the accounts of the classical geographers. Ma-rib was another name of the city, or of the fortress or royal palace in it:—"Seba is a city known by the name of Ma-rib, three nights' journey from San'â" (Ez-Zejjâj, in the *Tâj-el-'Aroos* MS.). Again, "Seba was the city of Ma-rib (*Mushitrah*, s. v.), or the country in the Yemen, of which the city was Ma-rib" (*Marâsid*, in *voc.*). Near Sebâ was the famous Dyke of El-'Arim, said by tradition to have been built by Lukmân the 'Adite, to store water for the inhabitants of the place, and to avert the descent of the mountain torrents. The catastrophe of the rupture of this dyke is an important point in Arab history, and marks the dispersion in the 2nd century of the Joktanite tribes. This, like all we know of Sebâ, points irresistibly to the great importance of the city as the ancient centre of Joktanite power. Although Uzal (which is said to be the existing San'â) has been supposed to be of earlier foundation, and Zafâr (SEPHAR) was a royal residence, we cannot doubt that Sebâ was the most important of these chief towns of the Yemen. Its value in the eyes of the old dynasties is shown by their struggles to obtain and hold it; and it is narrated that it passed several times into the hands alternately of the so-called Himyerites and the people of Hadramâwt (HAZARMAVETH). Eratosthenes, Artemidorus, Strabo, and Pliny, speak of *Mariaba*; Diodorus, Agatharchides, Steph. Byzant., of *Saba*. *Σαβαί* (Steph. Byzant.). *Σαβάρ* (Agath.). Ptol. (vi. 7, §30, 42), and Plin. (vi. 23, §34) mention *Σάβη*. But the former all say that *Mariaba* was the metropolis of the Sabaei; and we may conclude that both names applied to the same place, one the city, the other its palace or fortress (though probably these writers were not aware of this fact): unless indeed the form *Sabota* (with the variants *Sabatha*, *Sobatale*, &c.) of Pliny (*N. H.* vi. 28, §32), have reference to Shibâm, capital of Hadramâwt, and the name also of another celebrated city, of which the Arabian writers (*Marâsid*, s. v.) give curious accounts. The classics are generally agreed in ascribing to the Sabaei the chief riches, the best territory, and the greatest numbers, of the four principal peoples of the Arabs which they name: the Sabaei, Atramitae (= Hadramâwt, Katabeni (= Kahtan = Joktan), and Mi-

naei (for which see DIKLAH). See B. chart (*Plat.* xxvi.), and Müller's *Geog. Min.* p. 186, 187.

The history of the Sabaeans has been examined by M. Caussin de Perceval (*Essai sur l'Hist. des Arabes*), but much remains to be adjusted before its details can be received as trustworthy, the earliest safe chronological point being about the commencement of our era. An examination of the existing remains of Sabaeian and Himyerite cities and buildings will, it cannot be doubted, add new facts to our present knowledge; and a further acquaintance with the language, from inscriptions, aided as M. Fresnel believes, by an existing dialect, will probably give us some safe grounds for placing the Building, or Era, of the Dyke. In the *Arabia*, (vol. i. 96b), it is stated that there are dates on the ruins of the dyke, and the conclusions which De Sacy and Caussin have drawn from these dates and other indications respecting the date of the Rupture of the Dyke, which forms then an important point in Arabian history; but it must be placed in the 2nd century of our era, and the older era of the Building is altogether unfixed, or indeed any date before the expedition of Aelius Gallus. The ancient buildings are of massive masonry, and evidently of Cushite workmanship, or origin. Later temples, and palace-temples, of which the Arabs give us descriptions, were probably of less massive character; but Sabaeian art is an almost unknown and interesting subject of inquiry. The religion celebrated in these temples was cosmic; but this subject is too obscure and too little known to admit of discussion in this place. It may be necessary to observe that whatever connexion there was in religion between the Sabaeans and the Sabians, there was none in name or in race. Respecting the latter, the reader may consult Chwolson's *Ssabier*, a work that may be recommended with more confidence than the same author's *Sabathæan Agriculture*. [See NEBAIOTH.] Some curious papers have also appeared in the *Journal of the German Oriental Society of Leipsic*, by Dr. Osiander.

II. Sheba, son of Raamah son of Cush, settled somewhere on the shores of the Persian Gulf. In the *Marâsid* (s. v.) the writer has found an identification which appears to be satisfactory—that on the island of Awâl (one of the "Bahreyn Islands"), are the ruins of an ancient city called Sebâ. Viewed in connexion with RAAMAH, and the other facts which we know respecting Sheba, traces of his settlements ought to be found on or near the shores of the gulf. It was this Sheba that carried on the great Indian traffic with Palestine, in conjunction with, as we hold, the other Sheba, son of Jokshan son of Keturah, who like DEDAN, appears to have formed with the Cushite of the same name, one tribe: the Cushites dwelling on the shores of the Persian Gulf, and carrying on the desert traffic thence to Palestine in conjunction with the nomadic Keturahite tribes, whose pasturages were mostly on the western frontier. The trade is mentioned by Ezek. xxvii. 22, 23, in an unmistakeable manner; and possibly by Isa. lx. 6, and Jer. vi. 20, but these latter, we think, rather refer to the Joktanite Sheba. The predatory bands of the Keturahites are mentioned in Job i. 15, and vi. 19, in a manner that recalls the forays of modern Bedaweës. [Comp. ARABIA, DEDAN, &c.] [E. S. P.]

SHE'BA (שֶׁבָא; *Σαβαα*; Alex. *Σαβέε*; *Saba*). One of the towns of the allotment of Simeon (*Josh.* xix. 2). It occurs between Beersheba and Medeba.



In the list of the cities of the south of Judah, out of which those of Simeon were selected, no Sheba appears apart from Beersheba; but there is a Shema (xix. 26) which stands next to Moladah, and which is probably the Sheba in question. This suggestion is supported by the reading of the Vatican LXX. The change from *b* to *m* is an easy one both in speaking and in writing, and in their other letters the words are identical. Some have supposed that the name Sheba is a mere repetition of the latter portion of the preceding name, Beersheba,—by the common error called *homoioteleuton*,—and this is supported by the facts that the number of names given in xix. 2-6 is, including Sheba, fourteen, though the number stated is thirteen, and that in the list of Simeon of 1 Chron. (iv. 28) Sheba is entirely omitted. Gesenius suggests that the words in xix. 2 may be rendered "Beersheba, the town, with Sheba, the well;" but this seems forced, and is besides inconsistent with the fact that the list is a list of "cities." *Thes.* 1355 *a*, where other suggestions are cited. [G.]

**SHE'BAH** (שֶׁבַע, *i. e.* Shibeâh: ὄρκος: *Abundantia*). The famous well which gave its name to the city of Beersheba (Gen. xxvi. 33). According to this version of the occurrence, Shebah, or more accurately Shibeah, was the fourth of the series of wells dug by Isaac's people, and received its name from him, apparently in allusion to the oath (31, יִשְׁחָבֵ'וּ, *yisshâbe'û*) which had passed between himself and the Philistine chieftains the day before. It should not be overlooked that according to the narrative of an earlier chapter the well owed its existence and its name to Isaac's father (xxi. 32). Indeed its previous existence may be said to be implied in the narrative now directly under consideration (xxvi. 23). The two transactions are curiously identical in many of their circumstances—the rank and names of the Philistine chieftains, the strife between the subordinates on either side, the covenant, the adjurations, the city that took its name from the well. They differ alone in the fact that the chief figure in the one case is Abraham, in the other Isaac. Some commentators, as Kalisch (*Gen.* 130), looking to the fact that there are two large wells at *Bir es Seba*, propose to consider the two transactions as distinct, and as belonging the one to the one well, the other to the other. Others see in the two narratives merely two versions of the circumstances under which this renowned well was first dug. And certainly in the analogy of the early history of other nations, and in the very close correspondence between the details of the two accounts, there is much to support this. The various plays on the meaning of the name שֶׁבַע, interpreting it as "seven"—as an "oath"—as "abundance"—as "a lion"—are all so many direct allusions to the remote date and archaic form of this most venerable of names, and to the fact that the narratives of the early history of the Hebrews are under the control of the same laws which regulate the early history of other nations. [G.]

**SHEBA'M** (שֶׁבַם, *i. e.* Sebâm: Σεβαμ: *Saban*). One of the towns in the pastoral district on the east

\* This is Jerome's (*Quaest. in Genesim* and *Fulgate*); as if the word was שֶׁבַע, as in Ez. xvi. 49.  
 † The modern Arabic *Bir es-Seba'*.  
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of Jordan—the "land of Jazer and the land of Gilead"—demanded, and finally ceded to the tribes of Reuben and Gad (Num. xxxii. 3, only). It is named between Elealeh and Nebo, and is probably the same which in a subsequent verse of the chapter, and on later occasions, appears in the altered forms of SHIBMAH and SIBMAH. The change from Sebam to Sibmah, is perhaps due to the difference between the Amorite or Moabite and Hebrew languages. [G.]

**SHEBANI'AH** (שֶׁבַנְיָהּ: Σεχενία; Alex. Σαχενία in Neh. ix., Σαβανία in Neh. x.: *Sabania*, *Sebnia* in Neh. ix., *Sebenia* in Neh. x.).

1. A Levite in the time of Ezra, one of those who stood upon the steps of the Levites and sang the psalm of thanksgiving and confession, which is one of the last efforts of Hebrew psalmody (Neh. ix. 4, 5). He sealed the covenant with Nehemiah (Neh. x. 10). In the LXX. of Neh. ix. 4 he is made the son of Sherebiah.

2. (Σεβανί in Neh. x., Σεχενία in Neh. xii. 14: *Sebenia*.) A priest, or priestly family, who sealed the covenant with Nehemiah (Neh. x. 4, xii. 14). Called SHECHANIAH in Neh. xii. 3.

3. (Σεβαν: *Sabania*.) Another Levite who sealed the covenant with Nehemiah (Neh. x. 12).

4. (שֶׁבַנְיָהּ: Σομνία; Alex. Σωβενία: *Sebenias*.) One of the priests appointed by David to blow with the trumpets before the ark of God (1 Chr. xv. 24). [W. A. W.]

**SHEB'ARIM** (הַשְּׁבָרִים, with the def. article: συνετριψαν: *Sabarim*). A place named in Josh. vii. 5 only, as one of the points in the flight from Ai. The root of the word has the force of "dividing" or "breaking," and it is therefore suggested that the name was attached to a spot where there were fissures or rents in the soil, gradually deepening till they ended in a sheer descent or precipice to the ravine by which the Israelites had come from Gilgal—"the going down" (הַמֹּרְד; see verse 5 and the margin of the A. V.). The ground around the site of Ai, on any hypothesis of its locality, was very much of this character. No trace of the name has, however, been yet remarked.

Keil (*Josua*, ad loc.) interprets Shebarim by "stone quarries;" but this does not appear to be supported by other commentators or by lexicographers. The ancient interpreters usually discard it as a proper name, and render it "till they were broken up," &c. [G.]

**SHEB'ER** (שֶׁבֶר: Σαβέρ; Alex. Σεβέρ: *Saber*). Son of Caleb ben-Hezron by his concubine Maachah (1 Chr. ii. 48).

**SHEB'NA** (שֶׁבְנָא: Σομνάς: *Sobnas*). A person of high position in Hezekiah's court, holding at one time the office of prefect of the palace (Is. xxii. 15), but subsequently the subordinate office of secretary (Is. xxxvi. 3; 2 K. xix. 2). This change appears to have been effected by Isaiah's interposition; for Shebna had incurred the prophet's extreme displeasure, partly on account of his pride (Is. xxii. 16), his luxury (ver. 18), and his tyranny (as implied in the title of "father" bestowed on his successor, ver. 21), and partly (as appears from his successor being termed a "servant of Jehovah," ver. 20) on account of his belonging to the political party which was opposed to the theocracy, and its



favour of the Egyptian alliance. From the omission of the usual notice of his father's name, it has been conjectured that he was a *novus homo*. [W. L. B.]

**SHEB'UEL** (שְׁבוּאֵל): Σουβαήλ: *Subuel, Subaël*. 1. A descendant of Gershom (1 Chr. xxiii. xxv. 24), who was ruler of the treasures of the house of God; called also SHUBAEL (1 Chr. xxiv. 20). The Targum of 1 Chr. xxvi. 24 has a strange piece of confusion: "And Shebuel, that is, Jonathan the son of Gershom the son of Moses, returned to the fear of Jehovah, and when David saw that he was skilful in money matters he appointed him chief over the treasures." He is the last descendant of Moses of whom there is any trace.

2. One of the fourteen sons of Heman the minstrel (1 Chr. xxv. 4); called also SHUBAEL (1 Chr. xxv. 20), which was the reading of the LXX. and Vulgate. He was chief of the thirteenth band of twelve in the Temple choir.

**SHECANI'AH** (שְׁכַנְיָהוּ): Σεχενίας: *Sechenia*. 1. The tenth in order of the priests who were appointed by lot in the reign of David (1 Chr. xxiv. 11).

2. (Σεχονίας: *Sechenias*.) A priest in the reign of Hezekiah, one of those appointed in the cities of the priests to distribute to their brethren their daily portion for their service (2 Chr. xxxi. 15).

**SHECHANI'AH** (שְׁכַנְיָהוּ): Σεχενίας: *Sechenias*. 1. A descendant of Zerubbabel of the line royal of Judah (1 Chr. iii. 21, 22).

2. (Σαχαρίας.) Some descendants of Shechaniah appear to have returned with Ezra (Ezr. viii. 3). He is called SECHENIAS in 1 Esd. viii. 29.

3. (Σεχενίας.) The sons of Shechaniah were another family who returned with Ezra, three hundred strong, with the son of Jahaziel at their head (Ezr. viii. 5). In this verse some name appears to have been omitted. The LXX. has "of the sons of Zathoe, Sechenias the son of Aziel," and in this it is followed by 1 Esd. viii. 32, "of the sons of Zathoe, Sechenias the son of Jezelus." Perhaps the reading should be: "of the sons of Zattu, Shechaniah, the son of Jahaziel."

4. The son of Jehiel of the sons of Elam, who proposed to Ezra to put an end to the foreign marriages which had been contracted after the return from Babylon (Ezr. x. 2).

5. The father of Shemaiah the keeper of the east gate of Jerusalem (Neh. iii. 29).

6. The son of Arah, and father-in-law to Tobiah the Ammonite (Neh. vi. 18).

7. (Σεχενία: *Sebenias*.) The head of a priestly family who returned with Zerubbabel (Neh. xii. 3). He is also called SHEBANIAH, and SHECANIAH, and was tenth in order of the priests in the reign of David.

**SHECH'EM** (שֶׁכֶם), "shoulder," "ridge," like *dorsum* in Latin: Συχέμ in most passages, but also ἡ Σίκιμα in 1 K. xii. 25, and τὰ Σίκιμα, as in Josh. xxiv. 32, the form used by Josephus and Eusebius, with still other variations: *Sichem*). There may be some doubt respecting the origin of the name. It has been made a question whether the place was so called from Shechem, the son of Hamor,

<sup>a</sup> From the foot of the mountains on either side of the town can be discerned on the one hand the range beyond Jordan Valley, and on the other the blue waters of the

head of their tribe in the time of Jacob (Gen. xxxiii. 18, sq.), or whether he received his name from the city. The import of the name favours, certainly, the latter supposition, since the position of the place on the "saddle" or "shoulder" of the heights which divide the waters there that flow to the Mediterranean on the west and the Jordan on the east, would naturally originate such a name, and the name, having been thus introduced, would be likely to appear again and again in the family of the hereditary rulers of the city or region. The name, too, if first given to the city in the time of Hamor, would have been taken, according to historical analogy, from the father rather than the son. Some interpret Gen. xxiii. 18, 19 as showing that Shechem in that passage may have been called also Shalem. But this opinion has no support except from that passage; and the meaning even there more naturally is, that Jacob came in safety to Shechem (שָׁלֵם, as an adjective, *safe*; comp. Gen. xviii. 21); or (as recognised in the Eng. Bible, that Shalem belonged to Shechem as a dependent tributary village. [SHALEM.] The name is also given in the Auth. Version in the form of SICHEM, and SYCHEM, to which, as well as SYCHAR, the reader is referred.

The etymology of the Hebrew word *shecēm* indicates, at the outset, that the place was situated on some mountain or hill-side; and that presumption agrees with Josh. xx. 7, which places it in Mount Ephraim (see, also, 1 K. xii. 25), and with Judg. ix. 9, which represents it as under the summit of Gerizim, which belonged to the Ephraim range. The other Biblical intimations in regard to its situation are only indirect. They are worth noticing, though no great stress be laid on them. Thus, for example, Shechem must have been not far from Shiloh, since Shiloh is said (Judg. xxi. 1) to be a little to the east of "the highway" which led from Bethel to Shechem. Again, if Shalem in Gen. xxxiii. 18 be a proper name, as our version assumes, and identical with the present *Sikhem* on the left of the plain of the *Mukhna*, then Shechem, which is said to be east of *Shalim*, must have been among the hills on the opposite side. Further, Shechem, as we learn from Joseph's history (Gen. xxxvii. 12, &c.), must have been near Dothan; and assuming Dothan to be the place of that name a few miles north-east of *Nábulus*, Shechem must have been among the same mountains, not far distant. So, too, as the Sychar in John iv. 5 was probably the ancient Shechem, that town must have been near Mount Gerizim, to which the Samaritan woman pointed or glanced as she stood by the well at its foot.

But the historical and traditional data which exist outside of the Bible are abundant and decisive. Josephus (*Ant.* iv. 8, §44) describes Shechem as between Gerizim and Ebal: τῆς Σικίμων πάλαι μεταξὺ δυοῖν ὄροῦν, Γαριζαίου μὲν τοῦ ἐκ δεξιῶν κειμένου, τοῦ δ' ἐκ λαιῶν Γιβάλου προσαγορευμένου. The present *Nábulus* is a corruption merely of Neapolis; and Neapolis succeeded the more ancient Shechem. All the early writers who touch on the topography of Palestine, testify to this identity of the two. Josephus usually retains the old name, but has Neapolis in *B. J.* iv. 8, §1.

Mediterranean. The latter appears in the illustration to this article.





The Valley and Town of Nābulus, the ancient Shechem, from the South-western flank of Mount Ebal, looking Westward. The mountain on the left is Gerizim. The Mediterranean is discernible in the distance. From a sketch by W. Tipping, Esq.

Eusebius says (*Adv. Haer.* iii. 1055): ἐν Σικί-  
 ασι, τοῦτ' ἔστιν, ἐν τῇ νυνὶ Νεάπολει. Jerome  
 says in the *Epit. Paulae*: "Transivit Sichem, quae  
 nunc Neapolis appellatur." The city received its  
 new name (Νεάπολις = Nābulus) from Vespasian,  
 and no coins still extant (Eckhel, *Doctr. Numm.* iii.  
 433) is called Flavia Neapolis. It had been laid  
 waste, in all probability, during the Jewish war;  
 and the overthrow had been so complete that, con-  
 trary to what is generally true in such instances,  
 the substitution of a foreign name for the native  
 one, the original appellation of Shechem never  
 regained its currency among the people of the  
 country. Its situation accounts for another name  
 which it bore among the natives, while it was  
 known chiefly as Neapolis to foreigners. It is  
 nearly midway between Judaea and Galilee; and,  
 being customary to make four stages of the  
 journey between those provinces, the second day's  
 halt occurs most conveniently at this place. Being  
 always a "thoroughfare" (= מַעְבְּרָה) on this im-  
 portant route, it was called<sup>b</sup> also Μαβορθά or  
 Μαβορθά, as Josephus states (*B. J.* iv. 8, §1).  
 He says there that Vespasian marched from Am-  
 mōn, διὰ τῆς Σαμαρείτιδος καὶ παρὰ τὴν Νεά-  
 πολιν καλουμένην, Μαβορθά δὲ ὑπὸ τῶν ἐπι-  
 τωριῶν. Pliny (*H. N.* v. 13) writes the same  
 name "Mamortha." Others would restrict the  
 name somewhat, and understand it rather of the  
 "pass" or "gorge" through the mountains where  
 the town was situated (Ritter's *Erdkunde, Pal.*  
 416).

The ancient town, in its most flourishing age,

<sup>a</sup> This happy conjecture, in explanation of a name  
 which he called even the ingenious Reland, is due to Ols-  
 hausen (Ritter, as above).

may have filled a wider circuit than its modern  
 representative. It could easily have extended  
 further up the side of Gerizim, and eastward nearer  
 to the opening into the valley from the plain.  
 But any great change in this respect, certainly the  
 idea of an altogether different position, the natural  
 conditions of the locality render doubtful. That  
 the suburbs of the town, in the age of Christ,  
 approached nearer than at present to the entrance  
 into the valley between Gerizim and Ebal, may  
 be inferred from the implied vicinity of Jacob's  
 well to Sychar, in John's narrative (iv. 1, sq.).  
 The impression made there on the reader is, that  
 the people could be readily seen as they came forth  
 from the town to repair to Jesus at the well,  
 whereas Nābulus is more than a mile distant, and  
 not visible from that point. The present in-  
 habitants have a belief or tradition that Shechem  
 occupied a portion of the valley on the east beyond  
 the limits of the modern town; and certain tra-  
 vellers speak of ruins there, which they regard as  
 evidence of the same fact. The statement of  
 Eusebius that Sychar lay east of Neapolis, may  
 be explained by the circumstance, that the part  
 of Neapolis in that quarter had fallen into such  
 a state of ruin when he lived, as to be mistaken  
 for the site of a separate town (see Reland's  
*Palaest.* 1004). The portion of the town on the  
 edge of the plain was more exposed than that in  
 the recess of the valley, and, in the natural course  
 of things, would be destroyed first, or be left to  
 desertion and decay. Josephus says that more than  
 ten thousand Samaritans (Inhabitants of Shechem  
 are meant) were destroyed by the Romans on one  
 occasion (*B. J.* iii. 7, §32). The population, there-  
 fore, must have been much greater than Nābulus  
 with its present dimensions would contain.



The situation of the town is one of surpassing beauty. "The land of Syria," said Mohammed, "is beloved by Allah beyond all lands, and the part of Syria which He loveth most is the district of Jerusalem, and the place which He loveth most in the district of Jerusalem is the mountain of Nâblus" (*Fundgr. des Orients*, ii. 139). Its appearance has called forth the admiration of all travellers who have any sensibility to the charms of nature. It lies in a sheltered valley, protected by Gerizim on the south, and Ebal on the north. The feet of these mountains, where they rise from the town, are not more than five hundred yards apart. The bottom of the valley is about 1800 feet above the level of the sea, and the top of Gerizim 800 feet higher still. Those who have been at Heidelberg will assent to O. von Richter's remark, that the scenery, as viewed from the foot of the hills, is not unlike that of the beautiful German town. The site of the present city, which we believe to have been also that of the Hebrew city, occurs exactly on the water-summit; and streams issuing from the numerous springs there, flow down the opposite slopes of the valley, spreading verdure and fertility in every direction. Travellers vie with each other in the language which they employ to describe the scene that bursts here so suddenly upon them on arriving in spring or early summer at this paradise of the Holy Land. The somewhat sterile aspect of the adjacent mountains becomes itself a foil, as it were, to set off the effect of the verdant fields and orchards which fill up the valley. "There is nothing finer in all Palestine," says Dr. Clarke, "than a view of Nâbulus from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens and by stately trees collected into groves, all around the bold and beautiful valley in which it stands." "The whole valley," says Dr. Robinson, "was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by fountains, which burst forth in various parts and flow westwards in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shadow of an immense mulberry-tree, by the side of a purling rill, we pitched our tent for the remainder of the day and the night. . . . We rose early, awakened by the songs of nightingales and other birds, of which the gardens around us were full." "There is no wilderness here," says Van de Velde (i. 386), "there are no wild thickets, yet there is always verdure, always shade, not of the oak, the terebinth, and the caroub-tree, but of the olive-grove, so soft in colour, so picturesque in form, that, for its sake, we can willingly dispense with all other wood. There is a singularity about the vale of Shechem, and that is the peculiar colouring which objects assume in it. You know that wherever there is water the air becomes charged with watery particles, and that distant objects beheld through that medium seem to be enveloped in a pale blue or gray mist, such as contributes not a little to give a charm to the landscape. But it is precisely those atmospheric tints

<sup>c</sup> The rendering "plains of Moreh" in the Auth. Vers. is incorrect. The Samaritan Pentateuch translates אלה in Gen. xxxv. 4 "bow" or "arch;" and on the basis of

that we miss so much in Palestine. Fiery tints are to be seen both in the morning and the evening, and glittering violet or purple coloured hues when the light falls next to the long, deep shadows; but there is an absence of colouring, and of that charming dusky hue in which objects assume such softly blended forms, and in which also the transition in colour from the foreground to the farthest distance loses the hardness of outline peculiar to the perfect transparency of an eastern sky. It is otherwise in the vale of Shechem, at least in the morning and the evening. Here the exhalations remain hovering among the branches and leaves of the olive-trees, and hence that lovely bluish haze. The valley is far from broad, not exceeding in some places a few hundred feet. This you find generally enclosed on all sides; here, likewise, the vapours are condensed. And so you advance under the shade of the foliage, along the living waters, and charmed by the melody of a host of singing birds—for they, too, know where to find their best quarters—while the perspective fades away and is lost in the damp, vapoury atmosphere." Apart entirely from the historic interest of the place, such are the natural attractions of this favourite resort of the patriarchs of old, such the beauty of the scenery, and the indescribable air of tranquillity and repose which hangs over the scene, that the traveller, anxious as he may be to hasten forward in his journey, feels that he would gladly linger, and could pass here days and weeks without impatience.

The allusions to Shechem in the Bible are numerous, and show how important the place was in Jewish history. Abraham, on his first migration to the Land of Promise, pitched his tent and built an altar under the "Oak (or Terebinth) of Moreh at Shechem. "The Canaanite was then in the land;" and it is evident that the region, if not the city, was already in possession of the aboriginal race (see Gen. xii. 6). Some have inferred from the expression, "place of Shechem," (שֵׁכֶם) that it was not inhabited as a city in the time of Abraham. But we have the same expression used of cities or towns in other instances (Gen. xviii. 24, xix. 12, xxix. 22); and it may have been interchanged here, without any difference of meaning, with the phrase, "city of Shechem," which occurs in xxxiii. 18. A position affording such natural advantages would hardly fail to be occupied, as soon as any population existed in the country. The narrative shows incontestably that at the time of Jacob's arrival here, after his sojourn in Mesopotamia (Gen. xxxiii. 18, xxxiv.), Shechem was a Hivite city, of which Hamor, the father of Shechem, was the head-man. It was at this time that the patriarch purchased from that chief "the parcel of the field," which he subsequently bequeathed, as a special patrimony, to his son Joseph (Gen. xliii. 22; Josh. xxiv. 32; John iv. 5). The field lay undoubtedly on the rich plain of the *Mukhna*, and its value was the greater on account of the well which Jacob had dug there, so as not to be dependent on his neighbours for a supply of water. The defilement of Dinah, Jacob's daughter, and the capture of Shechem and massacre of all

that error the Samaritans at Nâbulus show a structure of that sort under an acclivity of Gerizim, which they say was the spot where Jacob buried the Mesopotamian idols.



the male inhabitants by Simeon and Levi, are events that belong to this period (Gen. xxxiv. 1 sq.). As this bloody act, which Jacob so entirely condemned (Gen. xxxiv. 30) and reprobated with his dying breath (Gen. xlix. 5-7), is ascribed to two persons, some urge that as evidence of the very insignificant character of the town at the time of that transaction. But the argument is by no means decisive. Those sons of Jacob were already at the head of households of their own, and may have had the support, in that achievement, of their numerous slaves and retainers. We speak, in like manner, of a commander as taking this or that city, when we mean that it was done under his leadership. The oak under which Abraham had worshipped, survived to Jacob's time; and the latter, as he was about to remove to Bethel, collected the images and amulets which some of his family had brought with them from Padan-aram, and buried them "under the oak which was by Shechem" (Gen. xxxv. 1-4). The "oak of the monument" (if we adopt that rendering of  $\text{אֲבִיבֵי הַמִּזְבֵּחַ}$  in Judg. ix. 6), where the Shechemites made Abimelech king, marked, perhaps, the veneration with which the Hebrews looked back to these earliest footsteps (the *incunabula gentis*) of the patriarchs in the Holy Land.<sup>4</sup> During Jacob's sojourn at Hebron, his sons, in the course of their pastoral wanderings, drove their flocks to Shechem, and at Dothan, in that neighbourhood, Joseph, who had been sent to look after their welfare, was seized and sold to the Ishmaelites (Gen. xxxvii. 12, 28). In the distribution of the land after its conquest by the Hebrews, Shechem fell to the lot of Ephraim (Josh. xx. 7), but was assigned to the Levites, and became a city of refuge (Josh. xxi. 20, 21). It acquired new importance as the scene of the renewed promulgation of the Law, when its blessings were heard from Gerizim and its curses from Ebal, and the people bowed their heads and acknowledged Jehovah as their king and ruler (Deut. xxvii. 11; and Josh. ix. 33-35). It was here Joshua assembled the people, shortly before his death, and delivered to them his last counsels (Josh. xxiv. 1, 25). After the death of Gideon, Abimelech, his bastard son, induced the Shechemites to revolt from the Hebrew commonwealth and elect him as king (Judg. ix.). It was to denounce this act of usurpation and treason that Jotham delivered his parable of the trees to the men of Shechem from the top of Gerizim, as recorded at length in Judg. ix. 22 sq. The picturesque traits of the allegory, as Prof. Stanley suggests (*S. & P.* 236; *Jewish Church*, 348), are strikingly appropriate to the diversified foliage of the region. In revenge for his expulsion, after a reign of three years, Abimelech destroyed the city, and, as an emblem of the fate to which he would consign it, sowed the ground with salt (Judg. ix. 34-35). It was soon restored, however, for we are told in 1 K. xii. that all Israel assembled at Shechem, and Rehoboam, Solomon's successor, went thither to be inaugurated as king. Its central position made it convenient for such assemblies; its history was fraught with recollections which

would give the sanctions of religion as well as of patriotism to the vows of sovereign and people. The new king's obstinacy made him insensible to such influences. Here, at this same place, the ten tribes renounced the house of David, and transferred their allegiance to Jeroboam (1 K. xii. 16), under whom Shechem became for a time the capital of his kingdom. We come next to the epoch of the exile. The people of Shechem doubtless shared the fate of the other inhabitants, and were, most of them at least, carried into captivity (2 K. xvii. 5, 6, xviii. 9 sq.). But Shalmaneser, the conqueror, sent colonies from Babylonia to occupy the place of the exiles (2 K. xvii. 24). It would seem that there was another influx of strangers, at a later period, under Esar-haddon (Ezr. iv. 2). The "certain men from Shechem," mentioned in Jer. xli. 5, who were slain on their way to Jerusalem, were possibly Cuthites, *i. e.* Babylonian immigrants who had become proselytes or worshippers of Jehovah (see Hitzig, *Der Proph. Jer.* p. 331). These Babylonian settlers in the land, intermixed no doubt to some extent with the old inhabitants, were the Samaritans, who erected at length a rival temple on Gerizim (B.C. 300), and between whom and the Jews a bitter hostility existed for so many ages (Jos. *Ant.* xii. 1, §1, xiii. 3, §4). The Son of Sirach (l. 26) says, that "a foolish people," *i. e.* the Samaritans, "dwelt at Shechem" ( $\tau\grave{\alpha} \Sigma\acute{\iota}\kappa\iota\mu\alpha$ ). From its vicinity to their place of worship, it became the principal city of the Samaritans, a rank which it maintained at least till the destruction of their temple, about B.C. 129, a period of nearly two hundred years (Jos. *Ant.* xiii. 9, §1; *B. J.* i. 2, 6). It is unnecessary to pursue this sketch further. From the time of the origin of the Samaritans, the history of Shechem blends itself with that of this people and of their sacred mount, Gerizim; and the reader will find the proper information on this part of the subject under those heads (see Herzog, *Real-Encyk.* xiii. 362.) [SAMARIA, SAMARITAN PENT.]

As intimated already, Shechem reappears in the New Testament. It is the Sychar of John iv. 5, near which the Saviour conversed with the Samaritan woman at Jacob's Well.  $\Sigma\upsilon\chi\acute{\alpha}\rho$ , as the place is termed there ( $\Sigma\iota\chi\acute{\alpha}\rho$  in *Rec. Text* is incorrect), found only in that passage, was, no doubt, current among the Jews in the age of Christ, and was either a term of reproach ( $\text{שָׁרָר}$ , "a lie") with reference to the Samaritan faith and worship, or, possibly, a provincial mispronunciation of that period (see Lücke's *Comm. üb. Johan.* i. 577). The Saviour, with His disciples, remained two days at Sychar on His journey from Judaea to Galilee. He preached the Word there, and many of the people believed on Him (John iv. 39, 40). In Acts vii. 16, Stephen reminds his hearers that certain of the patriarchs (meaning Joseph, as we see in Josh. xxiv. 32, and following, perhaps, some tradition as to Jacob's other sons) were buried at Sychem. Jerome, who lived so long hardly more than a day's journey from Shechem, says that the tombs of the twelve

<sup>4</sup> Here again the Auth. Vers., which renders "the plain of the pillar," is certainly wrong. It will not answer to meet on the explanation suggested in the text of the article. The Hebrew expression may refer to "the stone" which Joshua erected at Shechem as a witness of the

covenant between God and His people (Josh. xxiv. 26); or may mean "the oak of the garrison," *i. e.* the one where a military post was established. (See Gesen *Heb. Lex.* s. v.) [PILLAR, PLAIN OF THE, p. 877 a.]



patriarchs were to be seen<sup>e</sup> there in his day. The anonymous<sup>f</sup> city in Acts viii. 5, where Philip preached with such effect, may have been Sychem, though many would refer that narrative to Samaria, the capital of the province. It is interesting to remember that Justin Martyr, who follows so soon after the age of the Apostles, was born at Shechem.

It only remains to add a few words relating more especially to *Nábulus*, the heir, under a different name, of the site and honours of the ancient Shechem. It would be inexcusable not to avail ourselves here of some recent observations of Dr. Rosen, in the *Zeitschr. der D. M. Gesellschaft* for 1860 (pp. 622-639). He has inserted in that journal a careful plan of *Nábulus* and the environs, with various accompanying remarks. The population consists of about five thousand, among whom are five hundred Greek Christians, one hundred and fifty Samaritans, and a few Jews. The enmity between the Samaritans and Jews is as inveterate still, as it was in the days of Christ. The Mohammedans, of course, make up the bulk of the population. The main street follows the line of the valley from east to west, and contains a well-stocked bazaar. Most of the other streets cross this: here are the smaller shops and the workstands of the artisans. Most of the streets are narrow and dark, as the houses hang over them on arches, very much as in the closest parts of Cairo. The houses are of stone, and of the most ordinary style, with the exception of those of the wealthy sheikhs of Samaria who live here. There are no public buildings of any note. The *Keniseh* or synagogue of the Samaritans is a small edifice, in the interior of which there is nothing remarkable, unless it be an alcove, screened by a curtain, in which their sacred writings are kept. The structure may be three or four centuries old. A description and sketch plan of it is given in Mr. Grove's paper *On the modern Samaritans in Vacation Tourists* for 1861. *Nábulus* has five mosks, two of which, according to a tradition in which Mohammedans, Christians, and Samaritans agree, were originally churches. One of them, it is said, was dedicated to John the Baptist; its eastern portal, still well preserved, shows the European taste of its founders. The domes of the houses and the minarets, as they show themselves above the sea of luxuriant vegetation which surrounds them, present a striking view to the traveller approaching from the east or the west.

Dr. Rosen says that the inhabitants boast of the existence of not less than eighty springs of water within and around the city. He gives the names of twenty-seven of the principal of them. One of the most remarkable among them is *'Ain el-Kerun*, which rises in the town under a vaulted dome, to which a long flight of steps leads down, from which the abundant water is conveyed by canals to two of the mosks and many of the private houses, and after that serves to water the gardens on the north side of the city. The various streams derived from this and other fountains, after being distributed thus among the gardens, fall at length into a single channel and turn a mill, kept going summer and winter. Of the fountains out of the city, three

<sup>e</sup> Probably at the *Rejel el Amúd*, a *wely* at the foot of Gerizim, east of the city, which is still believed to contain the remains of forty eminent Jewish saints (Rosen, as above). Dr. Stanley appears to have been the first to notice the possible connexion between the name *Amúd*,

only belong to the eastern water-shed. One of them, *'Ain Baláta*, close to the hamlet of that name, rises in a partly subterranean chamber supported by three pillars, hardly a stone's throw from Jacob's Well, and is so large, that Dr. Rosen observed small fish in it. Another, *'Ain 'Ashar*, issues from an arched passage which leads into the base of Ebal, and flows thence into a tank enclosed by hewn stone, the workmanship of which, as well as the archway, indicates an ancient origin. The third, *'Ain Defna*, which comes from the same mountain, reminds us, by its name (*Δάφνη*), of the time when Shechem was called Neapolis. Some of the gardens are watered from the fountains, while others have a soil so moist as not to need such irrigation. The olive, as in the days when Jotham delivered his famous parable, is still the principal tree. Figs, almonds, walnuts, mulberries, grapes, oranges, apricots, pomegranates, are abundant. The valley of the Nile itself hardly surpasses *Nábulus* in the production of vegetables of every sort.

Being, as it is, the gateway of the trade between *Jaffa* and *Beirút* on the one side, and the trans-Jordanic districts on the other, and the centre also of a province so rich in wool, grain, and oil, *Nábulus* becomes, necessarily, the seat of an active commerce, and of a comparative luxury to be found in very few of the inland Oriental cities. It produces, in its own manufactories, many of the coarser woollen fabrics, delicate silk goods, cloth of camel's hair, and especially soap, of which last commodity large quantities, after supplying the immediate country, are sent to Egypt and other parts of the East. The ashes and other sediments thrown out of the city, as the result of the soap manufacture, have grown to the size of hills, and give to the environs of the town a peculiar aspect.

Rosen, during his stay at *Nábulus*, examined anew the Samaritan inscriptions found there, supposed to be among the oldest written monuments in Palestine. He has furnished, as Professor Rüdiger admits, the best copy of them that has been taken (see a fac-simile in *Zeitschrift*, as above, p. 621). The inscriptions on stone-tablets, distinguished in his account as No. 1 and No. 2, belonged originally to a Samaritan synagogue which stood just out of the city, near the Samaritan quarter, of which synagogue a few remains only are now left. They are thought to be as old at least as the age of Justinian, who (A.D. 529) destroyed so many of the Samaritan places of worship. Some, with less reason, think they may have been saved from the temple on Gerizim, having been transferred afterwards to a later synagogue. One of the tablets is now inserted in the wall of a minaret; the other was discovered not long ago in a heap of rubbish not far from it. The inscriptions consist of brief extracts from the Samaritan Pentateuch, probably valuable as palaeographic documents.

Similar slabs are to be found built into the walls of several of the sanctuaries in the neighbourhood of *Nábulus*; as at the tombs of Eleazar, Phineas, and Ithamar at *Awertah*.

This account would be incomplete without some mention of the two spots in the neighbourhood of

"pillar," attached to this *wely*, as well as to one on the west end of Ebal, and the old Hebrew locality the "wall of the Pillar."

<sup>f</sup> The Auth. Vers. inaccurately adds the article. It is simply "a city of Samaria."



Nâblus which bear the names of the Well of Jacob and the Tomb of Joseph. Of these the former is the more remarkable. It lies about a mile and a half east of the city, close to the lower road, and just beyond the wretched hamlet of *Balâta*. Among the Mohammedans and Samaritans it is known as *Bir el-Yakûb*, or '*Ain-Yakûb*'; the Christians sometimes call it *Bir es-Samariyeh*—"the well of the Samaritan woman." "A low spur projects from the base of Gerizim in a north-eastern direction, between the plain and the opening of the valley. On the point of this spur is a little mound of shapeless ruins, with several fragments of granite columns. Beside these is the well. Formerly there was a square hole opening into a carefully-built vaulted chamber, about 10 feet square, in the floor of which was the true mouth of the well. Now a portion of the vault has fallen in and completely covered up the mouth, so that nothing can be seen above but a shallow pit half filled with stones and rubbish. The well is deep—75 ft. when last measured—and there was probably a considerable accumulation of rubbish at the bottom. Sometimes it contains a few feet of water, but at others it is quite dry. It is entirely excavated in the solid rock, perfectly round, 9 ft. in diameter, with the sides level smooth and regular" (Porter, *Handbook*, 340). "It has every claim to be considered the original well, sunk deep into the rocky ground by 'our father Jacob.'" This at least was the tradition of the place in the last days of the Jewish people (John iv. 6, 12). And its position adds probability to the conclusion, indicating, as has been well observed, that it was there dug by one who could not trust to the springs so near in the adjacent vale—the springs of '*Ain Balâta* and '*Ain Defneh*—which still belonged to the Canaanites. Of all the special localities of our Lord's life, this is almost the only one absolutely undisputed. "The tradition, in which by a singular coincidence Jews and Samaritans, Christians and Mohammedans, all agree, goes back," says Dr. Robinson (*B. R.* ii. 284), "at least to the time of Eusebius, in the early part of the 4th century. That writer indeed speaks only of the sepulchre; but the Bourdeaux Pilgrim in A.D. 333, mentions also the well; and neither of these writers has any allusion to a church. But Jerome in *Epitaphium Paulae*, which is referred to A.D. 404, makes her visit the church erected at the side of Mount Gerizim around the well of Jacob, where our Lord met the Samaritan woman. The church would seem therefore to have been built during the 4th century; though not by Jerome, as is reported in modern times. It was visited and is mentioned, as around the well, by Antoninus Martyr near the close of the 6th century; by Arculfus a century later, who describes it as built in the form of a cross; and again by St. Willibrod in the 8th century. Yet Saewulf about A.D. 1103, and Phocas in 1185, who speak of the well, make no mention of the church; whence we may conclude that the latter had been destroyed before the period of the crusades. Brocardus speaks of ruins around the well, blocks of marble and columns, which he held to be the ruins of a town, the ancient Thebez; they were probably those of the church, to which he makes no allusion. Other

travellers, both of that age and later, speak of the church only as destroyed, and the well as already deserted. Before the days of Eusebius, there seems to be no historical testimony to show the identity of this well with that which our Saviour visited; and the proof must therefore rest, so far as it can be made out at all, on circumstantial evidence. I am not aware of anything, in the nature of the case, that goes to contradict the common tradition; but, on the other hand, I see much in the circumstances, tending to confirm the supposition that this is actually the spot where our Lord held his conversation with the Samaritan woman. Jesus was journeying from Jerusalem to Galilee, and rested at the well, while 'his disciples were gone away into the city to buy meat.' The well therefore lay apparently before the city, and at some distance from it. In passing along the eastern plain, Jesus had halted at the well, and sent his disciples to the city situated in the narrow valley, intending on their return to proceed along the plain on his way to Galilee, without himself visiting the city. All this corresponds exactly to the present character of the ground. The well too was Jacob's well, of high antiquity, a known and venerated spot; which, after having already lived for so many ages in tradition, would not be likely to be forgotten in the two and a half centuries, intervening between St. John and Eusebius."

It is understood that the well, and the site around it, have been lately purchased by the Russian Church, not, it is to be hoped, with the intention of erecting a church over it, and thus for ever destroying the reality and the sentiment of the place.

The second of the spots alluded to is the Tomb of Joseph. It lies about a quarter of a mile north of the well, exactly in the centre of the opening of the valley between Gerizim and Ebal. It is a small square enclosure of high whitewashed walls, surrounding a tomb of the ordinary kind, but with the peculiarity that it is placed diagonally to the walls, instead of parallel, as usual. A rough pillar used as an altar, and black with the traces of fire, is at the head, and another at the foot of the tomb. In the left-hand corner as you enter is a vine, whose branches "run over the wall," recalling exactly the metaphor of Jacob's blessing (Gen. xlix. 22). In the walls are two slabs with Hebrew inscriptions,<sup>b</sup> and the interior is almost covered with the names of pilgrims in Hebrew, Arabic, and Samaritan. Beyond this there is nothing to remark in the structure itself. It purports to cover the tomb of Joseph, buried there in the "parcel of ground" which his father bequeathed especially to him his favourite son, and in which his bones were deposited after the conquest of the country was completed (Josh. xxiv. 32).

The local tradition of the Tomb, like that of the well, is as old as the beginning of the 4th cent. Both Eusebius (*Onomast.* Συχέου) and the Bourdeaux Pilgrim mention its existence. So do Benjamin of Tudela (1160-79), and Maundeville (1322), and so—to pass over intermediate travellers—does Maundrell (1697). All that is wanting in these accounts is to fix the tomb which they mention to the present spot. But this is difficult—Maundrell describes it as on his right hand, in leaving Nâblus for Jerusalem; "just without the city"—a small

Bible from it, the depth had decreased to "exactly 75" (Wilson's *Lands*, ii. 57). Maundrell (March 24) found 15 ft. of water standing in the well. It appears now to be always dry.

<sup>b</sup> One of these is given by Dr. Wilson (*Lands, &c.*, ii. 61)

<sup>c</sup> The well is fast filling up with the stones thrown in by travellers and others. At Maundrell's visit (1697) it was 115 ft. deep, and the same measurement is given by Dr. Robinson as having been taken in May 1838. But, five years later, when Dr. Wilson recovered Mr. A. Bonar's



mosk, "built over the sepulchre of Joseph" (March 25). Some time after passing it he arrives at the well. This description is quite inapplicable to the tomb just described, but perfectly suits the Wely at the north-east foot of Gerizim, which also bears (among the Moslems) the name of Joseph. And when the expressions of the two oldest authorities<sup>1</sup> cited above are examined, it will be seen that they are quite as suitable, if not more so, to this latter spot as to the tomb on the open plain. On the other hand, the Jewish travellers,<sup>k</sup> from hap-Parchi (cir. 1320) downwards, specify the tomb as in the immediate neighbourhood of the village *el-Balâta*.<sup>m</sup>

In this conflict of testimony, and in the absence of any information on the date and nature of the Moslem<sup>n</sup> tomb, it is impossible to come to a definite conclusion. There is some force, and that in favour of the received site, in the remarks of a learned and intelligent Jewish traveller (Loewe, in *Allg. Zeitung des Judenthums*, Leipzig, 1839, No. 50) on the peculiar form and nature of the ground surrounding the tomb near the well: the more so because they are suggested by the natural features of the spot, as reflected in the curiously minute, the almost technical language, of the ancient record, and not based on any mere traditional or artificial considerations. "The thought," says he, "forced itself upon me, how impossible it is to understand the details of the Bible without examining them on the spot. This place is called in the Scripture, neither *emek* ('valley') nor *shefela* ('plain'), but by the individual name of *Chelkat has-Sade*; and in the whole of Palestine there is not such another plot to be found,—a dead level, without the least hollow or swelling in a circuit of two hours. In addition to this it is the loveliest and most fertile spot I have ever seen." [H. B. H.]

**SHEC'HEM.** The names of three persons in the annals of Israel.

1. (שִׁכְמִי: Συχέμ: *Sichem*). The son of Hamor the chieftain of the Hivite settlement of Shechem at the time of Jacob's arrival (Gen. xxxiii. 19, xxxiv. 2-26; Josh. xxiv. 32; Judg. ix. 28).

2. (שִׁכְמִי: Συχέμ: *Sechem*). A man of Manasseh, of the clan of Gilead, and head of the family of the Shechemites (Num. xxvi. 31). His family are again mentioned as the Beni-Shechem (Josh. xvii. 2).

3. (שִׁכְמִי: Συχέμ: *Sechem*). In the lists of 1 Chr. another Shechem is named amongst the Gileadites as a son of Shemida, the younger brother of the foregoing (vii. 19). It must have been the recollection of one of these two Gileadites which led Cyril of Alexandria into his strange fancy (quoted by Reland, *Pal.* 1007, from his Comm. on Hosea) of placing the city of Shechem on the eastern side of the Jordan. [G.]

**SHECH'EMITES, THE** (הַשִּׁכְמִי: Συχεμῆι:

<sup>1</sup> Eusebius:—ἐν προαστείῳ Νέας πόλεως, ἔνθα καὶ ὁ τάφος δείκνυται τοῦ Ἰωσήφ.

Bourdeaux Pilgrim:—"Ad pedem montis locus est cui nomen est Sechim: ibi positum est monumentum ubi positus est Joseph. Inde passus mille . . . ubi puteum," &c.

<sup>k</sup> Benjamin of Tudela (cir. 1165) says, "The Samaritans are in possession of the tomb of Joseph the righteous;" but does not define its position.

<sup>m</sup> See the Itineraries entitled *Jichus hat-tsadikim* (A.D. 1561), and *Jichus ha-Aboth* (1537), in Carmoly's

*Sechemitae*). The family of Shechem, son of Gilead one of the minor clans of the Eastern Manasseh (Num. xxvi. 31; comp. Josh. xvii. 2).

**SHECHI'NAH** (in Chaldee and neo-Hebrew, שְׁכִינָה, *majestas Dei, praesentia Dei, Spiritus Sanctus*, Buxtorf, from שָׁבַן and שָׁבַן; "to rest," "settle," "dwell," whence מִשְׁכָּן, "a tent," the Tabernacle; comp. σκηνή). This term is not found in the Bible. It was used by the later Jews, and borrowed by Christians from them, to express the visible majesty of the Divine Presence, especially when resting, or dwelling, between the Cherubim on the mercy-seat in the Tabernacle, and in the temple of Solomon; but not in Zerubbabel's temple, for it was one of the five particulars which the Jews reckon to have been wanting in the second temple<sup>a</sup> (Castell, *Lexic. s. v.*; Prideaux, *Comment.* i. p. 138). The use of the term is first found in the Targums, where it forms a frequent periphrasis for God, considered as *dwelling* amongst the children of Israel, and is thus used, especially by Onkelos, to avoid ascribing corporeity<sup>b</sup> to God Himself, as Castell tells us, and may be compared to the analogous periphrasis so frequent in the Targum of Jonathan "the Word of the Lord." Many Christian writers have thought that this threefold expression for the Deity—the Lord, the word of the Lord, and the Shechinah—indicates the knowledge of a Trinity of Persons in the Godhead, and accordingly, following some Rabbinical writers, identify the Shechinah with the Holy Spirit. Others, however, deny this (Calmet's *Dict. of the Bib.*; Joh. Saubert, *On the Logos*, § xix. in *Critic. Sacr.*; Glass. *Philolog. Sacr.* lib. v. 1, vii. &c.).

Without stopping to discuss this question, it will most conduce to give an accurate knowledge of the use of the term Shechinah by the Jews themselves, if we produce a few of the most striking passages in the Targums where it occurs. In Ex. xiv. 8, where the Hebrew has "Let them make me a sanctuary that I may dwell (וַיִּשְׁכְּנֵנִי) among them," Onkelos has, "I will make my Shechinah to dwell among them." In xxix. 45, 46, for the Hebrew "I will dwell among the children of Israel," Onkelos has, "I will make my Shechinah to dwell, &c." In Ps. lxxiv. 2, for "this Mount Zion wherein thou hast dwelt," the Targum has "wherein thy Shechinah hath dwelt." In the description of the dedication of Solomon's Temple (1 K. viii. 12, 13), the Targum of Jonathan runs thus: "The Lord is pleased to make His Shechinah dwell in Jerusalem. I have built the house of the sanctuary for the house of thy Shechinah for ever," where it should be noticed that in ver. 13 the Hebrew שָׁבַן, is not used, but זָבַל, and יָשַׁב. And in 1 K. vi. 13, for the Hebrew "I will dwell among the children of Israel," Jonathan has "I will make my Shechinah dwell.

*Itinéraires de la Terre Sainte.*

<sup>a</sup> It appears from a note in Prof. Stanley's *Sinai & Pal.* 241, that a later Joseph is also commemorated in the sanctuary.

<sup>b</sup> Dr. Bernard, in his notes on Josephus, tries to prove that these five things were all in the second Temple because Josephus says the Urim and Thummim were there. See Wotton's *Traditions*, &c., p. xl.

<sup>c</sup> See, e. g., Ps. lxxix. 17, and Kalisch on Ex. xlv.



in Is. vi. 5 he has the combination, "the glory of the Shechinah of the King of ages, the Lord of Hosts;" and in the next verse he paraphrases "from off the altar," by "from before His Shechinah on the throne of glory in the lofty heavens that are above the altar." Compare also Num. x. 34; Ps. lxxviii. 17, 18, cxxxv. 21; Is. xli. 5, lvii. 15; Joel iii. 17, 21, and numerous other passages. On the other hand, it should be noted that the Targums never render "the cloud" by "the glory" by Shechinah, but by אור and אור, and that even in such passages as Ex. xxiv. 17; Num. ix. 17, 18, 22, x. 12, neither the mention of the cloud, nor the constant use of the verb אור in the Hebrew provoke any reference to the Shechinah. Hence, as regards the use of the word *Shechinah* in the Targums, it may be defined as a periphrasis for God whenever He is said to dwell on Zion, amongst Israel, or between the Cherubim, and so on, in order, as before said, to avoid the slightest approach to materialism. Far most frequently this term is introduced when the verb אור occurs in the Heb. text; but occasionally, as in some of the above cited instances, where it does not, but where the Paraphrast wished to interpose an abstraction, corresponding to *Presence*, to break the bolder anthropopathy of the Hebrew writer.

Our view of the Targumistic notion of the Shechinah would not be complete if we did not add, that though, as we have seen, the Jews reckoned the Shechinah among the marks of the Divine favour which were wanting to the second Temple, they manifestly expected the return of the Shechinah in the days of the Messiah. Thus Hagg. i. 8, "build the house, and I will take pleasure in it, and I will be glorified, saith the Lord," is paraphrased by Jonathan, "I will cause my Shechinah to dwell in it in glory." Zech. ii. 10, "Lo I come, and I will dwell in the midst of thee, saith the Lord," is paraphrased "I will be revealed, and will cause my Shechinah to dwell in the midst of thee;" and viii. 3, "I am returned unto Zion, and will dwell in the midst of Jerusalem," is paraphrased "I will make my Shechinah dwell in the midst of Jerusalem;" and lastly, in Ezek. xliii. 7, in the vision of the return of the Glory of God to the Temple, Jonathan paraphrases thus, "Son of man, this is the place of the house of the throne of my glory, and this is the place of the house of the dwelling of my Shechinah, where I will make my Shechinah dwell in the midst of the children of Israel for ever. . . . Now let them cast away their idols . . . and I will make my Shechinah dwell in the midst of them for ever." Compare Is. iv. 5, where the return of the pillar of cloud by day, and by night is foretold, as to take place in the days of the Messiah.

As regards the visible manifestation of the Divine Presence amongst the Israelites, to which the term *Shechinah* has attached itself, the idea which the different accounts in Scripture convey is that of a most brilliant and glorious light, concealed in a cloud, and usually concealed by the cloud, so that the cloud itself was for the most part almost invisible; but on particular occasions the glory

appeared. Thus at the Exodus, "the Lord went before" the Israelites "by day in a pillar of cloud . . . and by night in a pillar of fire to give them light." And again we read, that this pillar "was a cloud and darkness" to the Egyptians, "but it gave light by night" to the Israelites. But in the morning watch "the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians:" *i. e.* as Philo (quoted by Patrick) explains it, "the fiery appearance of the Deity shone forth from the cloud," and by its amazing brightness confounded them. So too in the Pirke Eliezer it is said, "The Blessed God appeared in His glory upon the sea, and it fled back;" with which Patrick compares Ps. lxxvii. 16, "The waters saw thee, O God, the waters saw thee; they were afraid:" where the Targum has, "They saw thy Shechinah in the midst of the waters." In Ex. xix. 9, "the Lord said to Moses, Lo, I come unto thee in a thick cloud," and accordingly in ver. 16, we read that "a thick cloud" rested "upon the mount," and in ver. 18, that "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire." And this is further explained, Ex. xxiv. 16, where we read that "the glory of the Lord abode upon Mount Sinai, and the cloud covered it (*i. e.* as Aben Ezra explains it, the glory) six days." But upon the seventh day, when the Lord called "unto Moses out of the midst of the cloud," there was a breaking forth of the glory through the cloud, for "the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel," ver. 17. So again when God as it were took possession of the tabernacle at its first completion (Ex. xl. 34, 35), "the cloud covered the tent of the congregation (externally), and the glory of the Lord filled the tabernacle (within), and Moses was not able to enter into the tent of the congregation" (rather, of *meeting*); just as at the dedication of Solomon's Temple (1 K. viii. 10, 11), "the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord." In the tabernacle, however, as in the Temple, this was only a temporary state of things; for throughout the Books of Leviticus and Numbers we find Moses constantly entering into the tabernacle. And when he did so, the cloud which rested over it externally, dark by day, and luminous at night (Num. ix. 15, 16), came down and stood at the door of the tabernacle, and the Lord talked with Moses inside, "face to face, as a man talketh with his friend" (Ex. xxxiii. 7-11). It was on such occasions that Moses "heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims" (Num. vii. 89), in accordance with Ex. xxv. 22; Lev. xvi. 2. But it does not appear that the glory was habitually seen either by Moses or the people. Occasionally, however, it flashed forth from the cloud which concealed it; as Ex. xvi. 7, 10; Lev. ix. 6, 23, when "the glory of the Lord appeared unto all the people," according to a previous promise; or as Num. xiv. 10, xvi. 19, 42, xx. 6, suddenly, to strike terror in the people in their rebellion. The

\* The Arabic expression, corresponding to the *Shechinah* of the Targums, is a word signifying *light*.

† In Hebrew, "אור"; in Chaldee, "אור".

† In Ps. lxxviii. 17 (16, A. V.), the Targum has "the Word of the Lord has desired to place His Shechinah upon Zion."  
\* Always (as far as I have observed) rendered by the Chaldee אור.



last occasion on which the glory of the Lord appeared was that mentioned in Num. xx. 6, when they were in Kadesh in the 40th year of the Exodus, and murmured for want of water; and the last express mention of the cloud as visibly present over the tabernacle is in Deut. xxxi. 15, just before the death of Moses. The cloud had not been mentioned before since the second year of the Exodus (Num. x. 11, 34, xii. 5, 10); but as the description in Num. x. 15-23; Ex. xl. 38, relates to the whole time of their wanderings in the wilderness, we may conclude that at all events the cloud visibly accompanied them through all the migrations mentioned in Num. xxxiii., till they reached the plains of Moab, and till Moses died. From this time we have no mention whatever in the history either of the cloud, or of the glory, or of the voice from between the cherubim, till the dedication of Solomon's Temple. But since it is certain that the Ark was still the special symbol of God's presence and power (Josh. iii., iv., vi.; 1 Sam. iv.; Ps. lxxviii. 1 sqq.; compared with Num. x. 35; Ps. cxxxii. 8, lxxx. 1, xcix. 1), and since such passages as 1 Sam. iv. 4, 21, 22; 2 Sam. vi. 2; Ps. xcix. 7; 2 K. xix. 15, seem to imply the continued manifestation of God's Presence in the cloud between the cherubims, and that Lev. xvi. 2 seemed to promise so much, and that more general expressions, such as Ps. ix. 11, cxxxii. 7, 8, 13, 14, lxxvi. 2; Is. viii. 18, &c., thus acquire much more point, we may perhaps conclude that the cloud did continue, though with shorter or longer interruptions, to dwell between "the cherubims of glory shadowing the mercy-seat," until the destruction of the Temple by Nebuchadnezzar. [OLIVES, MOUNT OF, p. 629, a.]

The allusions in the N. T. to the Shechinah are not unfrequent. Thus in the account of the Nativity, the words, "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them" (Luke ii. 9), followed by the apparition of "the multitude of the Heavenly host," recall the appearance of the Divine glory on Sinai, when "He shined forth from Paran, and came with ten thousands of saints" (Deut. xxxiii. 2; comp. Ps. lxxviii. 17; Acts vii. 53; Heb. ii. 2; Ezek. xlili. 2). The "God of glory" (Acts vii. 2, 55), "the cherubims of glory" (Heb. ix. 5), "the glory" (Rom. ix. 4), and other like passages, are distinct references to the manifestations of the glory in the O. T. When we read in John i. 14, that "the Word was made flesh, and dwelt among us (ἐσκήνωσεν ἐν ἡμῖν), and we beheld his glory;" or in 2 Cor. xii. 9, "that the power of Christ may rest upon me (ἐπισκηνώσῃ ἐπ' ἐμέ); or in Rev. xxi. 3, "Behold the tabernacle of God is with men, and He will dwell with them" (ἡ σκηνὴ τοῦ Θεοῦ . . . καὶ σκηνώσεται μετ' αὐτῶν) we have not only references to the Shechinah, but are distinctly taught to connect it with the incarnation and future coming of Messiah, as type with antitype. Nor can it be doubted that the constant connexion of the second advent with a cloud, or clouds, and attendant angels, points in the same direction (Matt. xxvi. 64; Luke xxi. 27; Acts i. 9, 11; 2 Thess. i. 7, 8; Rev. i. 7).

It should also be specially noticed that the attendance of angels is usually associated with the

<sup>8</sup> This expression of St. Paul's has a singular resemblance to the Rabbinical saying, that of eighty pupils of Hillel the elder, thirty were worthy that the Shechinah should rest upon them; and of these Jonathan (author of the Targum) was the first (Wolf. Bib. Heb. v. 1159).

Shechinah. These are most frequently called (Is. x., xi.) cherubim; but sometimes, as in Is. vi. seraphim (comp. Rev. iv. 7, 8). In Ex. xiv. 19 "the angel of God" is spoken of in connexion with the cloud, and in Deut. xxxiii. 2, the descent upon Sinai is described as being "with ten thousands of saints" (comp. Ps. lxxviii. 17; Zech. xiv. 5). The predominant association, however, is with the cherubim, of which the golden cherubim on the mercy-seat were the representation. And this gives force to the interpretation that has been put upon Gen. iii. 24,<sup>2</sup> as being the earliest notice of the Shechinah, under the symbol of a pointed flame, dwelling between the cherubim, and constituting that local Presence of the Lord from which Cain went forth, and before which the worship of Adam and succeeding patriarchs was performed (see Hale's Chronol. ii. 94; Smith's Sac. Annal. i. 173, 176-7). Parkhurst went so far as to imagine a tabernacle containing the cherubim and the glory all the time from Adam to Moses (Heb. Lex. p. 623). It is, however, pretty certain that the various appearances to Abraham, and that to Moses in the bush, were manifestations of the Divine Majesty similar to those later ones to which the term Shechinah is applied (see especially Acts vii. 2). For further information the reader is referred, besides the works quoted above, to the articles CLOUD, ARK, CHERUB, to Winer, *Realwb. Cherubim*; to Bishop Patrick's *Commentary*; to Buxtorf, *Hist. Arc. Foed.* cap. xi.; and to Lowman, *On the Shechinah*. [A. C. H.]

**SHEDEUR** (שְׂדֵיאוּר; Σεδιούρ: Alex. Ἐλιζούρ in Num. i. 5, ii. 10: *Sedeür*). The father of Elizur, chief of the tribe of Reuben at the time of the Exodus (Num. i. 5, ii. 10, vii. 30, 35, x. 15). It has been conjectured (*Zeitschr. d. Deut. Morph. Ges.* xv. 809) that the name is compounded of Shaddai.

**SHEEP.** The well-known domestic animal which from the earliest period has contributed to the wants of mankind. Sheep were an important part of the possessions of the ancient Hebrews and of Eastern nations generally. The first mention of sheep occurs in Gen. iv. 2. The following are the principal Biblical allusions to these animals. They were used in the sacrificial offerings, both the adult animal (Ex. xx. 24; 1 K. viii. 63; 2 Chr. xxx. 33) and the lamb, שֶׁבֶט, *i. e.* "a male from one to three years old," but young lambs of the first year were more generally used in the offerings (see Ex. xxix. 38; Lev. ix. 3, xii. 6; Num. xxviii. 9, &c.). No lamb under eight days old was allowed to be killed (Lev. xxii. 27). A very young lamb was called טֹלֵה, *táleh* (see 1 Sam. vii. 9; Is. lxxv. 23). Sheep and lambs formed an important article of food (1 Sam. xxv. 18; 1 K. i. 19, iv. 23; Ps. xlv. 11, &c.). The wool was used as clothing (Lev. xiii. 47; Deut. xxii. 11; Prov. xxxi. 13; Job xxxi. 20, &c.) [WOOL.] Trumpets may have been made of the horns of rams (Josh. vi. 4) though the rendering of the A. V. in this passage is generally thought to be incorrect.

<sup>h</sup> "He drove out the man, and stationed his Shechinah of old between the two cherubim" (Jerusal. Targum וַיִּשְׁבֵּן אֶת־הַכְּרֻבִּים (Heb. Bib.). See Patrick *On Gen.* iii. 24.



“eyes as red” were used as a covering for the tabernacle (Ex. xxv. 5). Sheep and lambs were sometimes paid as tribute (2 K. iii. 4). It is very striking to notice the immense numbers of sheep that were reared in Palestine in Biblical times; see for instance 1 Chr. v. 21; 2 Chr. xv. 2; Is. xxiv. 24; 2 K. iii. 4; Job xlii. 12. Especial mention is made of the sheep of Bozrah (Mic. ii. 12; Is. xxxiv. 6) in the land of Edom, a district well suited for pasturing sheep. “Bashan and Gilead” are also mentioned as pastures (Mic. vii. 14). “Large parts of Carmel, Bashan, and Gilead,” says Thomson (*The Land and the Book*, p. 205), “are at their proper seasons alive with countless flocks” (see also p. 331). “The flocks of Kedar” and “the rams of Nebaioth,” two sons of Ishmael (Gen. xxv. 13) that settled in Arabia, are referred to in Is. lx. 7. Sheep-shearing is alluded to Gen. xxxviii. 13; Deut. xv. 19; 1 Sam. xxv. 4; Is. l. 7, &c. Sheep-dogs were employed in Biblical times, as is evident from Job xxx. 1, “the dogs of my flock.” From the manner in which they are mentioned by the patriarch it is clear, as Thomson (*The Land and the Book*, p. 202) well observes, that the Oriental shepherd-dogs were very different animals from the sheep-dogs of our own land. The existing breed are described as being “a mean, sinister, ill-conditioned generation, which are kept at a distance, kicked about, and half-starved, with nothing noble or attractive about them.” They were, however, without doubt useful to the shepherds, more especially at night, in keeping off the wild beasts that prowled about the hills and valleys (comp. Theoc. *Id.* v. 106). Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (comp. John x. 4; Ps. lxxvii. 20, lxxx. 1), though they also drove them (Gen. xxxiii. 13). [SHEPHERD.] It was usual amongst the ancient Jews to give names to sheep and goats, as in England we do to our dairy cattle (see John x. 3). The practice prevailed amongst the ancient Greeks (see Theoc. *Id.* v. 103):—

ὅτι ἀπὸ τῆς ὀνόμας οὗτος ὁ Κόναρος, ἃ τε Κυναίδα;

The following quotation from Hartley's *Researches in Greece and the Levant*, p. 321, is so strikingly illustrative of the allusions in John x. 1-16, that we cannot do better than quote it: “Having had my attention directed last night to the words in John x. 3, I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of his remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions and ran up to the hands of the shepherd with signs of pleasure and with a prompt obedience which I had never before observed in any other animal. It is also true in this country that ‘a stranger will they not follow, but will flee from him.’ The shepherd told me that many of his sheep were still wild, that they had not yet learned their names, but that by teaching them they would learn them.” See also Thomson (p. 203):—“The shepherd calls sharply from time to time to the sheep of his presence; they know his voice and follow on; but if a stranger call they

stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger.”



Broad-tailed Sheep.

The common sheep of Syria and Palestine are the broad-tail (*Ovis laticaudatus*), and a variety of the common sheep of this country (*Ovis aries*) called the *Bidoween* according to Russell (*Aleppo*, ii. p. 147). The broad-tailed kind has long been reared in Syria. Aristotle, who lived more than 2000 years ago, expressly mentions Syrian sheep with tails a cubit wide. This or another variety of the species is also noticed by Herodotus (iii. 113) as occurring in Arabia. The fat tail of the sheep is probably alluded to in Lev. iii. 9, vii. 3, &c., as the fat and the whole rump that was to be taken off hard by the back-bone, and was to be consumed on the altar. The cooks in Syria use this mass of fat instead of Arab butter, which is often rancid (see Thomson, *The Land and the Book*, p. 97).

The whole passage in Gen. xxx. which bears on the subject of Jacob's stratagem with Laban's sheep is involved in considerable perplexity, and Jacob's conduct in this matter has been severely and uncompromisingly condemned by some writers. We touch upon the question briefly in its zoological bearing. It is altogether impossible to account for the complete success which attended Jacob's device of setting peeled rods before the ewes and she-goats as they came to drink in the watering troughs, on *natural grounds*. The Greek fathers for the most part ascribe the result to the direct operation of the Deity, whereas Jerome and the Latin fathers regard it as a mere natural operation of the imagination, adducing as illustrations in point various devices that have been resorted to by the ancients in the cases of mares, asses, &c. (see Oppian, *Cyneq.* i. 327, 357; Pliny, *N. H.* vii. 10, and the passages from Quintilian, Hippocrates, and Galen, as cited by Jerome, Grotius, and Bochart). Even granting the general truth of these instances, and acknowledging the curious effect which peculiar sights by the power of the imagination do occasionally produce in the fetus of many animals, yet we must agree with the Greek fathers and ascribe the production of Jacob's spotted sheep and goats to Divine agency. The whole question has been carefully considered by Nitschmann (*D-*



*Corylc Jacobi*, in *Thes. Nov. Theol. Phil.* i. 202-206), from whom we quote the following passage: "Fatemur itaque, cum Vossio aliisque piis viris, *illam pecudum imaginationem tantum fuisse causam adjuvantem*, ac plus in hoc negotio divinae tribuendum esse virtuti, quae suo concursu sic debilem causae secundae vim adauxit ut quod ea sola secundum naturam praestare non valeret id divina benedictione supra naturam praestaret;" and then Nitschmann cites the passage in Gen. xxxi. 5-13, where Jacob expressly states that his success was due to Divine interference; for it is hard to believe that Jacob is here uttering nothing but a tissue of falsehoods, which appears to be the opinion of Kalisch (*Hist. and Crit. Comment.* Gen. xxx. and xxxi.), who represents the patriarch as "unblushingly executing frauds suggested by his fertile invention, and then abusing the authority of God in covering or justifying them." We are aware that a still graver difficulty in the minds of some persons remains, if the above explanation be adopted; but we have no other alternative, for, as Patrick has observed, "let any shepherd now try this device, and he will not find it do what it did then by a Divine operation." <sup>a</sup> The greater difficulty alluded to is the supposing that God would have directly interfered to help Jacob to act fraudulently towards his uncle. But are we quite sure that there was any *fraud* fairly called such in the matter? Had Jacob not been thus aided, he might have remained the dupe of Laban's niggardly conduct all his days. He had served his money-loving uncle faithfully for fourteen years; Laban confesses his cattle had increased considerably under Jacob's management; but all the return he got was unfair treatment and a constant desire on the part of Laban to strike a hard bargain with him (Gen. xxxi. 7). God vouchsafed to deliver Jacob out of the hands of his hard master, and to punish Laban for his cruelty, which He did by pointing out to Jacob how he could secure to himself large flocks and abundant cattle. God was only helping Jacob to obtain that which justly belonged to him, but which Laban's rapacity refused to grant. "Were it lawful," says Stackhouse, "for any private person to make reprisals, the injurious treatment Jacob had received from Laban, both in imposing a wife upon him and prolonging his servitude without wages, was enough to give him both the provocation and the privilege to do so. God Almighty, however, was pleased to take the determination of the whole matter into his own hands." This seems to us the best way of understanding this disputed subject. <sup>b</sup>

The following Hebrew words occur as the names of sheep:—צֹאֵן, צֹאֲנִים, צֹאֲנִי, or צֹאֲנִיָּה, a collective noun to denote "a flock of sheep or goats," to which is opposed the noun of unity, שֶׁה, "a sheep" or "a goat," joined to a masc. where "rams" or "he-goats" are signified, and with a

<sup>a</sup> None of the instances cited by Jerome and others are exact parallels with that in question. The quotations adduced, with the exception of those which speak of painted images set before Spartan women *inter concipiendum*, refer to cases in which *living* animals themselves, and not reflections of inanimate objects, were the cause of some marked peculiarity i. e. the fetus. Rosenmüller, however (*Schol. in loc.*), cites Eastfeer (*De Re oviaria*, German version, p. 17, 30, 45, 46, 47) as a writer by whom the contrary opinion is confirmed. We have been

fem. when "ewes" or "she-goats" are meant, though even in this case sometimes to a masc. (as in Gen. xxxi. 10): אֵיל, "a ram;" רִחֵל, "a ewe;" כֶּבֶשׂ or כֶּבֶשׂוֹת, "a lamb," or rather "a sheep of a year old or above," opposed to טֹלָה, "a sucking or very young lamb;" פֶּר is another term applied to a lamb as it *skips* (פָּרָר) in the pastures.

As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these qualities in the person of our Blessed Lord (Is. liii. 7; Acts viii. 32, &c.). The relation that exists between Christ, "the chief Shepherd," and His members, is beautifully compared to that which in the East is so strikingly exhibited by the shepherds to their flocks (see Thomson, *The Lamb and the Book*, p. 203).

**SHEEPGATE, THE** (שַׁעַר הַצֹּאֲנִים: ἡ προβατική: *porta gregis*). One of the gates of Jerusalem as rebuilt by Nehemiah (Neh. iii. 1, 32, xii. 39). It stood between the tower of Meah and the chamber of the corner (iii. 32, 1) or gate of the guard-house (xii. 39, A. V. "prison-gate"). The latter seems to have been at the angle formed by the junction of the wall of the city of David with that of the city of Jerusalem proper, having the sheep-gate on the north of it. (See the diagram in p. 1027, vol. i.) According to the view taken in the article JERUSALEM, the city of David occupied a space on the mount Moriah about coinciding with that between the south wall of the platform of the Dome of the Rock and the south wall of the *Haram es Sherif*. The position of the sheep-gate may therefore have been on or near that of the *Bab el-Kattânin*. Bertheau (*Exeg. Handbuch*, on Nehemiah, 144) is right in placing it on the east side of the city and on the north of the corner; but is wrong in placing it at the present St. Stephen's Gate, since no wall existed nearly so far to the east as that, till after the death of Christ. [JERUSALEM.]

The pool which was near the sheep-gate (John v. 2; A. V. inaccurately "market") was probably the present *Hammâm esh Shefa*.

**SHEEP-MARKET, THE** (John v. 2). The word "market" is an interpolation of our translators, possibly after Luther, who has *Schafmarkt*. The words of the original are ἐπὶ τῆ προβατικῆ, to which should probably be supplied not market, but gate, πύλη, as in the LXX. version of the passages in Nehemiah quoted in the foregoing article. The Vulgate connects the προβατική with the ἐλυμβήθρα, and reads *Probatica piscina*; while the Syriac omits all mention of the sheep, and mentions only a "place of baptism."

**SHEHARI'AH** (שְׁחַרְיָה: Σααρία; Σααρία: *Sohoria*). A Benjamite, son of Jerubbaal (1 Chr. viii. 26).

unable to gain access to this work.

<sup>b</sup> We have considered this perplexing question in accordance with the generally received opinion that whole account is the work of one and the same author at the same time we must allow that there is strong probability that those portions of the narrative which relate to Jacob's stratagem with the "peeled rods," are attributable, not to the Elohistic or ancient source, but to a supplementary Jehovistic writer.



**SHEKEL.** In a former article [MONEY] a full account has been given of the coins called shekels, which are found with inscriptions in the Samaritan character; so that the present article will only contain notices of a few particulars relating to the Jewish coinage which did not fall within the plan of the former.

It may, in the first place, be desirable to mention, that although some shekels are found with Hebrew letters instead of Samaritan, these are undoubtedly all forgeries. It is the more needful to make this statement, as in some books of high reputation, e. g. Walton's *Polyglot*, these shekels are engraved as if they were genuine. It is hardly necessary to suggest the reasons which may have led to this series of forgeries. But the difference between the two is not confined to the letters only; the Hebrew shekels are much larger and thinner than the Samaritan, so that a person might distinguish them merely by the touch, even under a covering.

Our attention is, in the next place, directed to the early notices of these shekels in Rabbinical writers. It might be supposed that in the Mishna, where one of the treatises bears the title of "*Shekalim*," or shekels, we should find some information on the subject. But this treatise, being devoted to the consideration of the laws relating to the payment of the half-shekel for the Temple, is of course useless for our purpose.

Some references are given to the works of Rashi and Maimonides (contemporary writers of the 12th century) for information relative to shekels and the forms of Hebrew letters in ancient times; but the most important Rabbinical quotation given by Bayer is that from *Ramban*, i. e. *Rabbi-Moses-Bar-Eschman*, who lived about the commencement of the 13th century. He describes a shekel which he had seen, and of which the *Cuthaeans* read the inscription with ease. The explanation which they gave of the inscription was, on one side: *Shekel ha-Shekalim*, "the shekel of shekels," and on the other "Jerusalem the Holy." The former was doubtless a misinterpretation of the usual inscription "the shekel of Israel;" but the latter corresponds with the inscription on our shekels (Bayer, *De Numis*, p. 11). In the 16th century R. Azarias de Rossi states that R. Moses Basula had arranged a Cuthaeian, i. e. Samaritan, alphabet from coins, and R. Moses Alshich (of whom little is known) is quoted by Bayer as having read in some Samaritan coins, "in such a year of the consolation of Israel, in such a year of such a king." And the same R. Azarias de Rossi or de Adumim, as he is called by Bartolucci, *Bibl. Rab.* vol. iv. p. 158), in his *מאור עינים*, "The Light of the Eyes" (not *Fons Oculorum*, as Bayer translates it, which would require *מעין*, not *מאור*), discusses the Transfluvial or Samaritan letters, and describes a *shekel of Israel* which he had seen. But the most important passage of all is that in which the writer quotes the description of a shekel seen by *Ramban* at St. Jean d'Acre, A. D. 1210. He gives the inscriptions as above, "the Shekel of shekels," and "Jerusalem the Holy;" but he also

determines the weight, which he makes about *half an ounce*.

We find, therefore, that in early times shekels were known to the Jewish Rabbis with Samaritan inscriptions, corresponding with those now found (except in one point, which is probably an error), and corresponding with them in weight. These are important considerations in tracing the history of this coinage, and we pass on now to the earliest mention of these shekels by Christian writers. We believe that W. Postell is the first Christian writer who saw and described a shekel. He was a Parisian traveller who visited Jerusalem early in the 16th century. In a curious work published by him in 1538, entitled *Alphabetum Duodecim Linguarum*, the following passage occurs. After stating that the Samaritan alphabet was the original form of the Hebrew, he proceeds thus:—

"I draw this inference from silver coins of great antiquity, which I found among the Jews. They set such store by them that I could not get one of them (not otherwise worth a quincunx) for two gold pieces. The Jews say they are of the *time of Solomon*, and they added that, hating the Samaritans as they do, worse than dogs, and never speaking to them, nothing endears these coins so much to them as the consideration that these characters were once in their common usage, nature, as it were, yearning after the things of old. They say that at Jerusalem, now called *Chus* or *Chussembarich*, in the masonry and in the deepest part of the ruins, these coins are dug up daily." <sup>b</sup>

Postell gives a very bad woodcut of one of these shekels, but the inscription is correct. He was unable to explain the letters over the vase, which soon became the subject of a discussion among the learned men of Europe, which lasted for nearly two centuries. Their attempts to explain them are enumerated by Bayer in his Treatise *De Numis Hebraeo-Samaritanis*, which may be considered as the first work which placed the explanation of these coins on a satisfactory basis. But it would obviously be useless here to record so many unsuccessful guesses as Bayer enumerates. The work of Bayer, although some of the authors nearly solved the problem, called forth an antagonist in Professor Tychsen of Rostock, a learned Orientalist of that period. Several publications passed between them which it is unnecessary to enumerate, as Tychsen gave a summary of his objections in a small pamphlet, entitled O. G. Tychsen, *De Numis Hebraicis Diatribe, qua simul ad Nuperas ill. F. P. Bayerii Objectiones respondetur* (Rostochii, 1791). His first position is—That either (1) all the coins, whether with Hebrew or Samaritan inscriptions, are false, or (2) if any are genuine, they belong to Barcoceba—p. 6. This he modifies slightly in a subsequent part of the treatise, p. 52-53, where he states it to be his conclusion (1) that the Jews had no coined money before the time of our Saviour; (2) that during the rebellion of *Barcoceba* (or *Barcoziba*), Samaritan money was coined either by the Samaritans to please the Jews, or by the Jews to please the Samaritans, and that the Samaritan letters were used in order to make

<sup>a</sup> The character nearly resembles that of Samaritan *Shin*, although it is not quite identical with it. The Hebrew and Samaritan alphabets appear to be divergent representatives of some older form, as may be inferred from several of the letters. Thus the *Beth* and several other letters are evidently identical in their origin. And

the *Shin* of the Hebrew alphabet is the same as that of the Samaritan; for if we make the two middle strokes of the Samaritan letter coalesce, it takes the Hebrew form.

<sup>b</sup> Postell appears to have arranged his Samaritan alphabet from these coins.



the coins desirable as amulets! and (3) that the coins attributed to Simon Maccabaeus belong to this period. Tychsen has quoted some curious passages,<sup>c</sup> but his arguments are wholly untenable. In the first place, no numismatist can doubt the genuineness of the shekels attributed to Simon Maccabaeus, or believe that they belong to the same epoch as the coins of Barcoeba. But as Tychsen never saw a shekel, he was not a competent judge. There is another consideration, which, if further demonstration were needed, would supply a very strong argument. These coins were first made known to Europe through Postell, who does not appear to have been aware of the description given of them in Rabbinical writers. The correspondence of the newly-found coins with the earlier description is almost demonstrative. But they bear such undoubted marks of genuineness, that no judge of ancient coins could doubt them for a moment. On the contrary, to a practical eye, those with Hebrew inscriptions bear undoubted marks of spuriousness.<sup>d</sup>

Among the symbols found on this series of coins is one which is considered to represent that which was called *Lulab* by the Jews. This term was applied (see Maimon. on the section of the Mishna called *Rosh Hashanah*, or *Commencement of the Year*, ch. vii. 1, and the Mishna itself in *Succah*, סוכה, or *Booths*, ch. iii. 1, both of which passages are quoted by Bayer, *De Num.* p. 129) to the branches of the three trees mentioned in Lev. xxiii. 40, which are thought to be the Palm, the Myrtle, and the Willow. These, which were to be carried by the Israelites at the Feast of Tabernacles, were usually accompanied by the fruit of the Citron, which is also found in this representation. Sometimes two of these *Lulabs* are found together. At least such is the explanation given by some authorities of the symbols called in the article MONEY by the name of *Sheaves*. The subject is involved in much difficulty and obscurity, and we speak therefore with some hesitation and diffidence, especially as experienced numismatists differ in their explanations. This explanation is, however, adopted by Bayer (*De Num.* p. 128, 219, &c.), and by Cavedoni (*Bibl. Num.* p. 31-32 of the German translation, who adds references to 1 Macc. iv. 59; John x. 22), as he considers that the *Lulab* was in use at the Feast of the Dedication on the 25th day of the 9th month as well as at that of Tabernacles. He also refers to 2 Macc. i. 18, x. 6, 7, where the celebration of the Feast of Tabernacles is described, and the branches carried by the worshippers are specified.

The symbol on the Reverse of the shekels, representing a twig with three buds, appears to bear more resemblance to the buds of the pomegranate than to any other plant.

<sup>c</sup> He quotes, e. g., the following passage from the Jerusalem Talmud: מטבע שמרד (שמרי) כגון בן כוזיבא אינו מחלך (מחלל) money, like that of Ben Coziba, does not defile." The meaning of this is not very obvious, nor does Tychsen's explanation appear quite satisfactory. He adds, "does not defile, if used as an amulet." We should rather inquire whether the expression may not have some relation to that of "defiling the hands," as applied to the canonical books of the O. T. See Ginsburg, *Commentary on the Song of Songs*, p. 3. The word for polluting is different, but the expressions may be analogous. But, on the other hand, these coins are often perforated, which gives countenance to the notion that they were used as amulets. The passage is from the division of the Jerusalem Talmud entitled מעשר שני, *Maaser Sheni*, or "The Second Tithe."

The following list is given by Cavedoni (p. 11 of the German translation) as an enumeration of all the coins which can be attributed with any certainty to Simon Maccabaeus.

I. Shekels of three years, with the inscription *Shekel Israel* on the Obverse with a Vase, on which appears (1) an *Aleph*; (2) the letter *Shin* with a *Gimel* with a *Beth*; (3) the letter *Shin* with a *Gimel*.

R. On the Reverse is the twig with three buds and the inscription *Jerusalem Kedushah* or *Heb. kedushah*.<sup>e</sup>

II. The same as the above, only half the weight, which is indicated by the word 'חצי, *chata*, "half." These occur only in the first and second years.

The above are silver.

III. שנת ארבע חצי, *Shénath Arb'a Chata*. The fourth year—a half. A Citron between two *Lulabs*.

R. לגאלת ציון, *Legellath Tsion*, "Of the liberation of Zion." A Palm-tree between two baskets of fruit

IV. שנת ארבע רביע, *Shénath Arb'a, Rebia*. The fourth year—a fourth. Two *Lulabs*.

R. לגאלת ציון—as before. Citron-fruit.

V. שנת ארבע, *Shénath Arb'a*. The fourth year. *Lulab* between two Citrons.

R. לגאלת ציון, *Legellath Tsion*, as before.

The Vase as on the shekel and half-shekel.

These are of copper.

The other coins which belong to this series have been sufficiently illustrated in the article MONEY.

In the course of 1862 a work of considerable importance was published at Breslau by Dr. M. A. Levy, entitled *Geschichte der Jüdischen Münzen*. It appears likely to be useful in the elucidation of the questions relating to the Jewish coinage which have been touched upon in the present volume. There are one or two points on which it is desirable to state the views of the author, especially as he quotes coins which have only become known lately. Some coins have been described in the *Revue Numismatique* (1860, p. 260 seq.), to which the name of Eleazar coins has been given. A coin was published some time ago by De Saulcy which is supposed by that author to be a counterfeit coin. It is scarcely legible, but it appears to contain the name Eleazar on one side, and that of Simon on the other. During the troubles which preceded the final destruction of Jerusalem, Eleazar (the son of Simon), who was a priest, and Simon Ben Giora, were at the head of large factions. It is suggested by Dr. Levy that

<sup>d</sup> The statement here made will not be disputed by any practical numismatist. It is made on the authority of the late Mr. T. Burgon, of the British Museum, whose knowledge and skill in these questions was known throughout Europe.

<sup>e</sup> The spelling varies with the year. The shekel of the first year has only ירושלם קדושה; while those of the second and third years have the fuller form, ירושלם קדושה. The י of the Jerusalem is important in showing that both modes of spelling were in use at the same time.

<sup>f</sup> From the time of its publication, it was not available for the article MONEY; but I am indebted to the author of that article for calling my attention to this book. I was, however, unable to procure it until the article MONEY was in type.—H. J. R.